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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

1919.

Text: "So teach us to number our days, that we may get us a heart of wisdom." (Ps. 90: 12.)

The opening year impresses the thought that we have started out an unknown way in which, to a great extent, we must walk by faith, and not by sight.

What is 1919? It is only a little space of time marked off from the vast stretches of eternity. It steals upon us noiselessly and glides away swiftly. Before we become very accustomed to writing 1919 we must pass on and begin to write 1920. The year is short, but it is fraught with significance. It is a gift from God for a holy purpose. It is time for repentance, for improvement, for enlargement.

Despite the fact that the war is over, a feeling of uneasiness besets the world. The conference of nations is fraught with destiny. The welfare or the misery of millions is at stake. No one can foretell what the results will be. We all hope for the best. What is true of the nation is true of the individual life, for each one of us is an uncharted sea with an ever-changing shore line. It is a time when we feel the beauty and the pathos of the prayer used by the fishermen of Brittany when they launch their boats: "Keep us, our God, for our boats are so small and the ocean is so wide." It is a time when we need the impetus of a fresh start.

The great thought with us should be the thought of our usefulness during 1919. The great question is: How to make the most of life. Some people make a great deal of life; others make very little. To some it is intensely interesting; to others, vapid and boresome. Some are tired of life before they begin to live; it seems that they were "born tired." There is a species of affection with others to whom the art of weariness seems to be the mark of genius. This indifferent spirit is never characteristic of true Christians. Noble and manly natures do not fall into the pit of satiety. They are always full of faith and hope and energy. To them life has inexhaustible charms; it is evermore full and rich and varied. Each day dawns with new expectations and closes with new hopes for to-morrow. It is these living characters that keep the rest of us alive. Wheresoever we meet them, they strengthen our faith and drive our cares away as the sunshine penetrates the clouds. They make us participants of their own enthusiasm.

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How to Live in the Fullest Sense.

The apostle Paul was such a character. How rich and how full was his experience! How much he made of his years! Dr. Clarke says: "He stands like the Nilometer in Egypt to tell how high the river of Thought and Love and Will may rise." He had seen Jesus but once, yet he seems to have understood his teachings better than those who had been with him. In service he labored more abundantly than they all; he passed through more trials than any of the other apostles; he planted more churches; he took more journeys; he wrote more letters. His days and weeks were full of work, but at the same time were full of thought and of deep reflection. If one asks how it was that Paul made so much of life, admitting the point of his inspiration, we may safely say it was the enthusiasm of his love for the Master—an enthusiasm that knew no bounds. In his experience we find the first essential for making the most of life. *Forget yourself in some interest outside yourself.* Paul spent but few of his precious moments thinking of himself. There was something else before him. If we look for a general rule of his conduct, we hear him say: "This one thing I do." If we look for an ideal, we hear him say: "For me to live is Christ, and to die is gain." If we look for a human object, we hear him say: "My heart's desire and prayer to God for Israel is, that they might be saved." In like manner it is necessary that we be interested in something good in order to be alive in the fullest sense.

God expects us to show improvement in proportion to our own talents. There is too much of that spirit which says, "All or none;" or, "If I can't have what I want, then I'll not take what I can get." We are on dangerous ground when we allow ourselves to complain that if we only had another's money or influence or physical strength we might do better. This indicates a belief on our part that God has dealt unfairly with us, whereas he graciously gives us the opportunities of life in just such proportion as we can use them.

The Object of Highest Endeavor.

Worldly people sometimes have trouble in selecting an object for their highest endeavor. I read once of a wealthy woman who came from the West to New York with three palace cars full of cats. These animals were fed on the daintiest food and slept in berths of plush. Their arrival in the metropolis attracted much more attention than a whole train load of orphan children. What a pity, we think, when there are thousands of waifs in Armenia and Syria and Poland who would like to change places with these aristocratic pets! But the woman doubtless had a good intention. She felt that she must become interested in something, that she must place her affections and devote her energies to some worthy object. What more worthy, she thought, than a poor, persecuted, downtrodden cat, the emblem of rancorous music and the target of worn-out boots? The Christian is not misled. He does not mistreat cats, but he does not lavish his attentions upon them. He who reads the word of God to find out the purpose of his life and the objects of his love will not make any such mistake. The Scriptures become to him an infallible guide. In them he reads the always timely admonition: "As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." He contemplates the words of the Master: "Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." The definition of James is constantly before him: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Drink in the meaning of these three passages and there will be no difficulty in selecting the beneficiaries of your service. Your purpose will be the truest, your object the worthiest, and your reason the best in the world. To whom, then, will you go the quickest? Answer: "The household of faith." What are the limits of your goodness? Answer: "The world and 'all men' in the world, as I have opportunity." What is the reason for it all? Answer: "The Master's 'inasmuch.'"

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"Do It With Thy Might."

In looking for another rule that will help us to make the most of 1919, I am struck with the force and splendor of a passage from the book of Ecclesiastes: "Whatsoever thy hand findeth to do, do it with thy might." Sometimes we do things mechanically, satisfied if we do as well as others or no worse than the majority. This is often true of our worship. A good deal of religious effort is like the practice of "marking time" among soldiers. They lift up one foot and then put it down in the same place. They are marching, but they are not moving. In just the same way we may be going through the motions of a Christian life, but are not showing progress. We may be saying our prayers, but are not praying. We may be going to church, but not to heaven. How inspiring is the Savior's ministry as compared with our unreality and spirit of make-believe! When he preached a sermon, it was complete! When he taught a lesson, it was perfect! When the multitudes came to him bringing their sick, lame, and paisied, he healed them all! In whatsoever thing his hand found to do, that blessed hand revealed its might!

Thoroughness is characteristic of a great mind. It is related of Mr. Lincoln that he once had to argue a case in which all depended on finding the boundary for a piece of land on the Western prairies. There were no stones for boundaries and few trees. The surveyors were in the habit of indicating the corners of lots by shoveling up little heaps of earth. But it happened that the ground squirrel or gopher did the same thing. Hence it was very important to distinguish between the mounds made by the surveyor and those made by the gopher. Mr. Lincoln sent to New York for books which would tell him all about the gopher. Bringing the books into court, he showed the judge and the jury how the gopher built his mound and how it differed from that of the surveyor. Thoroughness won his case. It is said of Benjamin Franklin that he did everything as well as it could be done. The people of this country generally have confidence in President Wilson because they know he has studied the subject of human government from *a* to *izzard*. If he errs, it will not be on the side of ignorance. God hasten the day when we shall have this much respect for Bible study, that we may be "thoroughly furnished unto all good works!" Let us believe in that which is highest and do with all our might that which is nearest, for, as Wordsworth says:

> The primal duties shine aloft like stars;
> The charities which sooth and bless and save
> Are scattered at the feet of men like flowers.

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"A Day's Work in It's Day."

I find another rule for improvement in the annals of Oriental life. When the Egyptians had the Israelites in cruel bondage and Pharaoh would increase their burdens, the taskmasters "were urgent, saying, Fulfill your works, your daily tasks, as when there was straw." The expression, "your daily tasks," is better rendered literally, "a day's work in its day." Here it has a very unjust application, but is, nevertheless, a very wise proverb. It explains the material success of the Egyptian nation. They were the great builders of antiquity. Vastness characterized all their structures. The Pyramids remain until this day. They are built of solid granite hewn from quarries hundreds of miles distant and brought down the rough desert ways on sledges. The enormous blocks of stone weighed in some instances sixteen hundred tons. These were dragged by the hands of men one inch at a time. In one case it required two thousand men three years to bring one stone from the quarry to its place in the Pyramid. How did they ever accomplish such stupendous tasks? They applied this proverb—"a day's work in its day." They were smart enough to hit upon the divine plan of doing things. When God in creation broke the life of the world into successive day and night, he wrote on the face of the universe, "A day's work in its day;" and he followed the rule himself. Let us be like our God in this. Let us have that much of Egyptian sagacity and make it one of our rules for 1919.

The Christian in the spiritual sense lives in this world as the man without a country. Paul says: "We have not here an abiding city, but we seek after the city which is to come." In the mighty upheaval of world events let us look upward and rejoice. It seems to me that in 1919 God is calling to us louder than ever before. We cannot be so ambitious for ourselves as he is for us. Across the extended plains of earth and far above the highest hilltops gleams our City of Refuge. Each traveler must find his own footpath and set his own pace. Our feet have not stood within its jasper walls; our eyes have not seen the beauty of its shining towers; our hearts have not felt the peace of its lasting benediction. But enough to know that its blessings are not beyond our reach and that 1919 brings us nearer—yes, nearer than we have ever been before—to our eternal home.

Like the lawyer to whom Jesus told the parable of the good Samaritan, we also need the Christ. We need him on life's highroad. We need him whether we travel uphill or down-dale. But, like the priest and the Levite, we sometimes miss him because we keep to our own side of the road. If we would find him, as it were by chance, we must look for those who are down on their luck, who are in trouble; we must cross over to them, and there, amid those whom he would save, we shall find Him who alone can save us.—P. Whitwell Wilson.

Our Contributors

Old Testament Characters—Enoch.

BY H. LEO BOLES.

The interpretation of characters, as given in Old Testament history, is as much the wisdom and will of God as that which is given in the enactments of laws and direct commandments of Jehovah. Surely God intended that we should study the characters of the Old Testament, or he would not have given so much in the Bible concerning persons. The very fact that we find anything in the Bible, whether it be history, delineation of character, law, prophecy, or poetry, is evidence that God intended that it should be studied.

One of the best ways or methods of studying the Bible is that of topics. This topic may be an institution, law, ordinance, principle, character, or ethology; many thoughts may cluster around these topics. One has never learned all that God teaches upon any subject until one has studied everything that God has given on that subject, and has studied it from every possible angle. The different viewpoints always give us new and different visions of a subject. Sometimes the approach to a principle or a lesson through the interpretation of a character helps us to understand the will of God. We have never studied any subject to the greatest profit until we shall have examined it from every angle and viewpoint that is possible. I feel sure that every Old Testament character furnishes an opportunty to learn more of God's will than could otherwise be learned. We may look for new thoughts, clearer conceptions, and fuller knowledge of God's relationship to man and man's responsibility to God in the study of Enoch.

Enoch lived about three thousand eight hundred and seventy-five years before Christ, according to the best chronologists. The name, "Enoch," means initiated, a beginning, or it means tuition, or teacher, instructor. The name is used in the Bible to apply to persons or a city. Cain's oldest son was called "Enoch" (Gen. 4: 17, 18); Cain "builded a city, and called the name of the city, after the name of his son, Enoch;" the third use of the word is the name of Jared's son, the seventh from Adam.

The scriptures that should be studied concerning Enoch are Gen. 5: 18, 19, 21-23; 1 Chron. 1: 3; Luke 3: 37; Heb. 11: 5; Jude 14, 15. The references in 1 Chron. and Luke are merely incidental in giving the lineage from Adam to Abraham. The emphasis for our study will be placed upon the few verses of Gen. 5; Heb. 11: 5; and Jude 14, 15. We will study Enoch under two divisions—*his walk with God* and *his translation*.

Enoch has a short biography, but was a wonderful character. One proof or evidence of the divinity and inspiration of the Scriptures is that so much can be crowded into so little. The biographers of George Washington, Napoleon, and other historical characters occupied several volumes in writing the lives of these notable men. It is very likely that they did not express within the compass of these volumes all that they knew of their subject; it is also likely that they said more than they knew. Enoch is a greater character than any of these men, yet God can write his biography with a few sentences, and express more with these few sentences than man can express with volumes.

"Enoch walked with God." The Septuagint Version translates this expression, "Enoch was well pleasing to God." I do not think that there is any difference in the thought expressed. When it is stated that "Enoch walked with God" and "Enoch was well pleasing to God," these terms or phrases are used synonymously; and this fact is emphasized in Heb. 11: 5—"He had been well pleasing unto God." I think that Moses' statement in Genesis and the writer of the Hebrew letter express the same thought. This is another way of saying that Enoch pleased God.

Enoch must have lived more in the society of Jehovah than did his contemporaries. He was a seer, or prophet, and thus communicated with God. "He must have touched the eternal, and was bathed in the presence of God." We are not told how his contemporaries looked upon him, but there must have been a consciousness of the divine in him that made him stand out a giant among the citizens of earth at that time. He was a fit companion for Jehovah, for he walked with God and was well pleasing unto him. This companionship implies regular, unbroken, well sustained communion with God; and this elevated him far above others of that age. He had grasped by faith the reality and personality of God and had made him his companion. Such intimate communion with God fills the soul with aspirations for a higher life and transforms the character into harmony with the angelic host.

There is also implied fellowship with God in the life of Enoch. In order to be congenial in this walk, he had to agree with God. For one in the flesh to have such close fellowship and communion with God, one must have a profound humility of spirit, a high and holy purpose, an utter unselfishness, and a heart purified by faith. Enoch was a man of like passions with others of Adam's race. So far as the temptations and weaknesses of the flesh are concerned, Enoch was not an exception. He lived in a wicked age; in the midst of a wicked generation, surrounded with all of the wickedness of the human race. He did not go into a wilderness to live a monastic life; he did not retreat to any secluded hermit's hut or withdraw himself to a pious monk's abode; but, in the midst of all of these, he went among the people of earth performing his duties, meeting his obligations, and helping his fellow man, at the same time that he walked with God.

"The Protestant."

BY F. W. SMITH.

The world is flooded with books—good, bad, and indifferent; and to the making of them there is no end, only the end of the world. "The Protestant" is a brand-new book from the pen of Burris A. Jenkins, noted for his latitudinarianism in things religious. In his own description of the book he says: "It is iconoclastic, negative; it is destructive criticism. It has very little to offer by way of remedies." No doubt the author intended this to apply to what *he* regards as hindrances to Christianity and the progress of the church of the living God, but it strikes at the very *foundation* of the Christian's faith and hope. There is an originality of expression, a uniqueness in the arrangement of topics, and a polish of rhetoric which, from a merely literary consideration, charms the reader; but this makes the book the more dangerous. A few of its statements will convince those who revere the holy Scriptures that Mr. Jenkins manifests a reckless regard for the word of God, or else is illy informed on the contents of the Bible.

CREEDS.

Much that he says on this subject is not objectionable, but in his efforts at creed destruction he destroys the *heart* and *soul* of Christianity. Hear him: "They need a good impertinent iconoclast to come along and tear the intellectual clothes off them, the foreordinations, the apostolic successions, the virgin births, the infallible inspirations, and the like, and let them get a breath of God's cool,

free air." I know of no one who stands more in need of cooling zephyrs than does Mr. Jenkins, for his brain is on fire. Much learning (?) has driven him mad. It will be remembered that the author said his book "has very little to offer by way of remedies," and he will have no difficulty in forcing this conviction upon those who read his book with any degree of intelligence. He *strips* the Bible of that which challenges the faith of man—viz., divine inspiration and infallibility of statement—and *dynamites* the foundation of the church of the living God by his fling at the virgin birth of Christ. Mr. Jenkins is a big man; in fact, he is too big for the Bible and the brains of his day and time. Now that he has blown into *smithereens* (that is, he thinks he has) the biblical statement of the miraculous conception and birth of the only begotten Son of God, what will he offer us as a foundation for our faith and hope? If the plain statement of the Bible on this subject is a *lie*, as Burris A. Jenkins would give us to understand, how does any one know but that which he would substitute for it would be a *lie* also? Why does Burris A. Jenkins and his school of critics reject the Bible statement on this subject? Simply and solely because it does not fit their idea of things, does not appeal to their reason. Any man, after contemplating his own being, even if he reached the conclusion that he evolved from a tadpole, should not stagger at anything resembling a miracle; for most certainly the power that could make a man out of a tadpole could perform any sort of a miracle. Yes, Mr. Jenkins needs fresh air; in fact, a bath in ice water may be needed to cool his torrid brow within which his brains are on fire. In referring to the church of which he is a member, he says: "The church I happen to belong to has no written creed, but an unwritten, which is worse." It is not clear to what church the author refers, but the church of the New Testament not only had a creed, but a *written* creed—one written by men inspired of God. Since Mr. Jenkins has repudiated that creed, he is only acting consistently in repudiating all creeds. With him, one can believe anything or nothing, just so he keeps it to himself. Oneness of belief finds no place in Mr. Jenkins' theology, even if Paul did say: "Be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.)

THE CHURCH.

The institution the author would have his Protestant mold out of Christendom is comparable to a "crazy quilt" with its stripes and squares of a thousand and one colors—just a piecemeal affair, nothing to indicate heads or tails. Hence he says: "Let us all get so mixed up together we can't tell the difference." Would the reader know just how this is to be accomplished? If so, listen: "Let our identities disappear in the universal confusion of love." Will you have another glass of soda water? Perhaps, when its *foam* disappears, you will be enabled to see how the church "identities" disappear also. John says: "This is the love of God, that we keep his commandments." But Mr. Jenkins has invented a new kind of love that will swallow up the identities of religious sects without keeping the commandments of God. I prefer the old love to this modern invention. His "community" church has no creed, but he tells us *how* to become a member of it—viz., "walk up and shake the hand of the minister," with, perhaps, an affirmative answer to this question: "Do you want to help this community to live nearer God?" It strikes me that, after all, he does have a creed, but a poor substitute for the divine one. Sometimes he tells us the question may introduce Christ, "but never in theological terms or spirit." Don't forget that one of these theological terms with Mr. Jenkins is what Peter said: "Thou art the Christ, the Son of the living God." Christ must not be introduced into this "community" church in any such light. The author would not permit his Protestant to restore the apostolic church, because, he says, "it is not up with the times, and probably would more resemble an ancient Jewish synagogue or a modern Mohammedan mosque than anything else."

BAPTISM.

He confesses himself a "liberal;" but this was altogether unnecessary, for a casual reading of his book shows him to be not only *liberal*, but *reckless*, with the things of God. He speaks of some who "are still in bondage to the form of baptism," and here is where he shows himself an extreme "liberalist." He would not discard "forms and symbols," but each can choose his own form or symbol, no matter if Jesus Christ did *command* men to be immersed. To insist upon the very thing God ordered is, with Mr. Jenkins, "to be in bondage to forms." Note this: "The form that fits—that is the test, is it not? . . . The conditions surrounding, the tastes of the times, the state of education of those concerned—all these and more will weigh in the shaping of forms." Nice teacher of religion, indeed! Every man can become a law unto himself—the very thing God's Book forbids and condemns from start to finish.

THE BIBLE.

Mr. Jenkins terms reverence for the Bible as a book of authority "bibliolatory." "I think the Protestant, when he comes, will dispense with a seat of authority. The Bible has been czar long enough, and ground the faces of the poor." This he seeks to modify by saying: "No, not the Bible itself; but the bigotists who insist upon setting it up as an idol." It is very evident that the only Bible Mr. Jenkins approves is the one of his own creation—one that is not inspired of God, and one altogether *fallible* and *flexible*. To show this to be true, we have only to read between the following lines: "The last fifty years or so—the period of science and critical study—has rung the death knell of bibliolatry." Hear, you old sunbonnet sister! The Book you have been reading all of these years, over whose pages your bedimmed eyes have sought and found sweet comfort and consolation, has had its "death knell rung." The destructive critic, during "the period of science and critical study," performed this great service for all ye benighted ones! Would it not be too bad if the Protestant for whose advent the author is praying and hoping should, when he comes, *protest* against the teachings of Burris A. Jenkins?

The Christian Century Press, 700 East Fortieth Street, Chicago, Ill., will furnish this book. Price, $1.35, net. This office cannot handle it.

Elders Ask for An Investigation.

We, the elders of the congregation worshiping at Lone Oak, Ky., do not feel that the action of this church in withdrawing from Brother W. A. Record is clearly understood, and we are especially anxious that those elders of sister congregations who signed a printed statement exonerating Brother Record meet with us and with him in a brotherly conference for the purpose of coming to a better understanding about this matter and other troubles that need to be settled.

We earnestly request that these elders aid us in bringing about a full and impartial investigation at a very early date. We desire that all the facts be brought to light; and if we have done any wrong, we wish to correct it.

We will name the time for the meeting after we have learned when will be the most convenient time for at least one of our ablest brethren to meet with us to teach on this line of church work.

J. W. DUNCAN.
G. W. GRAVES.

THE WAR SUFFERERS' FUND

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

During the year 1918 more than sixteen thousand dollars was received from the readers of the Gospel Advocate for the War Sufferers' Fund. These gifts have all been duly acknowledged in our columns and forwarded to the various distributing centers. In next week's issue we shall give the exact amount donated to the Armenians, Poles, Belgians, and to the fatherless children of France. The Christmas offerings from churches and individuals are acknowledged in this week's issue. The warm-hearted generosity of our readers is nobly reflected in these gifts. Our blessed Savior will honor every little bit of self-denial and thoughtfulness for his little ones. The amount here acknowledged gives us a good start on the new year.

Mrs. Alice Brown, Palestine, Texas	$ 5.00
Mrs. A. E. Gale, Ralls, Texas	3.00
T. B. Lawrence, Anson, Texas	1.00
Church at Campbell's Station, Tenn.	25.00
E. W. Austin and family, Sardis, Tenn.	7.00
"A Friend," Allensville, Ky.	5.00
Mrs. M. E. Fields, Palestine, Texas	1.00
H. D. Medearis, Pulaski, Tenn.	20.00
Church at Bear Creek, Ala.	8.60
Union Grove congregation, Calloway County, Ky.	12.50
Mattie Welch, Wilmore, Ky.	3.00
Mrs. W. R. Fathera, Murfreesboro, Tenn.	2.00
A. D. Searcy, Haley, Tenn.	5.00
Advanced Bible Class, Corinth, Miss.	5.00
Church at Antlers, Okla.	25.00
J. F. Moyer, Antlers, Okla.	5.00
Mrs. J. A. Davis' Primary Class, Antlers, Okla.	1.00
John R. Williams, Hornbeak, Tenn.	2.00
Mrs. S. C. Merritt	10.00
Flora Greer, Columbia, Tenn.	5.00
Church at Auburn, Tenn.	2.50
W. E. Rainey, Cottage Grove, Tenn.	15.00
Mr. and Mrs. J. L. Rutherford, Mount Vernon, Texas	25.00
Church at Vesta, Wilson County, Tenn.	7.25
Church at Berea, Vienna, Ill.	45.00
Mr. and Mrs. W. E. Heflin, Cunningham, Ky.	5.00
Mertice Garnett Heflin, Cunningham, Ky.	1.00
Mr. and Mrs. J. P. Watson, Cookeville, Tenn.	2.00
Miss Susie L. Newsom, Lake City, Fla.	1.00
Clara Worsham and class, Trion, Ga.	2.00
Shearer Valley congregation, Wayne County, Ky.	10.00
"Two Friends," Millville, Ark.	3.00
Church at Pleasant View, Tenn.	15.40
Mrs. A. C. Rutherford, Anthony, Kan.	5.00
V. H. Laster and family, Rives, Tenn.	5.00
Dewey Harrison, Rives, Tenn.	1.00
Church at Lemaisamac, Tenn.	9.50
Church at Meaford, Ontario, Canada	7.00
Sister Lee, Martin, Tenn	25.00
Mrs. A. G. Elder, Martin, Tenn.	5.00
Mr. and Mrs. James H. Wharton, Martin, Tenn.	2.50
Delia Graves, Paducah, Ky.	5.00
Mrs. W. D. Scoggan and daughters, Louisville, Ky.	15.00
Dr. H. L. Davenport, Dover, Tenn.	2.00
Mrs. Madge H. Rudder, Stevenson, Ala.	3.00
Church at Hillsboro, Tenn.	48.37
Spencer Hill congregation, Mount Pleasant, Tenn.	10.22
Mrs. J. B. Rhodes and sainted mother, Austin, Texas	10.00
"Four Sisters in Him," Dixon, Ky.	4.00
"A Friend," Mitchellville, Tenn.	3.00
Mrs. T. H. McLean, Wildwood, Fla.	3.00
Robert Owen, Brentwood, Tenn.	5.00
Sister Doolin, Russell Street Church, Nashville, Tenn.	2.00
Mrs. C. C. Craig, Frankston, Texas	2.00
Mrs. J. E. Pryor, Sharon, Tenn.	1.00
Mrs. James Ford, Cookeville, Tenn.	2.00
Annis Welch, Italy, Texas	1.00
Church at Greenwood, Giles County, Tenn.	26.00
J. B. Colley and family, Water Valley, Ky.	5.00
Church at Antioch, Tenn.	6.50
Church at Clementsville, Tenn.	11.20
"Three Sisters," Slater, Mo.	$30.00
Bonnie Thornton, Avon Park, Fla.	1.00
"A Friend," Couchville, Tenn.	1.00
"A Friend," South Pittsburg, Tenn.	2.00
Cleveland Avenue congregation, Hopkinsville, Ky.	9.20
Mr. and Mrs. B. Lawrence, Woodbury, Tenn.	10.00
Sugar Creek congregation, Gainesboro, Tenn.	60.00
Mr. and Mrs. J. A. Craighead, Gainesboro, Tenn.	2.50
Pleasant Home Church, Murfreesboro, Ark.	20.70
Mrs. R. C. Shofner, Nashville, Ark.	2.00
Miss Ollie R. Wilhoyte, Prospect, Ky.	5.00
Church at Bardwell, Texas	1.25
Mr. and Mrs. James Sullivan, Columbia, Tenn.	5.00
Mrs. Frank Haile, Gainesboro, Tenn.	5.00
Mrs. Annie Bartlett, Bloomington Springs, Tenn.	5.00
Mattie E. Reno, Milburn, Ky.	2.00
Misses Bettie and Ollie Robinson, Smithville, Tenn.	10.00
Mrs. C. G. Chaney, Horse Cave, Ky.	1.00
"A Friend," Lewisburg, Tenn.	50.00
J. W. McElroy, Paris, Ark.	5.00
Church at Charco, Texas	25.00
Mrs. Mabel Cagle, Paragould, Ark.	5.00
W. P. Sims, Hillsboro, Tenn.	1.00
S. A. Allen, Russellville, Ala.	1.00
A. L. McCorkle, Beatrice, Neb.	1.00
Church at Albany, Texas	8.00
Mr. and Mrs. G. Worvell, Georgetown, Texas	2.00
Pleasant Home congregation, Prairie County, Ark.	20.00
Mr. and Mrs. J. T. Baskerville, Gallatin, Tenn.	10.00
Church at Centerville, Ark.	13.06
Clara Lawson, Bessemer, Ala.	1.00
Church at Spring Hill, Tenn.	6.60
Church at Gadsden, Tenn.	67.60
Church at Leoma, Tenn.	26.97
Mrs. J. A. Romine, Guernsey, Cal.	5.00
Church at Almaville, Tenn.	10.00
J. B. Wesson, Florence, Ala.	10.00
I. B. Bradley, Dickson, Tenn.	10.00
Church at Dasher, Ga.	50.00
Mrs. C. W. Brevard, Union City, Tenn.	5.00
Pleasant Valley congregation, Ponce de Leon, Fla.	5.00
White's Chapel McMinnville, Tenn.	11.00
Church at Bethesda, Arkadelphia, Ala.	6.30
Church at Mars' Hill, Texas	5.00
Church at Flat Rock, Wilson County, Tenn.	22.50
J. R. Chaffin, Gainesboro, Tenn.	5.00
O. H. Collins, Gleason, Tenn.	2.00
"Four Sisters," by Mrs. D. L. H., Lebanon, Tenn.	4.00
Rogers Chapel congregation, Sparta, Tenn.	6.00
Mrs. P. B. Jones, Finley, Tenn.	1.00
Church at Yorkville, Tenn.	30.00
Church at Hilham, Tenn.	34.25
Church at Charleston, Miss.	11.23
Church at Milburn, Ky.	14.35
A. G. Maxwell, Cookeville, Tenn.	10.00
Jere Whitson, Cookeville, Tenn.	5.00
Mr. and Mrs. L. P. Shanks, Cookeville, Tenn.	5.00
Mrs. T. B. Owen, Brentwood, Tenn.	5.00
Mrs. G. T. Basler, Louisville, Ky.	5.00
Charles T. Powell, Nashville, Tenn.	1.00
Church at Salem, Franklin County, Tenn.	15.00
Stewart's Creek congregation, Tennessee	42.77
Miss Lota Stubblefield, Viola, Tenn.	2.00
Mr. and Mrs. J. R. Stubblefield, Viola, Tenn.	8.00
Cherry Hill congregation, Silver Point, Tenn.	10.55
Church at Oneonta, Ala.	10.00
Mrs. Mollie Shelby, Jordan Springs, Tenn.	1.00
Fannie Shelby, Jordan Springs, Tenn.	1.00
Friendship congregation, Petersburg, Tenn.	30.00
Church at Verona, Tenn.	10.00
Tithe, Eagleville, Tenn.	1.75
Church at Minor Hill, Tenn.	25.00
Bethel congregation, Greenwood, Tenn.	11.00
Mrs. Minerva Boyd, Lebanon, Tenn.	2.00
Oakland congregation, Montgomery County, Tenn.	10.00
Mrs. Mabel Tarver, Lebanon, Tenn.	10.00
Mrs. M. McClellan, Columbia, Tenn.	1.00
Mrs. Mahlon Gilbert, Columbia, Tenn.	2.00
Mrs. Eva H. Walker, Winchester, Tenn.	2.50
Mrs. J. D. K. (address withheld)	5.00
Miss K. (address withheld)	2.00
Mrs. Ralph Hughes, Quanah, Texas	2.50

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

Training Little Children

By MRS. ETHEL G. YOUNG.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 33.

Love and Patience Accomplish Most with Children—These Qualities Parents Must Learn to Develop in Themselves.

People often remark that my children do not seem to annoy me. Of course, they do at times. I find, however, that it is the way I feel, and not the child's naughtiness, which is the cause. Do you ever stop to think that to-day you scold your child for something which yesterday passed unnoticed? It was a wise person who said: "Always count ten before beginning to scold." That gives you a chance to think who is in the wrong and how much he is in the wrong.

I have just finished reading an article by Thomas L. Masson, the subject of which was, "Can Parents and Children Get Together?" This question was answered in these few words: "Yes, through love and patience." The article showed that parents as well as children need bringing up: that the child is not only what he makes himself, but what he makes himself plus what the parents make themselves. Therefore, parents need to watch themselves in order to understand their children better.

We say: "Come, let us live with our children." Children, without knowing it, say: "Come, let us live with our parents." Where is the little girl who does not want to make cookies like mother, who does not enjoy having an apron and cap to put on when she dusts? Where is the boy who is not proud to have a box of tools like father's? Bob said to me the other day: "Mother, when can I have collars and neckties like daddy's?" In all things our children copy us. What a responsibility for us!

It is a great thing to have kindergartens in the public schools, so that we can share our responsibility with the teachers. When we send our children to kindergarten, we are placing them for a few hours each day in the care of some one who has been trained through years of hard study to give to them, mentally, morally, and physically, just what they need. Perhaps all mothers do not know how to live with their children. This is a sad condition, but it is a true one in many families. It is a great thing, then, that their children can go to kindergarten and come in touch with some one who knows how to live with them. A well-trained, sympathetic teacher will do more for a child than an unsympathetic mother. Teachers also have a perspective of a child, while mothers have only the close view. As soon as mothers realize that they can learn from many sources, there will be better boys and girls in the world. The teacher is one of these sources.

Send your children to kindergarten. They will come home and tell you what they did. Some day the teacher will call on you and invite you to go and see the children in the kindergarten. Accept the invitation, and I am sure after spending a morning there you will understand what a valuable gift Froebel gave us when he planned kindergartens. The word "kindergarten" means "child garden," a place where children grow.

While I was teaching, mothers would come and ask how John or Lucy behaved. When I said, "Splendidly," they were surprised. They could not understand it, for their children were so naughty at home. I found that the fault was often with the mother. She was not sympathetic with, or interested enough in, her boy or girl. In kindergarten the child was allowed more freedom to express himself; the teacher thus learned in what he was interested and his interests were carefully observed and fostered.

Another experience I had while teaching was with a child who did not want to come to kindergarten. For three days I used all my persuasive powers; he would come as far as the door and no farther. The fourth day I persuaded him to come into the room, but he would not sit down. The next day he took his chair, and after that, little by little, he became a part of the kindergarten. In the end he was one of my most helpful pupils. When I went to call on his parents, I found that he lived over a saloon and that both his father and mother were heavy drinkers. He had been brought up with whippings, and that was the reason for his extreme distrust when he first came to the kindergarten.

Many persons have said to me: all that children do in kindergartens is to play. I always answer by asking if they have ever been in a kindergarten, and almost always the answer is, "No." Then I will tell them to go and visit one, and that after that I will talk to them.

Of course, children play in kindergarten. What ought children from four to six years of age do? The play, however, is so carefully selected and guided that throughout it all the children learn many things. They learn from picture games, blocks, etc. My Bobby, though only four, knows the simplest forms and shapes. Direction is also taught in the kindergarten. Through plays, pictures, and games, the children learn about the various trades and their benefit to us. These are only a few of the things they learn, and I wish I had time and space to tell all. But, perhaps, if I had the time, I could not do so, each day bringing forth something new.

The trouble with us as parents is that we do not play enough. Some fathers and mothers say to me that it is undignified. I answer: "Never, if carried on in the real child way. Nothing is undignified that will help our boys and girls to be better men and women."

In closing, let me add that we, as mothers, though we think we are doing everything possible for our children, can always find room for improvement and the kindergartens will help us many, many times. The good work we start, the kindergartens will carry on. Let us never be like the mother who said her boy was not interested in anything. For the boy's teacher, when she called, noticed that he had a box of which he seemed to take great care, and it was not long before she learned that it was a collection of caterpillars. Yet the mother said that her boy was interested in nothing. The teacher at once showed the little fellow that she, too, was interested in his caterpillars. She learned from the boy a great many things about caterpillars that she did not know, and in turn taught him things he did not know. Teacher and boy became great friends. Through this common interest others sprang up, and the boy changed from a sullen, inattentive boy to a broad-minded, wide-awake man. If the mother could only have shared her boy's interest, how much more helpful they would have been to each other!

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We cannot live unworthy lives in the constant presence of noble beings to whom we belong, who believe that we are at least endeavoring after nobleness.—Lucy Larcom.

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We must needs become what He will in His time, however faulty and imperfect we may be in ourselves, if we persevere.—T. T. Carter.

MISSIONARY

Difficulties That Confront the Missionary.

BY J. M. M'CALEB.

I most heartily commend an article by Brother McHenry, which appeared in the Gospel Advocate some time ago, under the heading, "Some Inside Information." The conditions in India are strikingly similar to those with which we have to contend. What is to be much regretted is that missionary methods, in common practice by the various denominations, only aggravate the trouble. I have at different times talked with various missionaries in regard to this question of self-support, and all, so far as I remember, agree with me that my views are correct, but denominational rivalry keeps them from carrying them out. If a mission stops the support, the work stops, and the workers seek a place with some other mission that will pay. One hates to see his workers leave him. I know this from experience. One hates to see his converts gathering around some other center than the one he has started—a center, too, not centered on Christ. I also know this from experience. But what is to be done? It is impossible to hold people true to Christ with monetary inducements even, if it is the custom of the missions to practice it. I agree with Brother McHenry that fewer baptisms of the genuine kind are better than many for the loaves and fishes.

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Japanese Changing Their Dress.

BY LILLIE CYPERT.

Last year, before I left home, I saw a series of articles in a newspaper—the Little Rock Gazette, I think it was—on Japanese dress. I do not remember just how the articles were headed, but this is the substance of them: how the Japanese are becoming Westernized in dress. I find this to be true even more than I had expected. The men especially are changing from their long kimonos, with the big winglike sleeves that keep them hobbled in so many ways, to the close-fitting suit we see on the American gentleman. In high schools, colleges, and places of business, nearly all wear foreign dress, and in many of the grammar schools—or middle schools, as they call them—the children wear uniform suits, made in foreign style, and shoes. However, they seem to still enjoy their loose kimonos and zori, which they can so easily slip on and off, when they are in their homes. Of course, they must remove their shoes before going into the house on the nice soft tatami, thus making the zori necessary for their feet, and the tight-fitting suit of the foreigner makes sitting on the floor, which most of them do, quite uncomfortable. But the loose-fitting kimono and no shoes would make it equally as uncomfortable to sit on the seats and chairs at school and in business places, and especially so in winter.

The women, too, are gradually adopting foreign styles. Many of the schoolgirls wear shoes, and in some schools many of the smaller girls wear foreign dresses. One of the first things the Japanese women think of when they are going abroad is to get their clothes made in foreign style. To adopt foreign dress would bring a burden on the Japanese women that they do not have now. Their native dresses are all made alike; so, when a woman gets a new kimono, there is only one way for her to think about making it, and when she learns that way she can do her own sewing very well. Clothing for men, women, and children is all made very much alike. Even though it would bring a burden on them, I sometimes wonder if it would not be worth the trouble. The long, loose sleeves and the tight skirts seem so uncomfortable. With their kimonos they cannot wear shoes and stockings, but must wear the short tobby, which comes only to their ankles, and, when they go out, gata, which is a flat wooden shoe with a short piece of board at each end to hold it up out of the mud, and straps across the top to hold it on. Their dry-weather shoes are similar, but lower, or flatter. It is no uncommon thing to see them barefooted even in winter, save their wooden shoes, and generally so in the summer. Their sleeves are so big and loose that their arms are exposed to the cold almost to the shoulders.

I meet with a group of very nice ladies twice each month to help them do foreign sewing. In this way I get acquainted with many to whom I hope to teach the Bible. Some of them have already asked me to teach them. Most of them understand some English, and some of them understand real well; so I will teach them in English. It makes me very happy to see the mothers become interested. Two of them have already started their children to Sunday school.

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Japan Missions Report.

BY W. W. FREEMAN.

Received for the lot to December 5: Last report, $10; D. B. Anderson and wife, Tennessee, $5; Viola church, Tennessee, $13.50; Old Lesea church, Tennessee, $15; Mrs. Mollie Cannon, Texas, $10; P. E. Tucker, Wisconsin, $11; Mrs. Kate Adams, Texas, $25; by Christian Leader, $2; by Gospel Advocate, for Mrs. Hundley, Alabama, $10; Nelsonville church, Kentucky, $4.50; Vinewood Avenue Church, Detroit, Mich., By A. C. Kenyon, $25; G. A. Riddle, $21. Total, $152.20.

General receipts: McMinnville, Tenn., by K. F. Potter, $25 for November and $25 for December (toward support of Brother Hiratsuka); Earl Hodson, Alabama (gives $5 regularly to help medical missionary student, $2 extra for Brother McCaleb's home ticket), $7; H. N. Wolfe, for Dayton church, Ohio, $7 (hopes to make it regular, for Sister Togo, teacher and helper); R. E. Spears, Missouri, for church, $25; Ruth Goodwin, Tennessee, $1; Parkland Church, Louisville (hope to make it monthly, for Miss Togo), $7; balance from funds raised for sending new workers out, $93.05; interest on this last to December 1, $4.48; Cedar Springs, Ky. (not previously reported), for Mrs. Armstrong-Hopkins, $10; for native Japanese workers, $10; for poor (India), $11.67; S. G. Thornton (church), Missouri, $6.86. Total, $233.06.

Latter total less overdraft last month, $7.05; draft to McCaleb for Vincent account this month, $55; drafts for Cedar Springs, as above reported, $31.67; draft to Hiratsuka, $5; making a total of $143.72. A balance is left of $89.34. This may be used for new missionaries or for the lot, if other missionaries do not go soon.

I hope funds for the lot will soon be raised, and that some church will send forth a couple of missionaries whom we may assist. They are badly needed for the McCaleb work and for the Vincent position. Brother Sherriff reports a sad need of a single man or couple at Bulowayo, Rhodesia. To do as well as the Moravians, each fifty-eight members of the church should support a foreign worker. Prospects are for many to give more regular support to missions, though some will drop into the antebellum ruts and drift to perdition. Let us practice the plan for which such a strong plea is often made. One test, and the crucial scripture test, is that a member or church bear fruit. Remember, we are under the final orders. The Lord bless and guide his people into a glorious service.

My address is Abilene, Texas.

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Fight like a good soldier; and if thou sometimes fall through frailty, take again greater strength than before, trusting in My more abundant grace; and take great heed of vain pleasing of thyself, and of pride.—Thomas à Kempis.

AT HOME AND ABROAD

From C. R. McCollum, Lockney, Texas: "I cannot do without the Gospel Advocate."

From Charles King, Melvin, Mich.: "I could not get along without this good paper."

In a note dated October 10, 1918, Brother Jelley states that he is sick in Bombay, India.

From Earl M. Hodson, Leighton, Ala.: "May the year 1919 be a blessed one to the Gospel Advocate."

Mrs. Maggie Nisbett, Murfreesboro, Tenn., writes: "I wish you all a happy and prosperous New Year."

From Roy Endsley, Anes, Tenn.: "I would not be without the Gospel Advocate for three times the price."

From J. G. Allen, Muskogee, Okla.: "One young lady was baptized last week. So you see we are steadily growing."

From Parilee Biggerstaff, Bonham, Texas: "I do not want to miss a number. I think it is the greatest paper published."

From T. E. Tatum, Hallsville, Texas: "I consider the Gospel Advocate a most worthy paper, and I want every member of my family to read it."

From Mrs. William Ferguson, Magnetic Springs, Ohio: "My enjoyment in both the Gospel Advocate and The Young People continues to increase."

From E. M. Massey, Lebanon, Tenn.: "I thank the Lord this morning that I am still able to pay for the dear old Advocate and read it with the aid of glasses."

From W. C. Presley, Bono, Ark.: "If you are giving the Teacher's Testament as a premium for new subscribers, you can send it to me; but if not, it is all right, anyway, as the Gospel Advocate is worth much more than its cost."

From Mrs. M. A. Matthews, Jackson, Tenn.: "I have been taking the paper for over fifty years, but I don't think I will help many more years. I hope the paper will be carried on long after I am gone. Best wishes for a successful year."

From W. G. Black, Abilene, Texas: "I am heartily with you in the work, and shall continue to be, so long as you continue the Gospel Advocate as you have been and are now conducting it. I wish you the very best success for the coming year."

From Mrs. John Linch, Fosterville, Tenn., December 21: "Please accept my thanks for the nice Testament. I had the Gospel Advocate sent to Miss Long as a Christmas present without any thought of remuneration; however, it was highly appreciated."

Mrs. E. C. Kinzer, Columbia, Tenn.: "I have been a reader of the Gospel Advocate for about seven months, and I enjoy reading it so much. I want to send my mother a Christmas present, and have decided there would be nothing nicer than one year's subscription to the Gospel Advocate."

From O. L. Carnahan, Moss, Tenn.: "I have now redeemed my promise that I made to these congregations, sending every penny of the contributions to the war sufferers. I do not feel that I am able to do this next year, but I have insisted on each congregation keeping this work up."

John T. Hall, of Jackson, Tenn., called to see us last Saturday and bought a number of Bibles. He is authorized to take subscriptions to this paper and will cheerfully do what he can to extend its circulation. He has long been a warm supporter of the Gospel Advocate, which is duly appreciated.

From J. P. Kimbrell, Whitewright, Texas, December 23: "At the morning service yesterday a man and his wife from Trenton made the confession and were baptized. The faithful there meet in the home of Brother McMahon. The church here will have no Christmas tree, neither any Christmas spree, no blow-out of any kind, consequently no bad effects 'the day after.' However, we expect to begin the new year's work with renewed zeal and determination."

God is one from whom we expect all good, and in whom we can take refuge in all our needs, so that to have God is nothing else than to trust and believe in him with all our hearts; as I have often said, that trust and faith of the heart alone make both God and idol. If the faith and trust are right, then thy God is also the right God; and, again, if thy trust is false and wrong, then thou hast not the right God. For the two, faith and God, hold close together. Whatever, then, thy heart clings to (I say), and relies upon, that is properly thy God.—Martin Luther.

F. C. Sowell writes from Columbia, Tenn.: "I have recently read a splendid tract written by James H. Morton, the title of which is 'The Beginning Corner.' Brother Morton is in feeble health now, and not able to go out on the mission to tell the story of the cross of Christ; but if you will send for this tract and distribute it among your friends, in that way you will assist him in spreading the news of salvation. The tract is only ten cents. If you will do this needed work, it will not only make Brother Morton feel good, but will make an addition to your treasures laid up in heaven. Order from J. H. Morton, Lewisburg, Tenn."

From U. G. Wilkinson, Gainesville, Ark., December 23: "I closed yesterday at Beech Grove and came on to Gainesville, where I began last night with good interest. I go from here to Delaplaine and other points. I will be in this part of Arkansas for some time yet, as there are various places that desire me to pay them a vist. I am principally engaged in delivering special lectures on the fulfillment of prophecies in the great world war and its results and what effect it will have on the churches. I believe the churches need edifying at the present time, especially during the winter months, more than anything else, and generally they are hearing gladly. My book on the same subject will soon be ready for delivery. Price, fifty cents. Brother, send for one; it will do you good."

From W. S. Long, Washington, D. C., December 22: "The church in Washington is small and poor and young. They had asked the churches at large to give one Lord's-day offering to assist them in building a house in which to worship 'as it is written.' We could not ask the brethren to help us unless we first showed them that we were sacrificing at home. So at eleven o'clock to-day we called for an offering, and the baskets were carried through the little assembly of about forty and were filled to running over. The contribution was three hundred and eighty-one dollars and eighty cents. This is the best Lord's-day offering I have ever seen in any congregation, though I have visited some of the strongest in the United States. Now, to the readers of this good paper, would you, with all the blessings that God has given us, refuse us one offering for the house of worship? Will you not lay your hand upon your pocketbook and with a prayerful heart make an offering for this needed work, if this you have not done? You may say: 'O, I have so much of that kind of work at home.' That may be true, but do some there and also divide with us. This is as much your home as it is mine. It is a part of 'the field,' and Jesus says 'the field is the world.' Sickness and death have brought poverty to this congregation, and yet, out of this poverty, they abound with liberality. I pray that this may stir you to a greater devotion to God. Send your offerings to E. L. Mills, 2002 G Street, N. W.; T. F. Colvin, 2536 Eleventh Street, N. W.; or J. W. Gibson, 2500 Pennsylvania Avenue, S. E."

Georgia and the Far Southern Field

By S. H. HALL

New Year Wishes and Aims.

At the beginning of 1916 the following splendid thoughts were sent to me by a friend. *They are worth reading every day.* The wishes I appreciated, indorsed the aims, and made the resolutions *mine.* I am passing them on at the beginning of 1919 to the many readers of the Gospel Advocate with the prayer that thousands of souls will be blessed by them.

NEW YEAR WISHES.

I wish you—

The happiness of a sound body, a skilled hand, and a kind heart.

The joy of doing good and the delight of being obedient to the highest calling.

The felicity of an open mind and a contented spirit.

The grace of so living as to lead some one to Christ.

The joy of meeting every one with a smile and a good word.

The calm rapture of being able to accept life's crosses without bitterness, and its crowns without vanity.

The faith of greeting each new day with a cheer, and believing in the Father's house at the end of the road, and his rewarding smile.

NEW YEAR AIMS.

Every member in Bible school and communion every Sunday.

Singing in which every child of God shall sing "as unto the Lord."

Every member heartily support the gospel of Christ.

Preaching that shall edify saints and convert sinners.

More work, less worldliness; more piety, less pouting.

More devotion, less doubting; more giving, less grumbling.

Plainer living, thinking, and a faith that consecrates every drop of our blood and every fiber of our being to Christ our Leader.

NEVER WILL YOU BE SORRY IF YOU RESOLVE—

To think before acting, hear before judging, and shun the appearance of evil.

To be candid and frank, faithful to your promises, and honest in business. To stand by your principles, be open to conviction, and ask pardon when you have done wrong.

To harbor only pure thoughts, stop your ear to gossip, and sympathize with the afflicted.

To help a fallen brother, to be kind and courteous to all, and be in the worship each Lord's day when possible.

To follow truth as blind men long for light, and do your best from dawn of day till night, and live close to the Bible.

To keep your heart fit for His holy sight and to answer when He calls. ☼ ☼ ☼

The Heart We Need.

Jesus said: "My meat is to do the will of him that sent me, and to finish his work." (John 4: 34.) The heart that enables us to say this is the heart we need. Love will give us this heart. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5: 3.) If you do not find real pleasure in doing God's will, it is proof that this love is not in your heart. The heroes of the Bible had this heart. Job beautifully expresses it when he said: "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food." (Job 23: 12.) How unlike Job are many church members who trample under foot God's precious word to satisfy the flesh, to please themselves! David said: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Therefore I love thy commandments above gold; yea, above fine gold." (Ps. 119: 103, 127.) Kind reader, is God's word thus precious to you? How to obtain this love should be a most important study, and to it we shall soon come, the Lord willing.

May the Lord bless us with hearts that find joy, indeed, when conscious of the fact that we are now obeying him, doing what he wishes us to do in everything: in our homes as husbands and wives, as parents and children; in the church, in our conduct toward every member; in every use we put the members of our body to in thought, word, and act. *Watch the tongue.* (James 3: 1-12.)

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Success.

Stanley well says: "He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked the appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction."

This certainly is well expressed, and this that man has certainly done who, with the whole heart, has lived in God's law; for "good success" God has guaranteed to all who so live. (See Josh. 1: 8.) Now look back over your life and see that every real failure that you have ever experienced was due to your getting out of the good and the right way. (Jer. 6: 16.)

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A Word to Our Friends.

Time and space forbid my saying all that I would like to say to the many who have helped us in the Georgia work and for this work continually prayed. We hope to give a full report of our success and failures soon on this page, but suffice it to now say that the year 1918 has been our best, so far as we are capable of judging, and the year 1919 begins with a hope that stirs us as never before. As some of our readers know, this will be my thirteenth year in this field. I have had a great desire to make this headquarters and slip out and evangelize for at least a year simply as a change of work, and some of this, perhaps, I will do this year; however, the plans we have before us demands my giving the work here a few more months' hard work, which I gladly give.

God certainly has been good to us and blessed us with all that we have needed. As I reflect over some of the experiences here, my faith in God grows. Some of the experiences that we have had here look almost miraculous. I pray that we may keep ourselves in such condition of heart that he will continue his blessing.

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I'm Going Home.

I'm going home!
I've tarried on the alien plain so long,
That in my throat had almost died the song—
I'm going home!

I'm going home!
Where snowy peaks salute the summer sky,
And call to life again the submerged I—
I'm going home!

I'm going home!
I touch again the great ancestral heights,
And lo! my dark blooms into countless lights—
I'm going home! —Selected.

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There is in man a higher than love of Happiness; he can do without Happiness, and instead thereof find Blessedness!—Carlyle.

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EDITORIAL

The Return of Peace With the Religious Outlook at the Dawn of 1919.

BY M. C. K.

The death knell of the old year with the birth of the new at midnight, December 31, 1918, marks an epoch-making period in the world's history. Not since "an angel of the Lord" announced the advent of the world's Redeemer to the shepherds on the plains of Bethlehem and "a multitude of the heavenly host" chanted the praise of God over the glad event has there been such a New Year. The purpose of this article is to note some of the stirring events which mark the epoch and to call attention to the religious outlook, with the serious obligation it places upon the church.

The most gigantic and appalling war of all history has come to an end, and the beast of Autocracy lies in the dust of defeat. The student of military operations heretofore accustomed to look upon Xerxes with his million soldiers as the great military spectacle of history will hereafter think of him and his army as a mere speck compared with the multiplied millions of soldiers marching under Allied banners against other multiplied millions marching under the banners of the Central Powers. It has been a contest between barbarism and civilization; between men who have respect for national treaties and other men who regard such treaties as nothing but "a scrap of paper" to be torn into shreds, with the outrage of every principle of honor, freedom, and justice among men. But the rigid and far-reaching terms of the armistice have dismantled organized barbarism and utterly demolished and destroyed the mightiest war machine ever created by the genius of man. Men who forget God and the Bible and organize themselves into a system of tyranny and oppression to be executed by the sheer brute force of military rule for the domination of the earth have been taught a severe lesson, and the whole world is prepared to study that lesson with profit.

Without pausing here and now to discuss in detail either the function or the momentous importance of the International Peace Congress at Versailles, we merely note the fact that it is convened to formulate an international treaty of peace, destined, no doubt, to be the mightiest instrument of the kind so far in all history. For the time being, this congress commands the undivided attention of the civilized world; and our own President, no doubt with the penetration and sagacity of genuine statesmanship, has gone in person to participate in its counsels. The treaty of Westphalia in 1648, at the close of the Thirty Years' War; that of Paris in 1783, at the close of the American Revolutionary War; and that of Frankfort in 1871, between France and the new German Empire, were all great treaties each in its day and for its purpose; but the treaty to be formed at Versailles in 1919 is destined to eclipse all its predecessors in the vast scope of its significance and far-reaching importance. Let us hope and pray that it will put an end to war, if not forever, at least for a long time. That it will do this, we have not the shadow of a doubt. In the meantime two things demand our immediate and serious attention.

1. *The reconstruction period.* Such a period, of necessity, must follow the war. In general outline and from the material point of view, everybody knows what it means to bleeding Belgium and the devastated regions of Northern France. In the plains of Flanders, in the valleys of the Vosges, and on the broad fields of the Marne the thrilling story is told. Here are not only the bloody battle fields of the internecine slaughter where the mighty holocaust has destroyed and maimed millions of men, but there is also to-day presented the spectacle of wrecked homes, the spoliation of cities and villages, the needless destruction of orchards with their annual yield of luscious fruit, the devastation of farm lands, the shelling of temples of worship, and the ruthless destruction of countless treasures of art that now lie in the ashes and ruins of war. Even if the great struggle had ended in 1915, the damages would have exceeded five billions of dollars; and now at the end of the war in 1918, while we have not the exact figures at hand, we know that the sum is staggering; but when we enter the moral and spiritual realm, in which, under the influence of rationalistic philosophy in parts of Europe and particularly in Germany, the tendency toward the rejection of God and the Bible has grown steadily for a hundred years, culminating in the unspeakable tragedy of the great war, the problems imposed upon the church to be met in the reconstruction period are indeed vast and important. Hence, let us consider:

2. *The present duty of the churches.* The time of a great opportunity is now evidently dawning. We mean the period of reconstruction that will follow the war when the dove of peace again spreads her pinions over the nations of the earth. Both pulpit and press should urge upon the churches the obligations that will be imposed. In our

judgment, never was there a time more opportune for the presentation of special lines of instruction than will be afforded by this period. New emphasis should be placed upon the simple facts of the gospel and the equally simple conditions of salvation. We make a special appeal to the readers of the Gospel Advocate that we all make the best possible use of this opportunity. Especially let us steer clear of unnecessary or untimely discussion of differences among us. Of course, where these involve matters essential to salvation or to the union of a divided church, discussion of them cannot properly be avoided, but is always necessary and timely. But there are so many things now demanding attention, on which we are all in perfect harmony and which call for special emphasis in pulpit and in press, that it is a pity to have either this harmony or the progress of such work marred and hindered by unnecessary discussion over differences. There are times occasionally, and now is one of them, when constructive work should not only have our attention, but when it should be allowed to progress uninterrupted and unhindered by work on destructive lines. The lines for constructive thought and teaching now are numerous and vast. We here offer some suggestive themes: Deeper Spirituality and Consecration; Dignity and Purity of Speech; The Old Gospel for the New Age; The Universal Brotherhood of Man in Christ; Rightly Dividing the Word of Truth; The Great Commission in the Light of World Events; Open Doors for the Gospel; Every Church an Organization for World-wide Mission Work; Attendance Upon the Lord's-day Worship; The Church Revealed in the New Testament; The Great Salvation; Faith; Repentance; Confession; Baptism; The Gospel God's Power to Save; Prayer and the Reign of Law; Atonement in the New Testament, or, The Blood of Christ for the Remission of Sins; The Shadow and the Substance, or, The Law and the Gospel; Watching and Praying; The New Testament versus Denominationalism; The Lord's Day and the Lord's Supper; The Supreme Authority of Christ; The Divine Basis of Christian Union; How to Keep the Unity of the Spirit in the Bond of Peace; etc.

Let us enter the new year with clear ideas of the great principles here involved, that we may present a solid and united front in the work of building up the churches and spreading the gospel "from the River unto the ends of the earth."

Was It "An Unwarranted," "Uncalled-For," and "Inexcusable" Thing?

BY E. A. E.

Am I willing to do God's will? That is, have I purposed and determined to obey God at all times and at all cost? (See John 7: 16-18.)

My being able to understand God's will depends upon my will to do it. If I purpose and determine to do it, I have the assurance that I can understand it.

I have been settled in my conviction for almost fifty years that I desire above all things to be saved. Then I know I must do God's will. (See Matt. 7: 21, 24, 25.)

Am I self-deceived?

If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. (James 1: 26.)

To fail to control the pen is equally as sinful as to fail to bridle the tongue.

I preached recently on vain religion and vain worship, which is not difficult to do. Am I deceiving my own heart to think I am religious after a godly sort because I preach and write against unbridled tongues and uncontrollable pens, while I am failing to control my own tongue and pen? Should not I confess my faults first and then persuade others to do so? Well, I am ashamed when I know I have spoken in the home, the social and business circles, or in the pulpit, anything unbecoming a child of God, or that I have written anything that will not accomplish good.

I believe the following passage, as I do every other command of God, with my whole heart:

Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. (Eph. 4: 29-31.)

Have I grieved the Holy Spirit by a refusal to speak and write as I am here commanded to do, or by being governed by these wicked things which are condemned?

Should I never be wronged by others, there will never be anything to forgive. That I am commanded to forgive others shows that I may be wronged by others. As others, too, may wrong me, I may wrong others. With intentions to do right and to accomplish good, I have wronged others.

If Christians never make mistakes, never mistreat one another, never do wrong, are never overtaken in any trespass, then there can never be an occasion for suffering long, forbearance, forgiveness, and the manifestation of love, which hides a multitude of sins. Were they never guilty of becoming angry, seeking vengeance, railing, becoming embittered, malicious, and refusing to forgive one another, there would be no place in the New Testament for such passages as the one quoted above.

When I have been wronged, I must not become angered and rail and grow sour and bitter and retallate and overcome evil with evil, etc. I must forbear, suffer long and still be kind, and show the forgiveness and spirit of Christ. "But," says one, "do you always practice what you preach?" No, not on the spur of the moment. So I say we should not be hasty in condemning others. Let us take time, "cool off," and when angry let us not sin, and let us see that the sun does not go down on us seeking vengeance and harboring malice. "In malice be ye babes, but in mind be men."

Now, if I have spoken or written an "unwarranted," "uncalled-for," and "inexcusable" thing, I repent of it, beg pardon, and ask the forgiveness of God.

I am sure that I cannot in any way wrong any person—black or white, red or yellow, young or old, male or female, ignorant or learned, small or great, sinner or saint—and be saved, unless I repent of that wrong and make reparation of it to the extent of my ability. It matters not what the provocation—how many times and to what extent—one has wronged me, I cannot wrong that one in return and be saved, unless I repent and do all in my power to right it.

I feel more keenly and deeply the necessity of righting the wrong I may have done another, regardless of the wrongs I have suffered, than I feel hurt over wrongs done me. All the wrongs I have suffered or may ever suffer do not justify one wrong I do another.

Paul suffered many bitter and grievous wrongs at the hands of others; but he said:

Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no man. (2 Cor. 7: 2.)

Again, he says that it is better to suffer oneself to be defrauded and otherwise wronged than to defraud or otherwise wrong another.

For this reason I had rather be wronged a hundred times in a hundred different ways by a hundred different persons than to wrong one person one time. Howsoever, much and grievously I may be wronged by others, I can be saved; but I cannot be saved and wrong one person one time, unless I repent.

Then, why is it that I should be so much more agitated, disturbed, and hurt, and should complain so much more, over wrongs that some one has done me—that "one has cheated me," "defrauded me," "misrepresented me," "falsely accused me," "slandered me," ad infinitum—than I am over the fact that I have wronged another? The man who has wronged another has ruined his soul, unless he repents; and I should be concerned about my own soul.

Let me reverse this matter and seek to right the wrongs I have done others, set a good example, and be saved.

Why should I make a vain attempt to justify myself in any wrong I have done and thereby commit a double offense? I may justify myself to my own satisfaction and to the satisfaction of a few who are my personal and partisan friends; but that does not justify me before God, and before him I stand or fall. On this point Paul says:

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself; yet I am not hereby justified: but he that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God. (1 Cor. 4: 3-5.)

I cannot be saved because I can justify myself in my own eyes.

Every way of a man is right in his own eyes; but Jehovah weigheth the hearts. (Prov. 21: 2.)

Neither will I be lost, thank the Lord, simply because others condemn me.

What is that which Jesus says about "judge not," and that which Paul says about being *doers* and not judges of the law?

Why should I be always confessing the faults of others, telling them and relating to others how unwarranted, uncalled for, inexcusable, unjust, slanderous, and wicked many of their deeds are, and never be able to see and to confess my own sins?

Confess therefore your sins one to another, and pray one for another, that ye may be healed. (James 5: 16.)

The only right way and, therefore, the shortest way out of wrong is to confess it, repent, and seek forgiveness. Then it has gone forever.

One of my sons when very small ran in crying and told me his brother had struck him. I seized the opportunity to teach him a lesson which I hoped would benefit him in after life. So I asked him what he had done to his brother. He was confessing his brother's wrong. He replied to my question that his brother had *hurt* him by the lick. I replied, "I do not doubt that," but pressed my question, "What did *you* do?" He answered again by saying: "*But he hurt me.*" I replied again: "I believe all you say: your brother struck you, he hurt you, he should not have done so, and has done wrong, therefore; but tell me what you did to him." Seeing I was fair and just, he said: "Well, I bit him." Then I had both sides, and got them from the one who made the complaint. Another little fellow at another time came with his waist soaking wet from top to bottom, complaining that a grown boy had "poured a pitcher of water down his neck." "What did you do?" I asked. "I threw some water on him," was the reply. "Were you both playing?" I asked. "Yes," was the reply. "Go, then," I said, "put on a dry waist, and do not come to me crying because the other fellow got the better of the play." Just so, grown children in the church come complaining that they have been very badly treated in various ways, but they rarely ever tell what wrongs they have done. I want to ask: *What did you do?*

There can never be a quarrel without two quarrelers; there can never be a fight without two fighters.

A man ran in haste down the street. One met him and asked why such haste. "I am trying to prevent a fight between two men." "Who are they?" was the question. "I am one," he said, and ran on. Suppose church members were so afraid of strife, trouble, and a church fuss that they would run from them?

I have assisted in settling a few very grave church troubles. At one time two congregations were united when the church had separated and the withdrawing faction had built another house of worship. This was done by fair and just and frank dealing—by teaching from the word of God each one to confess *his own faults*. I have never failed when I could persuade the parties to the trouble to do this. I have always failed when I could not lead them to do this. If wrongdoers cannot see their own sins and will not repent of them, troubles can never be adjusted and their souls can never be saved.

It is a sin, a crying shame, and a blight on the church that so many preachers, elders, editors, and teachers in Bible schools, who virtually offer themselves as guides to the blind and who should be examples to the church and lights to the world, are embittered against each other, are trying to devour each other, are having their following and tearing apart into factions the body of Christ. "Who?" All who are guilty. Let each one of us examine himself and say: "Lord, is it I?" Some have committed this fearful sin.

Some seem to care no more for God's teaching on "the unity of the Spirit in the bond of peace" and the things essential to this than some others do for the teaching of the New Testament on baptism, the Lord's Supper, or against the divorce evil.

It was a rare thing that preachers, teachers, elders, editors, and some others confess they ever make mistakes and do wrong in any given case. We all sing, "Lord, my sins, they are many," and we all quote, "In many things we all stumble;" but we never say in a given case that we did wrong *there* or in any *particular way*.

Some people seem never to have learned how to say they have done wrong or to beg another's pardon; and some others seem never to have learned how to grant pardon or to forgive. They can never "get over" anything. There is as much grace in granting pardon as is required to ask pardon.

Let us think on these things a while, and the Lord have mercy upon us all.

Thirty-Four Years' Labor.

BY J. C. M'Q.

With this issue of the Gospel Advocate I close thirty-four years of arduous labor with the paper. During that time we have printed about seventeen hundred and sixty-eight issues of the Advocate. During all these years my purpose and aim has been to be true and loyal to God. My highest ambition has been to do God's will, for I realize that this is the only road to happiness in this life and in the life to come. While this has been, and shall continue to be, the purpose of the Advocate, I realize that my work has been faulty and that I have made many mistakes. For my weaknesses and shortcomings I pray the Father's forgiveness and our readers' forbearance.

Thirty-four years is but a moment in comparison with the never-ending ages of eternity. The poet has well said:

Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand,
Yet how insensible!
A moment's time, a point of space,
Removes me to yon heavenly place
Or shuts me up in hell.

But thirty-four years in one fleeting human life is much, it is long. This is doubly true when these years are taken out of one's young manhood and the best working years of his life. I fully realize that the years that are yet granted me by a merciful Heavenly Father, of necessity,

cannot be so full of work and activity as the years that are gone. As the years come and go, I stand face to face with the fact more and more that soon I must stand before the judgment bar of God to give an account of the manner in which I have spent the years and improved the opportunities that have been granted me. It is but to be expected that soon I must give place to another and the burdens that I have borne through all these years must fall upon other shoulders; but to me this should matter but little, if I am only ready to pass out of the trials and responsibilities of life into a glorious beyond. Every one should pause in the midst of the busy scenes of life and take an account of his purpose, of his ambition, and of his work, and should certainly ask himself the question: "Am I doing what I should for the advancement of the religion of Jesus Christ in the world?" I feel that during the remaining years of my life I would like to devote more time to the work of advancing the Master's kingdom in this world. We should all realize that we must work the works of God while it is day, knowing that the night of death draws near, when no man can work.

Comparatively few of the subscribers who were reading the paper thirty-four years ago are now with us. A beloved companion, children, father, mother, and associates have passed to the great beyond and gone to their reward in these years; but while loved ones, subscribers, and friends have gone to their home, a sweet memory of their lives and the blessed work that they did while here still remain with us. It is also encouraging that others have come up to take the place of the subscribers who have gone. Thus the work moves on, and so shall it ever be. None of these things should move us, but we should press forward with the one determination to honor and glorify God in all that we do.

As has been our determination in the years that have passed, so it shall be our determination in the future to do the will of God as we see it. We have never been bound by the opinions of men, and have never bound ourselves nor sought to cause any one else to be so bound. No man knows all the truth. The purpose of all connected with the Gospel Advocate is to know and do God's will fearlessly and boldly, even if such should not please men. We believe it is better to please God than to please men. In the beginning of this new year we most earnestly ask the coöperation of all who wish to see God's will done on earth as it is in heaven, and who are willing to labor and make sacrifices to that end. This shall be the aim and purpose of this paper, and we pray that the tongue may be speechless and the hand palsied that would divert it from such a purpose.

The Word of God.

BY E. G. S.

The word of the Lord must direct Christians in all things, if they would be on safe ground. Man's wisdom cannot guide people in the way that leads to eternal life. Man's wisdom is too weak and too short to lead him in the narrow way that leads to eternal life. The word of God is the only thing on earth that can lead people to heaven, and it can lead them there only when they follow its divine directions. As certain as the Bible is true, it will take all safely home that will faithfully follow its divine teaching; but those that disregard its teaching through this earthly life are sure to miss heaven when they die. It is worth everything, therefore, to mortals of earth to obey the plain word of the Lord in this life.

When Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," he evidently meant just what he said. Hence, there is no showing at all for the salvation of those who refuse to obey the word of God as given in the New Testament. Yet there is a wonderful tendency on the part of some to change, to add to or take from, certain passages of the New Testament. Jesus said, "He that believeth and is baptized shall be saved;" but lots of men say that those who get religion will be saved whether they are baptized or not. Now why do men say such things? Does the Bible say so? It certainly does not. It does not a single time use the words "get religion." Why, then, should uninspired men talk that way? If the New Testament said even one time that we must "get religion," then we might safely talk about it in that style; but it does not say one word about getting religion. It is, therefore, dangerous to the interest of our souls to talk that way. If those that teach that way could show one passage in the New Testament that puts it that way, we would be glad to accept it and preach it that way; but as it cannot be shown that way in the New Testament, we are afraid to teach it that way.

Then, again, lots of preachers teach that "baptism is not essential to salvation." They teach that the main thing in conversion is to get the heart right; that baptism is not in any sense a saving ordinance. But they run to a decided extreme on this matter. The word of God says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6: 3, 4.) This passage shows baptism to be a matter of very great importance and furnishes a decided contradiction of the claim that baptism is a matter of no importance. Baptism puts people that are ready to be baptized into Christ and into the promise of remission of sins; it puts them into the church of God and makes them sons and daughters of the Lord. Without coming into these relations, none can be called the children of God, according to the New Testament.

God has never given to man the right to change his word in any particular. We have no right to add anything to his word or to take anything from it. We humanize his word when we add anything to it or take anything from it. We must accept it just as he gave it or we can receive no blessing from it. It is only a matter of human wisdom to talk about "getting religion." If the Lord had commanded us to "get religion," he would certainly have told us what it is and how to get it; but he did not. Therefore, we have no right to talk about doing what he has said nothing about in any way. We only need to accept and obey the New Testament just as the Lord has given it to us, if we would be saved by it. When the Lord promises salvation to all that obey it, our part is to obey the word as the Lord has given it, and he stands ready to save us, and that is the only showing we have for salvation.

Sometimes a little poem speaks volumes. We believe we have found one of this kind, written by Amy Sherman Bridgman, entitled "Armenia." Here it is:

Had I the tears of all the years
Since tears began to flow,
I could not shed them fast enough
To rightly speak her woe!

O little harried garden-land,
O Eden of man's birth,
O tortured, stricken country—
Her grief thrills all the earth!

She stretches out her bleeding hands.
Let her not cry in vain!
O give and give and give once more
To ease Armenia's pain!

What one loves is of more importance than what one knows; what one wants to do and is interested in trying to do is of more consequence than what one has done.—William DeWitt Hyde.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Neal.

Sister Neal, widow of our lamented brother, W. F. Neal, evangelist who labored here at Winnipeg, Manitoba, Canada, for about six years, has gone to her rest. She died on November 10, 1918, and was laid to rest in Elmwood Cemetery. We are glad to testify to the unswerving loyalty of our sister to the plain teaching of the New Testament. The writer has vivid recollections of many heart-to-heart talks with her about the Truth. She was a worthy daughter of a worthy father—namely, Brother J. W. Harding, of Winchester, Ky., a worthy exponent of the Truth at ninety-five years of age. The apostolic injunction to the church at Corinth justly portrays our departed sister; for she was steadfast, unmovable, always abounding in the work of the Lord. Our deepest sympathy goes out to the family in their bereavement.

A. R. ADAMS.

Miller.

On October 19, 1918, the death angel came and took for its victim Miss Cinda Miller, of Piper City, Ill. Sister Miller was born in Monroe County, Ky., and had reached the age of thirty-one years at the time of her death. She had lived in Illinois only a short time. She confessed her faith in the Savior when quite young and had lived a consistent, Christian life. Just before she passed away she sang, in a clear, distinct tone of voice, "Nearer, My God, to Thee." She is survived by her father and mother, two brothers, and three sisters. Her remains were brought to Summer Shade, Cal., and tenderly laid away to await the resurrection morn. To the dear ones I would say: "Sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

L. MEADE WILLIAMS.

Allison.

On November 12, 1918, the death angel came to the home of Elder A. L. Allison, of Dover, Tenn., and claimed for its victim his devoted wife. Sister Allison before her marriage was Miss Rebecca Minerva Campbell. She was born on July 2, 1877. In 1896 she was "born again"—born into the family of God, the household of faith, the church which our Savior shed his precious blood to establish. She was baptized by Brother Matthews. She was married to Elder A. L. Allison on June 12, 1904. To this union were born five children, one of whom (the oldest) died in infancy. The writer was called to conduct the funeral services, but, on account of a misunderstanding in the time, arrived too late, and the services were conducted by God's faithful servant, our brother in the one faith, her husband. The highest eulogy I can pay to her memory is to say she was a Christian.

WAYNE CLARK.

Gaines.

Brother Claude Gaines, of Tate County, Miss., and a member of the Antioch congregation, was born on March 7, 1868, and died at his home near Coldwater, Miss., on August 25, 1918. He leaves his wife, Mrs. Julia Gaines, and four children (three daughters and one son), besides a number of relatives and friends, to mourn their loss. Brother Gaines was devout as a Christian, kind and loyal as a husband, and dutiful as a father. In his business as a farmer he was prosperous, and was always willing to respond to calls for assistance in charity and for the cause of Christ. He was kind and generous, and his well-furnished home was always hospitably open to all who made claims upon his open-hearted generosity. Taken away in the prime of life, his place of usefulness cannot well be filled, but by faith we look to the Giver of all good for the making of all things right. We will see the kindly face of Brother Gaines no more on earth, but we can meet him in a home where sorrows come no more.

LEE JACKSON.

Hicks.

Brother T. R. Hicks, of Bradentown, Fla., died at his home on the night of November 7, 1918. Brother Hicks, I judge, was about fifty-five years of age. He began preaching after he was well advanced in age, and devoted himself diligently to the work of preaching. I write this notice of his death because I knew him, and loved him for his work's sake. He was originally a railroad man, but, having learned the way of the Lord, he determined to tell the story of redemption to others. Few men know of the sacrifices and privation that some preachers make and endure. I have known Brother Hicks to labor hard, but willingly, in fields where the financial outlook was poor, simply because he loved the Truth and because the Savior had made the sacred statement: "And the poor have the gospel preached unto them." Brother Hicks did not claim to be a scholar, but he could tell the story of the cross so well that many of the saints in the South were delighted to have him for a meeting. He will be

missed in South Alabama. Brother C. M. Stubblefield conducted the funeral service in the meetinghouse on Catoma Street, in Montgomery, Ala., on Sunday afternoon, November 10. We shall expect to meet Brother Hicks "on the other side."

VAN A. BRADLEY.

Womack.

Francis M. Womack was born on May 26, 1833, and departed this life on December 1, 1918. He was married, on February 26, 1854, to Martha J. Thomas, who departed this life on September 20, 1883. He was married, again, to Mary O. Snodgrass, on September 18, 1892. There were born to him and his first wife seven children, four boys and three girls, all living but one boy. Brother Womack obeyed the gospel fifty-two years ago and lived and died in the faith. He always stood firm on the Bible. He was a father to me in the study of the Bible, and advised me as he did his own children. He will be missed by his companion, who was so good and kind to him. She never let him want for anything during his affliction. God will not only bless her in this life, but will crown her with a crown of righteousness in heaven. His children did all they could for him. A reunion of his children and kindred and friends was held once a year at his home, which always made him happy. Some day a reunion will take place at the judgment seat of God; so let us all look forward to that day and prepare to unite with him in that upper and better kingdom, where there will be no more separations. A large crowd of friends paid him the last tribute of respect. His body was laid to rest in the cemetery at the church of Christ, Bean's Creek, Tenn. Funeral services were conducted by Brother George Gilbert, of Manchester, Tenn., assisted by the writer.

R. E. L. TAYLOR.

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar to-day to E. J. Reefer, 3251 Reefer Building, Kansas City, Mo., for a package of "More Eggs;" or, better yet, send him $2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A million-dollar bank guarantees that if you are not absolutely satisfied, your money will be returned on request without question. So send either a dollar or $2.25 to-day for this wonderful egg producer; or write Mr. Reefer for his FREE poultry book that tells the experience of a man who is helping a great many people make money with their poultry and who himself has made a fortune out of the poultry business.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

When Christmas Calls.

Christmas has called—and I want to go home;
Christmas has whispered—and out through the night
There's something which beckons to us who must roam
Far from the berries of scarlet and white;
There's something which beckons—
—and out on the road
We follow the way of a dream that is old,
And weary the travel and heavy the load
Of those who may never turn back to the fold.

I want to go back to the day where at dawn
A tow-headed youngster rushed forth with a whoop
To the clarion call of the little tin horn
And the roll of the drum as it summoned its troop
Of the tin-soldiered legion with muskets agleam,
Serried and straight in an unbroken row—
I want to go back where a fellow can dream
Of Christmas like that in the Long-time Ago.

—Grantland Rice.

Nerve and Eye Strain.

Many nervous as well as other diseases are caused by incorrect illumination. The eye is a subject of prime consideration in connection with our health and happiness. Eye fatigue spoils the disposition. As that is one of the conditions given for inefficient work, we find here again a reduction in efficiency and a cause for more loss of the workman's time. The first loss was mechanical, the second is physical; both, when reduced to a dollar-and-cents basis, show a large percentage over the cost of lighting that would be required to eliminate them. As judgment is dependent upon perception, and perception upon the sight, then the laborer, to be efficient, must be able to see fine details and small objects at close range with sharpness and distinction, to distinguish objects at a distance with accuracy, and to have clear perception of all objects in the intermediate space.—Exchange.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application to Pathfinder, 156 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

For Children Also

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

Wear It 30 Days Free at Our Expense

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition

HOWARD C. RASH, Pres. Natural Body Brace Co.
289 Rash Building SALINA, KANSAS

For the **HAIR—**

To make it soft, fluffy, and free from dandruff, use

TETTERINE

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

FIRST AID TO DIGESTION

In cases of indigestion or dyspepsia, the contents of the stomach, for lack of a proper supply of digestive juices, first ferment, forming gases, and later decompose. This process is attended with more or less discomfort and reacts to the injury of all the digestive organs, with the result of poisoning the entire system, a condition known as auto-intoxication. Three prime considerations arise in treatment of such conditions:

First, the process of decomposition must be arrested, by neutralizing the acid condition of the stomach, thus giving prompt relief from pain.

Second, the salivary glands and other glands which produce the various digestive juices must be stimulated into active secretion in order that the food may be properly digested.

Third, the stomach nerves must be toned up into a healthy state and inflammatory conditions of the membranous lining allayed.

Mi-o-na tablets do this work with remarkable efficiency. So good are they for quick relief and for permanent restoration that they are sold only under guarantee of satisfactory results to the user. Your druggists charges 60c per package; but is under instructions to refund to any customer who is not amply satisfied. If your druggist can not supply Mi-o-na, write direct to the manufacturers, Booth's Hyomei Company, Ithaca, N. Y.

PREACHERS' SONS AND DAUGHTERS. —Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write **Meridian College**, Meridian, Miss.

Advanced Bible Courses.

BY W. W. FREEMAN.

Just now thousands are getting out of the military service back into the flow of the normal life of the world. Surely it is a time for us to do our best to enlist more workers in the Master's service. The task of the church of God to-day certainly is a worthy challenge to the best there is in the men who have offered themselves in the closing struggle. Let every preacher and every leader make a desperate effort to improve conditions. The fields call for more workers. Men will be hunting noble positions. The church has a task committed to it by Jesus, who said: "Go, disciple all nations." Now is a supreme moment to improve. It is not easy to stir the cement after it once settles down.

Before I mention the special work of Abilene Christian College, I want to suggest another important matter. The work of preparing Christian workers costs money, and money is required continually to support an army in the field. Now, hundreds have money loaned which they may as well or better leave on deposit so as to give the accruing interest to the cause of missions. Why not? Is the war for righteousness over? Were we in dead earnest when we professed to give and sacrifice, even to coal, bread, and sugar, that liberty and freedom in righteousness might come to the peoples of earth? I hope our religious spirit is not dependent on the flurries of national life. The kingdom of God makes no truce. The strains on moral principles and the demands for constructive work may be quite as exacting in the era following war as while the consensus of public opinion favors sacrifice in its progress. The next decade of mission work will tell largely the future, and a century of missions will enable us to forecast what the coming millennium under normal conditions will reveal. We are making history. What will the record be in the last day? The Lord has trusted us. Shall we be faithful? We are stewards—"stewards of the manifold grace of God." Shall we not put our bonds permanently with the churches or some individual, that the accruing interest may go to the work of spreading the gospel? Such a step is essential and is "reasonable service." Have we learned to give as the big enterprise requires? Will we do it?

Abilene (Texas) gave five thousand dollars on the new building we are soon to open. It affords ten or more good classrooms and one of the best auditoriums outside of the large cities. We have a thriving little city, and our dormitories are of modern brick, with gas, electricity, and running water in each room. Our S. A. T. C. unit has been dissolved, and so we have room for some new students at the opening of the next term, December 31. Some of our soldier boys will remain; others are coming back from service in camps or abroad; and we want other mature men to enroll for our regular school work, especially for our Bible work. Besides the classes in Bible from the sixth to the senior high-school classes, we have college courses (interpretation, church history, comparative religions, Greek, Hebrew, evidences, homiletics, etc.) of seminary rank. We offer three years of courses for university graduates or students specializing for active religious work. Get our catalogue. Full credit for all our work may be had hour for hour in higher schools. Let us get together and do our best for Jesus and humanity.

Christian is the highest style of man.—Anon.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

The habit of viewing things cheerfully and of thinking about life hopefully may be made to grow up in us like any other habit.—Selected.

It matters not how long you live, but how well.—Publius Syrius.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless 50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

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Get a 25c. Box.

The Threshing Problem Solved

Threshes cowpeas and soy beans from the mown vines, wheat, oats, rye, and barley. A perfect combination machine. Nothing like it. "The machine I have been looking for for twenty years."—W. F. Massey. "It will meet every demand."—H. A. Morgan, Director Tennessee Experiment Station. Booklet 88 free. **ROGER PEA & BEAN THRESHER CO., 18 Roger Street, Morristown, Tenn.**

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

Posture in Prayer.

BY F. C. SOWELL.

The Lord wills that men should pray, and the best of men in Old Testament and New Testament times prayed.

One may pray standing, sitting, prostrate, or on his knees. But when one is free and at liberty when he goes to the Lord in prayer, we are impressed by Bible examples that he goes down upon his knees.

When Daniel knew that King Darius had signed the decree that no prayer should be offered only to the king, that in thirty days he should be put into the den of lions, "he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." (Dan. 6: 10.) Daniel was a most excellent character, and Jehovah loved and blessed him. Daniel showed his devotion to his God in getting upon his knees in the spirit of humility.

When the woman of good works and almsdeeds, called "Dorcas," died, Peter was sent for; and "when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body, he said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up." (Acts 9: 39, 40.) This shows clearly that Peter "kneeled down, and prayed." We find the same posture with Paul when he left the disciples at Ephesus, in his farewell address: "And when he had thus spoken, he kneeled down and prayed with them all." This seems to have been the most humble attitude in worshiping before God. When our blessed Lord went to the mount of Olives, as his custom was, his disciples were with him. "And he was parted from them about a stone's cast; and he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." (Luke 22: 41, 42.)

With such Bible examples before us, with freedom of body, I feel it is the infallibly safe side of the question to kneel in prayer. Should one be bound upon his back, as Paul and Silas were when in prison, then pray as they did—upon your back; but in the freedom of your body, kneel upon your knees. Paul says: "Wherefore I ask that ye may not faint at my tribulations for you, which are your glory. For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named."

Many of the disciples in these days sit or stand during the prayers. They may have their reasons for this. But when I read about these men of God upon their knees praying, I feel that I can talk to God better upon my knees. When I get upon my knees to pray, I feel like I am in the same posture as Peter, Paul, and our blessed Lord. This posture in prayer is expressive of humility, dependence, homage, or adoration. I feel the need of humility and greater reverence for God's word. "He that humbleth himself shall be exalted."

TO WARD OFF PNEUMONIA Rub vigorously with GOWAN'S—the pleasant, effective, external application for colds, croup, pleurisy, pneumonia, etc. Soothing and healing. Ask your druggist or write GOWAN MEDICAL CO., Concord, N. C. $1, 50c, 25c. Pay no more.

Indians No Longer Outcasts.

In the annual report of Cato Sells, Commissioner of Indian Affairs, this is said: "Evidences of material and humanitarian advancement are everywhere apparent. Industrially and socially, the Indians are making unparalleled strides toward self-support and civilization. I have discovered that with sympathetic coöperation and intelligent encouragement their response is almost universal."

Within the last few years forty-two thousand one hundred and ten Indian families have forsaken the tepee to live in houses. The tribal Indian rapidly is becoming "individualized." His red past is only a few years behind him, but it is in the past. The government no longer believes that wars with the Indians are possible. The question of peace with them is an answered one, and all that remains is to make of the Indian a self-supporting, self-respecting member of American society.

It has been said that the red past of the Indian is only a few years behind him. How strikingly this is shown by the fact that to-day many officers of the United States Army below the rank of brigadier general wear the ribbon which shows that they have seen active service in warfare against the Apache, the Sioux, the Cheyenne, or other tribes of mountain and plain. It probably will be hard to-day to find any irreconcilables among the Indians of the West, unless the search be extended into the tepees of the ancients who grow to old age in a condition of roamers and warriors, and in whom nature forbids a change to take place.—Chicago Evening Post.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

But words are things, and a small drop of ink
Falling like dew, upon a thought, produces
That which makes thousands, perhaps millions, think. —Byron.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

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

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

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. **Meridian College**, Meridian, Miss.

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

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

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

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

Cresolene's best recommendation is its 39 years of successful use. **Send postal for Descriptive Booklet.**

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Calotabs

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THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, try Danderine.

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

CAPUDINE

The Liquid Remedy for Headaches. A Good Preventive Treatment for INFLUENZA also. At Drug Stores. Try it.

Get Rid of That Persistent Cough

If you are subject to weak lungs, heed the cough as a warning. ECKMAN'S ALTERATIVE may aid you in stopping the cough. In addition, it is a valuable tonic and health-builder in such cases. No alcohol, narcotic or habit-forming drugs. Twenty years' successful use.

80c and $1.50 Bottles at all druggists or direct, postpaid. from

ECKMAN LABORATORY, Philadelphia

Not Knowing.

I know not what will befall me: God hangs a mist o'er my eyes;
And thus each step of my onward path he makes new scenes arise,
And every joy he sends to me comes like a sweet surprise.

I see not a step before me as I tread on another year;
But I've left the past in God's keeping—the future his mercy shall clear,
And what looks dark in the distance may brighten as I draw near.

For perhaps the dreaded future is less bitter than I think;
The Lord may sweeten the waters before I stoop to drink;
Or, if Marah must be Marah, he will stand beside its brink.

It may be he keeps waiting for the coming of my feet,
Some gift of such rare blessedness, some joy so strangely sweet,
That my lips shall only tremble with the thanks they cannot speak.

O restful, blissful ignorance; 'tis blessed not to know;
It keeps me still in those mighty arms which will not let me go,
And lulls my weariness to rest on the bosom that loves me so.

So I go on not knowing—I would not if I might;
I would rather walk in the dark with God than go alone in light;
I would rather walk with him by faith than walk alone by sight.

My heart shrinks back from trials which the future may disclose,
Yet I never had a sorrow but what the dear Lord chose;
So I send the coming tears back with the whispered words, "He knows."

—Mary G. Brainard.

"Praise Ye the Lord."

BY S. WHITFIELD.

Every creature that is in this world should praise the Lord for his goodness and mercy to the children of men, for he has been good to us. God made this world, and it is a wonderful place. It is adapted to man and to his needs in this life. God made it for man. God made us, and we are adapted to this world. God adapted us to it. Everything that God made, he made it right, and he said that it was good. But some one might say that this would be a better world if there was no sin or evil in it. Well, that is true, and this should lead us to praise the Lord. God made only the good. He is the author of all good. God did not put the evil here. The Evil One is the author of all evil and sin. God gives us health, strength, food, and raiment. We are satisfied with the good things that we enjoy. God has given us bodies and minds to use to his honor and glory; and if we use them in this way, we can be a blessing to others, and build up a character that will have an influence for good after we are dead and away from this tabernacle. God has given us the association and fellowship of the best people that are in the world. When we sit down, look on the bright side of life for a while, and count our opportunities for good and our blessings, they seem to be without number. For all of these things we should praise the Lord.

"Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant." (Ps. 135: 1-3.)

David did not forget to praise the Lord for all the blessings that he received. He called on others to do the same; and he calls on us to thank the Lord for all his goodness to us. Are our lives filled up with praise to God as much as they should be? I fear not. Do we stop to think of all the goodness of God to us? "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salation." (Ps. 68: 19.)

"The Lord of hosts is with us; the God of Jacob is our refuge. Come, be-

"More Eggs" Paid the Pastor.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold forty-two and one-half dozen eggs last week, set four dozen, ate some, and I have one and one-half dozen left."—Mrs. Lena McBroom, Woodbury, Tenn.

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or write Dr. Schiffmann, St. Paul, Minn. Price 65c

In answering advertisements, please mention this publication.

hold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge." (Ps. 46: 7-11.)

During these days of war most of us have enjoyed liberty to worship the Lord and do our duty as children of God; and for all of this, with the other blessings that we enjoy, we should be very thankful, and should praise the Lord, from whom all blessings come. But now, since God has seen that it is enough and has caused the war to cease, we should praise him still more. God does all things well. He is still overruling all for his honor and glory and for our good. Let us give him the honor that is due him for all that he has done. Let us show our appreciation for all of God's goodness and mercy to us during all the days of our lives. God will give us the very help that we need, if we only do his will. He is our refuge at all times.

Some praise the Lord a great deal with their lips, but I am afraid that their hearts are not right before God; for they say, "Lord, Lord," but do not do the things that the Lord says. Maybe sometimes we are ashamed to say, "Praise the Lord," for fear some one will say that we are like them; but if we are doing the will of the Master as best we can, we ought to praise God from the depths of our hearts. Indeed, it is our duty to do this, for all that we are and all that we have we owe it to God.

There does not seem to be much limit to David's expressions concerning his thanks, praise, honor, glory, and blessing to God. He did not seem to be afraid that any one would accuse him of repetition, or, if he did, he did not care what any one might say; for he said what he wanted to say in praise to God, and he said it over and over again, and again, and still again. Who can blame him? Surely no one wants to! Let us rather catch up the same good spirit of praise and thanksgiving to the God of all gods.

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." (Ps. 55: 17.) "Seven times a day do I praise thee because of thy righteous judgments." (Ps. 119: 164.) "From the rising of the sun unto the going down of the same the Lord's name is to be praised." (Ps. 113: 3.) This is all plain enough, and shows that David's heart was full of praise at all times to God for all of his mercy, goodness, and love.

There were ten lepers in the days of Christ, who were healed. One of them came back to give thanks for the great blessing he had received; but the nine were ungrateful. Jesus asked where the nine were. Is it possible that we are grieving God because we do not return to give thanks to him!

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

The Spirit's House.

From naked stones of agony
I will build a house for me;
As a mason all alone
I will raise it, stone by stone,
And every stone where I have bled
Will show a sign of dusky red.
I have not gone the way in vain,
For I have good of all my pain;
My spirit's quiet house will be
Built of naked stones I trod
On roads where I lost sight of God.
—Sara Teasdale.

Home is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the spot where expressions of tenderness gush out without any sensation of awkwardness and without any dread of ridicule.—Frederick William Robertson.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

KILLS CATARRH GERMS

Famous Hyomei—Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement and temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the Eucalyptus forests.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vapor, absolutely harmless but wonderfully effective in the treatment of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys germs and bacilli of bronchial catarrh in the breathing organs, soothes and allays irritation and enriches and purifies the blood. All druggists. Booth's Hyomei Co., Ithaca, N. Y.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

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

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

ATTENTION! Sick Women

To do your duty during these trying times your health should be your first consideration. These two women tell how they found health.

Hellam, Pa.—"I took Lydia E. Pinkham's Vegetable Compound for female troubles and a displacement. I felt all run down and was very weak. I had been treated by a physician without results, so decided to give Lydia E. Pinkham's Vegetable Compound a trial, and felt better right away. I am keeping house since last April and doing all my housework, where before I was unable to do any work. Lydia E. Pinkham's Vegetable Compound is certainly the best medicine a woman can take when in this condition. I give you permission to publish this letter."—Mrs. E. R. Crumling, R. No. 1, Hellam, Pa.

Lowell, Mich.—"I suffered from cramps and dragging down pains, was irregular and had female weakness and displacement. I began to take Lydia E. Pinkham's Vegetable Compound which gave me relief at once and restored my health. I should like to recommend Lydia E. Pinkham's remedies to all suffering women who are troubled in a similar way."—Mrs. Elise Heim, R. No. 6, Box 83, Lowell, Mich.

Why Not Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

Mary Jenkins Brittian.

BY F. B. SRYGLEY.

Sister Mary Brittian, formerly Mary Jenkins, died at her home near Nolensville, Tenn., on May 19, 1918. She was born on November 22, 1838, and, hence, lacked only a few months being eighty years old. She obeyed the gospel at Rock Springs, in Rutherford County, Tenn., the third Sunday in September, 1858. She was a member of the church nearly sixty years, and was faithful to it till her death. For about forty-five years of that time she was present at the meetings of the church. The last fifteen years of her life she was an invalid and, therefore, could not attend all the meetings of the church, but she never forgot to give of her means to support the gospel. She was a faithful wife; a tender, loving mother; a good neighbor, and a true Christian. Could much more be said in commendation of any woman? She reared two sons and one daughter, and taught them to be Christians, and, therefore, to be useful men and women. Her husband and her only daughter preceded her several years to the glory world; and while this saddened her life, it sweetened it and better fitted it for service. Her faith grew stronger in the eternal world as the ties were broken in this world. Her sons and grandchildren are left with the memories and the heritage of a faithful life to encourage them onward and upward to a brighter day. It will be a happy meeting when father, mother, daughter, and sons all meet together in the glory world. Cherish the memory of mother and grandmother, imitate her example of faithfulness, and follow her as she followed Christ; and some sweet day there will be a happy reunion of the family "over there."

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write b-13
Murine Eye Remedy Co., Chicago.

Blessed is the soul which heareth the Lord speaking within her, and receiveth from his mouth the word of consolation.—Thomas à Kempis.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription to the Pathfinder, 156 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

GO TO COLLEGE.—Educated men and women needed greatly. Fine positions awaiting the educated. Special offers to ambitious young people. For particulars, write **Meridian College**, Meridian, Miss.

CHURCH NEWS

Alabama.

Florence, December 22.—One was added to the membership last Sunday and four to-day. Fine audiences.—Isaac C. Hoskins.

Louisiana.

Turkey Creek, December 18.—I want to give a brief outline of my past year's work. I have preached monthly at four regular appointments—Turkey Creek (where I am located), Pine Prairie, Cypress Creek, and Lake Cove. Next year I will exchange my Lake Cove appointment for one at Easton. The year's work has done good, I believe. The greatest number of additions came in at Pine Prairie, which was new plowing, the gospel not having been preached there for ten years. This is rather a hard field, though a good one in many respects. The people always have time to listen. I am looking for a good year's work among them next year. If any of the brethren have a mind to help, I would appreciate a few gifts in the shape of books, which I am not able to buy and which I sorely need. A preacher without books is somewhat like a blacksmith with no coal to burn in his furnace. I would appreciate even a pamphlet.—C. K. Matthews.

Oklahoma.

Altus, December 18.—I have just returned from a fruitless, expensive trip to Northwest Oklahoma, Colorado, and New Mexico. I was closed out of all my appointments on account of the "flu." I could do nothing except visit a few brethren from house to house. I met Brother John D. Evans in Denver—a grand man, I think—with others there, who are doing all they can to build up the cause of Christ there. Denver is a great city for sight-seeing and a health resort, but cursed with sects of every kind. I was told that the population was near three hundred thousand, with one little congregation of loyal Christians. We need to locate some loyal evangelists in Colorado. Several years ago I helped to establish several congregations in Northwest Oklahoma, New Mexico, and Northwest Texas; but since the war excitement and politics among the brethren, the most of them have gone to the bad. Some few seem to be contented with one meeting a year, with some favorite preacher, if they can get him; and if they fail to get him, they fail to have any meeting. They are spiritually dead. Those congregations do not like to hear sermons on Christian worship, duty, fellowship, and church work. Where will they land? May God help us to arise out of our lethargy.—H. H. Turner.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it to-day, mentioning this paper.

Gave Great Writer a Theme.

In one of his stories of farm life in Georgia, Joel Chandler Harris tells of a wealthy planter who wanted a few acres of original woodland cleared near a village in which he lived. Labor was scarce, but he finally induced a thriftless fellow in the village to do the work—a man who had always been honest, but a kind of dreamer and "ne'er-do-well."

After a few days the man came to his employer and frankly confessed that he could not do the work, although he needed the money. Pressed for a reason, he said that the first tree he started to cut down was hollow and occupied by two squirrels, who made violent complaint at the destruction of their house. The next was the home of a chipmunk with a large family, and the third was occupied by at least four pairs of jaybirds. "That piece of woodland is a peopled city, throbbing with life, busy from morning until night. It contains their homes and families; they have built and lived there for years, and I have not the heart to destroy what belongs to these helpless creatures." And out of that incident, simple but impressive as it was, Mr. Harris drew inspiration for one of the most graphic pictures in all literature.—H. E. Harman, in the South Atlantic Quarterly.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $2 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

AGENTS WANTED for General March's Authentic "HISTORY OF THE WORLD WAR," 750 pages, 200 illustrations. Fastest-selling book ever published. Act at once and make $25.00 a day. Best terms. Outfit free. MEAD PUBLISHING CO., MIDDLETOWN, N. Y.

Skin Tortured Babies Sleep After Cuticura

All druggists: Soap 25, Ointment 25 and 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

A Call to Men.

The great world's heart is aching—
aching fiercely in the night,
And God alone can heal it, and God
alone give light;
And the men to bear that message,
and speak the living word,
Are you and I, my brothers, and the
millions that have heard.

Can we close our eyes to duty? Can
we fold our hands at ease,
While the gates of night stand open to
the pathways of the seas?
Can we shut up our compassions?
Can we leave one prayer unsaid,
Till the lands which hell has blasted
have been quickened from the dead?

O Voice of God, we hear thee above
the shocks of time,
Thine echoes roll around us, and the
message is sublime;
No power of man shall thwart us, no
stronghold shall dismay,
When God commands obedience and
love has led the way.

—Frederick George Scott.

Courage to Bear.

We all need courage in these days: Courage to bear the brunt of the war, whether in our homes or at the front; courage to make the best of diminished resources and comforts; courage to say good-by; courage to face the unknown future.—Selected.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

ECZEMA

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

Freckles

are "as a cloud before the sun" hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S Freckle Cream

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet,

"Wouldst Thou Be Fair"

Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists.*

STILLMAN CREAM CO.
Dept. 2 Aurora, Ill.

Ambition

TIRED MEN and WOMEN who "feel old before their time," who are languid, have no energy and lack ambition—these are often sufferers from kidney trouble.

Weak, overworked or diseased kidneys are indicated by ambitionless, always tired, nervous condition, by sallowness of skin and puffiness under eyes, backache, stiff joints, sore muscles, or rheumatic pains.

Foley Kidney Pills

get right at the cause of suffering and misery, regulate the kidneys and bladder and restore to sound and healthy condition.

N. R. Reese, Dublin, Ga., writes: "I want to say I am better. Before I started to take Foley Kidney Pills I could not turn over in the bed I had such severe pain in my back and hips. I was so stiff I could not bend over and I had to get up at night five to six times. By taking Foley Kidney Pills I am up and able to go to work."

TO STOP FALLING HAIR.

The cause of baldness, hair falling out, loss of luster and color, is found in the roots of the hair itself. Our hair is but a portion of our body, and, like the other organs, cannot subsist without food. The hair finds its food in the fat layer of skin next to the skull. When this source of food is stopped or impeded, out comes the hair. The dreaded disease, dandruff, is a germ. It collects on the bottom of the hair and eats away its life. The hair sack from which the hair comes is imbedded in the layer of underskin. When the scalp is diseased and the hair falls out, often this small hair sack closes. Eventually, as a result of the dandruff germs, baldness comes. The proper method of restoring the hair and stopping the falling out must necessarily be in the destruction of the dandruff germs and in the reopening of the little hair sacks. Furthermore, in order to rejuvenate the scalp and make the growth of new hair more vigorous, it is necessary that the system be able to furnish an abundance of hair food. Many artificial methods have been tried in restoring the hair which were only surface remedies, and, failing to reach the small hair sacks, were unsuccessful. Reopening the hair sack allows the new hair to grow. CALVACURA begins at the root of the trouble, and its use is, therefore, advised. Its mission is to feed the new hair as well as the old and rid the scalp of all dandruff germs. By thus cleansing and rejuvenating the entire scalp, a healthy growth of hair is assured. Falling of hair is stopped, new life and color to dead, gray hair is developed, and the hair becomes smooth and velvety. It is not an unpleasant treatment, and takes only a few minutes of time each day for about six weeks. The Union Laboratory, 214 109th Street, Binghamton, N. Y., will send you a liberal sample of Calvacura No. 1 FREE, together with a booklet, "The Triumph of Science Over Baldness," if you will send your name and address, together with 10 cents in silver or postage stamps to help pay the distribution expenses.

AUTO TOP COVERS

$9.00 and up. Parcels Post Paid.

30 x 3½ tires $15.00. Other sizes in proportion

Easy to Apply

Liberty Tops Tailored to Fit

The best is none too good if your top is worth recovering at all. The top is always the first part to wear out. Don't buy any old makeshift. Get our new catalog with samples and prices of NEW TOPS, TOP COVERS—SEAT COVERS, TIRES and TUBES.

LIBERTY TOP & TIRE CO., Dept. D-6, CINCINNATI, O.

Fool or Wise Man?

BY EDGAR L. VINCENT.

Human nature has not changed much since the beginning, and there must have been some who called Noah an old fool when he laid the keel of the ark. "Poor old man! Only seven or eight hundred years old, and yet he surely must have come into his dotage! Talk about building an ark to save the world from drowning! Never was a flood, anyhow; never will be."

So they went right on doing just as they had done; and Noah kept busy at the ark. In the meantime, how he did preach repentance and try to show people that sin surely would bring sorrow; that God is just and his word is true! Year in and year out he fought on, single-handed, that battle against evil. And the more he preached, the more men laughed, and the harder Noah worked to finish that ark on time; for he knew that God tells the truth, and just the minute he is ready the rain will begin to fall.

Have you ever stopped to think what a day that was when Noah gathered his wife and children into the ark and the door was shut? It seems as if things would have begun to look a bit serious to the neighbors by that time. From the fields everywhere Noah had gathered those friends of the fur and driven them, in spite of their protests, into the shelter of the ark. Of all living things that God had made in the beginning, not one was missing. For one day, beyond the swirl of the floods, there was to be a new world, in which man would need the help of these dumb creatures.

Now the last pair is in. Noah, with head erect and flashing eye, steps through the doorway like a king. Never was his faith stronger. It was his time now to laugh; but I do not think he felt much like laughing. Rather, did he not stand there with his feet on the threshold and for the last time call the men and the women he had known so long to repent of their sins, so that even yet the world might be saved?

It may be the sun was shining when Noah went in that last day. Mountain, field, and wood may have been bathed in the glory of a day most beautiful. Not much like a flood, was it? And yet he went in? Then God shut the door. Noah sat down and waited.

The sunshine faded out; clouds swept across the sky; the wind blew; in terror the people who had laughed and mocked and scoffed beckoned toward the shut door. But the lashing of the rain in their faces was the only answer. It was too late. God had shut the door, and it stayed shut.

To-day there are a few souls brave enough to say that this old world of ours is at the parting of the ways. Cries of peace come from every hand. Glibly men tell us how they are going to work out some sort of an agreement that will insure humanity against a repetition of the awful scenes we have lately witnessed. No more war. All serene among the nations. Wait until we have come elbow to elbow and issued our mandate, and we will show you a world forever at rest.

Through the clamor of these confused assurances of a man-made peace we hear the voice of the men of faith of the old sort; and these men say: "Sit elbow to elbow with God. Take him into your counsels. Let him be the guide and the wisdom of all that shall be done. Trust not to your own understanding. This is the world's crisis. Listen, and hear God tell you the way of peace!"

Will men listen? Will they call upon God with all their hearts, so

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

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

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

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

that they may be sure that he is directing the peace? Or will they laugh as they did in the day of Noah, and go on planning a peace that shall leave God out, selfish, intensely commercial, wholly inadequate to th demands of the times?

The hearts of true Christians everywhere stand still while waiting for the answer to these questions. God bless the men in France who have in their hands the determination of the grave questions that will come before them! God give them to put aside all longing for power of every kind, national and individual! God grant them a spirit of faith in the Lord God of Israel and a courage to stand for the right in every spot and place! God help them to be men, men of God and men of the Spirit! Then will the wisdom be given them to forge on the anvil of the Almighty a peace which shall last for all time. Then will the coming of the kingdom be greatly advanced.

Report of the Italian Mission.

BY LOUIS DASARO.

I, my wife, and two of my daughters have been sick. We thank the Lord that we have escaped the "flu." On December 7 all the churches in Bellaire, Ohio, were open, and we began a Sunday school with thirty-five Italians; on December 14 we had thirty-six. I have found work at the glass factory at eighteen dollars per week. It is good work, but the money is not enough to support my family. I thank the Lord that I have found a work that gives me time to study the Bible. All that I have to do is to oil the engine and study the Bible. I have been looking for it for a long time. All that I need now is a little help at the present time. I have a wife and four children to support and a home to pay for. Send help to Brother Alonzo Anet, Shadyside, Ohio.

Money received to help me to pay my debts: From Lawrence Avenue, Nashville, Tenn., $10; Flemington, Pa., $11; Brother Stigers, $1; Brother I. F. Baughman, $1; Somerton, Ohio, $10. I thank all for the help.

He who thinks he cannot learn to love his neighbor as himself needs to learn to love himself less.—Youth's Companion.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Another Preachers' Meeting.

BY TICE ELKINS.

Beginning on January 21, the church of Christ at Wichita Falls will entertain the gospel preachers in a four-days' meeting, in which the following subjects will be discussed by the ablest advocates of the several sides of each subject that we can obtain. The preachers whose names follow each subject will be desired for that special subject, all vacancies to be supplied from the attending preachers.

Opening sermon, Monday night, by J. W. Chism—subject, "God Is;" "Sunday-school Literature," U. G. Wilkinson, Tuesday, 10 A.M.; "Difference Between the Church of Christ and the Christian Church," W. F. Ledlow, Tuesday, 2 P.M.; "The Eldership," R. L. Whiteside, Wednesday, 10 A. M.; "The Located Evangelist," F. B. Wallace, Sr., Wednesday, 2 P.M.; "The Preacher's Relation to the Church," Cled E. Wallace, Wednesday, 3 P.M.; "Our Present System of Financing the Lord's Work," J. M. Childress, Tuesday, 11 A.M.; "The Sunday-school Question," G. A. Trott and A. W. Young, Thursday, 10 to 12 A.M.; "Christian Education," J. P. Sewell, Thursday, 2 P.M.; "Round-Table Talk," Thursday, 3 to 4 P.M.; Friday, 10 to 11 A.M., to be arranged later; "Wind or Holy Spirit" (John 3: 8), Tice Elkins, Friday, 11 to 12 A.M.; "Is the Church in Danger of Apostasy?" A. R. Lawrence, Friday, 2 P.M. There will be ten-minute talks by many preachers during the entire four days, and no one will be denied the privilege of speech as long as time permits. Brethren, come and help us to all get closer together, and to become more helpful to each other in "strengthening the things that remain." All singing evangelists are invited to be present and assist in the song services; and they will get a pleasant surprise.

Committee: Tice Elkins, E. Christian.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

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

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

Sow and Reap.

Sow a thought, you reap an act.
Sow an act, you reap a habit.
Sow a habit, you reap a character.
Sow a character, you reap a destiny.
Sow faith, you reap divine fortitude.
Sow prayer, you reap immeasurable grace.
Sow gratitude, you reap unspeakable gifts.—Selected.

Aristotle said that the way to learn to do a thing is by doing it. If the saying be applied to the things of the mind as well as to the things done by the hand, great good will come of it. —Selected.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

RETURNED SOLDIERS

Get special rates in college. For particulars, write **Meridian College**, Meridian, Miss.

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SPECIAL ADVERTISING AGENTS

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Catalogues a Specialty

HOME OFFICE
CLINTON, S.C.

160 Hens 1500 Eggs

As America's foremost poultry expert I predict that eggs are going to retail for a dollar a dozen this winter. Right now the retail price is from 50c to 75c per dozen in some of the large cities. At a dollar a dozen poultry raisers are going to make tremendous egg profits. You, too, can make sure of a big egg yield by feeding your hens a few cents worth of "More Eggs" tonic.

This product has been tried, tested and proven. It is acknowledged the best and most successful egg producer on the market today. Every day that you don't use it means that you are losing money. Don't delay. Start with a few cents worth of "More Eggs" tonic now.

Got 117 Eggs Instead of 3

That's the experience of one poultry raiser who wrote me. A. P. Woodard of St. Cloud, Fla., writes: "I get from 40 to 50 eggs a day now. Before using 'More Eggs' I was getting only 8 or 9 eggs a day." Here are the experiences of a few others of the hundreds who write me:

"160 Hens—125 Dozen Eggs"

E. J. Reefer: Waverly, Mo.
I have fed two boxes of More Eggs Tonic to my hens and I think my hens have broken the record for eggs. I have 160 White Leghorns and from March 25 to April 15 I sold 125 dozen eggs.
MRS. H. M. PATTON.

"15 Hens—310 Eggs"

E. J. Reefer: Turner Falls, Mass.
I used our More Eggs Tonic and from December 1 to February 1, from 15 hens, I got 310 eggs. Your remedies are just what you claim them to be.
MRS. C. R. STOUGHTON.

"Layed All Winter"

Dear Mr. Reefer: Lackawana, N. Y.
I gave the tablets to my hens and in three weeks they began laying and layed all winter. I never saw anything like them in the world.
Yours truly, MRS. ALBERT SMITH,
Penna R. R. Ore Docks

"37 Eggs a Day"

E. J. Reefer: Elwood, Indiana
That More Eggs Tonic is simply grand. When I started using it they did not lay at all, now I get 37 eggs a day. Yours truly,
EDGAR E. J. LINNIGER

"Increase from 2 to 45 Eggs a Day"

Reefer's Hatchery: Derby, Iowa
Since I began the use of your More Eggs Tonic 2 weeks ago I am getting 45 eggs a day, and before I was only getting 2 or 3 a day.
Yours truly, DORA PHILLIPS.

"Doubles Egg Production"

E. J. Reefer: Paradise, Texas.
I have been using More Eggs Tonic 3 or 4 weeks and must say it is fine. My egg production has been doubled.
J. C. KOENINGER.

"48 Dozen In One Week"

Dear Mr. Reefer: Woodbury, Tenn.
I can't express how much I have been benefitted by answering your ads. I've got more eggs than I ever did. I sold 42 1/2 dozen eggs last week, set 4 dozen, ate some and had 1 1/2 dozen left. From your friend, MRS. LENA McBROON

"Increase From 8 to 36 Eggs a Day"

E. J. Reefer: Shady Bend, Kansas.
I am well pleased with your More Eggs Tonic. I was only getting 8 or 9 eggs, now I am getting 3 dozen a day. Yours truly, WM. SCHMIDT.

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This is a concentrated tonic, not a food. It consists of every element that goes toward the making of more eggs. A perfect regulator, aids digestion, stimulates egg production and builds firm bones and strong muscles. The foremost authorities in America and poultry raisers from every state endorse Reefer's "More Eggs" Tonic.

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Absolute Satisfaction or Money Back

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TO WHOM IT MAY CONCERN:
I hereby guarantee that Mr. Reefer will carry out his agreement ★★★ and this bank further agrees to return to the customer the total amount of his remittance, if Mr. Reefer fails to do as he agrees.

Very truly yours,
W. Huttig
President.

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Here is the facsimile of the guarantee of a million dollar bank that "More Eggs" will produce results. This million dollar bank guarantees to refund your money if you are not satisfied. You run no risk. So don't delay. Every day you wait you are losing money.

Order Today

Send a dollar today for a full-sized package of "More Eggs" tonic; or better yet send $2.25 at extra special discount, and get three packages. Three packages is a full season's supply. Don't put it off. Order now and start your hens making money for you. Remember, you run no risk. A Million Dollar Bank will refund instantly if you are not entirely satisfied. If you don't order your More Eggs now at least mark on the coupon for Mr. Reefer to send you ABSOLUTELY FREE, his valuable poultry book that tells the experience of a man who, himself has made a fortune and is helping others to make money out of the poultry business. Act NOW. Don't wait. Pin a dollar bill to the coupon. Or send $2.25 which will guarantee your winter's egg supply. Send for this bank-guaranteed egg producer NOW. Today! It has helped thousands of others and will help you, too.

E. J. Reefer, 11th Floor, Reefer Bldg. **Kansas City, Missouri**

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11th Floor, Reefer Bldg.,
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Enclosed find $..... Send at special discount price, with all charges prepaid, ... packages of More Eggs Tonic. Send this with an absolute Bank Guarantee that you will refund all my money if this tonic is not satisfactory to me in *every* way.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Redemption Not a Commercial Commodity.

Most of us understand that redemption is not a commercial commodity. We cannot buy heaven with good works any more than we can buy good works with money. Salvation, we understand, is not earned. It is not a matter of merit. If such was the case, there would have been no need of our Savior's sufferings, for meritorious men lived on the earth before his coming. There would have been no need for his tremendous sacrifice, for men could have been saved without it. The cross would seem to us now to have been an artificial burden and Calvary would seem superfluous. Let us acknowledge, then, that it is the gift of God; that no human merit can acquire it, but any human need can obtain it. Salvation is free. It is for the richest and the poorest, for the best and the worst. As God makes his rain to fall on the evil and the good, on the just and the unjust, in like manner he dispenses salvation through Jesus Christ, his Son. Over and over again the Bible fact is repeated in history, in psalmody, in prophecy, in the gospel narratives, in the apostolic letters, and in the Apocalypse, that "the just shall live by faith."

Once in a great while the United States government throws open a new section of land, and all the settler needs to do is to enter his claim and live on his land. There is always, in such cases, a mad scramble for the free land, and many are disappointed, for there are more settlers than homes. But not so with the territory of redemption; not so with heaven. All who will may go up and possess the land. "Whosoever will, let him take the water of life freely."

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True Relation of Works to Faith.

There are some who regard the gospel of a free salvation as dangerous because they say it discourages work. "Get that thought into people's heads," says the critic, "and they will leave you. They only enter the church because they are trying to accumulate a little merit for eternity. Teach them that they are not saved by works and they will lose interest. They will stop praying and working and going to church. You will lose your constituency." We have no constituency, and we would hardly know what to do with one if we had it. But there is no reason why a live, fruit-bearing tree should stop bearing fruit simply because it has been ascertained that the fruit is not the *cause*, but the *product*, of its life. Nor is there any reason why an active, energetic Christian should quit work when he learns that his works are not the cause, but the fruits, of his salvation. Paul was a most earnest advocate of justification by faith, and not by works, yet he could truthfully say, "In labors more abundant." James also teaches us that true faith cannot be divorced from works. His challenge is: "Show me thy faith without thy works, and I will show thee my faith by my works." As air is essential to life, although it is not life, so he teaches that while good works do not constitute salvation, at the same time they are essential to it.

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The Evidence of Genuine Faith.

One's good works are evidence. They prove that his faith is genuine. If a man's face be turned toward the world of darkness and sin, and if he seems to be following his face, you will find it hard to believe that he is on the road to heaven, whatever he may say about it. If, standing beside a locomotive, you should lay your hand on the boiler and find it cold; if you should open the fire door and find only gray ashes and black cinders, all the engineer's protestations could not possibly make you believe that the engine was in a condition to pull the train, for the evidence would be lacking. A financial institution might claim to be perfectly sound and solvent; but if, when you searched for collateral, you found only a desk, some chairs, a water cooler, and some stationery, that evidence would hardly corroborate its claim.

If we claim to be Christians, God in heaven wants some reliable evidence of our sincerity. The world vehemently demands the proof of our religious assertions. Dubious men and women are everywhere exercising the "show-me" spirit of the human mind. "Show me your faith by your works," they say. "Let your works radiate your faith; let them authenticate it; let them certify to its genuineness." It was this crucial test the Savior had in mind when he said in that wonderful Sermon on the Mount, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It was this underlying principle which inspired the admonition of the apostle Paul to the young man, Titus: "In all things showing thyself an example of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us." (Tit. 2: 7, 8.)

Getting Acquainted With God.

The good works help us to get acquainted with our God. "The only real communion," it has been truthfully said, "is the communion of work. Dogmas and rituals are dead wires. Good deeds are living lines of rapid transit." If we will search the annals of Bible history, and particularly that part which tells of the patriarchs and prophets, we will find that those who were closest to God were those who worked the hardest for him. Hence, Enoch "walked with God;" Abraham was his "servant," and David his "friend." It is just as true to-day. Those who maintain the most appreciable nearness to God are those most actively engaged in his work. We cannot argue our way into an acquaintance with the Father. We cannot get close to him by simply theorizing about deity or mastering the various systems of theology. What most of us need is not more argument, but more experience: "not creeds, but deeds." If, when we enter the church of Christ, we will work assiduously and devotedly, our doubts will vanish like the dews of morning and our difficulties will be easily overcome. God only knows how much we can learn and how much better we may become if we remain "a peculiar people, zealous of good works."

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How to Develop the Soul.

Good works develop a greater soul capacity. The Bible teaches us that there are big and little souls—souls that expand and souls that contract. We have not rendered full obedience until we have fulfillment of the first great requirement God makes of us: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22: 37.) The expression, "with all thy soul," shows there is a love which is not complete, because the soul is not full. The foolish rich man described by the Master in Luke 12 had room in his soul only for his barns and his grain. That was his soul's capacity. In the foolishness of his heart he thought that his soul was big enough, for we hear him say: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." We cannot be any bigger than our souls, but, by the grace of God, we can make our souls bigger. By doing the work that God demands of him, a man can soon change from a listless, half-hearted disposition to one of manly, whole-souled effort. As his work increases, his interest will grow, and his soul's enjoyment will be proportionate to its capacity. With the poet he can always say: "Build thee more stately mansions, O my soul!"

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Good Works Bless the World.

But, as a final thought, let me say that a Christian must not think of himself only in his works. It is an old saying, but it is always true, and it is so helpful that it can never become trite: "Good works bless the world." That is their chief value. Those of us who try will always have the poor to succor, the sick to heal, the homeless to shelter, the tempted to sustain, the discouraged to cheer, and the wronged to defend. We cannot work miracles; we cannot open the eyes of the blind; we cannot unstop the ears of the deaf; we cannot cause the lame to leap and run; but in many other ways we can imitate the Master, who went about everywhere doing good. We can give to the world some tangible evidence that our faith is more than talk and that our souls are bigger than our bodies. We can show the true relation of works to faith and glorify that religion which has for its chief attraction the ever-increasing goodness of its people.

This teaching inspired these beautiful lines of Susan Coolidge:

> Souls are built as temples are,
> Based on truth's eternal law,
> Sure and steadfast, without flaw.
> Through the sunshine, through the snows,
> Up and on the building goes;
> Every fair thing finds its place,
> Every hard thing lends a grace,
> Every hand may make or mar.

Fresh Beginnings.

"No soul was ever lost," wrote Faber, "because its fresh beginnings broke down; but thousands of souls have been lost because they would not make fresh beginnings." A striking little poem starts out thus:

> "I wish that there were some wonderful place
> Called Land of Beginning Again,
> Where all our mistakes and all our heartaches
> And all of our poor, selfish grief
> Could be dropped, like a shabby old coat, at the door,
> And never put on again."

There is just such a place; it is the threshold of each new day! As Susan Coolidge sings in one of the most inspiring of poems:

> "Every day is a fresh beginning,
> Every morn is the world made new;
> You who are weary of sorrow and sinning,
> Here is a beautiful hope for you,
> A hope for me and a hope for you."

Approach each new day with keen expectation. No matter how many discouragements have crowded the days before, this may be the day when the clouds will break and the sun come out in glory. There must be a change, if we hold on long enough. Harriet Beecher Stowe once wrote this stout sentence: "When you get into a tight place and everything goes against you till it seems as if you could not hold on a minute longer, never give up then, for that is just the place and time that the tide will turn." Hold on a little longer. That "little longer" will win the victory.—Amos R. Wells, in The Witness.

Two Wonders.

Lately I saw two wonders. First, as I looked out of the window I saw the stars shining in God's beautifully vaulted heavens, and yet there were no visible pillars supporting the firmament, and still the heavens fell not. Now there are always some who search for those pillars to grasp them, and, failing in their quest, they go about in fear and trembling, as if the heaven must fall because they cannot grasp the said pillars. If they could, then all would be right, they fancy. Second, I beheld great clouds hovering over us, borne down by their great weight, like unto a mighty ocean; and yet I saw no foundation upon which they rested and no shore which bounded them, and still they did not fall, but, greeting us stiffly, fled on apace. But when they had vanished, a rainbow feebly lit up earth and sky, till it, too, disappeared like a mist among the clouds, making us fear as much for the foundation as for the water-charged clouds above; but in very deed this almost invincible mist supported the heavily charged clouds and protected us. So there are some who pay more attention to, and are more afraid of, the waters and the dark clouds than give heed to the tiny bow of promise. They would like to feel the fine mist, and because they cannot they fear a second flood.—Selected.

Thoughts reveal themselves in one's expression. Beautiful thoughts cause the face to shine. It was shortly after the stoning of Stephen that Paul's conversion took place.—E. V. H.

Our Contributors

Success—Spiritual and Material.

BY H. T. KING.

Possibly my heading will suggest a contradiction; for it is frequently urged that spiritual and material success are incompatible and antagonistic terms. That material success may be achieved by methods that bar spirituality, I think no one would deny; and spiritual success may be attained in the midst of, and in spite of, material failure. But it seems to me that real success implies complete success—spiritual and material. If we succeed measurably along either of these lines, but fail in the other, our lives are incomplete; we have not lived as fully as we might have. There is a tinge of failure that shadows our success. The full, robust, happy, most useful life is not possible when shrouded with failure.

It has been argued that material success is not possible if we employ only honest methods of business. Many people believe they could succeed if they were only a little less conscientious. I believe we are outgrowing that belief, but it is not entirely gone. I believe we may cite the success of Henry Ford to disprove the theory without going into the realm of ethics and the science of business success. That Mr. Ford has succeeded, nobody can doubt. That he has been dishonest, many thousands of employees and users of his products would strenuously deny. His success is directly attributable to other means than dishonesty in business or oppression of his laborers. And he is only one among many who might be named in this connection who have succeeded eminently by honest rather than dishonest means.

Again, it is said that Christians are debarred from material success simply because they are Christians—"that we are at a disadvantage, and purposely so put by God himself; that material success is extraneous to God's plan for his children here; that he would thus teach us that we are 'sojourners and pilgrims' here below." I could mention a brother in this connection whose true success has been most wonderful—whose complete success is directly attributable to God's grace and God's direction. Without, however, using his name, I may say that he listened to a brother's discourse one evening on the need of the gospel among the heathen. He was made to see the great need of preachers and supporters of preachers to do that great work. He then determined to make some effort to accomplish that much-needed work. His business was more closely followed. He became more "diligent in business," was not "slothful in business," but labored that he might "have to give to them that need" and to "communicate with them that teach in all good things," daily praying for God to prosper his efforts. As I have said, his success has been and is phenomenal. From his own statements and my knowledge of his life, I think I can truthfully say he has succeeded because of his ideals and efforts harmonizing with God's purpose. He tells how he analyzed his resources and denied himself indulgences, conforming to the "simple life," and applied himself to his work with intelligence and enthusiasm, until to-day he is able to contribute, not dimes and dollars only, but hundreds and thousands of them, to God's work.

In the light of the foregoing, I believe that complete success is attainable and desirable and necessary. If anything further should be said on the subject, it seems to me that the citation of a few passages of scripture from the New Testament would be in order. I do not quote any passage from the Old Testament because these are sufficient and certainly are binding in this age. "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20: 35.) "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." (Eph. 4: 28.) "But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing." (1 Thess. 4: 10-12.) "For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread." (2 Thess. 3: 10-12.) "But if any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever." (1 Tim. 5: 8.) Since we are to work, and to work to support ourselves and our dependents, and to work that we may have to give to the needy and to the support of the gospel, I think it reasonable to conclude that we should do that work for which we are best fitted and in which we may accomplish the most good; for if one is able to manage a farm or a business that would pay ten thousand dollars a year, it would be sinful for him to fill some place that would pay only a hundred dollars a year. If ye prepare for and fill that place that God would have us fill and do that work he wants us to do, the most of us, at least, will live more happily and successfully than we are at the present.

"Why We Sing."

(An address by G. Dallas Smith.)

We are here, my friends, not to make speeches, but to *sing*. From the earliest ages singing has been one of the most effective means of expressing the deepest emotions of the human heart. It has ever been the sweet companion of labor and toil. The rude chant of the boatman floats upon the water; the shepherd sings on the hillside, the milkmaid in the dairy, and the plowman in the field. Every trade, every occupation, every act and scene in life has long had its own peculiar and special songs. The bride goes to her marriage, the laborer to his work, and the old man to his long and silent rest, each with appropriate and immemorial songs. Singing has long been considered the mother of sympathy and the handmaid of religion; and this is particularly true of that sympathy and that religion which came from above.

The Bible is replete with references to, and examples of, singing. After their long night of bondage, when God had by a mighty hand led them across the Red Sea into the wilderness of liberty and freedom, the hosts of Israel sang the song of deliverance—*a real victory song*. Many years after this, in the time of the judges, when God had delivered the children of these same Israelites out of the hand of Jabin, king of the Canaanites, Deborah and Barak sang another victory song. These were times of great rejoicing. Before Jehovah led Israel over the Jordan and into the land of Canaan, he commanded Moses to write a song and teach it to all the people, that they might remember the true and living God, and not be led away to worship the gods of the Canaanites. Solomon wrote one thousand and five songs, while David is known the world over as the

"sweet singer of Israel." When David's greatest Son, the Lord Jesus Christ, the Prince of peace, paid this old earth a personal visit in the long ago, his coming was heralded by a company of angels who sang: "Glory to God in the highest, and on earth peace, good will to men." Jesus and his disciples at the institution of the Lord's Supper sang a hymn; and the apostle Paul, writing to Christians, said: "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." The one hundred and forty and four thousand redeemed souls whom John saw in his Isle-of-Patmos vision were singing a new song which none but they could sing. And in the "home of the soul" over there, the saved from every nation will sing "the song of Moses and the Lamb" throughout the endless ages of eternity.

But why should we sing to-day? Why are we assembled at this hour to sing? Why are the people throughout this nation gathered together at this hour to sing? For this is a nation-wide singing. Every child in the nation can answer this question. We are just emerging from the darkest night this old world ever saw. For four long years and more the somber clouds of war have overshadowed everything. The horrors of these four years have had a depressing effect on our spirits. We have been singing during these years, of course; but largely from a sense of duty. We have sung "Keep the Home Fires Burning," "The Star-Spangled Banner," and other patriotic songs as a means of reviving the drooping spirits and to encourage the boys who were fighting our battles for us. But at last—after more than two hundred billions of the world's wealth has been worse than wasted, and multiplied thousands of the world's best manhood have been slaughtered, and millions more have been scarred, maimed, and blinded for life; after more than two hundred thousand of our own boys have been either killed or wounded; after the earth has been drenched in human gore; after all the sorrow, pain, anguish, and distress of these four years—after all this comes the gladsome news that peace is in sight, that fighting has actually ceased, and that the war is really over. No wonder the nation went wild with joy and instituted such a celebration as the world had never seen before. And from that very moment until now the very atmosphere has been laden with the spirit of joy and thanksgiving. And it was as natural as it was fitting for our President to call on us to express in song our heartfelt thanks, not because we have won over Germany, but because an evil spirit that was threatening the peace of the world has been crushed—because there has been secured to the world a peace which will be based, we hope, largely on the principles of righteousness and justice. This is enough to make the nation sing.

Mr. Sankey tells of a little girl who, in company with her father, went upon Mount Washington. While up there a storm arose in the valley below. They were entirely above the clouds; and while the lightnings flashed and the thunders rumbled in the valley, all was quiet and calm on the mountain. The father said: "There is nothing to see up here, Lucy, except blue sky everywhere." The little girl responded: "O, father, I see the Doxology; for everything seems to say, 'Praise God, from whom all blessings flow.'" So, ever since the good news of peace reached us, there has been a different color to everything. We step more lightly, greet each other more pleasantly, and smile more frequently. The very atmosphere is burdened with the spirit of "Praise God, from whom all blessings flow." Why should we not sing under such gracious and glorious conditions?

I am passionately fond of the essays of Charles F. Raymond in his little book, "Just Be Glad." One of these essays, entitled "Mothers, Sing On," is, I think, quite a gem. He says, in part: "Sing on, mothers. Sing when the cares are more than you can manage, when the clouds press darkly down, when the larder's low. Sing when the rent is overdue, when the coal bin is shallow, and the boss is out of work; for the children will hear the song and laugh the hours away, and he will hear it, too, and will face the world with a brighter eye, will look for the silver lining. And life will be more happy because you sang. Mothers, sing on. Your voice may not be heard in the halls of our Legislature, you may not know a line of our laws, and we may never know your name, but you may hold upon your knees this moment a child to bless the world—a Moses to blaze the way, a David to kill a Goliath, a Saul to tower above us, a Lincoln to free some slave, a Shakespeare to inspire, or a discoverer to benefit the race. So, sing on. You may fondle to-night a Grace Darling, a Florence Nightingale, a Jenny Lind, or one who may herself raise up a mighty man to help the world along. So, sing on."

So, to you, my friends, who are gathered here in response to our President's call; to you who are filled with gratitude for the many blessings we enjoy, especially the inestimable blessing of peace—to you I say, *Sing on.*

Georgia and the Far Southern Field

By S. H. Hall

Making Others Happy.

With me and mine, I feel sure that the past Christmas holidays were the happiest in our lives; and, if you will pardon me for the reference, I am sure that the season was entered with less thought of self and more thought for others than ever before. On my return home from a visit to my mother, in Tennessee, I found some letters on my desk, parts of some of which I shall give our readers with the hope that it will do good.

1. The following is from a letter from Sister Hoffman, one of our best members, whose heart has been heavy for quite a while on account of the afflictions of her splendid husband:

Dear Brother and Sister Hall: The package came from you yesterday (December 26), but words can never express how greatly I appreciate the remembrances to me and my loved one. O, how I do thank God for the sweet friends I have! I received several cards from different members of the church. And, Brother Hall, will you please say to them all that they were a great comfort to me? And I thank you for asking them to remember me in that way—I know you did, for it is so much like you.

Sister Hoffman, at the time the letter was written, was nursing her niece at Tennille, Ga. It was her desire to spend Christmas Day with Brother Hoffman. The following words from her letter make me think how true it is that we, through God's people, are remembered most while forgetting self for others:

I am glad to say that my niece is doing nicely. All danger is past and she will soon be herself again. . . . I never in my life saw any one suffer more than she did on Christmas Day; and if she is to suffer much more like that, death would be sweet. . . .

The hardest thing I have had to do, recently, was to decide to stay here and not spend Christmas with my precious husband. But I knew one day is the same as another with him, that I could not do anything for him if I were there; so I had to forget the great pleasure it would have given me and try to do all I could for my dear, poor sister's comfort. And when, with tears streaming down her face, she said, "What would I have done without you? For there is no one that could fill your place"—it was then I felt that my sacrifice had been small. Just as soon as she gets so I can leave her, if only for a day, I am going to see Mr. Hoffman, and I do hope and pray that his condition will be so much improved.

I hope you both had a pleasant visit to Tennessee and found your mother well. I would be so glad to hear from

you sometime, and I trust it will not be very long before we can meet and worship together again. In the meantime, do not forget to pray for me and mine.

2. It was my pleasure and profit to know, personally, Brother J. D. Northcut, whose death at his home in Tracy City, Tenn., has already been spoken of by others on the pages of the Gospel Advocate. I can think of no preacher that it has ever been my privilege to meet in whom I had more confidence than J. D. Northcut. He had the happiest disposition of any preacher I know.

So soon as I heard of his death and could find the time to do so, I tried to write Sister Northcut a few lines to help her endure the grief that was upon her. I knew of nothing better to tell, in connection with his splendid life and the undoubting confidence that we all have in his eternal safety, than that Brother Northcut is conscious of the fact that she and the children remain here, and that, could he speak to them now, he would beg them to dry away the tears, not to worry one moment about him, but let their lives be wholly devoted to God and to serving him. I am so glad my feeble efforts did good. I give the following lines from her letter because I know the many friends of Brother Northcut will appreciate seeing them:

Dear Brother Hall: We have received above fifty comforting letters from brethren, sisters, and friends, and I must say that yours gave me one of the most comforting thoughts of them all. Just to feel that my dear husband is conscious of our existence on this earth will give me more courage to bear the burden and to rear our four precious children, which has always been a labor of love. It used to be my custom, when he was away, to fill my letters to him with their little affairs, and now I miss that privilege so much. He always seemed so interested in everything we had to tell him and was always so solicitous of our welfare that to feel that he is still watching over us is indeed an inspiration to do my very best.

But, O, Brother Hall, home is so empty without his visible presence and sunshine, and I so miss his counsel. I could go to him as to no other. I feel so helpless. Were it not for the Bible and the prayers that have gone up to God by hundreds of his children, I feel the burden would be greater than I could bear.

I am grateful to you for your offer of assistance if I should ever need it. It is, indeed, wonderful the way in which the church has stood by me in these dark hours of affliction. . . . I wish you could know the details of the assistance rendered us, which would take many pages to tell you. I have never known of any man having such honor done him, which overwhelms me with thankfulness to God and the brethren.

How well does the above paragraph speak for the church at Tracy City, Brother and Sister Northcut's home congregation! God bless those brethren for their thoughtfulness and their letting Christ live in them and through them, and bless our dear sister in her hour of sore trial and sadness! May other churches awake from their sleep and do likewise. No organization beneath the skies should be allowed to do more for its members than the church of Christ does for her own; and this, indeed, is the case where Christ has a church that is his indeed. There are so many, however, that claim to be churches of Christ that exist only in name, not in reality. There are preachers, I am sure, who would be afraid to die and leave their loved ones in the hands of their home congregations. The principal thing, however, that I had in mind when I decided to let our readers see a part of Sister Northcut's letter was her thoughtfulness of others. Brother Northcut was an old student of Brother J. A. Harding's, and when she saw the suggestion that he be remembered this Christmas she did so. Here is what she says:

I noticed the article concerning Brother J. A. Harding and sent him a package, and put only my name on the outside; and will you please explain to him that it was sent in the name of my husband, who was a pupil of his in the Nashville Bible School? I have often heard him speak complimentary of Brother Harding and also of his great faith in God. I feel that if he were here he would send some token of his love and esteem for him.

The Harding Shower.

It would be well to say to the many friends of Brother Harding that they gave him and his devoted wife a most enjoyable Christmas. A cloud filled with sunshine and joy found its way over the home at 115 McClendon Street and hovered there for several days, from which fell quite a shower of cards, letters, and various gifts. I am sure that if every one who sent a card, a letter, or a gift, should now speak, each would say, "It did me good;" and I make this statement on this page that Brother Harding's friends may know he was not remembered by just a few, but by dozens. I pray that the Lord may bless them all. Sister Harding tried to acknowledge all the gifts; but if any failed to receive her acknowledgment, please remember that words cannot express her appreciation of what you have done.

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The Last Lord's Day in 1918.

Contrary to my custom, I spent the last Lord's day in last year away from Atlanta on a visit to my mother's home. Mrs. Hall and our son, with one of his chums from Tech. High School, were with me. Mother is getting very old and feeble. It may be my last Christmas on earth with her; but how good to think how ready and willing she is to go!

I slipped off to Nashville early Lord's-day morning, however, and enjoyed so much being with the Twelfth Avenue congregation. We have but few, if any, better congregations than this one.

The work in Atlanta went well at all the places. Brother Silas E. Templeton, who has just moved to our city, spoke at West End Avenue, with two additions from the Baptists and one confession and baptism. West End received one the Sunday before by letter and one by confession and baptism. Bright indeed is the future for us.

Christ and Finality.

The Gospels, as far as descriptions of our Lord's doings and sayings are concerned, are final; but the mark of finality with regard to his teaching and effectiveness is a long way in the distant future. The spirit of the Master, persistently and ceaselessly, is moving in the present-day world on a larger scale than ever, seeking not men's opinions, but their convictions. As in Simon Peter's day, so in ours, there are the two circles of humanity—those who readily answer what others say about the Christ and those who speak for themselves from the depth of conviction's language. We are bound to find ourselves in one circle or the other; and whether we are rightly placed is going to determine whether or not we are to have any of the real values of life.

The most critical cannot dispute the fact that Christ personified life's best. There was absolutely no discrepancy between his teaching and his life. Uppermost and always in the Master's mind were effects. He sought to cause men to make more of the future than the mere present. This is where for some time the first disciples failed to catch his great vision. As an illustration of this, you will remember how Simon, when in obedience to his command he let down the nets, was so overcome with the unusual harvest of fish that he saw nothing but fish. Our Lord beheld far more, and so made the promise to make him a fisher of men. The successful fishing in the Lake of Galilee was but a suggestion of a greater and more permanent success. Our Lord's ultimatum for Peter was to win men. Christ lived in finalities and not in beginnings. With him it was not what a man was, but rather what he would be.—William Porkess.

To love abundantly is to live abundantly, and to love forever is to live forever.—Drummond.

Spirit of the Press

The Moral Perils of Victory.

It is morally easier to be an idealist in distress than in triumph; to prepare for victory than to use the fruits of victory; to sacrifice what one expects to win than what one has won; to make war than to lay the foundations for a wise peace. The moral forces of history play no favorites. More than one nation has lost its soul while gaining its neighbor's territory. A war to emancipate the world has in the past led to an attempt to control the nations it has freed. To-day it may even more easily result in the adoption, partly unconscious and partly planned, of the very ideals for whose destruction it was fought.—The Biblical World.

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We Tire of Pessimists.

A moody, morose, pessimistic sort of an individual does little good for himself or others. He continually looks on the dark side of life and sees the worst of everything. As he views it, nobody is right. The churches are all going to the bad; his neighbors are bad, business men are bad—everybody and everything is bad. Such a fellow usually lives all over the country—first at one place, then at another—and has little influence anywhere. He soon tires out with everybody and everybody gets tired of him. There is still much good in the world, and it is a good place to live.—Firm Foundation.

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Cigarettes Are "Coffin Nails."

We have been told, and have tried to convince our young men, that cigarettes are "coffin nails." But opinion seems to have changed. Is that the reason why so many cigarettes have been sent to the army camps and Y. M. C. A. huts—to provide nails for the coffins of those falling in battle? Have the "coffin nails" become less harmful because of the war? Have our people become convinced that tobacco is a good thing for soldiers, and so propose to inflict upon them a habit which will surely cling to them when they come home? Let our good housewives no more complain of the filthiness of the tobacco habit. We knew of a schoolteacher who encouraged the boys to smoke in the schoolroom. But he did not hold his place long. That was in the long ago. Times have changed since then. An employing carpenter told us, the other day, that he would not employ a man who smoked cigarettes.—Journal and Messenger.

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Lilliputian Heresy.

Good news is big news—especially, when it is God's good news, or the gospel. Christians often unconsciously dishonor their Lord by talking as though the best he could do for them was, after all, very little. It may seem humble to take this attitude; but is it not, on the other hand, the worst sort of unbelief? God says that Christ can do all things for us, and that in him we can do all things; that "as he is, even so are we in this world" (1 John 4: 17). What right has the Christian to pray, as so many do, "Lord, let others see a little of thyself in me?" Christ never offered himself to us on any such Lilliputian terms as that! Where in the whole Bible do we find the inspired writers talking about the little things that are all they can hope to do through the power of God?—Sunday School Times.

A Few Bolsheviki in the United States.

There are a few Bolsheviki in the United States. Most of them are of foreign birth, usually German or Russian, with some Sicilians. They are incorrigible members of society—the wild beasts of the world which should be hunted to the death. We all believe in liberty of opinion; but when a band of men set out to rob trains, we do not talk much about opinions. We capture them. If they are shot in the capture, that is so much the better for society. The Bolsheviki in this country and in Russia are no better than any of the bands of train robbers which at one time caused loss in the West. A few of them are able to write. Trotzky even became a reporter on a New York newspaper. The few Bolsheviki of this class have recently been sending circulars through the mails asking for a favorable opinion of the Russian Bolsheviki. They are, of course, lying circulars. But with the lying statements is an appeal to lower passions, and also an effort to enlist sympathy. Silly women often send flowers to the most brutal wife murderers in prison; and we suppose there are no crimes that can be named which would not find foolish people to apologize for the criminals. The biblical doctrine of a hell seems a necessity to the universe, as a place of separation for those who would destroy all foundations of morality. But until the final separation takes place we need to be on our guard, not only against criminals, but against their advocates and supporters, no matter how good a case they may seem to make by a mixture of falsehood and maudlin tears. There are men who ought to suffer for their crimes against humanity. It is better to think of the sufferings of victims of their passions and hates rather than the suffering of the criminal in punishment.—Journal and Messenger.

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Positive Preaching the Need To-Day.

In any year preaching is a privilege and a responsibility. In this special year it is an unusual privilege and a profound responsibility. It is desirable, therefore, that the preacher's words to-day be direct, clear, applicable, if possible forceful. They must be based on what is substantial; not on guesswork, not on the problematical, but on the authoritative. To me in this chaotic period one Personage more and more emerges as an absolutely sure teacher, the one Teacher whose principles lay hold on all conditions of present life and look commandingly even into eternity itself, Jesus of Nazareth.—James G. K. McClure, President of McCormick Theological Seminary.

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Decline in Bible Knowledge.

Hon. James Bryce said, in an address at London University: "It is with great regret that one sees in these days that the knowledge of the Bible seems declining in all classes. I was struck with the same thing in the United States. Looking at it from only the educational side, the loss of the knowledge of the Bible and of all the Bible means would be incalculable to the life of the country. It would be a great misfortune to the country if generations of children grew up who did not know their Bible. It is a sin for which those responsible for the absence of the Bible from our schools and homes need to repent."—The Australian Christian.

Missionary

Money for Missionaries.

BY NELLIE STRAITON.

On November 29 I forwarded to our missionaries in India and Japan contributions as follows:

To Sister Lillie Cypert: From the church at Bardwell, Texas, through Mrs. J. E. Thompson, $1.75; church at Waldo, Ark., and Union Grove, La., through O. E. Billingsley, $13; church at Friendship, Ark., through O. E. Billingsley, $3.70; church at Waldo, Ark., through O. E. Billingsley, $5.72; Mrs. O. E. Billingsley, Arkansas, 58 cents. Total, $24.75.

For Brother E. S. Jelley: From Mr. and Mrs. W. A. Ayres, Oklahoma, $10; no name and address, $1; Mrs. J. C. Barbour and Mrs. F. L. Young, Texas, through F. L. Young, $2. Total, $13.

For India Building Fund: From Mrs. J. M. Hayes, Tennessee, $1; church at Sentinel, Okla., through Mrs. M. J. Shields, $11.80; church at Italy, Texas, through Mrs. T. B. Fuston, $15. Total, $27.80.

For India Famine Relief Fund: From the church at Foxey, Canada, through J. D. Wismer, $15; H. E. Howey, Leon, Iowa, $10; Mrs. C. W. Earnest, Del Rio, Texas, $75; J. L. Broad, Denison, Texas, $2. Total, $102.

To Brother Govind Ram, India: From Mrs. Mary E. Smith, Bradley, Okla., $6; J. L. Broad, Denison, Texas, $3. Total, $9.

To Brother S. O. Martin, India: From Mrs. J. M. Hayes, Polk, Tenn., 50 cents; several sisters, Martinsburg, Ind., through Miss Olive Bright, $8.50; Mrs. J. S. Watson, Stephenville, Texas, $6; church at Sentinel, Okla., through Mrs. M. J. Shields, $4; Mr. and Mrs. Cora Baker and others, Lone Oak, Texas, 70 cents; Mr. and Mrs. J. E. Boyd, Andalusia, Ala., $2.50; Mrs. Jane McVea, Gonzales, Texas, $25. Total, $47.20.

To Brother and Sister W. H. McHenry, India: From no name and address, $1; Mr. and Mrs. B. M. Wales, Sabinal, Texas, $1; church at Del Rio, Texas, through W. A. Earnest, $15; Mrs. C. W. Earnest, Del Rio, Texas, $25; Mrs. Margaret Dunn, Martinsville, Miss., $5; church at Italy, Texas, through Mrs. T. B. Fuston, $2; Richard Waglay, May, Texas, $10; Mrs. Jane McVea, Gonzales, Texas, $25. Total, $84.

To Sister Armstrong-Hopkins, India: From J. W. Phariss, Charlie, Texas, through Firm Foundation, $1.25; Floyd H. Henderson and Mrs. George M. Anderson, Canada, $3; Miss Laura Cooke and Mrs. E. Emberson, Texas, $4; Mrs. William Ellis, Antlers, Oklahoma, $2; Mrs. Ada Schumacher, Jerusalem, Ohio, through D. C. Janes, $1.50; church at Miami, Fla., through T. E. Lilly, $5; several sisters at Paris, Texas, through Mrs. Sluder, $6; church at Dalhart, Texas, through W. W. Albright, $2.85; Mrs. Anna L. Hill, Clyde, Texas, $1; Miss Ina Straiton, Fort Worth, Texas, $2; Mrs. Davis, Boxville, Ky., $2; church at Trezevant, Tenn., through Roy Neal, $10; Sisters Elizabeth Wilson and Marie McPherson, Kansas, $5; Miss Janet Straiton and Sunday-school class, Texas, $2.66; Mr. and Mrs. J. E. Boyd, Andalusia, Ala., $2.50; Nellie Straiton and Sunday-school class, Texas, 75 cents; Floyd H. Henderson and Mrs. George M. Anderson, Canada, $5; Mrs. Jane McVea, Gonzales, Texas, $25; Nellie Straiton, $6.49. Total, $88.

I forwarded the thirteen dollars for Brother Jelley to Brother J. C. McQuiddy, as passage money for Brother Jelley and family was cabled to him in October. Both this month and last month I received one dollar, as well as some smaller amounts, to help pay my postage, stationery, and other expenses. I appreciate this very much indeed. Of the amount sent to Brother Martin, six dollars was for the educational fund and four dollars and seventy cents for literature.

There are two things I wish to commend this month, and these are the regularity of some of the contributors and the size of some of the contributions. Many of those who contributed this month have sent every month during this year. Of course, to those who cannot send regularly, remember to send as often as you can. One sister wrote that she could only send in the fall of the year, as she received her money then after the renters had gathered their crops, and she sent a splendid contribution. There were several other large amounts. You will notice that nearly one-half of the amount I forwarded this month came from two Texas towns. I think these two things are a splendid sign. They show that we are becoming more interested in the spread of the gospel in foreign lands, but we have not reached the top of the ladder yet. Let us keep on climbing.

I want to make a special appeal for Brother Govind Ram this month. As many of you know, he is a high-caste native, who became a Christian with several of his family some time ago, and who now wishes to give his life to teaching his own people. He knows his own class, their language, their customs, and, above all, their idolatry and their great need of a Savior. Who will send something regularly every month to this worker, and who will send something for a literature fund for him? This appeal is addressed to those who are not contributing now to one or more of our other missionaries; for we do not want those who are now contributing to switch their gifts, for that would seriously inconvenience the other missionaries. Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

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Moving Pictures.

BY J. M. M'CALEB.

Whereunto shall this spirit of a Christless Christianity of modern times grow? For my part, I had rather be but one on the side of right and with Christ than to follow the multitude without him.

There is a story, whether true or not no one can tell, about Abram and his father, Terah, as follows: One day his father went off on a journey, and when he came back Abram had burned up all the idols. The father was angry and was going to whip him, but Abram pleaded that if fire was stronger than the gods, they were of no value. "Then we will worship the fire," said Terah. Then Abram threw water on the fire and quenched it. "We will worship the water," said his father. Again Abram was going to show something stronger than water, when Terah flew into a rage and drove him out of the house.

In my judgment, children are kept in school too long and are given too many studies. They get a smattering of many things and are proficient in nothing. The facts of life are few and simple. One should know how to write and speak correctly and how to keep accounts, and should be well grounded in morals and the Christian religion. With these as a foundation, any one with common sense can go on improving. Many bury their education at marriage, and they might as well have grown up in ignorance as for the good it ever does them. Many a graduate also cannot write a decent letter, and his speech is filled with errors. Education should be along more definite lines according to the ability and inclination of the young, with a view to following it up in a practical way when they leave school.

AT HOME AND ABROAD

C. G. Vincent is located in Tours, France.

Brother Elam preached several times this week for the congregation at King's Hall, in Louisville, Ky.

A. B. Lipscomb made brief visits to relatives in Memphis, Tenn., and Louisville, Ky., during the holidays.

There is a good opening for a physician, who is a Christian, at Bridgeport, Ala. If interested, address Mrs. L. H. Hughes.

C. E. Wooldridge, who has labored successfully at Fayetteville, Tenn., has taken up the work at Murfreesboro, Tenn. We wish him much success in the new field.

From J. P. Watson, Route 9, Cookeville, Tenn.: "I have not been able to get out for several weeks, but am improving now, and think I will soon be able to preach the word again."

Married, in the study of the Russell Street Church, this city, on December 24, at noon, Mr. T. G. Neal to Miss Willette B. Thompson, A. B. Lipscomb officiating. Heartiest congratulations.

A. L. Dixon, of Dellrose, Tenn., a good song leader, can arrange dates for teaching vocal classes or leading song services in meetings during the coming summer months. If you should need his services, write him as early as possible.

From Mrs. J. A. Romine, Guernsey, Cal.: "I will renew my subscription for the Gospel Advocate soon. I do get so much good from it, especially the front page; and I did so enjoy Brother Smith's article, 'Does Death End All?' I love any article on spiritual uplift and growth."

The way has been provided to organize and maintain a public library or reading room so as to make the same a place of pleasure and profit to the church and to the general public. For information about the same, inclose ten cents to Prof. George W. Taylor, Melissa, Texas.

S. Lyle Morrow, the son of our good friend, S. F. Morrow, has formed a connection with Witherspoon & Co., 230 Third Avenue, North, Nashville, Tenn. This firm makes a specialty of real estate, insurance, mortgage loans, stocks and bonds. Brother Morrow is a fine, Christian young man, worthy of all confidence.

From Bonnie Thornton, Avon Park, Fla.: "We are enjoying some fine weather now. The climate here is splendid, but, best of all, the church is doing so well. I noticed last Lord's day that every one in the house went to the classes. T. B. Thompson is delivering some fine sermons. May your New Year be a happy one."

Despite the inclement weather, the special services at the Belmont Avenue Church, this city, were well attended. The following themes were presented: "Lifting Up the Language," by A. B. Lipscomb; "The Master of Men," by S. P. Pittman; "The World's Greatest Library," by H. Leo Boles; "The Goodness of God," by E. A. Elam.

Mrs. W. M. Robertson, the only sister of F. W. Smith, of this city, and of W. H. Smith, of Athens, Ala., died in Nashville on Thursday, December 26. The funeral service was conducted at Winchester, Tenn., by G. C. Brewer. Sister Robertson was a most estimable Christian character and will be sadly missed. The Gospel Advocate extends sympathy.

From Willis G. Jernigan, Grand Saline, January 2: "The work is progressing nicely in this county. The writer was with the church here on the fourth Lord's day in December, and with the brethren at Sand Flat last Lord's day. We had splendid attendance at both places. We are contemplating a great work for the coming year. Any one desiring my services will address me at this place."

From Miss Polly McClure, Dixon, Ky.: "I must tell you here that I enjoy reading the Gospel Advocate above any religious journal. It is a welcome visitor. It is and has been a comfort and a source of information to me. Let the good work continue. May the richest blessings from the great Father be yours. I wish you and the Gospel Advocate force a merry Christmas and a happy and prosperous New Year."

From G. W. Jarrett, Emerson, Ark.: "If any loyal congregation wants a loyal preacher to locate and preach for them or around them, please write to me. If I am not employed all my time, I am willing to work at making a crop or helping in the store so as to be self-supporting. I have no family. My manner in preaching is to teach and persuade sinners to obey Christ, teach brethren to walk in love and have no division among themselves."

From Harry Hayes, Conservation and Reclamation Company, Q. M. C., Barracks B 4, Camp Jackson, Columbia, S. C., January 1: "I wish to say at the beginning of the new year that I wish the Gospel Advocate great success. I also wish to say it is the best religious paper published. My work in the army is not yet finished, though I hope to be back to my home at Hornbeak, Tenn., before many more months. I have been here more than eight months, and my record has been perfect."

From Ben West, Ennis, Texas: "Hugh Chism, son of Brother and Sister Chism, of Hillsboro, Texas, was a member of the Ennis church. He was killed in France on November 1. We held appropriate memorial services at 3 P.M., December 22, in Ennis, in the presence of all of Brother Chism's family and a host of friends and brethren in the Lord. He was loved and appreciated by all of us here, where he was a faithful Christian worker. 'Blessed are the dead who die in the Lord from henceforth.'"

From L. E. Carpenter, Itasca, Texas: "The work is growing in interest here and the crowds have held up fine even in the midst of the 'flu.' We have some very self-sacrificing brethren here, and they got busy recently and raised nearly seven hundred dollars with which to pay the church out of debt. We have a very neat little church house here now, and have it well seated, and this sets it free of debt. We are thankful we can enter the new year with the church clear of debt and with a renewed zeal and determination to do greater things for God. May we all do our best this year for the Lord."

From W. S. Long, Jr., Washington, D. C.: "The readers of the Gospel Advocate will be glad to learn of the interest that is being taken in the work of building a house of worship in this city. Encouraging letters have come from different parts of the United States containing liberal donations to this end, and we hereby acknowledge the receipt of the same and express the sincere thanks of our hearts. The encouraging letters are helpful, as well as the donations. Let us go forward with the work without further delay. Each contributor will receive a card of thanks, and a report will appear in the papers monthly. Should your name not appear in this report, you will find it in the next one. Read of the good work through the Advocate and other good papers and catch the spirit of liberality and service to humanity, and keep step with the forward march of God's people. May the New Year bring to you much prosperity, that you may do a great work for the poor and for the salvation of the lost. 'There is no place for knockers and growlers. Lift, man, lift!' Among the good deeds of 1919, can you not have partnership in building a house of worship in your national capital? Address all letters to T. F. Colvin, 2536 Eleventh Street, N. W.; J. W. Gibson, 2500 Pennsylvania Avenue, S. E.; E. L. Mills, 2002 G Street, N. W.; or W. S. Long, 46 R Street, N. E."

GOSPEL ADVOCATE

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EDITORIAL

Are Baptized Believers in the Kingdom?

BY J. C. M'Q.

A sister requests me to cover the delinquency of a young preacher, which is not possible, as shown by the following query:

Prichard, Ala., December 13, 1918.—Brother McQuiddy: A young preacher of Louisville, Ky., who held a tent meeting for us several years ago, taught publicly that baptized believers were not yet in the kingdom, but only in the vestibule of the kingdom. He also taught that it is just as necessary to wash one another's feet as it is to partake of the Lord's Supper. Please give me book, chapter, and verse to prove these things, as he did not. R. A. S.

If the false doctrine named in the query could be sustained by the Bible, it would have been an inexpressible joy for the young preacher to give the passage or passages teaching the doctrine. The very fact that he cites no passage to support his view is convincing evidence that there is none. Ususally those who teach that the kingdom is not yet present and will not be till Christ comes, not only flatly contradict God, but also teach other doctrines equally as pernicious, as is clear from some statements here given. F. C. Ottman declares: "Christ's kingdom shall be established, not, as men vainly imagine, by the preaching of the gospel, but by the iron rod that shall smite down all opposition and make the enemies of Christ like the broken pieces of a potter's vessel." Charles T. Russell asserts: "God has not yet, by any means, exhausted his power for the world's conversion. Nay, more: he has not yet even attempted the world's conversion. . . . The only hope is in the intervention of supernatural power, and just such a change is what God has promised in and through Christ's millennial kingdom." West exclaims: "Gigantic is the misconception to dream that God has given the church, unable to reform herself, to build the Christian state up to a kingdom of Christ, or to reform the world. . . . More and more the Christian state is a tool of Satan." Tying, another advocate of the position that the kingdom is not yet present, says: "They are without warrant in the Word who are looking for the conversion of the world by the preaching of the cross and the extending influence of the church. In no portion of the Scripture is such a hope justified. All that the gospel was designated to accomplish was less than this."

Thus it is seen that those who propagate the doctrine of no kingdom assign a more potent influence to physical than to spiritual instrumentalities. They allege that the preaching of the gospel was never intended for the conversion of the world; that only with the reappearance of the Lord and the inauguration of his visible reign will evangelism succeed on any great scale. This view is out of harmony with the New Testament estimate of spiritual agencies. The New Testament exalts the spiritual above the physical, and Christ taught his disciples to expect that the efficient working of the Holy Spirit in and through them would far more than compensate for his physical absence. The no-kingdom doctrine belittles the Holy Spirit and his work. The Bible expressly teaches that those who believe not Moses and the prophets would not be converted though one should rise from the dead. In the Scriptures much is said about the efficacy of the gospel message and about the sanctifying power of truth. No apostolic word associates Christ's coming again with a prospect of world evangelism.

If any one thinks that such views as stated in the query are not preached, he is mistaken; for the theory is being proclaimed in Alabama and elsewhere that baptized believers are in a *vestibule*, and not in the kingdom. The Gospel Advocate has vigorously opposed the pernicious doctrine, and now dedicates anew every fiber and every drop of its blood to uproot and destroy such false teaching, regardless of whether it pleases or displeases men. A birth of water and of the Spirit is an unalterable condition of entrance into the kingdom of God. Christ declares: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) The baptized believer is saved, is born of water and the Spirit, and, hence, is in the kingdom of God. If the baptized believer is not yet in the kingdom, what is it to be born of water and the Spirit, and why did Christ mislead the people by teaching the people that one must be born anew to enter the kingdom, when there was no kingdom to enter and would not be for thousands of years after those to whom he spoke were dead? Such a theory of the kingdom makes Christ practice deception all through his life and proves the Bible not adapted to the people of all ages. The theory that the kingdom is not yet present is out of joint with all of Christ's teachings. If the kingdom is not yet present and may not be for thousands of years yet to come, then Christ's language to the Pharisees is incomprehensible and misleading when he said: "The publicans and harlots go into the kingdom of God before you." (Matt. 21: 31.)

Also when he declared: "Ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter." (Matt. 23: 13.) The erroneous view that believers are not in the kingdom charges Christ with misleading the scribe when in an approving response he said to him: "Thou art not far from the kingdom of God." (Mark 12: 34.) The theory that I am criticizing makes Christ a hypocritical pretender when he said to his disciples: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Matt. 6: 33.) But if there were to be no kingdom for them to enter during their lives and none for thousands of years after their death, to them the language was meaningless and misleading. But the theory is wrong and Christ is right. The kingdom would come during the lives of some of those to whom Christ spoke, as is clear from the following scripture: "There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." (Mark 9: 1.)

If preachers did not turn away from the truth to such absurd and damnable heresies, there would be no necessity for this article. If they would be content to "preach the word" and to proclaim the gospel, which is God's power unto salvation, they would be free from the blood of all men and would make more progress in leading people to Christ. The word of God nowhere says that baptized believers enter a vestibule, but it emphatically declares to the Colossian believers who had been buried with Christ in baptism: "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." (Col. 1: 13.) The man who knows and loves the truth and who "holds fast the form of sound words" will teach that "baptized believers" are "translated into the kingdom of the Son of his love" instead of getting out of the kingdom into the vestibule. It is wiser and safer to fear and serve God in the kingdom, as Paul admonishes: "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe." (Heb. 12: 28.) These converted Hebrews had received an abiding, unmovable kingdom; hence, in this kingdom, not vestibule, they should with thankful hearts render an acceptable service to God with reverence and awe. I tremble for the man who preaches that the obedient are not yet in the kingdom. I would rather be blind and speechless than to thus flatly contradict the word of God. Any man who so acts is in danger. The condemnation of God is upon him. "As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema." (Gal. 1: 9.) The kingdom was here in the life of John, the beloved disciple and Revelator, for he declares: "I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus." (Rev. 1: 9.) I fittingly give here for the encouragement of our readers a paragraph from the closing part of "Studies in Recent Adventism," by Henry C. Sheldon. "In the point of view of the New Testament the kingdom of God is most closely associated with the person of Christ, so that the attitude toward the one essentially defines the attitude toward the other. Now, in the rounded idea of the kingdom there is a union of process and consummation. The kingdom is both present and future—present in its primary stages, future in the glorious fulfillment of its ideal."

It is true that Christians should be humble enough to wash one another's feet. It is an act of humility. Foot-washing is nowhere connected with the assembly of the saints. The Lord's Supper is an item of public worship. The disciples met on the first day of the week to break bread, but they did not meet on the first day of the week to wash feet. Foot-washing is a private duty and should be exercised vigorously in the home. Hospitality is also a Christian duty, and one which is much neglected. The Lord's Supper and foot-washing should not be classed together, as is shown from the following passage: "Let none be enrolled as a widow under threescore years old, having been the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work." (1 Tim. 5: 9, 10.)

Was It "An Unwarranted," Uncalled-For," and "Inexcusable" Thing?

BY E. A. E.

This article is a continuation of the one last week under the above heading. I request that both be read together. The first one was intended as a preparation for this one.

Jesus says as the Father taught him, he teaches the people; his teaching is not his, but the Father's who sent him; that God gave him a commandment, what he should teach; and that he speaks not from himself—that is, his teaching does not originate with him and proceed from him—and that he teaches no notions, theories, and speculations of his own. (See John 7: 16-18; 8: 28; 12: 49, 50.) Also, he says he did always the things that were pleasing to God, and for that reason God was with him. (John 8: 29.)

All that we teach must be the teaching of God—every sermon and every article and every example must be from God, not from ourselves. We must do always the things which are pleasing to God. If we have not the Spirit of Christ, we are none of his.

I trust our readers will allow me to say my daily prayer is to be able to follow these declarations of Jesus in the preparation of these articles and of all articles and sermons; this desire fills my soul, and this spirit animates my heart. Without this desire, this spirit, this prayer, and this constant effort, I know I cannot please God and be saved or help to save others. I am either helping to save or helping to befog and mislead and destroy others.

Paul asks the Galatians if he had become their enemy because he told them the truth, or dealt truly with them. (Gal. 4: 16.) To deal truly with people and, therefore, to speak the truth to them is to befriend and love them. But so weak and selfish is human nature that it thinks unless one sides with it in its prejudices, partialities, and personal difficulties, and shares with it a partisan and sometimes bitter spirit, one is not its friend and takes sides against it. Love covers a multitude of sins (1 Pet. 4: 8)—that is, it forbears, suffers long, is kind, and does all in its power to induce wrongdoers to see their sins, repent, confess, make reparation, and seek forgiveness. In this way it covers a multitude of sins. No sins are covered until they have been forgiven, and no sins can be forgiven without repentance and obedience to God.

O, there is so much strife, contention, bitterness, and division among many—very many—who profess to love the Lord and make pretensions to be his *peculiar people*, or a people for his own possession! One is led almost to the conclusion that they are indeed peculiar—unlike all others—in holding to conflicting theories and opinions, in thinking of themselves more highly than they should, in counting themselves wiser and better than others, in strife and contention and bitterness, in self-justification and condemnation of others, and in a sad failure "to give diligence to keep the unity of the Spirit in the bond of peace."

Numerous are the exhortations in the New Testament to congregations to "be at peace among themselves;" to "seek peace and pursue it;" to "follow peace with all men;" to "follow after the things which make for peace"

and which are edifying; and for each individual, as much as in him lies—so far as he is concerned—to keep the peace. Jesus blesses the peacemakers and condemns the peacebreakers. Must these commands of God be ignored and despised? Is not disobedience to God here as fearful as disobedience to him in any other particular? There is no character more despicable, more dangerous, more ruinous, and more strongly condemned than the one that stirs up strife and sows discord among brethren.

Behold the many congregations, like black spots on the fair face of the earth, here and there, divided over personal differences, private (which should be) opinions, or *men* themselves! It must be a vain man, blinded by self-esteem, who will allow a congregation of disciples of the meek and lowly Jesus to divide over him. He certainly does not realize the enormity of the sin of rending the body of Christ.

A good and devout man, with the good of the church at heart, wrote me some weeks ago in regard to the sad condition of the congregation with which he works and worships, asking me what I thought about the ones who love righteousness, purity, and true holiness withdrawing and forming a new congregation. This is a true and lovable man, sincere and honest and righteous, and all must respect his desires and efforts to keep the church pure, not having spot or wrinkle or any such thing. I was on my way to an appointment when I met the mail on the road and read his letter. I could not wait until I reached my destination to write him that, with all the sins in the church at Corinth, Paul never advised a separation, but a clearing up and righting of the wrongs and withdrawal of fellowship from fornicators, covetous ones, and other incorrigible wrongdoers. There is a great difference between the church's withdrawing fellowship from immoral characters and other wrongdoers, *after having taken all scriptural steps to restore them*, and dividing the church into two congregations with good people and *bad* people in both. It requires faith, courage, love of truth and right, strength of character, and the love of souls to do the former. The church—*the body of Christ, the Lamb's bride*—should let the world know that it stands for righteousness, purity, and godliness, or true holiness, and, therefore, not for impurity, drunkenness, covetousness, worldliness, and wickedness.

Furthermore, Brother R. H. Boll has written me that my "reference" in even a letter to him to his espionage in "the Rowe affair" (to use his own expression) was "unwarranted and uncalled for" and that my "publication of the letter containing this reference" was "inexcusable." And he says I "understand sufficiently without remonstrance from" him "how unwarranted," "uncalled for," and "inexcusable" this was.

I repeat that which I said in the preceding article: if I have done an unwarranted, uncalled-for, and inexcusable thing, I regret it, repent of it, turn from it, and seek both Brother Boll's and God's forgiveness. I must leave it to Brother Boll's sense of justice and right to discover that if a "reference" to this and the publication of it was "unwarranted," "uncalled for," and "inexcusable," the deed itself must be much more "unwarranted," "uncalled for," and "inexcusable." He says he "would not do again what" he "did in Rowe's case," "not because" he "did him a wrong, but because it gave further occasion to my [Boll's] unscrupulous enemies." He further says "that all" he "had to do with it was done with good motive, and good only, both toward Rowe and the cause of Christ." Then, if the deed itself was not wrong, was done with good motive both toward Rowe and the cause of Christ, how can it be "unwarranted," "uncalled-for," and "inexcusable" to refer to it in a letter or to publish it in the paper? Again, I referred to this in my letter to Brother Boll, and gave my consent, when it was solicited, to the publication of the letter "with good motive, and good only," both for the good of "the cause of Christ" and all concerned. I wrote that private letter to Brother Boll in order to lead him to see that all purity, all righteousness, all love of peace, and all justice are not with Patmont, Boll, and all who defend Patmont, and with Jorgenson and his supporters, and all unrighteousness, impurity, ungodliness, and injustice with those who differ with them.

I had no connection whatever with the affair of Boll, Patmont, Rowe, and Jorgenson, or those associated with these men. For the sake of peace and the good of the cause of Christ, I was invited by Brother G. Dallas Smith to meet and confer with Brother Boll in Murfreesboro, Tenn., some time before Boll's conference with the publishers of the Gospel Advocate. I went gladly and had a pleasant meeting. I helped to arrange the conference with the Advocate. I was earnestly requested by both parties to be present. I deemed it my duty to both parties to be there. I have heard of some of Boll's party saying I was very fair and just. As to the Highland Church affair, Louisville, I was likewise urged to visit that church before the rupture, and was told that I could reach both sides. I felt it, again, my duty to do this, and postponed a meeting in Denton, Texas, a week in order to do so. I did not go, however, because I was afterwards informed that the time was not opportune. Brother Boll made a statement in his paper in regard to the church's withdrawing from Patmont in Cincinnati, and I felt I had as much right, for the sake of the cause of Christ, to make reference to that withdrawal and to the action of Jorgenson and others in Louisville as Boll had. I wrote different letters to Boll trying to maintain peace and unity. I cannot indorse his theories on unfulfilled prophecies; I cannot indorse his defense of Patmont and Jorgenson's course; I cannot indorse the course Jorgenson pursued with the Highland Church; and if such things are taught in the Bible, I confess I am still in deepest darkness. But there is no room here for bitterness and lack of love and false accusation.

Now, with all my deep interest in the salvation of all these parties, in the peace and harmony of the church, and all my efforts to adjust matters and maintain peace and good will, I am criticized as judging without testimony; of doing an "unwarranted," "uncalled-for," and "inexcusable" thing; of condemning "the church of the Lord"—and that, too, before I "knew the facts;" and of *implicating* myself with Boll's "unscrupulous enemies." He says I know that if he had been in Rowe's place and Rowe in his place the Advocate would have vindicated Rowe and published him as an evildoer; and that I know also that if any church had withdrawn from him (Boll), however arbitrarily it had been done, "the Advocate would have eagerly announced it with editorial commendation." I do not know this, but I know the Advocate in such case would defend Boll. I am grieved to learn that preachers and teachers and editors think that such things would be done and the *church of Christ* used to serve one's ambitious and personal and bitter ends. It is a shame and blot on the church that those who profess to be guides to the blind and teachers in Israel will give way to such feelings and sinful passions and imagine that others are seeking, as "unscrupulous enemies," their destruction.

I have no sympathy whatever with this thing of writing what one pleases of ugly charges in private letters and saying "not for publication." All I write in letters about all such matters, I am willing to see in print.

Again, I say if I have done an "unwarranted," "uncalled-for," and "inexcusable" act, I regret it, repent, beg pardon, and will do all in my power to correct and right it.

Who in all these matters have you heard say he ever did wrong or even made a mistake? All are trying to condemn others. Let us try confessing our sins one to another and praying one for another and see how that works.

THE WAR SUFFERERS' FUND

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

Previously reported for 1919	$1,410.23
Mr. and Mrs. S. F. Morrow, Nashville, Tenn.	50.00
Church at Henning, Tenn.	12.65
Jones' Chapel, near Tiptonville, Tenn.	9.28
Mrs. M. E. L. Shobe, Palmersville, Tenn.	.50
G. W. Foster and family, Fayetteville, Tenn.	7.00
T. M. Smith, Valdosta, Ga.	25.00
Peter's Chapel, Nugent, Texas	10.00
Church at Guin, Ala.	2.00
Joe Ratcliffe, Bardwell, Texas	3.00
Mrs. W. L. Gillespie, Nashville, Tenn.	1.25
"A Friend," Metropolis, Ill.	2.00
J. E. Thomas, Acton, Tenn.	1.99
Misses Mary W. and Rae Hiler, Uvalde, Texas	1.66
"A Friend" and wife, West Nashville, Tenn.	5.00
Church at Dunlap, Tenn.	20.70
Church at Center Point, Ark.	5.50
"A Friend," Rossville, Ga.	1.00
Mrs. D. Hollingsworth, Uvalde, Texas	3.00
Church at Polk, Tenn.	6.50
Oakland congregation, Montgomery County, Tenn.	128.35
Mr. and Mrs. Howard Stubblefield, Nashville, Tenn.	5.00
Two Sisters of Little Mountain Church, Winchester, Tenn.	2.00
Mr. and Mrs. R. Terry, Doyle, Tenn.	5.00
Sunday school at Mount Vernon, Texas	5.00
Jesse Turley, Blackwater, Mo.	15.00
Mrs. Hattie Harris, Tupelo, Miss.	1.00
H. C. Harris, Tupelo, Miss.	1.50
R. A. Senseney, Adams, Tenn.	2.00
Mrs. Thomas W. Davis, Franklin, Tenn.	3.00
Mrs. G. W. Anderson and Mrs. I. R. Budlong, Gainesville, Texas	3.00
Ladies of the Christian Church, Gallatin, Tenn.	6.00
G. L. Webb, Arlington, Ky.	7.00
Miss Mamie Brevard, Union City, Tenn.	2.00
Mr. and Mrs. R. A. Price, Bethpage, Tenn.	5.00
D. M. Dodd, Vienna, Ill.	5.00
Mrs. M. C. C. and mother, Nashville, Tenn.	4.00
A. M. Bibb, Charleston, Mo.	2.00
Church at Union, Ga.	6.76
"A Sister," Sparta, Tenn.	1.00
Miss A. L. Nunnally, Bartlett, Tenn.	3.25
Mrs. Mattie C. Glenn, Lebanon, Tenn.	10.00
Mrs. Bob Bowden, Cottage Grove, Tenn.	2.00
Mrs. J. E. Brady, Cottage Grove, Tenn.	1.00
Union Chapel congregation, Murfreesboro, Tenn.	10.00
Chapel Avenue congregation, Nashville, Tenn.	33.50
Grandview Heights congregation, Nashville, Tenn.	20.00
G. B. Linn, Lunenburg, Ark.	1.00
Church at Worthington, Ky.	25.00
Mrs. C. C. Diebel, Berclair, Texas	2.00
Miss Bessie May, Berclair, Texas	2.00
Miss Lula May, Berclair, Texas	1.00
Mr. and Mrs. D. R. May, Berclair, Texas	5.00
Williams' Chapel congregation, Westport, Tenn.	40.00
S. D. Harlin, Gamaliel, Ky.	10.00
Church at Scott's Hill, Tenn.	25.00
Bethany congregation, Wilson County, Tenn.	20.00
Mr. and Mrs. A. A. Luna, Saulsbury, Tenn.	2.00
J. E. Hoffman, Roswell, N. M.	1.00
Mrs. R. M. Neal, Arcola, Miss.	2.00
Mr. and Mrs. S. A. McElroy, Shelbyville, Tenn.	4.00
Mrs. John Frizzell, Shelbyville, Tenn.	1.00
Mrs. W. J. Hogan, Speigners, Ala.	1.50
Church at Beech Grove, Jackson County, Tenn.	8.00
Church at Topeka, Kan.	48.00
J. M. McClanahan, Haughton, La.	7.00
Miss Martha Allen, Nashville, Tenn.	5.00
Mrs. Rella Morris, Madisonville, Texas	5.00
W. S. Head, Fort Worth, Texas	1.00
Mrs. T. J. Smith, Horse Cave, Ky.	2.00
Mr. and Mrs. A. T. Steele, Hermitage, Tenn.	3.00

No one has requested nor even intimated that such action be taken, but I considered it proper and right for a committee of brethren to look over the correspondence and receipts for the War Sufferers' Fund and to issue a statement concerning the disbursements of all contributions intrusted to my care during the year 1918. Herewith follows the statement:

Nashville, Tenn., January 6, 1919.—To the readers of the Gospel Advocate: Having examined the correspondence and receipts held by Brother A. B. Lipscomb, we find that during the year 1918 he has received and forwarded the following amounts: American Committee for Armenian and Syrian Relief, $8,423.40; Polish Victims' Relief Fund, $6,237.44; Fatherless Children of France, $1,000; Commission for Relief in Belgium, $800.54. The total amount received and forwarded was $16,461.38, which corresponds with the total of contributions acknowledged in his last report for the year. We furthermore find that no charge has been made for stationery, postage, or collection of checks.

J. R. JONES,
Cashier and Bookkeeper, McQuiddy Printing Company.
O. P. BARRY,
Wholesale Grain and Produce, Alexandria, Tenn.

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

Flippancy.

BY DAVID LIPSCOMB, JR.

Anent Brother Elam's paper on the flippancy and irreverence of the services, so-called, held in the Y. M. C. A. huts, in which paper he quotes from the Literary Digest from an article which I had already read and heartily indorsed, I wish to say that irreverence and flippancy are not confined to the "Y" workers, by any means. Sometimes, many times, it crops out not only in the public addresses, but also in the private conversation of some preachers—preachers, too, who have been successful in making and baptizing many converts. I wish to say that there is no one who loves laughter, wit, and song more than I. But to make the name of the Most High common, to use the gospel of Jesus Christ, his Son, in a jesting way, is abhorrent. To a special case. A preacher, while looking at my herd of cows, said: "Brother Lipscomb, do you know any one who will sell me a cow, and let me pay him a small sum down and take the rest in preaching?" I was at a loss for an answer, for I felt a little dazed at the flippant manner in which the question was phrased. At last I replied that many of us needed preaching, but few of us were willing to sell cows that way. Preacher brother, yours is a holy calling. Jesus said to preach the gospel to the poor is greater than miracle working. Let it be done in meekness and fear. The pendulum has swung too far. In getting away from sacred houses, sacred relics, and bones of saints, we may reach, and have reached, profanity, indifference, and irreverence. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

In my opinion, we could get wholesome lessons in behavior and speech from our Catholic friends without imbibing any of their doctrines or dogmas. Once, many years ago, being in Bay St. Louis, Miss., on Sunday, there being no congregation of Protestants there, I went to the cathedral near my stopping place. I shall never forget the perfect conduct of the congregation, the whole attitude of worship. All came to worship—whites, mulattoes, Indians. There was no whispering, no speaking with eyes or shuffling of the feet of young or old, no caste or racial lines were thought of. The rich and the poor were gathered together to worship, and the Lord was the maker of them all.

Any ultimate delight in life must be rooted in something deeper than self-centered pleasure; it must love persons and seek ends for their own sake; and find its joy not in the satisfaction of man as he is, but in the development of that which his thought and love enable him to become.—William De Witt Hyde.

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L. GROSS,

Box 17. Little Rock, Ark.

CHURCH NEWS

Alabama.

Albany, December 25.—From November 24 to December 12 I was with the church at Jacksonville, Fla., in a very interesting and pleasant meeting, which resulted in nine baptisms and the stirring up of the church to greater activity along important lines. This is the home of Brother Willis H. Allen, who has lived and labored with this church for the past three years. He has done a good work in this city, and, considering the love and confidence in which he and his family are held, his rare ability and the hearty coöperation of the body there, I predict a bright future for the work in Jacksonville. Brother Allen and I first met at Potter Bible College, Bowling Green, Ky., where we enjoyed the pleasantest associations, and where, too, we met our wives (we have one each), who are sisters and were students in the same college. Taking into consideration the facts that my family accompanied me, that this was our initial trip to Florida, and that the association in general was so pleasant, I pronounce this the most pleasant trip and work of my life. To-day, as I write this report, comes exactly twenty-seven sweet remembrances, greetings and good wishes from some of the faithful there to me and mine. Who would not enjoy a visit among such a people? Our work at Albany is in fine condition. In spite of unfavorable conditions, our audiences are good. This is the beginning of my fourth year to live and labor with the church here, and we plan to make this a good year for the church in this section. I am endeavoring to locate Brother I. B. Bradley in Limestone County, to live at Athens, the county seat, and labor with the churches near there, and to plant a church of the New Testament order in that beautiful little town, concerning which effort I shall have more to say at an early date. "Lord, be thou our helper."—J. Pettey Ezell.

Tennessee.

Decherd, December 31.—I visited the Manchester congregation and preached for them on Tuesday night before the third Lord's day in December, and was at Smartt Station the night following. On Saturday night and on Lord's-day morning and night, I was at Finley. This little band is loyal to their Master. They do not fail to show their appreciation to a preacher when he preaches for them, even though they are few in number. I made my home with Brother Robert L. Gillen and family. This certainly is a preacher's home. My prayer is that these brethren may continue steadfastly in the apostles' doctrine.—R. E. L. Taylor.

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Murine Eye Remedy Co., Chicago.

Human Fruitage.

Nature does not bear fruit for herself, but for man. The branch does not bear the rich clusters for its own selfish appetite. Our fruitage must be for mankind. Your aim is a mistaken one if you are seeking spiritual comfort, quiet satisfaction, joy here and hereafter, just for your own little self. —Christian Herald.

The unselfish are the happiest—those who work to make others happy and forget themselves. The dissatisfied are those who are seeking happiness for themselves.—Exchange.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists; price, 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $2 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

Snake Oil

Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.

Children smile when they take

FOLEY'S HONEY AND TAR

1st. It tastes good.

2nd. It makes them feel good.

3rd. It will turn a distressed, fretful child into a happily smiling one.

Because it is just what children ought to have for feverish colds, coughs, croup, "snuffles" and heavy, wheezy breathing.

It puts a healing, soothing, coating on a feverish, inflamed, tickling throat, and it stops coughs quickly. It is good for croup, too.

It contains no morphine, chloroform, or other drug that you would not like to give to young children, and it is just as effective for grown-ups.

Pain

Will Master You If You Don't Master Pain

If you suffer from any Ache or Pain, take One or Two of

Dr. Miles Anti-Pain Pills

They seldom fail to Relieve and do not contain any Habit-forming drugs.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Headache

Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

OBITUARIES

Hardgrave.

Mrs. Marie Lee Hardgrave, wife of Earl Wylie Hardgrave, died on October 18, 1918, at her home, in Sonora, Texas. She was ill only four days of influenza. Surviving relatives besides the husband are two sons, Earl Lee, aged three years, and Jack William, aged one year. Brother and Sister W. R. Lee, of San Angelo, Texas., are the parents of the deceased; while Mrs. Willie McLin, of Rogers, and Mrs. Robert Allen, of Sanderson, are sisters. Sam and James Lee, of Arizona; Walter and Everett Lee, of San Angelo; and Claude and Fitzhugh Lee, who are now somewhere in France, are brothers. Mrs. Hardgrave was born on November 17, 1894, in Austin County, and came to San Angelo with her parents in 1904. She was baptized by Brother Warlick in 1908, and was married to Mr. Hardgrave on March 29, 1914. In her home she was a ray of sunshine, and was untiring in her efforts to make her husband and children happy. To her parents, sisters, brothers, and friends, she was devoted, and was a general favorite with all who knew her. To measure her life in years, we are limited; but in patience, loyalty, consecration, and love, we found no limit. Her beautiful life of purity and devotion rises as sweet incense and inspires us to emulate her example. We shall no more hear her sweet voice bringing comfort and cheer, nor see her loving face scattering sunshine wherever she went, but we may rest assured that she is asleep in Jesus.

MRS. P. C. MCGLASSON.

Gossett.

Little Margaret Lucile Gossett, born on January 23, 1912, departed this life on Wednesday morning, November 27, 1918. She was a sweet, lovable child of inviting ways and pleasing disposition. Her young life has been cut short, but has been filled with many sweet memories which are carried into that infinite realm where memories never die and where joys cannot vanish away. Her life was spent aright, for she came to the Llewellyn and Center Streets church of Christ, where she learned of Him who said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." She was a member of Sister Stevens' class, and who doubts that what she learned of Jesus while a member of this class is to be her greatest joy when in his presence? She will be no stranger there. In this life we need shelter and shade where we can slumber and sleep, for mortality grows weary on life's way; but little Lucile has gone to where there is no need of sun nor light of moon, her body can never be sick, her soul never grow weary; but, instead, she is to enjoy the glad fruitions of one blissful day, an unending day which shall have its dawning by the rising of eternity's never-setting sun. It seems hard to say "good-by" when we think after the manner of men; but when we think after the manner

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

For Children Also

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

Wear It 30 Days Free at Our Expense

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition

HOWARD C. RASH. Pres. Natural Body Brace Co
289 Rash Building SALINA, KANSAS

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
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ELECTROTYPERS

Catalogues — a Specialty

HOME OFFICE
CLINTON, S.C.

Babies Smile

when stomachs do their work and bowels move natural. Fretful, crying babies need

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator to make the stomach digest food, and bowels to move as they should. Contains no alcohol, opiates, narcotics, or other harmful ingredients.

At your druggist

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide or other Depressant. It Relieves Quickly—Try it.

of Light, Revelation, and Truth, we can say: Sleep on, Lucile, and take thy rest, for thou art now forever blest; thy little soul, so pure and sweet, rests secure at Jesus' feet.

WARREN E. STARNES.

Elliott.

Jesse Garvin Elliott, the youngest son of Mr. and Mrs. W. L. Elliott, was born on May 10, 1896, and died on October 24, 1918. For several months he had been in training in camp. It is said by his captain, in a letter to his father, that he was a splendid soldier and loved by all his comrades; also, that he contracted influenza, which brought on his death, by discharging faithfully his duty, and not by unnecessary exposure. Garvin was a boy with a big heart. He was never tired of doing anything to make happy those he loved. When our country called for him, he went without a murmur and made a record of which his friends are proud. Some years ago he became a member of the church of Christ at Locust Grove, being baptized by Brother D. H. Friend, of Horse Cave, Ky. We are glad that he heard God's call for him and that he was not afraid to follow in obedience to the divine will. When his mother learned of his serious illness at Staten Island, she started to see him, but before she could reach him he died. On Tuesday following his death by almost a week his mortal remains were laid to rest in the family burying ground near the home of his early life. He loved the cause of right and fills an honorable soldier's grave, and lies draped in the flag for which he gave his life. Funeral services were held in the open air at the home by the writer and Brother H. T. King, in the presence of a host of friends and relatives. May the Lord bless and comfort the sad parents and other relatives and all friends in this dark hour, and may all so love the Lord and live so as to meet in the haven of rest, where we shall be free from sorrow and care. M. L. MOORE.

Allen.

"Harvey Reagan Allen was born on June 28, 1899; was born anew, into the kingdom of God, at the age of fifteen, being baptized by Brother G. W. Riggs. He lived a pure, dutiful, Christian life until the end came, October 25, 1918. (Mother)." The foregoing was handed to the writer just before conducting funeral services over the body of Harvey Allen at Madera, Cal., the oldest son of Brother and Sister Chyrus Allen. Harvey was a very promising young man, of whom his parents, relatives, and friends were justly proud. In this age and in this Western land it is rather out of the ordinary to see as quiet, modest, well-behaved young man as was Harvey. It was my pleasure to be with the congregation at Madera several times during the past year or two, and I think Harvey was always at meeting with his mother and the other children. But while it makes us sad to part from our loved ones, especially when so young and promising, still there is a bright side, a side of rejoicing, to the Christian: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13.) What a noble example Harvey left to other young people in becoming and living a Christian while young! We trust, hope, and pray that all who knew his godly life may be moved, in this hour of serious meditation, to be more faithful in loving and serving our Savior, who gave his life a ransom for all. The many beautiful floral designs accompanying the body to its last resting place bore witness of the high esteem in which he was held. May the sorrowing relatives be comforted by the precious promises of God, recorded for our comfort, and may all strive to so live as to be prepared to reunite with Harvey in the heavenly Jerusalem, where there will be no more partings and no more sorrows. J. A. CRAIG.

Colds Coughs Catarrh

A trinity of evils, closely allied, that afflict most people, and which follow one on the other, in the order named, until the last one is spread through the system, leading to many evils. But their course can be checked.

PERUNA CONQUERS

It is of great value when used promptly for a cold, usually checking it and overcoming it in a few days.

Ample evidence has proved that it is even of more value in overcoming chronic catarrh, dispelling the inflammatory conditions, enabling the diseased membranes to perform their natural functions, and toning up the entire system.

The experience of thousands is a safe guide to what it may be expected to do for you.

Liquid or tablets—both tested by the public and approved.

THE PERUNA COMPANY, - - - COLUMBUS, OHIO

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man. Who Has Evidently Solved a Big Problem.

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

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,

1521 Atlantic Ave., Brooklyn, N. Y.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

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

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

TETTERINE

Clears Baby's Skin

and drives off the rash and pimples. Harmless. Soothing. Fragrant.

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

PARKER'S HAIR BALSAM

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

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

To Cut Short a Cold Take a Calotab

The New Calomel Tablet That Is Entirely Purified of Nauseating and Dangerous Qualities.

Of all the medicines in the world, the doctors prize calomel most highly to break up a cold overnight or to cut short an attack of influenza, grippe, sore throat, or a deep-seated cough, and possibly to prevent pneumonia. Now that all of its unpleasant and dangerous qualities have been removed, the new kind of calomel, called "Calotabs," is the doctors' ideal treatment for colds, etc.

One Calotab on the tongue at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with your eating, your work, or your pleasure. Next morning your cold has vanished and your whole system is purified and refreshed. Calotabs are sold only in original sealed packages; price, thirty-five cents. Your druggist recommends and guarantees Calotabs by refunding the price if you are not delighted.—Advt.

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. **Meridian College**, Meridian, Miss.

A Tribute to Millie Ellen Warner.

BY J. S. WYATT.

Millie Ellen Warner was born in Cumberland County, Tenn., on November 16, 1901, and died at Erasmus, Tenn., on December 27, 1918, having lived seventeen years, one month, and eleven days. Those seventeen years were years of hardship, of struggles and sorrow, yet she spent the greater part of them in laughter and song. She was the seventh child of a family of nine children, the daughter of Frank and Lizzie Warner. She was baptized into Christ at Newton Church by Brother J. C. Mosley on September 24, 1918. She stated on her deathbed that she desired that the Lord's will be done; that she had no fears of death; that she had done the Lord's will and was ready to go. Then she sang the sweet song, "When the Roll Is Called Up Yonder, I'll Be There," and, after praying for all the people she knew, she fell asleep in Jesus. It is hard to give her up, for we shall miss her companionship, and we had bright hopes for her future here. But we confidently believe she has passed into that rest that remaineth for the people of God. Still, we sorrow; we cannot help it; and we are thankful that the apostle does not tell us not to sorrow, but to sorrow not as those who have no hope. Her mother and one brother are members of Christ's body, while her father and other brothers and sisters are yet in the world. Her short Christian life has been a model one for all that have had the pleasure of her sweet association. The writer spoke a few words of comfort and cheer to the bereaved parents and relatives at the Van Winkle graveyard, where her body was laid to rest to await the resurrection morn. Memorial services will be held in the future at Newton Schoolhouse by J. C. Mosley.

A Natural Strengthener.

The value of iron in medicine has long been known, but never more appreciated than to-day.

People are learning that in Peptiron—a real iron tonic—this most useful metal is so happily combined that it is acceptable to all, even those who, for some reason or other, have been unable to take it in the past.

Peptiron is an agreeable, easily assimilated, nonconstipating preparation of iron, nux, pepsin, and other tonics and digestives, and is giving great satisfaction.

In cases where blood cleansing and liver stimulating as well as nerve strengthening are needed, Peptiron is very effectively and economically supplemented with Hood's Sarsaparilla and Hood's Pills. These three medicines form the Triple Combination Treatment to which the C. I. Hood Company is now calling attention as especially beneficial to sufferers from impure blood, weak, unstrung nerves, torpid and sluggish liver, or a generally run-down condition.

Suffering Transmuted.

Unhappiness is the hunger to get; happiness is the hunger to give. True happiness must ever have the tinge of sorrow outlived, the sense of pain softened by the mellowing years, the chastening of loss that in the wondrous mystery of time transmutes our suffering into love and sympathy with others.—William George Jordan.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription to the Pathfinder, 172 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

Give.

Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where waiting is o'er;
Give as you would to the Master
If you met his searching look;
Give as you would of your substance,
If his hand the offering took.
—Selected.

50 EGGS A DAY.

"Since using 'More Eggs' I get 40 to 50 eggs a day, instead of 8 or 9," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A $1.00 package will double the egg production and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1.00 now to E. J. Reefer, the poultry expert, 5251 Reefer Building, Kansas City, Mo., or send $2.25 and get 3 regular $1.00 packages on special discount for a full season's supply. Or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.

The Great Test.

Self-control is an easy matter when we are alone. But the moment our lives are thrown in with others, then comes the struggle. To maintain our equanimity; to restrain the sharp retort, the impatient exclamation; to get along smoothly with disagreeable people, without friction or jarring—this is the great life test. This is what builds character, what tests manhood or womanhood, what makes the ideal employee.—New Success Magazine.

Love and Sympathy Needed.

Goodness should be the most attractive thing in the world; but we do well to remember that mere correctness of life and principle, unvitalized by love and sympathy, lacks the qualities that charm.—Exchange.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

Four Years of Evangelistic Work.

BY M. KEEBLE.

I am now closing my fourth year's work, and I am happy because Jesus has blessed my labors, and to him be all the praise. For four years I have daily worked trying to win souls for Christ, because winning brings reward. One thing that has served to encourage me in the work is the assistance that I have received from so many of the brethren and sisters who have been so thoughtful of my needs. A good many places where I have gone to preach to my people, if it had not been for the aid given by the white people, I would have suffered, and I am so thankful for such kind and Christian fellowship, and pray that I may ever live so as to be worthy of all blessings bestowed upon me in the future. I shall now give an account of all of my work for the last four years, and I hope it will be inspiring to all who may read it. Year 1915—Sermons, 240; baptized, 90; restored, 23; miles traveled, 5,260. Year 1916—Sermons, 335; baptized, 135; restored, 30; miles traveled, 5,000. Year 1917—Sermons, 297; baptized, 104; restored, 16; miles traveled, 6,497. Year 1918—Sermons, 289; baptized, 128; restored, 17; miles traveled, 6,295. Total for four years: Sermons, 1,161; baptized, 457; restored, 86; miles traveled, 23,052.

I give these figures to prove that the work can be done without the aid of any human organization. I have always believed that the work could be done by the church, and now I know it can. During these four years I have established two congregations, and both of them are preparing to build meetinghouses this spring. In accomplishing what I have, I have suffered in many ways, but ever trusting Jesus, who suffered for me. Now, as the old year passes out and we are blessed with the privilege of seeing the new year come, let us not make new resolutions, but put in practice those we have already made. May God help me to do more in the future and bring many souls to Him who redeemed us. May God bless all who have had fellowship with me in my work, and I ask of them their continued fellowship and prayers.

Recipe for Gray Hair.

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

GIVE
OR THEY WILL PERISH

There are 400,000 starving orphans in Armenia, Syria, Greece, and Persia—absolutely dependent upon American charity for food, clothing, and shelter.

Five dollars a month—less than seventeen cents a day—the price of a good cigar—will keep the breath of life in one of these little citizens of the Commonwealth of God.

Thirty million dollars is needed during the next six months for this relief work of the Near East.

These millions of sufferers from Turkish cruelties are absolutely dependent upon America.

They have no hope even for a crust of bread, except through our help. All except the 400,000 little children can be made self-supporting within the year.

Every dollar subscribed goes to the Relief Work.
All expenses are privately met.
All funds are cabled through the Department of State.
All funds are distributed through U. S. Consuls or American Agencies.
Our Government is prevented from giving aid.
The Red Cross is not organized for Relief Work in these sections.

Campaign for $30,000,000
January 12th to 19th

Make your contributions payable to

SETH SEIDERS
STATE TREASURER

208 Stahlman Building,

NASHVILLE, TENN.

FROST-PROOF CABBAGE PLANTS.

Millions of large, well-rooted, hardy plants ready. Varieties: Jersey and Charleston Wakefields, Succession Drumhead, Flat Dutch, Sureheader. All grown from Long Island seed and true to type and name. Prices: By mail, 500 for $1.50, 1,000 for $2.50; by express, collect, 1,000, $2. Over 5,000 at $1.50 per 1,000.

BRUCE WHOLESALE PLANT CO., Valdosta, Ga.

Calomel Dynamites A Sluggish Liver

Crashes into sour bile, making you sick, and you lose a day's work.

Calomel salivates! It is mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you will be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It is harmless, pleasant, and safe to give to children; they like it.

Patience.

How smooth the sea beach pebbles are!
But do you know
The ocean worked a hundred years
To make them so?

And I once saw a little girl
Sit down and cry
Because she could not cure a fault
With one small try.

—The Lutheran.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

50 EGGS A DAY.

"Since using 'More Eggs' I get forty to fifty eggs a day instead of eight or nine," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A $1 package will double the egg production, and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1 now to E. J. Reefer, the poultry expert, 5251 Reefer Building, Kansas City, Mo., or send $2.25 and get three regular $1 packages on special discount for a full season's supply, or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.

A Stubborn Cough Loosens Right Up

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

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, whooping cough, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

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

GO TO COLLEGE.—Educated men and women needed greatly. Fine positions awaiting the educated. Special offers to ambitious young people. For particulars, write **Meridian College**, Meridian, Miss.

BANISH CATARRH

Hyomei Will Relieve You or Nothing to Pay.

When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Go to your druggist; ask him for a HYOMEI Outfit (pronounce it High-o-me). This outfit consists of a bottle of HYOMEI (liquid), a hard rubber pocket inhaler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breath it a few minutes each day, according to directions.

HYOMEI relieves Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes. Stomach dosing, sprays, douches, and ointments don't kill the germs because they don't get where the germs are. As the publisher of this paper knows, if you are not satisfied with Hyomei in cases of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever your money will be cheerfully refunded. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for $1.15. Address, Booth's HYOMEI CO., Ithaca, N. Y.

In Memory of Brother George W. Harvey.

BY W. G. BLACK.

On September 29, 1918, at 7:30 A.M., Elder George W. Harvey "finished his course." He passed over on the Lord's day, which was his desire if it was the Lord's will.

Brother Harvey was born in Alabama on March 15, 1832. His father came to Texas in 1839. Shortly after coming to Texas, his father died and left him to become the dependence of his mother, who was an invalid for a number of years. He cared for her a number of years.

Soon after the death of his father, Brother Harvey hired to a Methodist minister. While working for him, he was impressed with the importance of becoming a Christian by the pious and godly life of the minister's wife. Subsequently he joined the Methodist Church; but later he heard the gospel and obeyed the same. In obeying the gospel, Brother Harvey obeyed it because he believed it the power of God to save the believer. In accepting the Bible, he accepted it as the word of the true and living God—man's only guide from earth to heaven. He believed it to be the "science of all right living." He was very conscientious in studying the Bible, and said that "the Bible is always right." If he found his conclusions to be wrong, he did not feel humiliated to change. I have heard him say: "One should change as often as he finds himself mistaken." As Brother Harvey accepted the gospel as "the power of God unto salvation," so he felt that he must preach it to others. This he did with zeal and earnestness, as all who knew him will testify.

Brother Harvey's character was above reproach. Sister Creath (his only daughter living) said she did not know of one blot on his character. I have been intimately associated with him for some six years, and I found him to be a source of strength to me as a young man in the ministry. I also found him to be a true teacher, a wise counselor, and a true friend.

To our beloved Sister Creath I would say: Weep not as those who have no hope. For "blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.) But continue to press on, that you, too, may obtain the prize of the high calling of God in Christ Jesus. May the providence of our Heavenly Father ever guide and protect you.

Convalescence after pneumonia, typhoid fever, and the grip is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. K. P. National Toilet Company, Paris, Tenn.

TO STOP FALLING HAIR.

The cause of baldness, hair falling out, loss of luster and color, is found in the roots of the hair itself. Our hair is but a portion of our body, and, like the other organs, cannot subsist without food. The hair finds its food in the fat layer of skin next to the skull. When this source of food is stopped or impeded, out comes the hair. The dreaded disease, dandruff, is a germ. It collects on the bottom of the hair and eats away its life. The hair sack from which the hair comes is imbedded in the layer of underskin. When the scalp is diseased and the hair falls out, often this small hair sack closes. Eventually, as a result of the dandruff germs, baldness comes. The proper method of restoring the hair and stopping the falling out must necessarily be in the destruction of the dandruff germs and in the reopening of the little hair sacks. Furthermore, in order to rejuvenate the scalp and make the growth of new hair more vigorous, it is necessary that the system be able to furnish an abundance of hair food. Many artificial methods have been tried in restoring the hair which were only surface remedies, and, failing to reach the small hair sacks, were unsuccessful. Reopening the hair sack allows the new hair to grow. CALVACURA begins at the root of the trouble, and its use is, therefore, advised. Its mission is to feed the new hair as well as the old and rid the scalp of all dandruff germs. By thus cleansing and rejuvenating the entire scalp, a healthy growth of hair is assured. Falling of hair is stopped, new life and color to dead, gray hair is developed, and the hair becomes smooth and velvety. It is not an unpleasant treatment, and takes only a few minutes of time each day for about six weeks. The Union Laboratory, 214 109th Street, Binghamton, N. Y., will send you a liberal sample of Calvacura No. 1 FREE, together with a booklet, "The Triumph of Science Over Baldness," if you will send your name and address, together with 10 cents in silver or postage stamps to help pay the distribution expenses.

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS
Memorials a Specialty

Christmas at the Tennessee Orphans' Home.

The children of the Tennessee Orphans' Home were made happy Tuesday afternoon by a loaded Christmas tree and a program of carol singing into which they entered with all the joy of the season. The beautiful ceremony at the Home began at half past two o'clock; and when the time came for the distribution of the many gifts, the children pulled them from the tree with laughs and comment of delight.

Each child had the same number of gifts on the tree and received in addition bags of candy, nuts, apples, and oranges to their full satisfaction. The tree was planted in the large dining room, and the children sat in a circle around the brilliantly ornamented cedar. There being fifty-seven children in the Home, they made a most interesting and attractive circle.

People of Columbia and many other places were exceedingly liberal this year in their contributions of presents and money to buy goodies and toys for the Orphan Home children. Special presents sent for individual children were given direct to the respective ones for whom they were intended Christmas morning, and each child was informed as to whom the remembrance was from. Four children who were in their beds, two on account of measles and two on account of influenza, were given their gifts in their rooms.

The arrangement and distribution of the presents were planned by Mrs. Granville Lipscomb, superintendent of the Home, assisted by Mrs. Davis and Misses Greer and Caskey. Their skill in developing the children spiritually, intellectually, and physically was shown in the plan of the Christmas tree. The Tennessee Orphans' Home is to-day like a well-regulated Christian family home, which is the best in the world. Everything at the Home indicates a fairness and justice such as a mother would show her own children, so that no partiality or favoritism is permitted. Most of the children call the beloved superintendent "Mother Lipscomb."—Columbia Herald.

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter, or any other of the numberless petty injuries that are likely to happen any day, may not seem serious at first, but, when neglected and aided by the careless touch of a dirty hand, may become infected and develop into an ugly sore and blood poison. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. It gives immediate relief, soothes the pain, wards off blood poison, and immediately begins its healing effect. Its constant use for ninety-nine years has made it a family word in every household. Ask your druggist or write W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample.

WINTERSMITH'S CHILL TONIC

SOLD FOR 60 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES.

It is by presence of mind in untried emergencies that the native metal of man is tested.—Lowell.

True happiness consists, not in a multitude of friends, but in their worth and choice.—Ben Johnson.

FOOT TROUBLES.

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

TETTERINE

Makes hair beautiful, free from dandruff, and keeps the scalp healthy.

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come.—Lowell.

Noble examples stir us to noble actions, and the very history of large public souls inspires a man with generous thoughts.—Seneca.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Washington Work.

BY W. S. LONG, JR.

Contributions received for the work in Washington, D. C., up to December 29, 1918, are as follows: From E. E. Joynes, Philadelphia, Pa., $1; Sister Baker, New Mexico, $5; Sister W. J. Jones, Nashville, Tenn., $50; F. E. Dennis, $1; Clementine Ivy, Des Moines, N. M., $5; Miss Florence Gruver, Tell City, Ind., $1; E. Willard, Maurice, Okla., $5; Fanning Orphan School, Nashville, Tenn., $10; Mrs. Raughif Hughes, Quanah, Texas, $2.50; W. S. Long, Sr., Union City, Tenn., $1; Mr. Ethridge, Rives, Tenn., 50 cents; Mrs. Sarah J. Drummond, Brinkhaven, Ohio, $1; Mr. and Mrs. W. W. Smith, Brinkhaven, Ohio, $10; Miss Rena E. Carpenter, $5; Mrs. Laura E. Hall, Nashville, Tenn., $5; J. W. Robinson, West Fork, Ark., $1; J. E. Sanders, Tennessee City, Tenn., $1; Roy Spence, Camden, Tenn., 50 cents; W. H. Dobson, Camden, Tenn., $2.50; John R. Williams, Hornbeak, Tenn., $1; Jacob Staum, Iuka, W. Va., $10; Fred Ashenhart, Iuka, W. Va., $5; A. C. Ferris, Marietta, Ga., $1; A. O. McKennon, Howell, Tenn., $1.50; Lon Tyner, Paragould, Ark., $10; Mrs. Dollie Paden, Center, Ark., $5; Miss Allie May Loyd, Bridgeport, Ala., $2; C. D. Moore, Paden City, W. Va., $1; Christian Heinselman, Williamstown, W. Va., for church in home, $5; Mrs. M. A. Elder, Jonesboro, Ark., for church in home, $10; church at Vernon, Texas, $20.23; church at Forge, Texas, $5; church at Hohenwald, Tenn., $20; church at Paden City, Ind., $26; church at Tuscumbia, Ala., $30; Cairo congregation, Alamo, Tenn., $5.75; Bethel congregation, Totty's Bend, $5.20; church at Burns, Tenn., $9.69; colored church of Christ, Indianapolis, Ind., $5; church at Mannington, W. Va., $5; church at New Comerstown, Ohio, $50; Richmond congregation, Shelbyville, Tenn., $10; church at Macon, Tenn., $8; Bethel congregation, Winfield, Ala., $8.23; church at Monmouth, W. Va., $14; church at Pine Castle, Fla., $3.10; church at Marietta, Ohio, $55; church at Horse Cave, Ky., $10; church at Barnesville, Ohio, $2; church at Barnesville, Ohio, $21; church at Bald Prairie, Texas, $4.90; church at Parkersburg, W. Va., $16.06; church at Beaumont, Texas, $5; church at Glenwood, W. Va., $5.47; church at Lewisburg, W. Va., $3.35; church at Sewanee, Tenn., $6.34; church at Dalzell, Ohio, $6.75; Bible Union congregation, Latham, Tenn., $25; church at Henry, Tenn., $30; church at Livingston, Tenn., $3; church at Sparta, Tenn., $50; church at Palmyra, Ind., $30; church at Van Buren, Ind., $17; church at Rich Pond, Ky., $2.75; church at Center Ridge, Tenn., $4.25; church at Water Valley, Tenn., $10; church at Little Lot, Tenn., $15; church at Hazel, Ky., $18; church at Salem, Tenn., $10; church at Sistersville, W. Va., $15; church at Rector, Ark., $5; church at Flat Creek, Tenn., $10; church at Blanket, Texas, $6.50; Fruit's Chapel, Hopkinsville, Ky., $5; church at Littleton, W. Va., $25; Seventh Street Church, Covington, Ind., $12; Washington Hope, Aurora, W. Va., $15; Berea Church, Rives, Tenn., $5; church at Hundred, W. Va., $34; church at Sand Hill, Pa., $13; Sulphur Well Academy, Buchanan, Tenn., $6; church at Tabernacle, N. J., $22; church at Morrison, Tenn., $25; Pelham congregation, Hillsboro, Tenn., $10; church at Schochoh, Ky., $20; church at Pine Bluff, Ark., $5; Flat Rock Church, Lebanon, Tenn., $4.50; Jackson Temple, Burns, Tenn., $5.05; church at Cedar Grove, Tenn., $11; church at Champaign, Ill., $6.50; Berry's Chapel, Franklin, Tenn., $15.25; our Washington (D. C.) contribution (including pledges, $115), December 22, $386.80; contribution, December 29, $72.56. Total cash receipts reported above, $1,356.25.

ARE YOU LOSING YOUR GRIP ON HEALTH ?

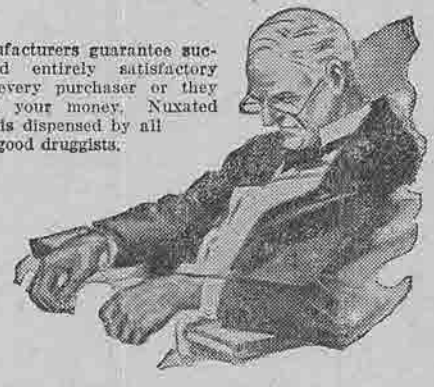
Your Blood May Be Starving for Want of Iron—Making You Weak, Nervous, Irritable and Exhausted.

Nuxated Iron, increases the Red Blood Corpuscles and builds up the strength, energy and endurance of delicate, run-down people in two weeks' time in many instances.

Thousands of men and women are impairing their constitutions, laying themselves open to illness and literally losing their grip on health, simply because their blood is thinning out and possibly starving through lack of iron.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, says: "Lack of Iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous' run-down people in two weeks' time." Nuxated Iron is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee, Charles A. Towne; United States Commissioner of Immigration Hon. Anthony Caminette; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others.

The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. Nuxated Iron is dispensed by all good druggists.



Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

160 Hens 1500 Eggs

As America's foremost poultry expert I predict that eggs are going to retail for a dollar a dozen this winter. Right now the retail price is from 50c to 75c per dozen in some of the large cities. At a dollar a dozen poultry raisers are going to make tremendous egg profits. You, too, can make sure of a big egg yield by feeding your hens a few cents worth of "More Eggs" tonic.

This product has been tried, tested and proven. It is acknowledged the best and most successful egg producer on the market today. Every day that you don't use it means that you are losing money. Don't delay. Start with a few cents worth of "More Eggs" tonic now.

Got 117 Eggs Instead of 3

That's the experience of one poultry raiser who wrote me. A. P. Woodard of St. Cloud, Fla., writes: "I get from 40 to 50 eggs a day now. Before using 'More Eggs' I was getting only 8 or 9 eggs a day." Here are the experiences of a few others of the hundreds who write me:

"160 Hens—125 Dozen Eggs"
E. J. Reefer: Waverly, Mo.
I have fed two boxes of More Eggs Tonic to my hens and I think my hens have broken the record for eggs. I have 160 White Leghorns and from March 25 to April 15 I sold 125 dozen eggs.
MRS. H. M. PATTON.

"15 Hens—310 Eggs"
E. J. Reefer: Turner Falls, Mass.
I used our More Eggs Tonic and from December 1 to February 1, from 15 hens, I got 310 eggs. Your remedies are just what you claim them to be. MRS. G. R. STOUGHTON.

"Layed All Winter"
Dear Mr. Reefer: Lackawana, N. Y.
I gave the tablets to my hens and in three weeks they began laying and layed all winter. I never saw anything like them in the world.
Yours truly, MRS. ALBERT SMITH,
Penna R. R. Ore Docks

"37 Eggs a Day"
E. J. Reefer: Elwood, Indiana
That More Eggs Tonic is simply grand. When I started using it they did not 'ay at all, now I get 37 eggs a day. Yours truly,
EDGAR E. J. LINNIGER

"Increase from 2 to 45 Eggs a Day"
Reefer's Hatchery: Derby, Iowa
Since I began the use of your More Eggs Tonic 2 weeks ago I am getting 45 eggs a day, and before I was only getting 2 or 3 a day.
Yours truly, DORA PHILLIPS.

"Doubles Egg Production"
E. J. Reefer: Paradise, Texas.
I have been using More Eggs Tonic 3 or 4 weeks and must say it is fine. My egg production has been doubled. J. C. KOENINGER.

"48 Dozen In One Week"
Dear Mr. Reefer: Woodbury, Tenn.
I can't express how much I have been benefitted by answering your ads. I've got more eggs than I ever did. I sold 42 1/2 dozen eggs last week, set 4 dozen, ate some and had 1 1/2 dozen left. From your friend, MRS. LENA McBROON

"Increase From 8 to 36 Eggs a Day"
E. J. Reefer: Shady Bend, Kansas.
I am well pleased with your More Eggs Tonic. I was only getting 8 or 9 eggs, now I am getting 3 dozen a day. Yours truly, WM. SCHMIDT.

More Eggs Makes Layers Out of Loafers

This is a concentrated tonic, not a food. It consists of every element that goes toward the making of more eggs. A perfect regulator, aids digestion, stimulates egg production and builds firm bones and strong muscles. The foremost authorities in America and poultry raisers from every state endorse Reefer's "More Eggs" Tonic.

Results Guaranteed!

Here is the facsimile of the guarantee of a million dollar bank that "More Eggs" will produce results. This million dollar bank guarantees to refund your money if you are not satisfied. You run no risk. So don't delay. Every day you wait you are losing money.

A Million Dollar Guarantee

Absolute Satisfaction or Money Back

National Bank of the Republic

KANSAS CITY, MO.

TO WHOM IT MAY CONCERN:
I hereby guarantee that Mr. Reefer will carry out his agreement ★★★ and this bank further agrees to return to the customer the total amount of his remittance, if Mr. Reefer fails to do as he agrees.

Very truly yours,
W. Hurley
President.

Order Today

Send a dollar today for a full-sized package of "More Eggs" tonic; or better yet send $2.25 at extra special discount, and get three packages. Three packages is a full season's supply. Don't put it off. Order now and start your hens making money for you. Remember, you run no risk. A Million Dollar Bank will refund instantly if you are not entirely satisfied. If you don't order your More Eggs now at least mark on the coupon for Mr. Reefer to send you ABSOLUTELY FREE, his valuable poultry book that tells the experience of a man who, himself has made a fortune and is helping others to make money out of the poultry business. Act NOW. Don't wait. Pin a dollar bill to the coupon. Or send $2.25 which will guarantee your winter's egg supply. Send for this bank-guaranteed egg producer NOW. Today! It has helped thousands of others and will help you, too.

E. J. Reefer, 11th Floor, Reefer Bldg. **Kansas City, Missouri**

E. J. REEFER,
11th Floor, Reefer Bldg.,
Kansas City, Missouri

Enclosed find $..... Send at special discount price, with all charges prepaid, ... packages of More Eggs Tonic. Send this with an absolute Bank Guarantee that you will refund all my money if this tonic is not satisfactory to me in *every* way.

Name.....

Address.....

IMPORTANT: If you don't want to try this Bank Guaranteed tonic, at least mail the coupon for my Free valuable poultry books FREE.

Puts an End to Catarrh Nuisance

A Direct and Simple Way That May Be Adopted with but Little Cost

There must be readers suffering from chronic catarrh who would like to know how they can stop catching cold after cold, for they must realize that sooner or later this may lead to serious deafness and injury to the system in general.

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in catarrh, is the discoverer of a pleasant, direct method that can be used by man, woman or child.

His Remedy is made from medicinal herbs, flowers and berries, which you smoke in a dainty pipe or cigarette, and inhale the vapor into all the air passages. It contains no tobacco, even though it is used in the same manner.

Dr. Blosser's Catarrh Remedy is equally effective in all forms of catarrh, bronchial irritation, asthma, catarrhal headache and ear troubles that may lead to deafness. You will breathe better and feel better after using it.

For ten cents (in coin or stamps) a small package will be mailed, containing some of the Remedy made into cigarettes, also some Remedy for smoking in a pipe and a neat little pipe. Month's supply, either form, costs one dollar and twenty-five cents. Address The Blosser Company, Box 4467, Atlanta, Ga.

Somewhere on the Atlantic.

BY C. G. VINCENT.

After a week's strenuous training at Columbia University, New York City, we, a large group of "Y" men, from all parts of the States and from all walks of life, find ourselves aboard one of His Majesty's transports en route to France via England. The voyage so far has been delightful. Fearing floating mines and possibly a sneaking "sub," our captain, several times torpedoed, did not relax any of the precautionary requirements. These regulations occasioned some inconvenience to the passengers, but no one complained. We congratulate ourselves because we are to pass through England.

While in New York it was my good pleasure to meet Brother John E. Dunn a few days before he sailed for France. We all know something of the good work he did in one of our Southern camps. Brother Dunn felt that he wanted to be near the boys at the front, among whom is his own son.

Brother Moore Lynn, a member of the Peak and Main Streets Church, Dallas, Texas, is in our group. To meet and to know him was another happy surprise. We took the training course together and are companions in travel. For two days he was simply "down and out," but so far I have maintained my reputation as a good sailor.

The "Y" officials realize that time is precious, so they require us to study French and to do work in drills and in various physical exercises daily. We are also asked to read certain books setting forth the needs and methods of work in France. But there is some time left for recreational games. A concert is given every evening. The talent is found among the passengers and the crew. We keep in touch with the big world by means of the wireless. Our ship is a very large one and takes the waves and swells gracefully enough, but there is no ship afloat that does not everlastingly roll!

One night about ten o'clock we received the S. O. S. call. It was from a burning vessel, and we started toward her. However, another ship was nearer, so we passed on. We could see it quite distinctly. No life was lost. A sailor to whom I talked told me that he had been sailing the Atlantic for ten years, and it was the first time he had ever witnessed such a scene.

Just now I am thinking of the work in Japan. Brethren, are you standing by that good work? Let us not only support the work, but also have a share in that lot so much needed. Send to W. W. Freeman, Abilene, Texas, or to the Gospel Advocate, and your offering will go forward in due time.

To preserve a friend, three things are required: To honor him present, praise him absent, and assist him in his necessities.—Exchange.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

RETURNED SOLDIERS

Get special rates in college. For particulars, write **Meridian College**, Meridian, Miss.

MARSH'S HISTORY WORLD WAR.

Agents making unbelievable profits with this greatest history and our side line. Both outfits for 20c mailing expense.

MULLIKIN CO., MARIETTA, OHIO.

"I Am—"

I am the great conserver of life and limb on land and sea.

I prolong the days of man's activity and usefulness.

I make man regardful of the rights and safety of his neighbors.

I add to the sum of life's joys by making fewer its tears.

I restore the father in happiness to his family when the day's work is done.

I am back of the inventions for the safe conduct of travel and commerce.

I rob the workshop of its dangers, the trolley wire of its menace.

I am the keen vision and quick brain of the engine driver.

I am the vigilance of the track walker.

I am the invisible guardian at the grade crossing.

I am Intelligence.

The thoughtless neglect me to their sorrow.

The impetuous override me at their peril.

The effect of my influence is present in factory and on farm, in the home and on the street, in the mines and forests.

I am more to be desired than riches and fine raiment.

I am free. It costs nothing to possess me.

Every workingman should make me his constant companion.

I am Carefulness. I am Safety First.—Selected.

FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

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

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

SAVES MONEY AND BACKACHE

FOLDS LIKE A POCKET KNIFE. ONE MAN with the **FOLDING SAWING MACHINE** saws down trees—saws any kind of timber on any kind of ground. One man can saw **more** timber with it than two men in any other way, and do it **easier.** Send for **free** illustrated catalog No. **D145, showing Low Price** and latest improvements. In use 30 years. First order gets agency. **Folding Sawing Machine Co., 161 West Harrison St., Chicago, Ill.**

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

God's Cause Must Not Suffer.

BY GEORGE W. FARMER.

The religion of Jesus Christ is of the supremest importance, and to-day it is being put to the most crucial test.

No true Christian, when rightly understanding his relation to God and his fellow man, can afford to overlook these stern facts that stand out boldly before us all. Neither can he afford to fail to lift his voice and raise his hands in the defense and for the promotion of its principles. Should we lose sight of, and become indifferent, as some have, toward these things, the world loses that which makes it "worth while" and makes life worth living, and that which we cannot afford to be without. Its significance and supreme importance are indicated in the language of the Christ: "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of man. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under a bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 13-16.) Note the expressions, "salt of the earth," "light of the world." They are very significant.

We should all desire to be good, useful, and helpful in the world; and it is a veritable fact that every true Christian is all of that to the world, for he is ever striving to bring his whole life's work and character into harmony with God's will as it is in Christ. Therefore, to practice the principles of the religion of Christ indeed and in truth is to give to the world an expression of the best, noblest, and the very highest life of which we are capable.

Paul said of the church: "It is the fullness of him that filleth all in all." Yes, certainly so. There is no type of character pleasing to God and complete in all particulars, but that it is to be fostered in all of its essentials in the church. There is no kind of work, either needful or helpful, but that it may and should be done in the church of God, under the leadership of Jesus Christ. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.)

In view of what has been spoken and written so many times before, and the which has been so plainly and pointedly, and at the same time so beautifully, verified, we should be awakened to the demands of the conditions, intricate and urgent needs that are now upon us, and that will still roll in upon us like the ocean billows for the years to come. The most terrible war that has ever been waged is now ended and the light of peace shines forth again. May it ever shine the brighter through all the coming years. But with the coming of peace the responsibility does not end. Let us not overlook that fact.

The subjugated nations are in chaos —almost "without form and void." In our deportment and work toward them we must well remember the rules laid down by our blessed Master. They must be helped in almost every way. We must love them, not hate them; do good to them, not abuse and maltreat them; pray for them, and not curse them.

O, what a field has opened up for the beautiful "trying out" of the principles of the religion of Jesus Christ!

Besides all this, the soldier boys are coming home soon. They have seen and heard new things, got new ideas, and learned new ways. They are going to expect something of us when they get home. Shall they be disappointed? The churches (congregations) had as well be getting ready for their coming. Those slothful, inactive, sleeping, unsystematic, do-nothing congregations—in fact, all—should be waking up to the responsibilities and opportunities before them. Wake up! Get ready for work. God's cause must not suffer.

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Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

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Another Year's Work.

BY G. P. BOWSER.

"We spend our years as a tale that is told." The year 1918 recedes into history with its story of bliss or woe. The good or evil that has been done, only eternity can tell. Have I done my best? I shudder on reflection. The Lord has blessed me bountifully. Our meetings have been most encouraging. During the year I have held meetings or preached at the following places: Nashville, Lebanon, Cookeville, Silver Point, Lancaster, Bellwood, Brownsville, Capleville, Neshoba, and Henry, all in Tennessee; Belen, New Zion, Smithville, Thyatira, and Kileton, in Mississippi; Marvell and Blackton, in Arkansas; Glen Allen, New River, Bankston, Berry, and Patton, in Alabama; Jacksonville, Fla.; Louisville, Ky.; Indianapolis and Carthage, Ind.; Chicago, Ill.; Detroit, Mich. Number of sermons preached, 231; number of additions, 31.

The calls for meetings for 1919 are many more than I shall be able to fill. "I am only one, but I am one. I cannot do all things, but I can do something. What I can do, I ought to do. What I ought to do, by the grace of God I will do."

I have not words with which to express my appreciation to the many who have assisted in this great work.

The noblest mind the best contentment has.—Spencer.

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Be still, and know that I am God,
Ye who with fret and fear are worn;
Who hear no voice when tempests beat;
Who faint, by sorrow overborne;
Who dwell in shadows of defeat.

Be still, and know that I am God;
The world is mine—the shine, the storm;
Your life is mine—your hopes, your fears;
The sun is mine, to keep you warm;
I guard your days, your distant years.

Be still, and know that I am God;
Let not the fires of war appall;
Fear not the demons of the sea;
The kings who build on blood shall fall;
I rule the nations' destinies.

Be still, and know that I am God;
Mine only is the conquering sword;
What can avail the tyrant's boasts,
If I oppose, who am the Lord?
Fear only me, the Lord of hosts!

—Thomas Curtis Clark.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

"My Body, Which Is Broken for You."

I have received from Brother R. D. Smith, of Terrell, Texas, a criticism of one point in my recent article about the passover as a type. It is written in a very brotherly and friendly spirit, and I am glad indeed to present it to our readers with a few further comments of my own upon the interesting point under discussion. Brother Smith writes:

Dear Brother Lipscomb: Your work on the first page of the Gospel Advocate is undoubtedly most excellent, and I have enjoyed it greatly; but I just cannot agree with you in your criticism on the "broken body." I have heard the same before, but have never been able to agree with those who say it is not correct to say, "this is my body, which is broken for you."

If I understand, the argument for rejecting "is broken" is that it is not in the original, and that it does not agree with some other passages on the same subject.

Is the expression "is broken" in the original of Paul's writing? This is what I do not know, nor no one else knows, nor can know. How then, I ask, shall we determine the genuineness of words? Now, if a word did not appear in any ancient authority, and yet were not out of harmony with other scriptures, I could see no harm in its remaining in the text. But when a word has the sanction of the received authorities and is in harmony with the rest of the Scriptures, it seems to me perfectly safe to retain it. This is exactly the case with the expression "is broken" (klomenon). (1 Cor. 11: 24.)

1. The expression "is broken" is genuine.

The American Standard Version, although omitting the word, states in a footnote that "many ancient authorities read *is broken*." I have before me the readings of eight of the (said to be) most reliable Greek texts. Four of these retain the reading "is broken." I may add to this that in the "Life and Epistles of the Apostle Paul," by Conybeare and Howson, the reading stands. Also Dr. J. H. Thayer, in his New Testament lexicon, recognizes the genuineness of the word.

I remember a discussion which appeared in the Advocate a few years ago, to which, if my memory serves me well, Brother David Lipscomb was a party. It was proposed to reject Acts 8: 37 on the ground that it was not in some of the Greek texts. My recollection is that Brother Lipscomb contended for retaining it, on the grounds that it was in some of the texts, and that it was in harmony with the other scriptures. I have just examined the readings of the different texts, and find that five out of the eight reject the entire verse; but I think most of us are in favor of retaining it. There is, therefore, only one excuse left for omitting the word, and that is upon the ground of disharmony.

2. The expression is harmonious.

(1) David said: "He keepeth all his bones: not one of them is broken." (Ps. 34: 20.) John (19: 33) says: "They brake not his legs." Again, in verse 36 he says: "These things were done, that the scripture should be fulfilled, A bone of him shall not be broken." There is no contradiction here, for Paul says the "body" which "is broken," not "bones."

(2) The Scriptures (Zech. 12: 10; John 19: 34, 37; Rev. 1: 7) teach us that he was pierced, not broken. (a) Paul could have, with correctness, referred to the act of piercing his side as breaking of his body. If a sharp instrument is brought into contact with an egg, so as to penetrate the shell, though it may leave but a smooth, round opening, we say the egg is broken. Now, Webster gives as one definition for "break:" "To divide by piercing or penetrating; to make breaches or gaps by battering, as in a wall." (b) Paul could have employed the word as a description of the violent manner of his death. Thayer says of the word "broken" (klomenon) as in this place: "Metaph. Shattered, as it were, by a violent death." And there is plenty of evidence in Webster for this usage.

(3) But Paul uses a different word to the one Luke (22: 19) employed to tell what Jesus said at the supper. I answer, he could have used a different word or different words even to quote from other Bible writers, and have been in the very best of company. The New Testament furnishes many examples from the teachings of Jesus and the apostles.

But the language of Paul, "This is my body, which is broken for you," is not quoted from Luke, nor from any other man or men. He was "not one whit behind the chiefest apostles." "For I have received from the Lord that which I delivered unto you." Paul says Jesus told him that when he broke the bread at the supper he said: "This is my body, which is broken for you."

Why, then, if Jesus told Paul, in reporting the supper, that he (Jesus) said, "This is my body, which is broken," and this was so, did not Luke so report? He might have used both of the words on that occasion, and the apostle have simply not reported the one. I think it is understood that they did not pretend to report absolutely every word and deed in his life.

But suppose Jesus said at the supper, "my body which is *given* for you," and told Paul he said, "My body, which is *broken* for you," how could we harmonize the words? They are not out. The word "given" is "didomenon," the present participle of "didomi," and "didomi" has one definition as follows: "To give over; deliver." The word, therefore, as used by Luke, has reference to the offering of his body as a sacrifice for our sins. The word "broken" is "klomenon," and refers likewise, as shown above, to the sacrificial offering of himself. The first has reference more particularly to his act in delivering his body on our behalf. The latter would seem to em-

phasize the awful effects of the cruel ordeal through which he passes for us—is being broken.

If it was "given," given over, delivered, for us, it was broken for us; and if it was "broken" for us, it was given for us. There is no discrepancy here.

It is, of course, correct to say his body was given, and his body was pierced; but if I should prefer one as being more expressive than another, I should say "is broken." "Broken" (klomenon, "is being broken") is the fittest word I know to describe the awful process from the supper by which his body was brought to death. "Being broken" would seem to bring before one Gethsemane, with the awful agony, the prayers, and the tears; the arrest and the cruel trials; the buffetings and the scourging; the nail-torn hands and feet, and the riven, bleeding side; would picture that broken, wrecked form, thorn-crowned and hanging there, the eternal proof of God's love for a world—the picture that inspired the lines:

"See, from his head, his hands, his feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my love, my life, my all."

Westcott & Hort, whose Testament is recognized by scholars as the Standard Greek Text, leave out of the text "klomenon," from "klao." This text was used by the American revisers; hence, "is broken" is left out of their translation. Thus the concentrated scholarship of the religious world does not hold "is broken" as genuine. While the committee was open-minded enough to let Bible readers see that some ancient manuscripts did insert "klomenon," yet they leave it out because it is not in the most genuine Greek texts. The same is true of Acts 8: 37. Thayer, in his Greek-English Lexicon of the New Testament, defines "klao" "*to break:* used in the New Testament of the breaking of bread (see artos, 1), Matt. 14: 19; 15: 36; 36: 26; Mark 8: 6; 14: 22; Luke 22: 19; [24: 30]; Acts 2: 46; Acts 20: 7, 11; 1 Cor. 10: 16; 11: 24." Thus Thayer does not use "klao" as referring to the body of Christ as being actually broken. A New New Testament Interlinear Greek-English Lexicon, published by Hinds, Noble & Eldridge, translates "klomenon" "is being broken," which shows that they referred it to the bread which represented the body of Christ. Christ said of the bread: "This is my body." (1 Cor. 11: 24.) This passage that has "is broken" in many ancient manuscripts very clearly shows that it is the bread which was being broken, and not the real body of Christ, which was present in its entirety with the disciples. To prove by any manuscript that the real body "was broken" is to prove that the bread is the real body of Christ. No passage in the Bible even intimates that the real body of Christ was broken. Thayer refers the word to the body only in a metaphorical sense, which shows that he did not teach that the body was actually broken.

The Scriptures speak of Christ as being pierced. "They shall look on him whom they pierced." (John 19: 37.) The soldiers broke the legs of the thieves that were crucified with Jesus, but "they brake not his legs," "that the scripture might be fulfilled, A bone of him shall not be broken." The body is the "physical organism," and it is not a body without bones. The eggshell illustration is a misfit. The shell is the only solid part of an egg, and when broken the contents are all wasted. Not so with the body. The body may be pierced, wounded, and bruised, and yet the "physical organism" not be broken so long as the bones remain intact.

The only passage on which Brother Smith relies for proof that the body of Christ was broken, according to Thayer, states that the breaking refers to the bread and not to the body of Christ.

Our Contributors

"Shall 1 Cor. 14 Stand or Go?"

BY A. W. YOUNG.

Under the above heading an article appeared on page 1062 (issue of November 7) of the Gospel Advocate, which was the product of the pen of Brother A. M. George. His article is a criticism of two articles of mine which recently appeared in these columns. If all the brethren and sisters would remember just what is written and not read between the lines, even in the word of God, there would be no need for a reply to Brother George.

It is strange that men will allow themselves to follow a hobby so earnestly and persistently that they cannot see truth when it is clearly presented, and strange, too, that in attempting to reply to others they will speak in such an illogical way. For instance, Brother George says in regard to me: "He thinks that there is no hour for meeting specifically commanded; that worship is not the only thing for which the church can assemble, and that all details connected with the work and worship of the church are not given." No, Brother George, I do not *think* any such thing; *I know it.* Instead of taking the time and space to criticize, why did you not give us the passage of scripture which names the hour of worship, or the passage which gives the details of baptism, the communion, the contribution, or anything else. The details of acts of worship and the work of the church are not given in the New Testament. It was not necessary that they should be. What difference does it make where a man is baptized—in a baptistery, in a pool, in a river, in a gulf, or in the ocean? What difference does it make how many folks are present when he is baptized, whether it is hot or cold water, winter or summer, daytime or nighttime? If Brother George knows how many cups the Jerusalem church used in the communion after the number of members had grown to about ten thousand, I would like to know how he found it out.

In the second place, Brother George says that Paul and Peter said that the man of God was "thoroughly" furnished, and that I said that he was not. I have never said such a thing in all of my life. I fully believe that the man of God is "thoroughly furnished unto every good work;" but that does not make me contend that this furnishing mentions all the details of such work, when I know that the word of God does not mention them. I am simply trying to get the brethren to see the difference between the opinions of men and the word of God. The word of God does not mention any specific place for baptism; hence, God's children can baptize folks anywhere, where they have enough water and where there are folks to baptize. The opinions of men say that you must not baptize in a baptistery, but that you may baptize in a tank or river. The man who contends against a baptistery and for some specific place for baptizing is as guilty of creed making and popery to that extent as any council or head of the Roman Church ever was. The man who contends for some specific way of contributing, laying his money on a table or something like that, and condemns those who pass the contribution baskets, is also guilty. The man who contends for a certain number of glasses in the communion and refuses to worship God if you have more is a creed maker, for the word of God says nothing about this. Brother George may ridicule the idea of "sanctified common sense" as much as he likes, but the man who makes his opinions or the customs of some backwoods congregation equal to the word of God is proclaiming "unsanctified nonsense."

Brother George's contention that we should be governed

by the instruction given to the church (1 Cor. 14) when the members were inspired, could speak with tongues, prophesy, work miracles, etc., is as reasonable as to contend that we should go fishing in order to get money to pay our taxes because Jesus told Peter to do that. If Brother George can speak with unknown tongues and has some special revelation from God to communicate to the church, then 1 Cor. 14 gives him instruction as to the matter; but as he cannot even give us what the Lord has said and left in writing without mixing it with human tradition, we are hardly prepared to receive him as a prophet.

As to the chief contention of his article, that I am trying to do away with 1 Cor. 14: 34, 35, he is entirely mistaken. Much of the first Corinthian letter is a repetition of what the Corinthians had written to Paul. They wrote that unto him, and he repeated it in his letter to them and then severely condemned them for writing it by saying: "What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14: 36, 37.) Those brethren wrote as though the word of God started from them, or as though that word came to the men only, and hence the justice of the rebuke. But even admitting that Paul originated the statement, which he did not, it would only apply to married women, because they are the only ones who have husbands at home; hence, Brother George might allow the unmarried ones to sing in his home congregation, which he has not been willing to do.

"The Man of Sin." No. 1.

BY F. W. SMITH.

We have recorded in 2 Thess. 2: 1-10 a description of what the Holy Spirit terms "the man of sin," or "the lawless one." The picture drawn of this "man of sin" is, indeed, a graphic one, with the finger of inspiration pointing to certain characteristics differentiating him from all other characters of either sacred or profane history. These characteristics are so marked, or clearly defined, that it would seem at least within the range of the possibilities to discern the original. But, strange to say, men with fruitful imaginations have converted this inspired picture into a human kaleidoscope through which they behold a multiplicity of pictures suited to as many different theories. But, unfortunately for these discoverers (?) of "new truth," the Bible cannot accommodate itself to all of the vagaries in which they delight to revel, for the holy oracles teach but one thing on the subject. Hence, all of these expositors may be wrong, and it is absolutely certain that they all cannot be right. It shall be my purpose to show that this "man of sin," or "the lawless one," is not some thing or person yet to come on the earth answering to the "abomination of desolation" foretold by the prophet Daniel and the Lord Jesus Christ. (Dan. 11: 31; Matt. 24: 15; Mark 13: 14.) This I propose to do from *surface* facts—facts over which men in their haste to discover new (?) truth have blindly stumbled.

"The Mystery of Lawlessness."

The apostle declares that this was at work when he wrote the epistle, because he says: "For the mystery of lawlessness doth already work." (2 Thess. 2: 7.) Now, it is useless to attempt a separation between "lawlessness" and "the lawless one" as found in this chapter, and it only remains to show *how* or in *what sense* the "lawless one" was at work in order to prove that the "lawless one," or "the man of sin," existed in Paul's day. Surely no one will dispute the fact that "the man of sin" and "the lawless one" refer to the same character, and with this assumption it will be proper to ask: How could it be *possible* for a thing to be at work in Paul's day which had no existence, only in prophecy to be fulfilled at the coming of Christ? I confess that such a view of the subject presents difficulties which, it seems to me, contradict the plain declarations of an inspired man. The acorn is the oak tree in embryo, holding within its prison shell every constituent element of the mighty giant of the forest, and the very moment this vegetable seed begins to germinate in the earth an oak tree is in process of development—*an oak tree is born*. The shell, the walls of its prison house, have crumbled, and the delicate fibrous tendrils begin at once the formation of the tree. Now, all that was involved in "the man of sin," or "the lawless one," was in the seed or principle at work in Paul's day just as the oak was in the acorn. The *principle* that developed into "the lawless one" had germinated in the soil of human hearts, and was going on toward maturity in the time when Paul lived on the earth. Its growth was held in check by one who *restrained* its development; but when that one was taken out of the way, it went on to the fullness of its strength, and it will *continue to exist* on this earth in some form and degree of strength until the coming of Christ, who will destroy this "man of sin." This much is affirmed in verse 8 of the chapter under consideration, which says: "Whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming." It is a perversion of God's word to teach that "the man of sin" will not be revealed until the coming of Christ, and was evidently invented to support another theory unsupported by the word of God.

The Nature of "The Man of Sin."

This, undoubtedly, is religious. That Paul was writing about some great religious institution, presided over by a dominating head or supreme ecclesiastic, is shown by these words: "He that opposeth and exalteth himself against all that is called God or that is worshiped, so that he sitteth in the temple of God, setting himself forth as God." (2 Thess. 2: 4.) The "temple of God" evidently means the church of God in an exceedingly *corrupted* form.

Who or What Is "The Man of Sin?"

The word of God does not mention by *name* any individual or institution as the "man of sin," but states the *fact* that it or he was in *existence* and at *work* in apostolic times. The language is: "For the mystery of lawlessness doth already work." (2 Thess. 2: 7.) Just as the constituent elements of the oak tree in embryo are hidden away under the earth, *silently*, *secretly*, and *mysteriously* working in the formation of the tree, so were the *elements* and *principles* of "the man of sin" concealed in the hearts of those apostates in the church out of which sprang the full-grown "lawless one" that cursed and is still cursing the earth. The characteristics of "the man of sin" are given in the Bible, and with these, in the light of religious and political history, we should have no trouble in locating this great iniquity. Paul declares there was a *restraining* power holding "the man of sin" in check. He says: "And now ye know that which restraineth, to the end that he may be revealed in his own season." (2 Thess. 2: 6.) It is clear to my mind that Paul himself, with his divinely constituted apostolic authority and power, was this restraining influence which held back the development of "the man of sin." That the incipient "man of sin" originated among leaders in the church of God seems to be beyond question. In addressing the elders of the church at Ephesus, the apostle says: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." (Acts 20: 29, 30.) The "perverse things" and "drawing away the disciples" from the simplicity of the gospel constituted the beginning of the apostasy, or "man of sin," and intimates it could not or would not be developed until after his departure.

More Help Needed for the Fanning Orphan School.

BY E. A. E.

Some congregations and some individuals have responded promptly and liberally to the call for help for the Fanning Orphan School.

The trustees take this opportunity to express their thanks for these contributions. Yet, since they give their time, service, and money so cheerfully to the school, they feel that it is the duty of others to generously contribute to the support and advancement of it. Why not?

But not enough has yet been given to pay the debt of the school?

I have been asked, if the school has been well managed, why is it in debt?

This is easily explained.

In the first place, it has been well managed, having had all along as trustees some of the safest and best business men of the country. Besides, its superintendent and matron are very capable and conscientious. The school, under good management, has grown from a small beginning to its present size and means and usefulness. With its present income it is able to care for—that is, to board and teach free—about thirty girls. It could not do this much when it first began; it could never do any more than this should it never grow any more. As it is now, it pays the superintendent, matron, and teachers, and carries free of cost as many as thirty orphan girls. But, in kindness and desire to help by educating and preparing for usefulness as many girls as possible, it has accepted from year to year more such girls than its income at times would justify, trusting to donations to pay the additional cost, and not enough has been received always to do this. To meet these expenses, the school has then been forced to borrow the money. Let all who are now contributing to the school understand that they are contributing to the preparation for usefulness of some worthy and poor young lady who would otherwise not receive such preparation. When such young ladies knock at the door of the school, it is a difficult thing to say, "We cannot receive you," because all such have our sympathy and we are forced to extend a helping hand.

If the trustees should be content to never increase the number of free pupils and to never enlarge the usefulness of the school, it could go on under existing conditions with its thirty free pupils out of debt. But it must grow in usefulness; hence, contributions to this end must be made. Nothing good must grow backward. It is easily in the power of good people to increase the income of the school to almost any capacity—at least, until every room in its present building is filled with free pupils.

As it is, to accomplish the greatest good possible, the school carries as many free pupils as it possibly can and then urges congregations and individuals to place worthy orphan girls or poor girls there by paying the actual cost of keeping and educating them, which is only one hundred dollars. This is cheap, considering the prices of everything.

Then, if the school has not been filled with free pupils and the ones others may pay for, it allows parents who desire their children to receive such training to send their daughters until the building has been filled. But no difference in any way is made between the pupils.

It may sound a little strange, but it is with this school as with every other and with other kinds of business: some few who promise to pay fall behind, and some never pay. In this way, too, the school comes out behind at times. Churches or individuals who obligate themselves to pay for one or more girls should keep their obligations.

What better work can churches or individuals do toward helping orphan girls, or poor, worthy girls, than thus educating them? And what church cannot do this for such a girl in its own community? All, as some do, should grasp this opportunity to do this permanent good.

In view of the great good this school has done, is now doing, and can do in the future, will not congregations and good men and women rally to it and not only give enough to pay its present indebtedness, but to increase its capacity for usefulness?

A little more than a thousand dollars in available cash has been given in response to these appeals, a full report of which will be made in these columns in due time. We ask others to consider this work and as soon as possible respond to these appeals. Let each congregation that has not done so set its own Sunday for a contribution, mention it beforehand, and make a generous donation to the school. This appeal should bring thousands of dollars. The need is urgent, the cause is worthy, and the brethren have the money. Let us hear from you. Send all donations to A. N. Trice, treasurer, care of Washington Manufacturing Company, 330 Public Square, Nashville, Tenn., and greatly enrich your soul. Some congregations are giving a hundred dollars, as specified in former appeals, some more, some less; the point is, give all that can be given. Suppose every congregation should not stop until it had given this good work a hundred dollars. Then, suppose every individual who can should give more or less than a hundred. See?

Brother Sweeney Withdraws from the Discussion.

Dear Brother Kurfees: I have read with some surprise your reply to my letter in the Gospel Advocate of the 19th. The proposition we were to discuss is: "That God has legislated upon, provided for, and appointed vocal music in the worship of Christians." In the absence of any explanation or qualification, I felt justified in taking the language in its most usual signification. That I have given correct definition of the above terms, you will not deny. In your last reply you say: "The only sense in which we mean that God has passed a law or laws conditioning beforehand and stipulating as a decree or ordinance that vocal music should be used in the worship of Christians is that he has said use that kind of music in the worship of Christians. That, exactly that and nothing more, is what we mean." That may be what you mean, but that is not all that is in the proposition which I denied. I simply misunderstood your language. As you now define the proposition, there is very little at issue between us, certainly not enough to justify our prolonging the correspondence. Regretting the misunderstanding, I am,

Sincerely and fraternally, Z. T. SWEENEY.

Acquire the contemplative way of seeing how all things change into one another, and constantly attend to it, and exercise thyself about this part of philosophy. For nothing is so much adapted to produce magnanimity. Such a man has put off the body; and, as he sees that he must, no one knows how soon, go away from among men and leave everything here, he gives himself up entirely to just doing in all his actions, and in everything else that happens he resigns himself to the universal nature. But as to what any man shall say or think about him or do against him, he never even thinks of it, being himself contented with these two things, with acting justly in what he now does and being satisfied with what is now assigned to him; and he lays aside all distracting and busy pursuits and desires nothing else than to accomplish the strait course through the law, and by accomplishing the strait course to follow God.—Marcus Aurelius.

It is not the temptation, but the man's own thought in connection with it, that ruins him. In every instance, it is not the external incident, but the man's own thinking, which directs, controls, and decides what his course shall be.—Aaron Martin Crane.

Spirit of the Press

Allies Not to Intervene in Russia.

According to reports, the allied governments have decided against further intervention in Russia, "at least for the present." Great Britain and the United States, it is said, while recognizing that Russia should be helped in a way to permit her to return to normal conditions, see difficulties and danger of all kinds in military intervention on a large scale. But moral assistance will be freely given this unhappy government. This is encouraging in two ways. It must mean that matters are getting better in Russia, and it is a welcome return to the idea of the power of moral influence. No doubt it will be proved that more can be accomplished in this way than by guns.—Christian-Evangelist.

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The Passing of Theodore Roosevelt.

It is doubtful if America has produced a more spectacular character than Theodore Roosevelt. When only a young man, he made for himself an enviable reputation as a popular magazine writer; he plunged into the Spanish-American War and at once became a hero; he returned from the field of battle to start upon a political career that was, in many ways, extraordinary; he left the White House, not to sink into obscurity, but to travel and explore and write and campaign, and up to the day of his departure to be a center of attraction. For two decades this man has figured continuously in the news of the country, and frequently in the news of the world.

No matter what one's politics or prejudices, he admires genius and daring and tireless activity. Hence, the eccentric man who passed away at Oyster Bay, January 6, 1919, will be remembered by the American people as one who had convictions and courage and will power, and who set an example that has been, and will be in the years to come, held up to the youth of the land.

The following summary of Colonel Roosevelt's life is clipped from an editorial in the Cincinnati Times-Star:

> The passing of former President Theodore Roosevelt ends a career which was filled with many remarkable experiences and with dangers met—eagerly met—and overcome; a career unique in American history. As a boy, Roosevelt defied physical weaknesses which alarmed his parents; he decided he would be strong, and he became strong; he defied the wild beasts of the jungle; he defied his political adversaries, and for years he conquered them; he laughed at the assassin's bullet, and recovered from his wound; he faced unflinchingly the guns of the country's enemy in the Spanish War, and he came home the hero of the "Rough Riders."

Power is always dangerous, and the man who is endowed with it on a tremendous scale has placed upon him the greatest of responsibilities. Hence, former President Roosevelt was considered, by many, as a dangerous man. That he made mistakes, all will admit—the greatest men blunder; and, usually, the greater the man, the greater the blunder. However, it will be conceded generally that Roosevelt had honest intentions and that he lived up to his convictions. Moreover, even his critics will admit that his life accomplished much good; this may be said with special reference to the example of endurance and activity constantly lifted up in his career for all to see.—Christian Standard.

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The War Is Not Over.

From the fateful day when first the infernal serpent

> "Raised impious war in heaven, and battle proud
> With vain attempt,"

conflict has been the lot of man. The war has progressed in various forms and with varying fortune, but the fight has been eternally one—Right against Wrong.

There is no concord between righteousness and unrighteousness, there never will be; and whether the controversy takes the form of arms on the field of battle or becomes a fiery flame in the public forum, a contest of strength at the ballot box or the slow, sure dynamic of education in the home, school, church, or press, the war goes on forever.

We fall into a grave delusion in imagining that the world is at peace when the gates of Janus are shut. They were closed when Jesus looked down on Jerusalem from the Mount of Olives and wept over the city because she knew not "the things which belong unto peace."

We celebrate the cessation of arms in the late war, and this is well. We hope that the golden age is dawning, the age of "gentle peace in freedom's hallowed shade." We believe that Mars has been mortally wounded. But the commissioners at Versailles cannot make the peace of the world. The "fourteen points," whatever they may mean, will prove to be no talisman of universal tranquillity. A league of nations, wisely composed, will be a factor in promoting peace, but no league of nations can make or guarantee the world's peace. Reduce armies to the vanishing point, raze all the forts of the nations, drive every dreadnaught from the high seas, and yet this cannot produce "peace, peace and public calm, endless extinction of unhappy hate."

Admiral Beatty's command ordering the German flag hauled down and Foch's articles of armistice did not change the leopard's spots. They are still Huns, and the prewar propagandist is already lifting his sneaking head in treachery. The red flag flutters in the breezes of all the nations. Capital and labor are still to be heard from. Autocracy is still ruling in many hearts, if not upon many thrones. Aristocracy is not dead, nor are plutocracy, ochlocracy, anarchy. Internecine strife in the ranks of Christians is not noticeably a thing of the past.

All this because the world has not comprehended and accepted the things which belong to peace.

The program and the prerequisites of peace have already been laid down, written by high authority in the Holy Scriptures. Christ is the Prince of peace—but first he is the Wonderful Counselor. He is first King of righteousness and then King of peace. "The government shall be upon his shoulder [first]: and his name shall be called Prince of Peace." "Of the increase of his government [first] and [then] of peace there shall be no end." Thus is the question reduced to the simple terms of the gospel of Jesus. The world's peacemakers are they who bring the good tidings.

Atheist and Jew and Unitarian, Catholic and Protestant may unite in expressing their joy that peace has come; but the fact remains that "He is our peace," and the peace is made at the foot of the cross.

The ancient order still stands: "Fight the good fight of faith, lay hold on salvation."—Christian Standard.

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Vision.

Lord, open thou mine eyes, that I may straightway see
The host of chariots and horsemen sent by thee
To terrify my foes, and win the fight for me!

The mountains standing round about me, Lord, I know,
Are all aflame with sudden fire; I feel its glow—
Lord, open thou mine eyes, that I may see it so!

For seeing is believing, as Saint Thomas said:
To him thou didst uncover feet, side, hands, and head—
Forgive me, Lord! I, too, the doubter's pathway tread!

I hear the noise of horses, chariots, and men;
I smell the dust and smoke of battle down the glen—
Lord, open thou mine eyes! Let me have faith again!

—Clarence Urmy.

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EDITORIAL

Brother Sweeney's Fiasco and the Close of Our Discussion.

BY M. C. K.

On page 52 of this issue of the Gospel Advocate the reader will find Brother Sweeney's *exit* from the arena of debate, so far as our present controversy is concerned. To say that we are surprised at his quitting the discussion, and especially at his quitting it for such a reason as he assigns, but mildly expresses our feeling over his course; and, in the light of the very significant *facts* of the case, we are persuaded that our readers will be equally surprised at the turn he has taken. Whatever else may or may not come of this sudden change of front without, as we must respectfully contend, a valid reason, assuredly it will not strengthen the side which he represents in the music controversy.

Having, at least as we humbly believe, clearly, fully, and indisputably established the truth of the proposition which we affirmed and started out to establish, and having established it, not by an appeal to the wisdom and opinions of men, but by positive and undeniable proof in the form of clear and explicit statements from the New Testament, we cannot but look upon our beloved brother's course as a clear evasion of the plain and obvious obligation which his acceptance of our challenge and the subsequent developments logically and fairly placed upon him; but, instead of meeting that obligation by examining the proof submitted and squarely facing the very pertinent and pointed questions which we propounded, he quits the discussion on the, as we must respectfully regard it, flimsy ground that he "misunderstood" our "language." However, in view of its extreme plainness and simplicity, no doubt our readers will wonder what could have obfuscated so clear a vision as his in dealing with it. Of course there remains nothing for us to do but to accept the situation.

In the meantime we invite attention to the facts of the case as it now stands.

1. In the following words, and with entire correctness, our brother states the proposition which we had mutually agreed to discuss, "That God has legislated upon, provided for, and appointed vocal music in the worship of Christians," we affirming and he denying.

2. Concerning the terms of that proposition he says, "In the absence of any explanation, I felt justified in taking the language in its most usual signification," and then he adds: "That I have given correct definition of the above terms, you will not deny." Well, *we did not deny it nor attempt to deny it;* but, admonishing against hard and fast lines which would virtually mean that "God has legislated upon, provided for, and appointed" *nothing* that is to be done in Christian worship, and taking, in its only legitimate and proper sense, his own definition of the terms, we proceeded to prove, and did prove, if clear and explicit language from the New Testament can prove anything, "that God has passed a law or laws conditioning beforehand and stipulating as a decree or ordinance that vocal music should be used in the worship of Christians;" and the way we proved it is the only way by which Brother Sweeney or anybody else can prove "that God has legislated upon, provided for, and appointed" *anything at all to be done* "in the worship of Christians"—namely, by showing that God "has *said* use that kind of music in the worship of Christians"—that he has, through inspired apostles, *commanded it to be so used;* and, if that does not prove it, PRAY WHAT COULD EVER PROVE IT?

3. When we think of the high character and standing of our opponent, of his clear vision, unquestioned scholarship, quick perception, and splendid ability in argumentation, we are not only astonished at his retirement in such a way and for such a reason from the debate, but we are wondering what sort of proof from the New Testament he would require to sustain such a proposition. So far as its terms are concerned, they were accepted in the same sense by both sides, provided he did not, by his definition of them, mean to convey a sense in which *nothing* is "legislated upon, provided for, and appointed" in the New Testament for Christian worship. We would be far from thinking of him as illustrating, in his use of language, the doctrine and tactics of Talleyrand, the French diplomatist, when he says: "Speech was given to man to conceal his thoughts." But we took no such view of our brother's course, and, therefore, proceeded to deal, in the most natural way, with the proposition and the proof properly required for its support; and hence, from examples enacted under the leadership of inspired men and recorded in the New Testament by the pens of inspired men for our guidance, we showed exactly when and where vocal music was used in the worship of Christians; and from still other New Testament passages we showed that, through inspired apostles, God commanded Christians to use that kind of music in their worship; and we showed it in precisely the same way and

with precisely the same sort of proof by which Brother Sweeney and all the rest of us show that God requires Christians to not forsake their assembling together for worship on the first day of the week, and what they are to do in that worship; and if that does not prove "that God has legislated upon, provided for, and appointed vocal music in the worship of Christians," then what a pity our brother did not *turn on the light* and show us what would prove it! We have been attracted by the beautiful and impressive Latin motto printed on his letterhead, "*Lux lucet in tenebris;*" but its meaning, *the light shines in darkness*, is not very vividly illustrated by the degree of light which he is dispensing in this instance on the music controversy.

4. In view of all the premises now before us, we unhesitatingly maintain, and with all the earnestness and positiveness that we can command, that one of two conclusions must here and now inevitably follow: (1) That, by clear, positive, and explicit proof from the New Testament, we have established the truth of our proposition beyond all cavil, all doubt, and all equivocation; or (2) it cannot be proved that "God has legislated upon, provided for, and appointed" *the Lord's Supper or anything else to be done in the worship of Christians.*

5. Moreover, we here respectfully observe that, in his acceptance of our challenge, if our brother had in mind, and expected to use its terms in, a sense in which he did not believe that "God has legislated upon, provided for, and appointed" *anything at all in Christian worship*, then it was unfair not to frankly say so in his acceptance; and we want to distinctly and openly go on record again by saying, as we said before, that when "God has *named, specified*, and thus *indicated*" a thing to be used in Christian worship, and then, through inspired apostles, *commands* it to be so used, just as he "has *named, specified*, and thus *indicated*" the Lord's Supper to be used in Christian worship, we unhesitatingly maintain that we have then proved "that God has legislated upon, provided for, and appointed" that thing to be so used, and we respectfully deny that "on the side of the ethics of Christian controversy there is a solitary rule of debate, of language, or of logic that would permit, much less require, the attachment of any other sense to our terms or call for any other kind of proof. And hence, when our brother says, "That may be what you mean, but that is not all that is in the proposition which I denied," we respectfully remind him that he is mistaken and places himself squarely against the facts of the situation. *That is absolutely all that is in the proposition which he denied.* He has evidently failed to be properly thoughtful here. Even a mediocre intellect, with limited information, but competent at all to judge of such matters, *knows* that our terms could not possibly be construed, with any degree of correctness or propriety, to mean any *more* than to affirm that the matter in dispute is "legislated upon, provided for, and appointed" by the Lord for Christian worship *in the sense* in which the New Testament teaches that *anything at all* is "legislated upon, provided for, and appointed" by him for that worship. Our brother's position, therefore, is simply unreasonable and untenable and his claim falls to the ground.

Finally, against Brother Sweeney's denial, we are perfectly willing and even glad, both from the logician's and from the Christian's point of view, to have our position advertised far and near that, when the proof is submitted from the New Testament that God has *named, specified*, and thus *indicated* a given act to be done in Christian worship, and, through inspired apostles, has *commanded* it to be done in that worship, just as we have submitted it in favor of vocal music, we then have the proof that "God has legislated upon, provided for, and appointed" that act to be done in Christian worship; and, although with continued love and esteem for him, we close the discussion more strongly intrenched than ever in our position on the question of music in the worship of God.

[NOTE.—Our regret is intensified that the Christian Standard and the Christian-Evangelist, because of their crowded condition, could not see their way to admit the discussion into their columns. Not, we trust, without becoming modesty, we confidently believe that their readers, in common with the readers of the Gospel Advocate, if the facts were before them, would concede that we established our proposition.—M. C. K.]

Magnifying Differences.

BY J. C. M'Q.

It is undoubtedly true that all of the orthodox Protestant bodies in this country agree in most of the essentials of Christianity. As this is an age of coöperation in business, it should also be the age in which the different religious bodies should make an effort to get as close to each other as possible. That there is a decided tendency toward union among Christians cannot be doubted even by the casual observer. It appears that some are so anxious to unite that they are willing to unite even in error. This is a mistake, as truth is eternal. No man has a right to sacrifice any part of truth in order to stand identified with any one. While I am strictly opposed to giving so much time to nonessentials and magnifying the slight differences which are not essential to living the Christian life, I am also unalterably opposed to changing or compromising God's truth. Early in December I clipped the following, relative to the Conference on Church Union, from the Nashville Banner: "More than one hundred delegates, representing fourteen religious denominations, assembled here to-day for a three-days' conference on church union. Prominent clergymen and laymen from all parts of the country were in attendance. Denominations represented include the Northern Baptist, Congregational, Disciples of Christ, Society of Friends, Methodist Episcopal, Evangelical Synod of North America, Moravian, Presbyterian Church in the United States, Protestant Episcopal, Reformed Church in the United States, Reformed Church in America, United Lutheran, United Presbyterian Church of America, and the Welsh Prebyterian." This shows that there is a desire to get together among the churches and thus answer the prayer of Christ when he prayed that his followers might be one, as he and his Father are one. Such efforts should be welcomed, and all engaging in this should be encouraged to lay aside partyism and to stand for the truth, and truth alone.

Let us note some of the points of agreement between the different religious bodies. All teach that there is "one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." While it is true that all do not agree as to the action of baptism, yet all, save the Quakers, practice what they call "baptism."

Now, it is clear from the word of God that we must have faith in God. "And without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek after him." (Heb. 11: 6.) There is not a dissenting view from this position. All that are regarded as orthodox bodies also agree that those who are Christians must accept Jesus Christ as the Son of the living God. Peter confessed this when he said: "Thou art the Christ, the Son of the living God." The same truth was also confessed on the mount of transfiguration when a voice out of the clouds said: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17: 5.) It is folly to turn away from believing in Christ to wranglings and discussions over the doctrines of total depravity, predesti-

nation, and the operation of the Holy Spirit. Such discussions have never yet saved a soul; yet every one who is justified and saved must believe with all his heart that Jesus is the Christ, the Son of the living God. A careful reading of the book of Acts will convince any one that the apostles, in their preaching, labored especially to bring men to believe that Jesus is the Anointed of God, that he is the Christ. This truth stands out very prominently in nearly all the conversions. Let me encourage our readers to give the book of Acts a careful perusal with this fact in view. Examine the sermons that the apostles delivered, and note the emphasis that they placed upon this truth. It is not necessary to believe in the doctrines of men. It is sinful to contend about nonessentials, thus wasting our time instead of devoting our energies and our talents to the upbuilding of the truth, which a man must accept in order to be saved.

It is also agreed by most religionists, and by all, so far as I now recall, that a man must repent of his sins in order to be saved. We read in Luke 13: 3: "I tell you, Nay: but, except ye repent, ye shall all in like manner perish." Also, Acts 17: 30 alleges: "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent." If all men do not understand that repentance is a change of will which leads to a reformation of life, it can hardly be contended that any responsible person does not understand the fruits that should follow repentance. If a man pretends to believe and be baptized into Christ to-day and gets drunk to-morrow, all realize at once that he has not repented. Man does not repent of any sin so long as he persists in a continuance to practice that sin. The penitent man, one who truly repents, hates, loathes, and abominates sin, and is determined by the help of God to trample it beneath his feet and on a subdued nature to rise nearer and "nearer, my God, to thee." I am not disposed to devote much time to arguing with any one over the order of faith and repentance. It is not possible for one to exercise them in the wrong way or to get the cart before the horse, if he desired to do so. Brother F. W. Smith has shown most forcefully and conclusively in his discussion with Brother Moore, of the Baptist Church, that there must always be some faith before there can be any repentance. But I am not disposed to argue this question, for the simple reason that a man must exercise them as God intended, and that all of the argument that man may bring to bear upon the subject will not change God's order.

When it comes to the subject of baptism, I may emphasize here that it is not possible to enter the orthodox bodies of this country without what that body calls "baptism." While Christians who love the truth will contend for the action of baptism just as it is revealed in the New Testament and will insist that the believer submit to the act required by the Holy Spirit, yet it seems to me that there should be union ground here. Why not take just what the Bible says about it? Let the believer go "unto the water," where there is "much water," go "down into the water," be "buried in baptism," and come "up out of the water." It is certainly safe to do as the New Testament directs.

As to the forgiveness of sins, this is the work of Jehovah. It is man's work to believe, repent, and be baptized in the name of Jesus Christ unto the remission of sins. It is God's work to remit the sins of those who obey him. No believer can cross the line between the world and the church until he complies with the law of God as laid down in the New Testament. The fact that he imagines that he has crossed the line before he has crossed it does not make it so. The wise course is to encourage all believers to do as the New Testament reveals. In the days of the apostles believers were baptized "the same hour of the night;" and Saul refused to take nourishment, fasting three days, until he had completed his obedience by being baptized into Christ. I am not much disposed to argue with the Baptists as to the exact moment God forgives sins, if I could only get them to encourage people not to put off their obedience to God. We nowhere read in the New Testament where a believer was told to wait for one day, week, month, or year before being baptized. If Baptists would only encourage believers to be baptized "the same hour of the night" and practice as the New Testament teaches on this subject, God will take care of the remission of sins at the right time. Instead of arguing and contending with each other over God's work, why should we not encourage every one to do as the people did in the days of the apostles?

When it comes to the work of the Holy Spirit, we all agree that the Holy Spirit has a work to do. The operation of the Holy Spirit is the work of Almighty God. No one doubts that the man who takes the Bible, believes it, loves it, and walks in its light throughout life will be saved, and that God will take care of the work of the Spirit in that man. We should all encourage people to read and study the Bible more, and we should devote more time to doing what God commands us to do, instead of contending and arguing with each other about the work of the Holy Spirit, which belongs exclusively to Jehovah.

In concluding let me impress on our contributors and readers that our constant desire should be to minify differences among religionists, to magnify the truth as it is in Christ Jesus, and to seek to get all to obey God rather than men. A man who obeys the truth as revealed by Jehovah will be happy and useful in this world and blissful in the world to come. The man who is partisan and loves partyism will be a failure in this life and miserable in the life to come.

The War Sufferers' Fund.

Amount previously reported for 1919	$2,089.12
Church at Leiper's Fork, Tenn.	104.70
E. Milwee, Marlow, Okla.	100.00
Church at Baldwyn, Miss.	100.00
North Grant Street congregation, Cordell, Okla.	6.70
Mrs. J. G. Mason, Woodbury, Tenn.	1.00
Bear Creek congregation, Hickman County, Tenn.	20.00
Mr. and Mrs. M. E. Golden, Sparta, Tenn.	25.00
G. L. Webb, Arlington, Ky.	1.00
D. B. Mizell, Kaufman, Texas	5.00
Mrs. Fount Finn, Franklin, Ky.	.50
Mrs. O. C. Jones' Sunday-school class, San Angelo, Texas	2.95
Church at Brinkley, Ark.	20.00
"A Friend" (name and address withheld)	5.00
"A Sister," Russell Street Church, Nashville, Tenn.	1.00
J. S. White, Baxley, Ga.	5.00
Mrs. Lillie Moore, Corinth, Miss.	1.00
Pilcher Avenue congregation, Nashville, Tenn.	25.00
Uncle Billie Young, Sparta, Tenn.	1.00
Mrs. Ellen Ramsey and Mrs. Cullie Corn, Longwood, Fla.	2.00
J. G. Pollard, Chehalis, Wash.	2.00
Carroll Street congregation, Nashville, Tenn.	5.00
R. S. Taylor, Waxahachie, Texas	10.00
Mr. and Mrs. Robert Peterson, Lake Park, Ga.	5.00
Mrs. Mary Draper, Defeated, Tenn.	2.00
Mrs. G. O. Herndon, Springfield, Tenn.	7.00
Mrs. G. W. Sweatt, Rockfield, Ky.	5.00
Mrs. P. B. Sloan, Humboldt, Tenn.	1.00
Church at Riceville, Tenn.	5.68
"A Sister," Maury City, Tenn.	2.00
Church at Blackman, Tenn.	6.00
Mrs. Janie Thomas, Kanima, Okla.	1.00
W. D. Roark, Huntingdon, Tenn.	1.00
Miss Bartie Walton, Bowling Green, Ky.	1.00
Mrs. M. E. Oldham, Ramona, Okla.	1.00
Miss Geneva McDaniel, Georgetown, Texas	2.50
"A Brother," Milstead, Ga.	10.00

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

AT HOME AND ABROAD

From Mr. and Mrs. J. A. Romine, Hanford, Cal.: "May the Gospel Advocate always prosper."

From Mrs. Thomas S. Jones, Russellville, Ala.: "The Gospel Advocate gets better with each issue."

We are grieved to learn that C. R. Nichol, of Clifton, Texas, is seriously ill. His wife writes that he will be out of the evangelistic field for two or three months.

"We love the dear paper," says Mike Floyd, of Arkansas. This is the first time we ever saw any good sense in that well-worn slang expression, "For the love of Mike!"

From T. Reginald Boley, Mount Vernon, Texas: "I am located here to work with the church of Christ. There is much to be done. Influenza is a great hindrance to our progress."

From Mrs. S. A. Loyd, Bellbuckle, Tenn.: "It is such a treat to have such a welcome visitor as the Gospel Advocate in my home. How it cheers me along the weary journey of life!"

From H. E. Wilkerson, Nocona, Texas, January 5: "Please announce to your readers that Tice Elkins is unable to attend to correspondence on account of illness. He has been in bed a week."

From Joe S. Barry, Alexandria, Tenn.: "I won't say I can't do without the Gospel Advocate, but I don't want to do without it. I have been taking it at least thirty-five years. I like to read it."

After seven years' residence at Florence, Ala., I. C. Hoskins has moved to Manchester, Tenn., where he will do evangelistic work under the direction of the church. We wish for him great success in the new field.

From Mrs. W. M. Anderson, Ardmore, Okla.: "I enjoy the Gospel Advocate more each year. Try to show the Christ spirit more one toward the other, and I will never hesitate to see others besides myself read it."

From A. M. Bibb, Charleston, Mo.: "I have been a reader of the Gospel Advocate over forty years, and think it the best religious paper I ever read. I would be lost without it. I wish you much success for the coming year."

From T. Q. Martin to F. W. Smith: "I have read everything you have ever written that has fallen into my hands, but I regard your present discussion with Elder Moore the finest piece of polemical work you have ever done."

John Hayes, of Athens, Ala., has suffered another bereavement in the death of his son, Sergeant Thomas L. Hayes, who died in France on December 28 as a result of typhoid fever. Let us remember Brother Hayes before the throne of grace.

From Lon Lifsey, Cedar Grove, Tenn.: "The Gospel Advocate has been a welcome visitor in our home every week as far back as I can remember. My father was a subscriber as long as he lived. May the editors live a long and useful life."

J. M. McCaleb writes from Tokyo, Japan: "Owing to delay in obtaining a passport, my sailing on January 25 will be delayed. How long, I am yet unable to say. All friends will please write me at 68 Zoshigaya, Tokyo, Japan, till further notice."

From T. P. Bonner, Morrison, Tenn.: "My mother is eighty-seven years old, and she says she has read the Gospel Advocate for many years and cannot do without it. She looks forward every week for the day it comes, and is disappointed when it fails to come."

Mrs. W. J. Hogan, of Speigner, Ala., writes: "If I could, I would put the Gospel Advocate in reach of every man, woman, and child. It is the best paper I ever read. I would not be without it in my home any more for anything. May it have a prosperous new year."

From F. D. Humble, Pikeville, Tenn.: "I am sending in my renewal for another year, as I do not feel like I could do without the Gospel Advocate at all. One sure gets some good, sound teaching from it. I think every Christian ought to read it. I am sending in two subscribers and will send more when I can."

P. H. Robbins, of San Angelo, Texas, says: "It seems so strange that people publishing as good a paper as you do, as long as you have, as good, patient people as you are, should want or ever need money. Why not the ravens feed you, not the 'Robbins?'" We are not particular about the bird, just so the orphans are fed.

From O. M. Reynolds, Canadian, Texas: "You are deserving of the highest praise for giving the brotherhood a truly Christian journal, full of strong gospel teaching, every writer manifesting the spirit of Christ. I greatly admire the spirit of contending earnestly for the faith in your writers, so characteristic of Paul and of many of the older great men of God of our time."

From T. B. Thompson, Avon Park, Fla.: "We are moving along nicely here. We are building an addition to our meetinghouse, while all the time trying to look after God's house, too. The prospects are great. No hobby riders nor cranks to hinder, but all seem to want to see the work move forward. I believe the Gospel Advocate is getting better all along. It is pretty well represented here."

From William P. Walker, Nashville, Tenn., January 6: "Through the goodness of God I entered David Lipscomb College last fall that I might continue my education. This is my fourth year's work, and, if the Lord wills, I expect to remain here two years. Brethren should note the change of address. Christian mothers and fathers who have children to educate away from home should consider Christian colleges, institutions in which primitive Christianity and the fundamental principles of life are taught daily, as well as literary courses. We have just entered the second semester. A better faculty and a happier student body cannot be found in any college."

D. B. Mizell, of Kaufman, Texas, writes to Brother McQuiddy, January 8: "I see from the last number of the Gospel Advocate that you have completed your thirty-fourth year of work on it. I remember well when you began, and had not thought about it being so long ago. I cannot now recall anything that I have read from your pen in all these long years that I did not heartily indorse. Your writings and your course in the editorial management of the paper have appeared to me to be so thoroughly in accord with the letter and the spirit of the New Testament that I have learned to love you and to feel that it would be good to know you personally and to have the help of your Christian association."

J. W. Chism, of Hillsboro, Texas, addresses the following note to the readers of the Gospel Advocate: "Christ is in need, in the person of Sister T. J. Bonner, Newport, Ark. Brother Bonner, a faithful gospel preacher and man of God, died a short while ago and left Sister Bonner with some little ones to care for; and as Brother Bonner had spent his life in the Master's field, it is our duty to help. I commend her to you as worthy in every way. Send aid, brethren, and send it now. The church here is sending today a contribution to her, and we trust a hundred other churches will do the same. Do not be afraid she will get too much, but send liberally. Send all contributions direct to Mrs. T. J. Bonner, Route 2, Newport, Ark.

Married, at the Twelfth Avenue Church, Nashville, Tenn., on January 6, 1919, at 7 P.M., Mr. Raymond Earl Shaub and Miss Mabel Viola Luton, A. B. Lipscomb officiating. The bride and bridegroom are exceptionally fine Christian characters. Prior to her marriage Mrs. Shaub was connected with the McQuiddy Printing Company, and through her faithful service and her very modest and lovable disposition endeared herself to everybody in the plant. In her connection with the proof-reading department she read in manuscript thousands of pieces of copy that were printed in the Gospel Advocate. The young couple will reside for a while in New Jersey, where the groom is in the government service. May the richest blessings attend them through all the journey of life.

From R. E. Wright, Unit 261, Y. M. C. A., Camp Sevier, S. C., January 7: "I have found several of our brethren in camp through the Gospel Advocate, and they meet with us every Sunday afternoon in a room at Unit 84. Brother Logue is building secretary and the religious man there. A fine fellow, indeed, is he in this work. Brethren, if you know of others, be sure to write me. I am ready to arrange for some summer and fall meetings, and, if you will write me soon, will be glad to book some work with you. I arranged for very little work last year on account of this work. I am in hopes that all of us will be out of the army by or before summer. I have met some of as good men here, I believe, as live—tried, and tried hard as by fire, and found true. Our services here are just as religious and as much reverence shown in them as in any of the churches at home. When our religious service is opened, it is religious and only religious, with nothing 'tacked on,' as one 'critic' in the Literary Digest writes so much about. Services of that kind are not held in my unit, nor in any unit in Camp Sevier. If I had to be connected with such services, I would go home by the quickest route, and go now."

Georgia and the Far Southern Field

By S. H. HALL

"Over the Top" and Victory.

There is nothing that better sets forth what was really done in our union meeting the first Lord's-day night in this year than the heading to this paragraph. It is the custom of the Atlanta Christians to close the old year and begin the new year with a series of union meetings. The first meeting was held at the South Pryor Street chapel on New-Year's night, but on account of the downpour of rain the attendance did not reach its usual number; nevertheless, we had a glorious time. The second meeting was conducted last night (January 5) at the West End Avenue chapel. I am giving a brief account of what took place, feeling that it cannot do otherwise than encourage others to have such meetings and willing workers everywhere to go onward and upward in the greatest work of life—viz., the extension of the cause of Christ on the earth.

I was delighted with the logical sequence of thought in the program, especially since there was no specially prepared program. The song leaders were asked to give their part of the work prayerful thought, each selecting what he considered the most appropriate song in the book, and especially their favorites.

The meeting began with Brother Bearden's leading his selection—"We Are Workers Together with God." Appropriate, indeed, was this song, and it was as well sung as selected. Then we paused for a special prayer for Brother John Klingman and family, who had been expected at the West End Avenue service in the forenoon and to remain in the city for the union service, but had to forego the pleasure, due to the condition of Brother Klingman's throat. The prayer was led by Brother Silas E. Templeton. The next selection was led by Brother Henry Boyd—"We Are Going Home to Rest When the Sun Goes Down." A brief statement was then made of the fact that in the West End Avenue congregation there was more sickness than at any other one time in its history—about fifty cases of the "flu," with other troubles. Brother Bearden then led a prayer in behalf of all our sick and the afflicted at other places as well. Then Brother Lee came forward to lead his selection; and, as though he did not want the minds of the people to get away from the first selection, he announced that we would sing "Work Till the Sun Goes Down." Here we paused, and a statement was made about the conditions of the nations of the earth and the fact that our President is now abroad striving to bring about such peace as will forbid future wars and give to the world absolute religious freedom. The fact that we are commanded to pray for our rulers, to the end that they may so rule "that we may lead a tranquil and quiet life in all godliness and gravity," was stated; then Brother Brooks led us in prayer for our rulers and the rulers of all the nations. In this prayer the suffering millions were also remembered, and a prayer was offered to the end that such conditions might soon come as would meet their every need. Brother Farmer then came forward with his selection, and a beautiful one it was—"The Star of Hope is Shining." Each song, each prayer, and every statement seemed to grow in depth of fervor as the program continued.

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Business.

With all true worship there is business vitally connected with the progress of the work to be considered. West End Avenue, the mother church, stated that our prayers had continually been that South Pryor and East Point might begin the new year free from indebtedness; hence, a statement from them was called for.

Dr. Paine reported a very successful year, financially, for South Pryor, and that there remained only five more of the forty-dollar notes for them to meet. Brother Walter Boyd, one of South Pryor's youngest members, had slipped forty dollars into Dr. Paine's hands to cover one of the notes. Good for this young brother! Brother Silas E. Templeton then arose and stated that he had a little money on hand that he had purposed to give wholly to the cause of Christ from last year's receipts and that he would be responsible for one of the notes. West End then proposed to take another. At this juncture Brother Bearden arose and moved that South Pryor promise to eliminate the other two this week, wiping the indebtedness out. This carried, and joy reigned in the hearts of the South Pryor members.

Brother Lee then made a brief statement about East Point's financial condition, stating that 1918 had been their best year. Everything looked bright and hopeful to them, except a five-hundred-and-twenty-dollar note that falls due on January 17. We were conscious of the fact that East Point could not handle this and support Brother Brooks as he should be without overstraining themselves. "What shall we do?" was the question. Brother Bell arose and spoke of the fire that Brooks was putting into the East Point congregation, and stated that they had held a little meeting in connection with their forenoon services and could promise to burn the note next Sunday night at our third union meeting, if they could get as much as two hundred and fifty dollars toward the debt. Brother Templeton arose and said he had thirty-five dollars more in his fund and would give it. West End then arose and agreed to give the two hundred and fifteen dollars and wipe the debt out. It was then announced that all the notes were to be met this week and would be ready for the burning next Lord's-day evening (January 12). Brother Stroud then announced the song, as though all barriers were now out of the way, "Let Us Travel On." Such singing we seldom hear. Brother Garrett then led the congregation with a prayer of thanksgiving and praise and a strong entreaty for God's continuous blessings. As though we could not yet be satisfied, Brother Stroud announced another song—"Keep on Climbing—Higher, Higher, All the Way."

The remainder of the program was made up of short speeches from Brethren Coggins, Farmer, Stroud, J. H. Johnson, Dr. Eaton, Garrett, Bearden, Haner, and closed by Brother Brooks. I wish I could give the readers what each said, but space forbids. Every talk was stirring. Brother Haner was just eight days old in the church, he having been baptized the previous Lord's-day evening. A more touching, practical, stirring address I have never heard than the words that fell from the lips of Brooks. God has blessed us. Never in my life have I been so happy. I give this report because I know there are hundreds of souls who will rejoice with us that we begin 1919 with the brightest prospects in the history of the work.

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It is momentous that we should pause from time to time to regard our ideals. They exercise their influence upon us insensibly. We grow like the object of our desire perhaps before we have distinctly realized its true nature; and so we may find ourselves, like some of the souls at the close of Plato's Republic, involved in unexpected calamities through a heedless choice. At the same time, the effort to give distinctness to our ideals brings with it a purifying power.—Bishop Westcott.

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This is what makes Peptiron of wonderful therapeutic value, and so successful after influenza, the grip and in blood and nerve troubles, anemia, paleness, nervous weakness and the exhausting worry and anxiety over the world war.

It is a real iron blood and nerve tonic, especially beneficial in the weakness following the influenza and grip, to worn-out, brain-fagged men, delicate women, school-tired girls, and to fast-growing boys, invalids and convalescents, the aged and infirm. It actually puts iron, a natural strengthener, into the blood, and restores the wasted red corpuscles Your druggist knows its great merit

Another Faithful Soldier Has Fallen.

BY J. H. WHISNANT.

While devoting a snatched minute to glancing through the Christian Leader, I was shocked and much saddened to note the account of Brother Thomas J. Bonner's death on December 1, 1918, of influenza. That terrible epidemic has broken many homes, almost entirely destroying some. It has taken some of my relatives (one sister) and many friends—how many I do not know, for they are scattered "far and wide;" but in taking Brother Bonner it has taken one who has been to me for more than a dozen years a friend in need, hence a friend indeed. Brother Bonner and I became acquainted shortly before I obeyed the gospel, but were together but little until after, and then never long at a time. But there were ties formed which kept us together in correspondence and the kindest of thoughts while apart. His letters have nearly all been preserved as "keepsakes," because of their encouragement and brotherly advice.

Though we had both made a few talks before, he considered the time when one of us preached at eleven o'clock on Lord's day and the other at night at a little meetinghouse near Judsonia, Ark., in 1906, the time when we began preaching. He was a few years older than I, and had been brought up under the influence of the truth, which gave him the advantage over me, but which advantage was mine, after all, for he used it in helping and encouraging me. If ever one chanced to speak kindly of me to him, they had as well said it to me, for I soon heard it; or anything he thought would help me along the way, it was said or done.

We had planned to get located together that we might be together more. One was to come to the other when a suitable place was found. The place has been located by him, and I am looking forward to the time when I shall join him there. Then there will be no more moving in search of a better place.

Brother Bonner was about forty years old. He leaves a Christian wife and three small children to mourn their loss. Nor have they a grandfather nor even a lodge to look to for their future home and sustenance.

Brother Bonner was not what many call a "big preacher," but he was one after the order of Him who went about doing good. He did much preaching in destitute fields and bore the burden, with his faithful wife. This year he farmed near Newport, Ark., and preached on Sundays at different points in reach.

To Sister Bonner I would say: Let the days of your mourning be shortened by the great and precious promises given by Him in whom he trusted.

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Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application to Pathfinder, 172 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

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makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

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Told by Herself. Her Sincerity Should Convince Others.

Christopher, Ill.—"For four years I suffered from irregularities, weakness, nervousness, and was in a run down condition. Two of our best doctors failed to do me any good. I heard so much about what Lydia E. Pinkham's Vegetable Compound had done for others, I tried it and was cured. I am no longer nervous, am regular, and in excellent health. I believe the Compound will cure any female trouble."—Mrs. ALICE HELLER, Christopher, Ill.

Nervousness is often a symptom of weakness or some functional derangement, which may be overcome by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, as thousands of women have found by experience.

If complications exist, write Lydia E. Pinkham Medicine Co., Lynn, Mass., for suggestions in regard to your ailment. The result of its long experience is at your service.

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Foley Kidney Pills

restore and regulate the healthy and normal action of kidneys and bladder, bringing clean blood, sound nerves, clear head, good digestion, active brain, and all 'round vigorous health.

M. W. Taylor, Calvert, Ala., writes: "My ailment is kidney trouble. I tried three different remedies, but none gave me such relief as Foley Kidney Pills."

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

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

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

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For 50 years have met every test for service and satisfaction. Use the Blount "True Blue." It's best for you.
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CHURCH NEWS

Colorado.

Fort Collins, January 2.—There is little to report from this immediate field at the present, save, perhaps, that the "flu" ban was lifted in Fort Collins last Sunday, thus clearing the way, after three months' quarantine, for starting the work in this city. To me this is the very best of news, as nothing has ever so completely got in my way as has this influenza epidemic. It completely paralyzed my work among those unacquainted with the gospel, confining my efforts to the brethren; but in this I can see a blessing. Needed lessons have been given and received that otherwise might never have been learned, strengthening the church for the coming campaign to evangelize this whole country and giving time for other necessary preparations for this latter work. On the very day the ban was lifted I was taken down with something like the "flu," but not that exactly, the doctor says. But I have gone through with about everything a "flu" patient is generally expected to develop, except death. I am still closely confined to my room, unable even to get kindling and coal; but I am getting better each day and am confident that, with good care, I will be able to work in another week. The Bellvue congregation has lost another splendid member, through influenza, and my last work out of doors was to preach the funeral sermon in Denver. I refer to Sister A. F. Pendleton, who has for years resided in Loveland, Colo., but who attended meeting at Bellvue as regularly as possible, driving twenty-three miles to worship—forty-six miles the round trip. She died on Christmas Day. We are evidently nearing the beginning of the Fort Collins campaign, to which I have looked forward since the first day I reached this city, in September. With the "flu" ban lifted and the people's fears of the malady subsided, as soon as I regain my health, I feel that a great work will be started in this city. Even my present illness is making friends and acquaintances, which is one important step toward our contemplated work. Neighbors who are strangers to us in our new home are running errands for Mrs. Fuqua, splitting the kindling, bringing in the coal, and otherwise showing every kindness toward us. Our one hope is that we may reward them by leading them into Christ. We shall at least do our best to save them all. Though not church members, as we have learned, they have what the world calls a "good heart," which shows that they are of a material that will probably yield to the gospel call and produce excellent fruit unto eternal life. We pray for wisdom and strength with which to reach and save them, if possible.—E. C. Fuqua.

Kentucky.

Winchester, December 29.—We had two of the best services of the year today at Fairfax Street Church. At the morning service we had the largest audience and one confession, with a contribution of eighty-five dollars. The evening service was fine, with a large audience, and every one with a spirit of good cheer. We were glad to have Brother John Curry, of Louisville, with us for both services. Baptism at the evening service.—J. D. Walling.

Minnesota.

Minneapolis, January 7.—Our small but harmonious congregation here is now meeting in a rented hall and inviting the interested public to study and worship with us. At two services last Lord's day we had a total of four strangers who expressed interest and intention to return. Our meeting place now is Room 303, Meyers Arcade Building, 920 Nicollet Avenue. We welcome visiting brethren and desire the names of Christians or friends of our brethren elsewhere, not only of residents of Minneapolis, but also of St. Paul or anywhere in this State. Plans are now being laid to materially extend the work here and try to bring it to a point where we will be able to reach out and help develop other points in this great untouched Northwest. Any assistance extended us in this effort will be appreciated and properly acknowledged on behalf of the few brethren here. My address is 4409 Xerxes Avenue, South, Minneapolis, Minn.—Ira B. Henthorn.

Missouri.

Springfield, January 3.—I am located temporarily at 447 Pearl Street, this city. My change will not interfere with my usual sphere of operations. Mail addressed either here or at Rogersville will reach me. Since writing I have filled appointments at Edwards Chapel, near Northview; Walnut Hill, near Springfield; and Philipps and Evans Church, in Springfield. We had interesting services at all three places. I will preach at Dale and Johnson Streets Church, in Springfield, next Lord's day, morning and evening.—M. S. Mason.

Browning, January 7.—We closed our work at Dugger, Ind., on the

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

fourth Sunday in December. We spent two very pleasant years there, and enjoyed the good fellowship of the brethren all that time. The church at Dugger is not at all perfect, yet it is composed of many tried and true brethren. I think that I can truly say that it is far above the average in many respects. After our farewell sermon on Sunday morning we were invited to the basement, where the sisters had prepared a most excellent dinner. The day was very sad to us in many ways, because we knew that in all probability we would not see many of the brethren again in this life. This is a splendid work for a good, strong man.—E. P. Watson.

Texas.

Nocona, December 29.—Some misunderstanding has gone out concerning the preachers' meeting at Wichita Falls, and I have sent notices to the papers to call it off, but I am now authorized to go ahead and advertise the meeting. It will begin on January 21, as before published, and all the preachers are invited to attend and take part in the discussions and services that will be held. I am down sick with the "flu," and my wife, four children, and my son-in-law are all down with it here at my home, and we are surely "up against it." I missed the services at church yesterday, the first time in so long I have forgotten when it was. But the work went on, and with enthusiasm. I am going to be with them next Lord's day, if possible. —Tice Elkins.

Dallas, January 8.—Brother Farmer's article, "The Preachers and the 'Flu,'" in the Gospel Advocate of December 26, tells the experience of many ministers of the gospel, especially the evangelists. Many a minister's meetings and other appointments have been called off because, as the brethren say, of the "flu," but it seems that they do not think it any duty of theirs to send support, anyway. At least, I know of none who have been guilty of that, except a place or two where the minister is doing local work. Because of this, I have been out of work longer than any one time since I have been trying to preach and teach God's word. Hence, I had arranged to be engaged otherwise this year; but now these arrangements are upset, and I suppose I will be at home to answer any call to preach the word that I may get till all my time shall be engaged again in the greatest work on earth—preaching and teaching God's word to save souls. If you need my assistance, write me—401 Montreal Avenue, Dallas, Texas.—J. C. Estes.

Denison, January 6.—The Armstrong Avenue church of Christ is still growing. I have begun my third year with these good people. We have some fine workers indeed. Mostly railroad men and their families; quite a few of other professions, but railroad men are in the majority. The "flu" hurt us as it did nearly all other congregations. While we are getting on our feet again I have made several visits to Collinsville, the home of the venerable E. H. Rogers. They have helped us, and we have helped them. This is as it should be. I will go to Madill, Okla., next Lord's day to help the elders and brethren, left sad by the death of Brother Rollins. However, we will not neglect the work here. We have just about reached the two-hundred mark. Our future was never brighter. With the exception of some disagreement about "how" the teaching should be done on the Lord's day, we are moving along fine. In fact, I see no scriptural reason for brethren "striving about words to no profit." Some good brethren seem to think the means or manner or medium of transmitting the word of God to the human heart would affect the character of the word itself? I suppose their idea is that corn carried to the field in a big sack would make big ears, and corn carried in a little sack would make little ears. "Whatsoever [not how] a man soweth, that shall he also reap." Sow the seed of the kingdom, brother, and God will bless you. Send out more good gospel papers this year. Many are able to send the gospel to hundreds through the medium of the printed page. Do it, brother.—Thomas E. Milholland.

Meanness Hard to Overcome.

Some men's meanness consists of their stinginess with their means. When they give up their meanness, they will be willing to give up more of their means. Such men, however, are pretty hard to convert.—Selected.

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Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

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There must be readers suffering from chronic catarrh who would like to know how they can stop catching cold after cold, for they must realize that sooner or later this may lead to serious deafness and injury to the system in general.

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in catarrh, is the discoverer of a pleasant, direct method that can be used by man, woman or child.

His Remedy is made from medicinal herbs, flowers and berries, which you smoke in a dainty pipe or cigarette, and inhale the vapor into all the air passages. It contains no tobacco, even though it is used in the same manner.

Dr. Blosser's Catarrh Remedy is equally effective in all forms of catarrh, bronchial irritation, asthma, catarrhal headache and ear troubles that may lead to deafness. You will breathe better and feel better after using it.

For ten cents (in coin or stamps) a small package will be mailed, containing some of the Remedy made into cigarettes, also some Remedy for smoking in a pipe and a neat little pipe. Month's supply, either form, costs one dollar and twenty-five cents. Address The Blosser Company, Box 4467, Atlanta, Ga.

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No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

Parents and Children.

BY TICE ELKINS.

Under the above head I desire to write two or three articles, hoping to accomplish two ends—(1) to comply with the request of others for the articles and (2) to do good by means of them.

I shall write first of the duties of parents toward their children. These duties are many, the first of which I will notice being to provide for them. "For I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children." (2 Cor. 12: 14.) Our children have a right to enough to eat and to wear, and it is our duty to provide the same; and even if it is hard to do, we must do it, for the child has no choice in coming into the world, does not come of his own volition, and those who bring him in are responsible for his welfare. We sin against the child if we do not give him enough wholesome food and warm clothes to insure for him a sound and capable body, one which is able to care for itself when old enough to go forth into the world. (See 1 Tim. 5: 8.)

Second, it is our duty to teach them. To the ancient Jew, God said: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6: 7.) We neglect this duty and leave our children to learn, as they often do, from sectarian sources, and their minds are often filled with all manner of falsehood before we wake up to realize that they are old enough to receive teaching.

Third, it is our duty to train them. The wise man said: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22: 6.) So many parents fail here; and when the child goes astray, they try to make excuse by saying: "Well, I did my best, but after he got away from home he learned other ways and went wrong." Brother, it is dangerous to lay the blame on God; risky to make him a liar. He said, "He will not depart from it." You say he did depart from it. Listen! If your boy or mine goes wrong, you and I made a mistake somewhere in training him. We are to blame.

It is our duty to control our children. "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die." (Prov. 23: 13.) "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." (Prov. 29: 15.) From these and many other texts we learn that reproof and correction are useful; but folks say that was a

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

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

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

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DRINK HOT WATER IF YOU DESIRE A ROSY COMPLEXION

Says we can't help but look better and feel better after an inside bath.

To look one's best and feel one's best is to enjoy an inside bath each morning to flush from the system the previous day's waste, sour fermentations and poisonous toxins, before it is absorbed into the blood. Just as coal, when it burns, leaves behind a certain amount of incombustible material in the form of ashes, so the food and drink taken each day leave in the alimentary organs a certain amount of indigestible material, which, if not eliminated, form toxins and poisons which are then sucked into the blood through the very ducts which are intended to suck in only nourishment to sustain the body.

If you want to see the glow of healthy bloom in your cheeks, to see your skin get clearer and clearer, you are told to drink every morning upon arising a glass of hot water, with a teaspoonful of limestone phosphate in it, which is a harmless means of washing the waste material and toxins from the stomach, liver, kidneys, and bowels, thus cleansing, sweetening, and purifying the entire alimentary tract, before putting more food into the stomach.

Men and women with sallow skins, liver spots, pimples, or pallid complexion; also those who wake up with a coated tongue, bad taste, nasty breath; others who are bothered with headaches, bilious spells, acid stomach, or constipation, should begin this phosphated hot-water drinking, and are assured of very pronounced results in one or two weeks.

A quarter pound of limestone phosphate costs very little at the drug store, but is sufficient to demonstrate that just as soap and hot water cleanses, purifies, and freshens the skin on the outside, so hot water and limestone phosphate act on the inside organs. We must always consider that internal sanitation is vastly more important than outside cleanliness, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

long time ago and does not hold good now. I tell you it does, and a parent that will not correct a child does not love that child like he ought. (See Prov. 13: 24.) If children are not controlled while young, they will grow up and become uncontrollable and bring shame and sorrow to our hearts. Listen: "Chasten thy son while there is hope, and let not thy soul spare for his crying." (Prov. 19: 18.) God knew where all our weaknesses lie, and how we would, in a false notion of love, pity, or mercy, lose our grasp on the situation and let them get out and away. So, with training, instruction, and correction, God expects us to shape a character in the child that will fit him for usefulness here and heaven hereafter. Bringing them up in the right way, teaching them God's laws, administering proper chastisement, and nurturing them in the admonition of the Lord will give us a guarantee against the sorrow and shame that will be the lot of those who let their children have their own way.

The Deathless Book.

Two college alumni, meeting together recently and renewing a friendship formed fifty years before, chatted on the changes of half a century. "Over against all these revolutions in opinions, tastes, dress, and what were once supposed to be fixed 'institutions,'" said one of them, "stands one thing like a rock amid the ever-changing waves. As a book man I have seen thousands of volumes published by prominent publishers and promising authors. Literary reputations have been made, withered, and become naught. Yet the Bible, instead of falling into oblivion, was never more the word of God than to-day. Nor was it ever more called for and sought as the one thing needful in the world of thought and reading. Even the great war of 1915-18, instead of consigning it to the limbo of forgetfulness, has opened new paths and wider areas for its circulation. Verily of the Rock of Ages we have no more visible or striking symbol than the printed Bible; and the secret of this is patent. 'The hand that made us is divine' is what the scripture, as well as the spacious firmament, is ever singing. 'Forever, O Lord, thy word is established.'"—Christian Intelligencer.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Rhumatism and Indigestion.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

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

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

Name .....

Post Office .....

Express Office .....
(Please write distinctly.)

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

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A New York chemist has perfected a new treatment "ASEPTONE," which is bringing marvelous relief and Positive Results to Rheumatic sufferers everywhere. There is no reason now for you to keep complaining of the misery and suffering Rheumatism is causing you. Write us today and this new scientific treatment will be sent to you free, and then you can prove by personal test what it will do in freeing you from the slavery of Rheumatism and restoring you to a life of usefulness.

With ASEPTONE we will send you our booklet "HOW TO GET WELL" which explains what Rheumatism is, how it persists in spite of ordinary remedies and how it can be conquered at home by proper treatment. Write today. SEND NO MONEY. We will forward by return mail the ASEPTONE treatment free to convince you what it will do.

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Turn your spare time into dollars, selling White K Laundry Tablets that wash clothes without rubbing. Mrs. Anna Watts, of Michigan, has sold 3,700 packages; Mrs. Rose High, of Missouri, 3,100 packages; and hundreds of others, men and women, are selling them. Why don't you? We start you free. Sells for 15 cents a package. Send for the free sample and agent's offer. **L. A. KNIGHT CO., 142 Market Street, St. Louis, Mo.**

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Essential or "Nonessential"—Which?

BY H. W. JONES.

God created nothing as a nonessential. Everything in the created universe is essential for some purpose, else God would not have created it. Nothing is "nonessential" in the kingdom of nature. Neither does God, in his holy word, ordain and require "nonessential" things. Everything required of man is essential for the very purpose ordained of God in the economy of grace. Nothing is unnecessary. No waste of time or work or words here. God would have us all possess a good, full, strong, well-rounded character, and not be lopsided, as some are; hence, he has, in the inspired Scriptures, "furnished [us] completely unto every good work." (2 Tim. 3: 16, 17.) Yes, every work, however small it may seem to us, is essential for some good purpose, if found in the Bible. True, we may not understand fully the purpose or design God has in requiring us to do, or not to do, certain things; nevertheless, God has his own purpose or design in all his requirements, else he would not have enjoined them upon mankind. Surely no one will dare deny this.

Whence, then, the origin of the idea or saying that some of God's commands are "nonessential?" This idea did not originate in the mind of God, but is from the evil one. Yes man, frail man, following the device of Satan, says that "baptism is nonessential to salvation," etc., and thus causes many of his fellow creatures to neglect, fail, or refuse to be "buried with Christ in baptism," as our Lord says. Now, in the light of reason and revelation, let us see how this question stands. On one side is a throng of humanity, saying, "Baptism is nonessential;" while on the other side the Lord, in his holy word, continues saying: "He that believeth and is baptized shall be saved;" "Repent, and be baptized every one of you in the name of Jesus Christ for [unto, or into] the remission of your sins;" "baptized into Christ;" and as "eight souls were saved by water" (during the flood), "the like figure whereunto even baptism doth also now save us," etc. Now, with the above statements from two sources before us, I am wondering why all of mankind, in Bible lands, will not "say the same things" about baptism that the Lord himself says. Such course would cause many to obey our Lord and keep the unity of the Spirit. And, too, the Lord's way is the only safe way. Let us test it and see: If, in the end, it could turn out that baptism is not essential to salvation from past (or alien) sins, then we will have lost nothing by obeying the command to be baptized. But, on the other hand, when the statements of holy writ turn out to be true in the judgment, then those who failed or refused to be baptized will lose it all. So, on the one side of obedience, it is all to gain and nothing to lose; and on the other side of disobedience it is all to lose and nothing to gain.

Now let us carefully examine and apply the argument James made with the pen of inspiration when he said: "Whosoever shall keep the whole law, and yet offend [stumble] in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." (James 2: 10, 11.) The inspired man of God here makes the argument that it is the very same God who said, "Do not kill," that said, "Do not commit adultery;" therefore, both commands are equally essential and binding just the same, one as much as the other; and when a person fails in one known command, he becomes thereby a transgressor of the whole law of God. Likewise, the same strong argument holds good when applied to the positive commands of our Lord Jesus Christ to alien sinners, who are commanded to believe, repent, and be immersed before the promise of salvation or remission of sins is made. (Mark 16: 16; Acts 2: 38.) Yes, he that said, "Believe on the Lord Jesus Christ," said also, "Be baptized" (immersed); and the same Lord that said, "Repent," said also, "Be baptized" (Acts 2:

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $2 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

BELL-ANS FOR INDIGESTION

38). Now, if thou believe on the Christ and yet refuse or fail to be baptized, thou art become a transgressor of the whole law of pardon to the alien sinner. If not, pray tell me why not. And if one believe on the Christ and sincerely repent of his sins (and thus reform his life), yet offend, stumble, or fall in one point (immersion), "he is guilty of all;" yes, the guilt of past or alien sins has not been removed (remitted), which is done by the Lord when we are buried with him in baptism. And, too, a partial obedience is only a partial conversion, as the love of sin is removed from the heart through wholehearted faith in Jesus Christ, and the practice of sin, as a rule of life, is changed or done away by genuine repentance, and the guilt or stain of alien sins is removed, pardoned, remitted, or blotted out, in baptism. Hence, the whole man—his heart, his life, and his state or relationship—is changed by faith, repentance, and baptism.

So we conclude, with all certainty, that faith, repentance, and baptism are, all alike, essential to conversion (1) because the Lord enjoins them all and (2) because the nature of the case demands them all. Hence, I conclude that the nonessentials in religion are the things gotten up by man, such as sprinkling and pouring for baptism, infant baptism for believers' baptism, organized societies of any kind to do the work of the church, instrumental music in the worship of the church, all sectarian names and religious practices not authorized by the word of God, and all things required in the Old Covenant that are not enjoined upon us living under the Christian dispensation of grace.

Then let us all, as professed followers of Christ, "will to do his will" as revealed to us in the Bible, and let all the nonessentials of men be cast to the moles and bats, where they belong. Thus let the Lord be praised and all nonessentials razed.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

I Will!

My road is steep as Alpine path,
The dangers multiply apace;
My evil foes, surcharged with wrath,
Are set to thwart me in the race.
But, be the goal as hard again,
I will attain! I WILL!

My soul with inward grief is rent,
The palace of my dreams is sacked,
The forces of my youth are spent,
My argosies of joy are racked.
Yet, if I must, through furnace fire,
I will aspire! I WILL!

For though I tread the brink of hell,
The everlasting Arm holds strong.
Though I must wait the doomsday knell,
The everlasting Love lasts long.
So, though I break beneath the rod,
I'll climb to God! I WILL!

—Alban Asbury.

Friendship's Opportunity.

Many fine and splendid people at times try the good nature and good will of their very best friends. It may be that they are wrestling with some wearisome problem or endeavoring to bear up under some heavy burden and for the time being appear to be anything but their own natural selves. But instead of accusing them of unkindness or of taking offense at their attitude, their true friends overlook their unnaturalness, realizing that they will not remain so for long.—Exchange.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

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PREACHERS' SONS AND DAUGHTERS.—Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write Meridian College, Meridian, Miss.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat Less Meat if Kidneys Feel Like Lead or Bladder Bothers You —Meat Forms Uric Acid.

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

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

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

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

Daily Bible Reading.

BY L. E. CARPENTER.

It is my desire, purpose, and prayer to our Heavenly Father that this short article may interest some one or more in a daily study of the Bible and in a systematic study of it. I think this is one of the greatest needs among Christian people to-day.

Jesus says: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4)—that is, the word sustains the same relation to the inward man that bread (food) does to the fleshly man. Now, if the fleshly man lives by bread, he will certainly die without it. So, if the inward man lives by the word, will he not die without it?

Bible study should be daily for the same reason that we eat food daily. We realize that, to be able to work, grow, and be strong, we must feed our physical man daily, and even two or three times a day. Why not eat these three meals in one? Well, we know that we can only assimilate enough of the food to last us for a few hours, and all over that we eat is wasted. Now, I am not fearing our reading the Bible too much at any one time, but we need to read it so as to digest and assimilate it and to get the greatest good possible. Hence, it is better to read seven chapters a week, reading one each day, than to read even more at one time and then not read any for the next six days, for the same reason that we would not eat our food for one day all at one time.

Bible study and prayer sustain the same relation, practically, to a Christian that the fuel does to the engine. Then, it is no wonder our steam (zeal) runs low oftentimes—the fuel is all out! I fear we would not make very good firemen at this rate. Paul says in Acts 17: 11 that some of those brethren were more noble than others. Why? They read the Bible daily. Do you think it would be any less noble for us to read it daily to-day? Is not the need for it as great or even greater in some ways than at that time? Again, Paul says that though our outward man decayeth, our inward man is being renewed day by day. Now, we all renew the outward man daily; but do we renew the inward man (which is of more importance) daily, as Paul indicates here we should?

We put on our shoes every morning (have our feet shod) before we start about our daily work or enter upon our journey for the day; then, why not see to it that our spiritual feet are shod (Eph. 6: 15) each day before we start out into the manifold temptations of life and upon our life's journey for that day? A horse, in order to pull well and to stand up on slick places, must be well shod. (No wonder we slip and backslide so easily!)

Remember, when we stop eating food, we soon become weak, and it is very easy for a person in a weakened condition to catch almost any disease that comes his way. So, with a person who has become weak spiritually, it is very easy for him to fall a prey to Satan's temptations.

Now, dear reader, will you not resolve in your heart now, at the beginning of this new year, to read your Bible daily, systematically, carefully and prayerfully? Will you not try to read every chapter in your Heavenly Father's will during 1919? If you are not already a daily reader, will you not become one now? A good way is to read a part of your daily reading in the morning and a part at night, which gives you more time to think about and study on what you read. Divide the number of pages you desire to read during the year by three hundred and sixty-five (days in the year), and the result will be the number of pages you should read each day. But do not allow yourself to get behind with your reading, if you can help it, for then it is pretty hard to catch up again. Then, if the Old Testament becomes dry to you, read some in the New Testament. But, above all things, be sure not to allow anything to keep you from reading or having read to you a portion of God's word every day. It will make a better man or woman out of you, a better husband or wife, son or daughter, by having done this. "Let the word of Christ dwell in you richly."

If I can only get a few interested and get them to study the Bible daily by this article, I shall be greatly rewarded for my efforts. I write this for this one purpose, and I pray our Father to help all who read it to fulfill this purpose because of what it will be worth to them. Will you not start it now, to-day, before you forget or neglect it?

50 EGGS A DAY.

"Since using 'More Eggs' I get forty to fifty eggs a day instead of eight or nine," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A $1 package will double the egg production, and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1 now to E. J. Reefer, the poultry expert, 5251 Reefer Building, Kansas City, Mo., or send $2.25 and get three regular $1 packages on special discount for a full season's supply, or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.

"Heartfelt Religion." No. 1.

BY J. M. DENNIS.

Having been born and reared in the backwoods of Middle Tennessee at a time when books were scarce and schools were poor, it was no uncommon thing to hear such expressions, with reference to persons being saved in answer to prayers made while at the anxious seat or mourners' bench, as that he or she "got it," "found it," "come through," "got religion," "and whether or not they understood in any sense the term "heartfelt religion," it was a prevalent expression among the religious people in many parts of the country forty and fifty years ago. Many religious teachers who knew very little about the Bible and who seemed to care less were often heard to say something about getting religion, and strongly emphasized the necessity of "heartfelt religion." These preachers seemed to have a very vague conception of the heart as taught in the Bible, and, to show their ignorance in this matter, they would often put their hand on the left side of the breast over the muscular viscus, which is the primary organ of the blood's motion (the fleshly heart).

Three things are to be considered in writing or preaching on heartfelt religion—first, the "heart;" second, "felt;" third, "religion;" but in this short article we will mainly confine ourselves to the investigation of the term "heart." Let us go to the Bible and see what is attributed to the heart, and by this means determine as to the heart—fleshly or spiritual and intellectual. That the heart in man—sinful man, alien sinner—needs to be renovated, we refer you to Jer. 17: 9: "The heart is deceitful above all things, and desperately wicked: who can know it?" As Jeremiah was one of the "holy men," who spoke as he was moved by the Holy Spirit (2 Pet. 1: 21), so from him we can at once learn the necessity of a "change of heart." The heart in the alien sinner needs to be changed from an ignorant to an understanding heart; for ignorance leads to crime before God (Acts 2: 22-36; 3: 12-17) and to alienation from God (Eph. 4: 18).

The heart is the source of the prompting of all actions, either mentally, morally, physically, or spiritually. Hence, we can see why Solomon, the wise king in Israel, gave the solemn charge to the people when he said: "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4: 23.) As no fountain can be purer than its source, so no life can be any purer than the heart from which it flows. Now, as we are talking about heartfelt religion as is taught in the Bible, that which places man in an approved and saved state before God, we naturally would expect the heart to be pure to start with.

The things attributed to the heart in religion will help us to determine as to what is meant, whether the fleshly or the spiritual heart. The six principal things in which the heart of man engages are thinking, reasoning, understanding, believing, loving, and doing. So men are said to have thought in their hearts (Matt. 9: 4), to reason in their hearts (Mark 2: 6), to desire in heart (Rom. 10: 1), to believe in their heart (Rom. 10: 10), to rejoice in heart (Ps. 13: 8), and to sorrow in heart (Neh. 2: 2). None of these can be attributed to the fleshly heart, but all to the spiritual heart.

The fleshly heart is the source of natural or animal life, while the spiritual heart is the source of spiritual life. The natural heart, from which natural or animal life flows, is made pure and kept pure by physical means; the spiritual heart, by spiritual means—belief of the truth and obedience to the same. (Acts 15: 9; 1 Pet. 1: 22.)

Heartfelt religion is a religion that affects both the heart and the life, or, rather, it flows out from the heart through actions performed in harmony with the dictations of the heart. If the heart accepts the truth and acts in harmony with it in controlling the life, then will be manifested a pure heart through a pure life.

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Oil of Anise, Fennel, Caraway, Coriander, Glycerine, Sugar Syrup, all of which help to make this formula the very best that medical skill can devise. If it were possible to improve this formula it would be done regardless of the fact that a bottle of Mrs. Winslow's Syrup now costs twice as much to make as any other similar preparation. Yet it costs you no more than ordinary baby laxatives.

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WITH many hearty eaters the tendency is toward over-indulgence. Over-eating frequently produces uncomfortable after effects and results in disagreeable attacks of indigestion or dyspepsia. The most prompt and pleasant way to avoid serious trouble is by the use of Mi-o-na tablets. Mi-o-na brings instant relief and rectifies digestive troubles. It is pleasant, effective, convenient and inexpensive. If it relieves you it costs you 60c a box; if not, your druggist will refund your money. Sold in tablets, only under such a guarantee. Ask your druggist.

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The Light of Life.

I know not what shall be,
But fear dwells not with me,
For in Him
When earth-lamps all are dim,
The light of life I see—
Love
Above
All things this earth upon;
And I follow Him
Trustingly
On and on.

—Thomas Curtis Clark.

Confidence in Soil.

Confidence in the soil means much for good farming. If you believe your soil will respond to good tillage, you are apt to trust it to that. If you believe your soil will pay for extra investment in lime, drainage, and fertilizer, you are likely to make the greater investment. But, after all, it is self-confidence, for the soil will do just what you let it in the way of production.—Exchange.

If every day we can feel, if only for a moment, the elation of being alive, the realization of being our best selves, of filling our destined scope and trend, we may be sure that we are succeeding.—Bliss Carman.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

OBITUARIES

Bunner.

On December 29, 1918, Brother R. H. Bunner, son of Mr. and Mrs. A. A. Bunner, all of the church of Christ, in Cleveland, Ohio, passed to his well-deserved final reward. He was a brother of young Laurence Bunner, whose death was reported in the Gospel Advocate but a short time ago, and is the second member of the Bunner family to be taken by the prevailing epidemic. Brother Bunner had become the chief speaker in the church of which he was a member, and was becoming a very useful and much-esteemed preacher of the gospel. He leaves a wife and three young children. He would have been thirty-three in February. His loss is deeply felt by the church as well as by his doubly bereft family. W. K. AZBILL.

Grigg.

J. P. Grigg, who came to St. Louis, Mo., two years ago from Nashville, Tenn., died at his home, 5236 Delmar Avenue, on December 13, 1918, and was laid to rest in Valhalla Cemetery. He was a veteran among the disciples. He was born in Wilson County, Tenn., near Lebanon, Tenn., on March 17, 1847. Early in life he began to take an active part in the Lord's work. His ability to exhort was so marked as to lead the brethren to call upon him frequently. As a consequence, in due course, he gave himself wholly to the ministry, in which he continued to the day of his death, excepting that for the last few years his speech had been so impaired as to make it impossible to clearly utter the truth that was in his mind and on his heart. His ministry extended to many points in Central Tennessee. Apart from his labors in the pastorate, he baptized three thousand nine hundred and ninety-nine persons. He was married forty-two years ago, to Emma E. Watson, at Leeville, Tenn. He is survived by his wife; his daughter, Miss Nellie DeMoss Grigg, of St. Louis; his son, William B. Grigg, of Aberdeen, S. D.; and his wife's mother, Mrs. Watson, who has been a member of his home for many years, and who, with her daughter and her grandchildren, laments the going home of one who made full proof of his ministry as a gospel preacher and was equally true, loyal, and loving in the domestic relation, as well as in every sphere wherein he moved.

BARCLAY MEADOR.

Woody.

On November 11, 1918, in the town of Rives, Obion County, Tenn., the summons of death came and took from a happy home a widowed mother, Mrs. Dora Woody (née Hornbeak), leaving the home without both father and mother. Sister Wood was about fifty years old at her death, had been a member of the church of Christ about thirty-three years. She leaves behind four children, all members of the same church as mother. The eldest of the four is married; the other three are single—two girls and one boy. Sister Woody had lately moved to Rives from Dyersburg, where she kept a boarding

house. While there, a young man who was drafted for service in the army became interested in the salvation of his soul. She read to him and taught him what God's word required of him to be saved. He learned and accepted the truth, and after going into the army they corresponded regularly, and he always expressed his thanks to her for teaching him the way of life and salvation. So, while she quietly sleeps in the lonely grave, her work goes on, with one, at least, besides her own family, to love and revere her name. She loved the church, she loved her family, and she tried to do her duty toward both. She leaves for her children a devoted service to God and to her fellow man, which is the richest legacy that can be bequeathed to children in this world—richer far than all the wealth of this world—a pure, spotless, godly, devoted life. Funeral services were conducted by the writer at Mount Moriah, on November 12, in the presence of a large audience, after which her body was laid to rest by the side of her husband to await the resurrection morn, when God will call his children into that rest that remaineth to the people of God. JOHN R. WILLIAMS.

Derryberry.

Sister Ellen Derryberry was born on November 25, 1866, and departed this life on December 17, 1918. She obeyed the gospel at the tender age of fourteen years. She made the marriage vow on December 25, 1892, to live with Brother Jeff Derryberry till death should separate them. She was true to that vow till the sun went down in the closing of her last day on earth. Her sweet childhood days were filled with the beautiful light of a loving, Christian family. She loved the Lord supremely and always rejoiced to have fellowship in the worship on the first day of the week. During her thirty-eight years of service in the Lord she failed to meet on the Lord's day only about one dozen times, and her life during the week corresponded with her faithfulness on the Lord's day. Sister Derryberry leaves a husband and three sons, besides a father, mother, two sisters, and five brothers. Brother and Sister Derryberry were congenial and happy in their union. The three boys, Ridley, Oscar, and L. C. Derryberry, show good training in their Christian living. She was devoted to her boys; and this was right, for they were worthy. The affection of a Christian mother is indelibly impressed upon the hearts of her children, and they will ever rejoice that their mother was the queen of their home. I pray that the Lord may bless the dear family and at last bring them together and crown them in the glory land. F. C. SOWELL.

Optimistic Thought.

Bravery to contend for a good cause is noble; to suffer for it, heroic.—Exchange.

Hard Colds.—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure, and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

Here's that Big New Blue Ribbon Seed Book FREE

Better drop postal for it right now. You will be glad you got it. A complete catalogue telling you how to prepare soil, select plant and cultivate famous Blue Ribbon Field, Garden and Flower Seeds to

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That's what we've all got to do this year to feed Europe as well as ourselves. Blue Ribbon Seeds raise the big crops. Write for your Blue Ribbon Seed Book today so you can make your selections while our stocks are complete.

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Stop These Horrors

They need food so badly—these tragic, stricken peoples of the Near East—that they fight for the foul meat of stenchy carcasses and look upon loathsome garbage as delicacies.

That's *hunger* for you.

That's hunger—sucking a dry, filthy crust for fear that there'll be none left if it's eaten.

And they need clothes and fuel and bedding and furniture and medicine just as much.

They look to America for aid—and only America can aid.

Our American men and women relief workers have given their all—their lives even—to rehabilitate this unfortunate, but deserving, remnant of tried humanity.

17 cents a day—$5 a month, $60 a year—will care for one of these unfortunates. Won't you save at least one life?

Every dollar subscribed goes to the Relief Work.
All expenses are privately met.
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He lives long that lives well.—Thomas Fuller.

It is faith in something and enthusiasm for something that make life worth looking at.—Holmes.

You cannot serve God truly unless you serve man, too.—W. H. Hutton.

Nothing that is worth having ever comes to one except as the result of hard work.—Booker T. Washington.

COMB SAGE TEA IN FADED OR GRAY HAIR

Look Young! Common Garden Sage and Sulphur Darkens So Naturally Nobody Can Tell.

Grandmother kept her hair beautifully darkened, glossy, and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about fifty cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied; it is so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft, and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation, or prevention of disease.

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. **Meridian College**, Meridian, Miss.

Snake Oil

Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

On December 30 I passed the sixty-seventh milepost of life's journey—only three years lacking of the threescore and ten. Jacob said to Pharaoh: "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the day of their pilgrimage." "Few and evil have been the days of the years of my life" can be said by many of us.

On July 29, 1885, I was called and set apart to preach the gospel of God's dear Son by the congregation at Hornbeak, Tenn., and from that time until the present I have labored "in season, out of season," doing what I could to spread the gospel and build up the church of God. When I began to preach, I was a great deal smarter than I am now; but few things then that I did not know about the Bible. I would tackle almost any subject or proposition that was presented, and dispose of them to my own satisfaction, at least. When a young preacher starts out, if he could only know how ignorant he is, but few would have the courage to try it. "Where ignorance is bliss, 'tis folly to be wise;" still, those days of ignorance are blissful days to many a young preacher—they were happy days for me. An old saying, "Young folks think old folks are fools, while old folks know young ones are," applies pretty well to young and old preachers; at least, I now know that I was a fool then. I am truly thankful that I was not too big a fool to try to learn more, if anything remained to be learned. But as the years come and go, many changes come and go, and so many changes come to the preacher. After all, preachers are nothing but men, like other men in many respects, and like none in some respects.

Last year was a hard one for the preachers and for the congregations. War, war, war was about all one could hear. But now that the war is ended, let it be hoped that the preachers and the congregations may take on new life in things divine, things eternal.

Some congregations in West Tennessee are doing fairly well, while some have just about quit. The Lord willing, I shall continue in the same old field for 1919. I have worked this field now for nearly thirty-four years, and it seems there is more to do now then when I began. I am hoping and praying that we may all work harder, preach more, give more, and be more patient, long-suffering, forbearing, and more forgiving, and think more of our own faults and less of the shortcomings of others. Unless we correct the faults in our lives, it is useless to try to correct them in others. For the incoming year let us all try our hands on old man Self; for if we succeed in bringing him under, then we can try our hands on some one else. The greatest thing needed in West Tennessee at this time among the congregations is spirituality. There is too much tomfoolery and worldliness among church members and too little Bible study and prayer. Let us try to correct these evils, then we may expect better things.

I pray for a happy and prosperous new year to the Gospel Advocate and all its readers.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13 **Murine Eye Remedy Co., Chicago.**

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

The beauty of the house is order; the blessing of the house is contentment; the glory of the house is hospitality; the crown of the house is godliness.—Exchange.

50 EGGS A DAY.

"Since using 'More Eggs' I get 40 to 50 eggs a day, instead of 8 or 9," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A $1.00 package will double the egg production and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1.00 now to E. J. Reefer, the poultry expert, 5251 Reefer Building, Kansas City, Mo., or send $2.25 and get 3 regular $1.00 packages on special discount for a full season's supply. Or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.

160 Hens 1500 Eggs

As America's foremost poultry expert I predict that eggs are going to retail for a dollar a dozen this winter. Right now the retail price is from 50c to 75c per dozen in some of the large cities. At a dollar a dozen poultry raisers are going to make tremendous egg profits. You, too, can make sure of a big egg yield by feeding your hens a few cents worth of "More Eggs" tonic.

This product has been tried, tested and proven. It is acknowledged the best and most successful egg producer on the market today. Every day that you don't use it means that you are losing money. Don't delay. Start with a few cents worth of "More Eggs" tonic now.

Got 117 Eggs Instead of 3

That's the experience of one poultry raiser who wrote me. A. P. Woodard of St. Cloud, Fla., writes: "I get from 40 to 50 eggs a day now. Before using 'More Eggs' I was getting only 8 or 9 eggs a day." Here are the experiences of a few others of the hundreds who write me:

"160 Hens—125 Dozen Eggs"
E. J. Reefer: Waverly, Mo.
I have fed two boxes of More Eggs Tonic to my hens and I think my hens have broken the record for eggs. I have 160 White Leghorns and from March 25 to April 15 I sold 125 dozen eggs.
MRS. H. M. PATTON.

"15 Hens—310 Eggs"
E. J. Reefer: Turner Falls, Mass.
I used our More Eggs Tonic and from December 1 to February 1, from 15 hens, I got 310 eggs. Your remedies are just what you claim them to be.
MRS. C. R. STOUGHTON.

"Layed All Winter"
Dear Mr. Reefer: Lockawana, N. Y.
I gave the tablets to my hens and in three weeks they began laying and layed all winter. I never saw anything like them in the world.
Yours truly, MRS. ALBERT SMITH,
Penns R. R. Ore Docks

"37 Eggs a Day"
E. J. Reefer: Elwood, Indiana
That More Eggs Tonic is simply grand. When I started using it they did not lay at all, now I get 37 eggs a day. Yours truly,
EDGAR E. J. LINNIGER

"Increase from 2 to 45 Eggs a Day"
Reefer's Hatchery: Derby, Iowa
Since I began the use of your More Eggs Tonic 2 weeks ago I am getting 45 eggs a day, and before I was only getting 2 or 3 a day.
Yours truly, DORA PHILLIPS.

"Doubles Egg Production"
E. J. Reefer: Paradise, Texas.
I have been using More Eggs Tonic 3 or 4 weeks and must say it is fine. My egg production has been doubled. J. C. KOENINGER.

"48 Dozen In One Week"
Dear Mr. Reefer: Woodbury, Tenn.
I can't express how much I have been benefitted by answering your ads. I've got more eggs than I ever did. I sold 42 1/2 dozen eggs last week, set 4 dozen, ate some and had 1 1/2 dozen left. From your friend, MRS. LENA McBROON

"Increase From 8 to 36 Eggs a Day"
E. J. Reefer: Shady Bend, Kansas.
I am well pleased with your More Eggs Tonic. I was only getting 8 or 9 eggs, now I am getting 3 dozen a day. Yours truly, WM. SCHMIDT.

More Eggs Makes Layers Out of Loafers

This is a concentrated tonic, not a food. It consists of every element that goes toward the making of more eggs. A perfect regulator, aids digestion, stimulates egg production and builds firm bones and strong muscles. The foremost authorities in America and poultry raisers from every state endorse Reefer's "More Eggs" Tonic.

A Million Dollar Guarantee

Absolute Satisfaction or Money Back

National Bank of the Republic

KANSAS CITY, MO.

TO WHOM IT MAY CONCERN:
I hereby guarantee that Mr. Reefer will carry out his agreement * * * and this bank further agrees to return to the customer the total amount of his remittance, if Mr. Reefer fails to do as he agrees.

Very truly yours,
W. Hurley
President.

Results Guaranteed!

Here is the facsimile of the guarantee of a million dollar bank that "More Eggs" will produce results. This million dollar bank guarantees to refund your money if you are not satisfied. You run no risk. So don't delay. Every day you wait you are losing money.

Order Today

Send a dollar today for a full-sized package of "More Eggs" tonic; or better yet send $2.25 at extra special discount, and get three packages. Three packages is a full season's supply. Don't put it off. Order now and start your hens making money for you. Remember, you run no risk. A Million Dollar Bank will refund instantly if you are not entirely satisfied. If you don't order your More Eggs now at least mark on the coupon for Mr. Reefer to send you ABSOLUTELY FREE, his valuable poultry book that tells the experience of a man who, himself has made a fortune and is helping others to make money out of the poultry business. Act NOW. Don't wait. Pin a dollar bill to the coupon. Or send $2.25 which will guarantee your winter's egg supply. Send for this bank-guaranteed egg producer NOW. Today! It has helped thousands of others and will help you, too.

E. J. Reefer, 11th Floor, Reefer Bldg. Kansas City, Missouri

E. J. REEFER,
11th Floor, Reefer Bldg.,
Kansas City, Missouri

Enclosed find $..... Send at special discount price, with all charges prepaid, ... packages of More Eggs Tonic. Send this with an absolute Bank Guarantee that you will refund all my money if this tonic is not satisfactory to me in *every* way.

Name.....

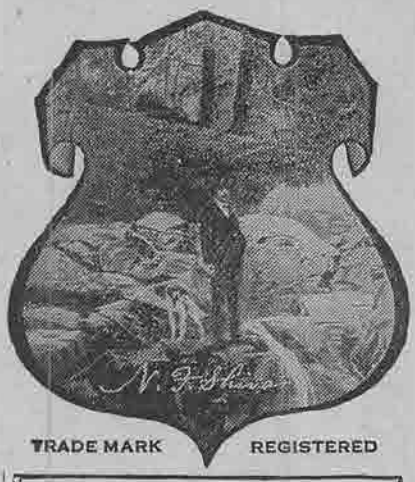
Address.....

IMPORTANT: If you don't want to try this Bank Guaranteed tonic, at least mail the coupon for my Free valuable poultry books FREE.

Wash the Poisons of RHEUMATISM

SCIATICA, NEURALGIA AND URIC ACID

Out of Your System With Shivar Spring Mineral Water.



SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING HOUSE.

The Guarantee.

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully, J. H. BEST, J. P.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.
J. D. MCCLAM.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.
H. S. CUNNINGHAM,
Editor Leader and Vindicator.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C CARTER.

Lexington, Virginia.
I know of several who were cured of rheumatism with this water. Please ship at once and oblige.
JOHN P. RHODES.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.

Sign the Coupon.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. CROSBY, M.D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite something I did not have before.
CHAS. B. COUNTS.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.
W. F. MATHENY, M.D.

Florence, South Carolina.
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
MRS. THEO. KUKER.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.
M. L. UNDERWOOD.

Fill Out This Coupon and Mail It Today

SHIVAR SPRING,
21 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name _____

Address _____

Express Office _____

NOTICE TO READERS.—When you finish reading this copy of the Gospel Advocate, place a United States one-cent stamp on this notice, hand same to any United States postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping, no address.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Commonest Temptation.

The temptation to grow weary and discouraged in well-doing, while not the greatest temptation to Christian people, is undoubtedly the commonest. Three distinct times in our study of the apostle Paul's letters do we find the warning against its encroachment. "Consider him [Jesus Christ]," said the apostle Paul to the Hebrews, "that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." The same hortatory dose of inspiration is given to the heartsick Thessalonians that we find applied to the discouraged of the Galatian church, only in the latter case the result of the tonic is forecast. It is this note of encouragement, "in due season we shall reap, if we faint not," that makes this passage most attractive. It is this promise of the word of God that reaches for its fulfillment far into the great beyond that renews the message over and over again in our over-anxious hearts.

Many a Christian has overcome the grosser sins of life, and yet has fallen a victim to the subtle, insidious temptation of discouragement. This temptation is not peculiar to the bad, but to the good. It does not belong to the coarse nature, but to those aspiring spirits who long to do and to dare great things for Christ.

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The Painful Sense of Imperfection.

Possibly the most frequent source of weariness in well-doing is the painful sense of the imperfection of our Christian work. It falls so far short of our own ideals and makes us conscious of the defects that are always before our eyes. We should remember, however, that it is not the perfection of the work, but the spirit of the worker, that attracts the Master's notice. If we are handicapped in the Christian race, God knows it and makes allowances. We need not tell him about our narrow environments or our small chances for doing good, for he has placed us where we are and he can judge full well the possibilities of our lives. It is the spirit of our work which counts with God.

But the greatest source of discouragement is the apparent lack of results in our well-doing. To toil on and on, day after day, month after month, and sometimes year after year, apparently in vain, is hard. To give our time and strength and means and prayers for the promulgation of some great Christian work or for the salvation of some precious soul, and at the end of months and years to find the goal of our hope as far off as it was before, is more than hard—it is heart breaking. Many of the bravest have succumbed under such a trial and have said: "I have spent my strength for naught."

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Under the Juniper Tree.

The tree that we sit under the oftenest in our Christian lives is the juniper tree. This was the tree, you will remember, under which Elijah sat and prayed God to take his life away because, as he thought, he did not amount to anything and his work was a total failure. Some of the great men we read about in the Bible whom God appointed to fill important places in his kingdom were timid and retiring, full of fear and humility by nature, but none of these men were "out and out discouraged." He does not call this kind to do his work. We cannot be despondent and yet be in full fellowship with Him who is the God of hope, able, as we are told in the letter to the Romans, to fill us with all joy and peace in believing. No Christian, then, should loll under the juniper tree of despondency; but every Christian should abound in hope, revel in the sunshine of service in his Master's vineyard, and prayerfully await the fulfillment of his promise.

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Sowing Imperishable Seed.

Paul tells us that in well-doing we are sowing to the Spirit and that such seed is imperishable. Among the ruins of Pompeii, excavated a few years ago, they found seed that had been sealed up in that ill-fated city for eighteen hundred years, and the wonder of it was, when some of the seed was taken out and planted, it sprang up and bore fruit. If natural seed possesses such wonderful vitality, what shall we say of that spiritual seed of well-doing in which God has placed some of his own indestructible life? We have the Father's promise that when we sow this seed we shall reap, if we faint not. To the farmer

who sows his field and then, becoming faint-hearted, goes back to sit in the house or under a juniper tree, there is no promise; but for the persevering man that rests in hope there is God's omnipotent "shall" to brighten the labors of life and cheer him on until the harvest days are come.

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For the Discouraged Teacher.

The seed that man sows is imperishable. Two men once met in a railway car, and the conversation drifted to Sunday-school work. The older of the two said that many years before, in a distant city, he had taught a class of unruly boys, had done his best for them, had labored with them and prayed for them, and yet, when he had to leave the city to move into a distant State, he had seen no fruits of his work. The other took the opposite view. He said: "I was once a Sunday-school pupil in a distant city, and, though I was boyish and full of fun at the time, the example and lessons of my teacher have never been forgotten. They sank down into my heart, and finally they led me to obey the Savior." A few questions brought out the fact that the discouraged man was the teacher and the other was one of his boys.

It is God's law, both in nature and in spiritual things, that the reaping will be in excess of the sowing. One bushel of grain sown in the ground means many bushels of reaped grain, and in the case of the luxurious alfalfa of the West there are many harvests. According to the same principle, the Savior taught in his parables that the well-doer who sows a pound shall reap ten pounds, the well-doer who sows ten pounds shall reap ten cities.

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Let Us Hold the Hill.

We can never tell what issues may hang upon our individual fidelity to God. We can never tell what may come of our work to-day, to-morrow, the next week, the next year. A young artillery captain on a famous battle field was given a little eminence to hold. The general told him to hold it at all hazards. Charge after charge was made upon that hill, but the young captain held it with desperate bravery. He could not tell how the battle was going. He had not the faintest idea of his general's plan. The only thing he knew was that he must obey orders—he must hold his post at all hazards. He held it, and not until the smoke of battle had cleared away and the victory was won did he learn that his post was the key position of the whole battle field and upon his fidelity depended the fortunes of the whole day.

Brethren and sisters in Christ, the great Commander has placed us on a hill. We have been given a place to hold. While we know that there are other organizations at work in this same field, we can but feel that ours is the key position. Upon us depends the spiritual welfare of our community. It is our part to lead the men and women all around us to the way of salvation. It is our holy mission to preach the pure, unadulterated gospel of Jesus Christ and point them to the truth as it is written in God's holy word. Let us not be weary in well-doing. Let us not take the edge off of Christian enthusiasm. Let us not chill the glow of Christian zeal. Let us not dim the bright eye of Christian hope.

But let's hold the hill. Let's fight the battle. Let's say within our heart to-day: "I shall not fail nor turn aside. I shall not close my eyes nor fall asleep. I shall not die nor pass away until in me and in my life God's work is done."

When the battle is fought and when the victory is won, in the light of heaven we shall see the fulfillment of a promise which here on earth we could but faintly understand—the promise which says: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

Our Contributors

Duties of the Lord's Day.

BY JAMES E. SCOBEY.

The first day of the week is the day upon which the early church met for public worship. This is the day God has appointed for the members of the body of Christ, the church, to come together to engage in the work and worship of the Lord; to teach and admonish one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord (Col. 3: 16); to engage in thanksgiving, prayer, and supplication to God the Father, through Jesus Christ our Lord; to keep the ordinances of the church, the Lord's Supper; to study the word of the Lord; to hear words of exhortation and encouragement from the elders; to have a minister preach, if necessary or convenient. Paul preached on such occasions to the church.

In every dispensation of God's providence, since the fall of man in the garden of Eden, he has appointed certain times and seasons for man's approach to him to receive his blessing. The first public or private worship mentioned in the Bible is that of the account of Cain and Abel as detailed in Gen. 4. It is said: "In the process of time ["at the end of days"—marginal reading] it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Now, this action on the part of Cain and Abel was not the result of their wisdom. God had appointed the time and the character of the offering. Abel followed the direction of God, and by faith he made a more excellent sacrifice to God. Cain's offering was without faith in God, and was, therefore, a sin; for, in God's service, "whatsoever is not of faith is sin."

God appointed the time and the manner of keeping the passover, etc. The professedly Christian world generally recognize two great festivals, or days of extraordinary public worship—Christmas and Easter Sunday. They greatly rejoice on these days. They celebrate the birth of the Savior on the twenty-fifth day of December, though no man to-day knows the month or the day of the week in which Jesus was born in Bethlehem of Judea. God appointed the fourteenth day of the first month of the Jewish year for the observance of the passover, the feast to continue for seven days. Men have instituted a feast and a day of rejoicing they call "Easter," after the name of an old Saxon goddess worshiped hundreds of years ago by the ancient Britons. They have also made it what they call a "movable feast" of the church, the day being determined by the phase of the moon after the twenty-first day of March, or the vernal equinox.

We do know certainly the year, the month, and the day Jesus of Nazareth was apprehended, tried, condemned, and crucified. We do know the day of the week he arose from the dead. This is the day the Christian should celebrate the hope of the world in a risen Savior, who brought life and immortality to light when he overcame death in its own dominion—the grave—and came forth a Conqueror, bearing in his hand the palm of victory, then ascended into heaven, where, crowned "King of kings, and Lord of lords," he wields the scepter of universal empire, and will reign until he shall have put all enemies under his feet. Christ is our Passover, and it has been ordained that his followers shall remember his sacrifice for us, and especially the great victory he accomplished in his resur-

rection, by commemorating his death till he comes. This feast, in the emblems of his body and blood, must be observed, not just once a quarter, nor once a year, but the first day of every week in the year.

Men have often misinterpreted God's wisdom in appointing his days and the manner of keeping his ordinances, and have substituted other days and other ways than those appointed of God. It sometimes seems a burden for some of us to seek God's blessings in the work and worship we should render. We seem to have time and opportunity to do all we wish, except to go to the assembly of the saints on the Lord's day to engage in the work and worship of the Lord. There are spiritual blessings connected with this day and its duties which cannot be enjoyed on any other day. The Lord's Supper is a memorial institution, and in attending to it we will be constantly reminded of God's great love for man, as well as the sacrifice Jesus made for the redemption of man from his lost and ruined condition. It will inspire us with the hope of his coming to redeem us from the grave and to bestow on us the crowning glory of eternal life. It will help us to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3: 18.)

You, young Christian—or, as for that, old Christian—how much have you grown since you were baptized into Christ? Have you become "strong in the Lord, and in the power of his might?" Have you "put on the whole armor of God, that ye may be able to stand against the wiles of the devil, . . . and having done all, to stand?" Are you really and truly consecrating yourself to the service of God? Or are you simply satisfied to have your name on the church record, and then serve the world, the flesh, and the devil? Are you not sleeping on your rights and privileges? Are you spiritually dead? "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5: 14.) Open your eyes, unstop your ears, and receive into your heart the word of Christ, that it may "dwell in you richly in all wisdom." (Col. 3: 16.)

The church is the great school of Christ. It is the pillar and ground of the truth. It teaches the will of God and strongly exhorts us to do God's work. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2: 10.) All the meetings of the church, whether upon the first day of the week or upon other days and nights, are intended for aid to the edification of the church, and demand the hearty coöperation of all the members of the church.

The assembly of the saints upon the first day of the week is a means of grace in more ways than one. All recognize it as a day for public worship, a day in which we should rest from our usual daily labors. It affords an opportunity to every member of both giving and receiving. We can give to the Lord, and we will receive his blessing. It is right in our service to expect something from the Lord; but, perhaps, this should not be our highest aim. We reach the most exalted plane of spirituality when we are willing to spend and be spent for the good of the brethren. Such was the feeling of Paul. (See 2 Cor. 12: 15.) Until we recognize the fact that we and all we have belong to the Lord, that we are simply his stewards, we are not prepared to render that spiritual service that will be an honor to God and a joy to us. We must gain a fuller and higher appreciation of the grace of God and his loving-kindness to usward than many of us have manifested in our service to him, if we hope for the eternal comforts and consolations of the world to come.

The object of the attendance of a disciple on the services at the church on the Lord's day should not be simply to be entertained, either by the singing, the reading, the prayers, preaching, or other things; but he should enter heartily into all the work and worship of the congregation. If we attend church to *get* and not to *give*, no wonder we become weary and dissatisfied, and so abandon the service. It becomes a burden. But if we go to the house of God and give our hearts to his service, and our best efforts of mind, soul, and body to his glory and honor, we will rejoice and be glad when done.

Oftentimes those who do not get what pleases them at church refer the failure to the preacher, the elders, or the singer. Complaints are: the sermon too long or too short; the prayers too monotonous or too varied; too much or too little singing; the tune pitched too high or too low; the sermon too simple or too learned, too plain or too obscure. These complaints may be fair or unfair, right or wrong, just or unjust; nevertheless, you hear them made. These criticisms or complaints are symptoms of dissatisfaction. The very thing which we may not like may be well pleasing to many others. However, "we then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself." Jesus came to minister, not to be ministered to; and this is the true Christian spirit.

Engaged in the habit of giving, we soon find a joy we did not know, and realize the truth and beauty of the statement of the apostle when he quoted Jesus as saying: "It is more blessed to give than to receive." I have heard of some saying they always, at least, give the widow's mite. There are none who do that. She gave all her living. Who does that now? I know there are misers—a miserable, narrow-minded, close-fisted class—who never have anything to give to God or man. But there are more spendthrifts than misers. Isaiah says: "Why do you spend your money for that which is not bread?" We should use our means for all necessary purposes, but we have no right to dissipate them to vile or unnecessary uses and purposes.

God's cause and the safety of humanity should not suffer for any lack of means which we can with safety afford to give for the spread of the gospel. Whatever we may think of the duties and obligations, its blessings and privileges, it remains to be said that the first day of the week is ordained of God for the special work and worship of the body of Christ.

We close with the exhortation of the apostle Paul to the Corinthians. He said: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Too Late.

BY LOULA MARIE ADKISSON.

In our language so broad and fair
  There are many sorrowful words;
But the saddest of any there,
  It often seems, are these—"too late."

The flowers we meant to strew to-day,
  But thoughtlessly fail to scatter,
Ere long may deck mounds far away,
  As with a sigh we say, "Too late!"

Some one thought to enter the fold,
  But the days sped on golden wings;
The years fled, too; his heart waxed cold;
  The night soon stole, and—'twas too late.

Some one thought to return some day
  To the fold from whence in youth's days
He had been lured by sin away.
  He waited till—alas!—it was too late.

O, let us hear the Shepherd to-day—
  Hear and obey his gentle voice—
Rend'ring kindnesses while we may,
  Ere it be forever too late.

THE WAR SUFFERERS' FUND

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

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"Would you actually buy a life for seventeen cents?"

"If you knew of a place where great numbers of half-famished bodies were being sorted over, this one saved and the next one thrown into a heap labeled 'To starve;' if you visited this place and saw a mother torn from her baby, one or the other of them sorted into the heap of emaciated bodies, would you remain a more or less interested spectator, or would you buy back the life of the mother or the child and then keep on buying lives at seventeen cents each as long as money lasted, and finally would you rush off to get as many of your friends as possible interested in this business of buying lives?"

These are the questions the American Committee for Relief in the Near East are asking Americans in its effort to save the lives of millions of people who are just beginning, for the first time in ages, to taste the joys of liberty after Turkish barbarism for decades has reduced the entire people to a state of destitution.

One of our relief workers reports that in the region of Mush Valley seven thousand children between three and ten years of age died of starvation, and one hundred women were buried alive in the trenches which the Turks first forced them to dig.

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Christ, We Are Here!

Christ, we are here, to thy life's call replying,
To thee, the Giver, we ourselves would give!
Christ, we are here, remembering thy dying,
We, dying with thee, here would learn to live!

Christ, we are here! Dear Lord, if thou dost see us,
Selfish and stained, unworthy of thy face,
From that which grieves thee, Lord, in mercy free us,
And set us serving in some lower place.

Christ, we are here, and here would be uniting
Love frail as ours with thy love strong and true;
Bearing thy cross, thy battles to be fighting
Till thou, through love, make us and all things new.

—John Mills Gilbert.

Both above and below, without and within, which way soever thou dost turn thee, everywhere thou shalt find the cross, and everywhere of necessity thou must hold fast patience, if thou wilt have inward peace and enjoy an everlasting crown. If thou bear the cross cheerfully, it will bear thee and lead thee to the desired end—namely, where there shall be an end of suffering, though here there shall not be.—Thomas à Kempis.

Send us $1.25 for Tarbell's Teachers' Guide."

Spirit of the Press

Not Representative of the Brotherhood.

At the interdenominational conference, recently held in Philadelphia, Peter Ainslie read a paper which was published, in the Christian-Evangelist of January 2, under the title, "The Message of the Disciples of Christ." Under the subtitle, "A Catholic Administration," the essayist said to the conference:

"Having committed themselves to a catholic policy for the union of the church, the Disciples were compelled, by the logic of their position, to find a way for the practice of catholicity in the administration of the ordinances of baptism and the Lord's Supper. Concerning these matters, Christians have long been dreadfully divided. On the question of baptism, after a long and painful wrestling with the facts as they came to view them, and through long and diligent examination of the Scriptures, the Disciples, at great cost to their own hearts in giving up much that had been precious, were constrained to adopt the immersion of penitent believers as the one catholic baptism, recognized by all communions, Greek Catholic, Roman Catholic, and Protestant, and, therefore, the one baptism on which all Christians can agree and unite. For infant baptism they prefer to substitute the dedication of children, remembering that the little child is the one model which Jesus held up before all who would be fit for the kingdom."

The question arises, Whom did Brother Ainslie represent at the Philadelphia Conference? If he attended that conference as an individual, he represented only himself; if he was there as a delegate from an organization among us, he represented only the particular group of people comprising that body. There is no way by which any man can speak to an interdenominational gathering, or any other gathering, as an authoritative representative of the people known as the disciples of Christ. Therefore, it is absurd for a man, or a group of men, to present anything to an interdenominational conference in the name of the disciples of Christ.

It is the privilege of one and all to state the historical plea of the Restoration to any body of people, and all of us should do this whenever an opportunity to do so is afforded. Our brethren have done this from the beginning of the movement, and thus they have won for it consideration and respect and success. However, they have been content to emphasize the scriptural basis of union—without additions or subtractions. Neither unscriptural practices nor their substitutes have ever been, nor can they ever become, part and parcel of the Restoration message.

Brother Ainslie, therefore, went far afield when, while discussing the administration of the ordinances at the Philadelphia Conference, he appointed himself the mouthpiece of the disciples of Christ, and said: "For infant baptism, they prefer to substitute the dedication of children, remembering that the little child is the one model which Jesus held up before all who would be fit for the kingdom." In the first place, the fact that Jesus lifted up the little child as a model affords no foundation for either infant baptism or a substitute for infant baptism. In the second place, the statement that the disciples of Christ prefer to substitute the dedication of children for infant baptism is erroneous.

We presume Brother Ainslie and a few other preachers among us, together with possibly a few hundred people who are not in our ministry, are ready to substitute the dedication of children for infant baptism; but do they constitute the brotherhood of more than a million disciples of Christ? We venture the assertion that not one in a hundred of our congregations would vote to recognize the dedication of children as an ordinance.

Restoration literature will show that the disciples of Christ have proclaimed only two ordinances—baptism and the Lord's Supper. Yet, at the Philadelphia Conference, Brother Ainslie specified a third ordinance, and made it appear that more than a million people were committed to it!—Christian Standard.

Brother Ainslie represented himself and no one else at the "interdenominational conference." He cannot represent people as a denomination who are opposed to all denominationalism. Faithful Christians teach what they find in the New Testament, regardless of what the denominations may or may not teach. The New Testament says nothing of substituting the dedication of children for infant baptism. Of children the New Testament does teach: "Of such is the kingdom of God." Christians realize that it is their duty to "train up a child in the way he should go, and even when he is old he will not depart from it." (Prov. 22: 6.) As to the action of baptism, Christians should speak as do the oracles of God, and no man who loves the truth should ever be sad or pained because he must part company with the opinions of uninspired men in order to follow the plain teaching of the word of God. Christians may be grieved that men love their own inventions and devices more than the truth.

☼ ☼ ☼

Bolshevism, the End of Civilization.

Returning to Holland from Russia, Dr. Oudendija, the Dutch Minister in Petrograd, was interviewed by the London Times and made an impassioned plea for allied intervention as a duty to civilization. He said:

I wish to give a solemn warning to the working classes of all nations. Bolshevism, I say without exaggeration, is the end of civilization. I have known Russia intimately for twenty years, and never have the working classes of Russia suffered as they are suffering at the present moment. I have never seen or dreamed of the possibility of such corruption, tyranny, and the absence of all semblance of freedom as there are in Russia at the present moment.

Translated into practice, the five points of Bolshevism really come to this: (1) high wages; (2) don't work; (3) take other people's property; (4) no punishment; (5) no taxation; and I suppose there will always be a certain number of people who will adopt a program which in practice amounts to this. That is why, having myself seen the disastrous effects of this policy on all classes of society, I take the first opportunity on my arrival in England to warn the public. The bulk of the workmen in Russia are to-day far and away worse off than they ever have been, and the state of unemployment is simply terrible. When I left Petrograd, the situation was one of utter starvation, and most people hardly knew how they would exist through the following day. The future, to me, seems hopeless. One thing is certain: that, left as she now is, Russia will be in a state of utter and complete ruin. Wherever Bolshevism rules, the nation has been beaten to a pulp and is utterly helpless.

Is not the gospel of Christ the best help we can send Russia? The gospel practiced will enable them to feed and clothe themselves. The great need of the hour is applied Christianity. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Matt. 7: 12.)

On page 76 of this issue you will please to note description of "Peloubet's Select Notes" and "Tarbell's Teachers' Guide." We have reduced these books to $1.25 each. Either of these books is almost indispensable to a teacher. Order to-day, for our supply may soon be exhausted.

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O the sun and the rain, and the rain and the sun!
There'll be sunshine again when the tempest is done;
And the storm will beat back when the shining is past,
But in some happy harbor we'll anchor at last.

O the rain and the sun, and the sun and the rain!
When the tempest is done, the sunshine again!
And in rapture we'll ride through the stormiest gales;
God's hand's on the helm, and his breath in the sails.

Then murmur no more in dull or in roar,
But smile and be brave till the voyage is o'er.

—H. N. Conden.

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EDITORIAL

Does Fighting and Dying for Religious Principles Save?

BY J. C. M'Q.

I have recently learned from a number of sources that many Christian people think that the young men of this country who fought and died in France for righteous principles will be saved regardless of their former lives, and saved simply because they did this. A man of prominence said to me a few days ago that he heard a distinguished preacher present this view in a large church, and that, so far as he could judge, it appeared that the great majority of the audience accepted this position, which the judge thought was exceedingly dangerous. Let it be remembered that I have no disposition to detract anything from the bravery and valor shown by our young men in the recent war. It is not the purpose of this article to discuss the war, nor to discuss the salvation of those who entered it any more than the salvation of those who did not enter it.

To me, such a position seems to set aside the wisdom of God and to nullify all that he has done in providing the plan of salvation. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) The blood sacrificed all through the ages pointed to the great sacrificial offering of Christ. God did not give him to a life of ease, of luxury and wealth, but gave him to a life of self-denial and suffering and a most excruciating death in order that the scheme of redemption might be provided for the salvation of lost and ruined sinners. All through the ages back of Christ there had been no real atonement for sin. Sins had been passed over from year to year, but the blood of animals could not actually blot out or atone for one sin. So soon as the world was ready for the Christ, God sent him into the world to die in order to redeem and rescue it. When the infinite wisdom of God had devised a plan and the divine law was ready for its execution, he said to his apostles: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) As God had ordained that faith should come by hearing, and hearing by the preaching of the word of God, it was necessary for the apostles to preach the gospel to every creature in order that man might accept, believe, and obey it. Of the gospel Paul declares: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) As God had ordained and provided, the apostles preached the gospel to every creature under heaven. Those to whom the apostles preached were required, on hearing the gospel, to believe, repent, and be baptized by the authority of Christ into the solemn names of Father, Son, and Holy Spirit. Those who did this were thereby delivered out of the power of darkness and translated into the kingdom of God's dear Son. By a faithful continuance in well-doing after becoming members of the church, and by working out their own salvation with fear and trembling, doing the will of God as directed by the Holy Spirit, they had the promise of everlasting life. Thus it is seen that by believing and being baptized they enjoyed the remission of their past sins, and then by living the Christian life they enjoyed salvation in heaven. Those who believe and accept the word of God will not question this position.

As God has but one plan of salvation and as the gospel is the power of God unto salvation, it is without divine warrant to even intimate that a man can be saved because he fights and dies for a righteous cause. All through the ages many men have engaged in fights and have lost their lives in contending for a righteous principle. But so far no one has ever set aside the atonement of the Lord Jesus Christ, the work of the Holy Spirit, and the entire plan of salvation by teaching or accepting in his heart that the man who fought and died for a righteous principle would be saved. Such an intimation is a reflection upon the wisdom, the love, and the power of God. If we admit the correctness of this position, there is no need for the New Testament. God made a mistake when Christ died; Christ made a mistake in dying, and also made a mistake in sending to the apostles the Holy Spirit to abide with them as a Comforter and in commanding them to preach the gospel to the whole creation. If such a view is correct, there is no need for the church of Christ, and all that faithful Christians and martyrs have endured in order that the gospel might be preached to lost and ruined sinners has been in vain. In our admiration for the young men who have fought valiantly, courageously, and bravely, we should not allow that admiration to lead us to reject the wisdom of God and the plan of salvation which he has provided for his children. Without saying one word that will detract from the splendid service of our young men,

yet it will not be denied that those who remained at home have been just as faithful and have rendered just as valiant service in the upholding of righteous principles as have these young men. Are they to be saved because they did this, and saved without obedience to the gospel of the Lord Jesus Christ?

Such teaching flatly contradicts the word of God and should not receive lodgment in the hearts of Christians for one moment. The Holy Spirit, through the apostle Paul, tells us: "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." (2 Thess. 1: 7-9.) The Savior also makes it clear when he says: "He that believeth not shall be condemned." Again, we learn from Heb. 11: 6: "And without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." These passages convince us that it is folly to hold out the view that men will be saved simply because they fight for righteous principles. Saul "lived in all good conscience," believed that he was doing God's service, but so long as he persecuted Christians and declined to accept Jesus Christ he was in a lost and ruined condition. There is no promise of salvation without obedience to the gospel.

Voting in the Church, Again.

BY E. A. E.

There is an evil easily resulting from voting in the church which has not been emphasized, and that is the playing of politics.

We have seen clearly already that by trying to settle questions in the church by vote children who have just entered the church (some of whom are not a dozen years of age), others who are young in the service of God, others who are ignorant of much of the teaching of the Bible, and still other babes in Christ can outvote overwhelmingly the experienced and truly wise in the knowledge of the truth, scriptural elders, and aged and godly women.

I use the word "politics" in the sense of dividing into parties and scheming to carry a point and to put forward a certain party in the church by vote or otherwise. Political schemes can be promoted and accomplished by other methods as well as by voting. I suspect many in the church have seen this done in one way or another.

EXAMPLES.

1. It is not altogether uncommon to remove elders who oppose certain unscriptural or questionable things and have their places filled by men who stand for these same things; to remove teachers of classes who oppose these things and fill their places with others who teach these things. Some years ago a preacher who worked through and represented the missionary societies went against the protest of the elders to conduct a meeting in a certain town. Before the first week of the meeting had passed he had slated a new "board of elders and deacons;" but when he presented them to the church, an elder arose and informed him that this move was unscriptural and his "board" would not be recognized as elders and deacons. Brother Lipscomb, in decrying such high-handed procedure, said this preacher had outraged the church. But this is no more an outrage because done by a preacher who works through and for the societies than by one who claims to be "loyal." One can digress from God's will and the spirit of Christ in different ways. Any going beyond the teaching of Christ—and, therefore, going "beyond the things which are written" (1 Cor. 4: 6)—or any failure to abide in the teaching of Christ (2 John 9), is digression and to depart from God.

2. Certain members of a church in a certain city some years ago wished to carry a certain point in the selection of a preacher. The question was to be submitted to the vote of the church, a child's vote counting as much as an elder's. These members electioneered the church, drummed up votes for their side, secured proxies of those who could not attend, and easily outvoted those who stood for the pure worship of God. This is politics, but not the way to uphold the truth and to maintain the true worship of God. The right or wrong of any course cannot be settled by the majority vote.

3. Another church in another town voted on a preacher, and the ones who wanted the election to go a certain way had their crowd present to vote, while some on the other side had not been notified even that a vote would be taken, and, therefore, not when it would be taken. However, when the opposite vote was called for, a wise and good brother, being present, protested, saying that was not the way in which that church had decided questions heretofore, and not the scriptural way of settling questions at any time. That was politics—a scheme to gain a point and to advance a party in the church.

4. Certain members of a church—not the whole church—wish, for reasons best known to themselves, to cast out of the synagogue a certain person. This cannot be done scripturally by the whole church's *withdrawing themselves from* and having "no company with" that person (2 Thess. 3: 6-15) or by the whole church's "being gathered together" in the spirit and power of Christ, "delivering such a one to Satan" (1 Cor. 5); but it can be done by calling a meeting for some night or day of the week (of which meeting many who think there is no scriptural cause for withdrawing from that person have not been notified), and taking a majority vote. This may be *called* the withdrawal of the church, but it cannot be, because the church did not *withdraw themselves*, and the church was not of one accord, of one mind, of one heart, and of one soul. It was one party in the church voting against another party in the church and carrying a point by majority vote, when many of the opposers were not present. This was division; it was politics of the worst kind. The Bible condemns "factions, divisions, parties." (Gal. 5: 19-21.) Of course the ones who cause these and lead these are condemned

5. As clearly as the Bible teaches that Jesus of Nazareth is the Christ, the Son of God, it teaches that the elders are the overseers of "the flock;" are to feed and "tend" the church (Acts 20: 28; 1 Pet. 5: 1-5); are to rule, and to "rule well," and to "labor in the word and in teaching" (1 Tim. 5: 17); and are responsible for the souls of the church (Heb. 13: 17). For these grave and great reasons the elders are, more than all others, responsible for the teaching the church receives. For these reasons God declares that elders with other qualifications must "be able both to exhort in the sound doctrine ["teaching"—margin], and to convict the gainsayers. For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake." (Tit. 1: 9-11.) Babes in Christ from ten to twenty years of age and others only a few months or even a year or two old in the church, from the nature of the case, not being "experienced in the word of righteousness," are incapable of telling the difference between "vain talkers and deceivers" and humble and true preachers of the gospel, but are more likely to be beguiled by the smooth and fair speech of the "vain talkers and deceivers," who "serve not our Lord Christ, but their own belly." (Rom. 16: 17, 18.) It is ruinous to attempt to

decide what kind of teaching a church should have by the vote of children and babes in Christ. It is as foolish as a mother's trying to decide what wholesome food is by the vote of her babies. It is contrary to all the teaching of God. But while elders are to *tend* the flock, exercising the oversight thereof in humility and willingly and not for filthy lucre, making themselves good examples, they must not "lord it over the charge allotted" to them or rule arbitrarily. Their will is not law. They practice and teach only the word of God and lead the church by that alone. Therefore, when the church needs additional teaching to that which they are able to give, they should consult members who are sufficiently informed in the Scriptures to know what sound teaching is as to what preacher to select. According to the Scriptures, nothing should be done through faction and vainglory, but all should come to one mind and one heart and be of one accord. (Phil. 2: 1-11.) It is the word of God all want taught, the gospel all want preached, and all must work together to secure such a preacher as will teach and preach that, and one who will avoid all the untaught questions which God commands to be let alone.

To ignore the teaching of the Bible in regard to elders and their work and their responsibilities is as much sin and rebellion as to ignore and turn from it in any other teaching.

Different good and wise men in the knowledge of the Bible, of middle life and older, lament the fact that the younger generation in the church do not know what the New Testament church is—its construction from foundation to head, its work or great mission, and its all-sufficiency—and, worse still, not a few of the present generation of young preachers seem not to know, or, at least, they are not teaching it.

It is as foreign to the word of God as night is to day that a preacher, asked to join the elders of a church in preaching the gospel and teaching the truth, is to assume the rule of that church and presume to control it. A vast deal of error creeps in and no little strife and division arise because of this vital mistake. As elders fail in qualifications and work, the one-man rule and power loom up. But as elders possess the scriptural qualifications and are put in their place in the church to teach, to guide, to tend the flock, to rule well by the word of God, to "labor in the word and in teaching," the self-assumed authority of the preacher diminishes; and when the elders occupy their place fully and do all their work efficiently, the authority of the self-constituted ruler in the form of some preacher will disappear as mist before the sun.

The history of the church, as is seen from the lives of the seven churches of Asia and of others, is similar to that of the Israelites. Christians are the Israel of God today. The history of the Israelites is one of lapses and restorations. Here it is:

> And Israel served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of Jehovah, that he had wrought for Israel. (Josh. 24: 31.)

Then they began again to fall away and to be restored, as the book of Judges shows. And on and on.

For example, Campbell and his colaborers did a great work in restoring to the people the church of the New Testament. The church remained pretty true during Campbell's lifetime and the lifetime of some who outlived Campbell. But then bitter strife and divisions arose over man-made societies and human ordained ways of worship. Franklin, Fanning, Lipscomb, the Sewells, and others taught the churches which did not go into the societies and did not adopt human ways of worship to be faithful to the New Testament, and those who outlived these faithful men have done well in their efforts to hold the churches in "the old paths;" but wide is the complaint to-day that sound teaching is failing.

I may miss a thousand miles the teaching of the Bible on the church's *withdrawing themselves* from the disorderly, on the church and its elders and their work, and on unity and peace, etc.; but the preacher who has the spirit of Christ and has *willed* to do God's will (John 7: 16-18), and who is, therefore, not seeking to justify some unscriptural course by quibbling, by dealing in mere technicalities and wresting the Scriptures to his own destruction, has the assurance from God that he can understand what the will of God is concerning all these questions. Let him study that. Studying the Bible in order to learn and *to do* God's will and placing difficulties in the way of the man who seeks to do and teach his will are two quite different things.

Wherever there are contentions, strife, and division, there is sin. Those who have produced these are the sinners, and without repentance they must be lost. These things are grievous and must not be passed lightly by. The man is blessed of God who can remove the wrong and unite again the contending parties. "Blessed are the peacemakers!"

"What Is Scriptural Divorce?"

Brother Elam: Will you be so kind as to answer, through the Gospel Advocate, the following questions: (1) What is it to be scripturally divorced? (2) Has the man who has been scripturally divorced from his wife, or the wife who has been scripturally divorced from her husband, the scriptural right to marry again? (3) Or, if the man thus divorced has any sort of right to marry, has he the right to marry the guilty woman on whose account his wife divorced him? An Honest Inquirer.

Nothing in the Bible can be plainer than the answer to these questions. One serious trouble is, many church members do not believe the Bible; and when divorced people take a notion to marry, they pay no attention to the Bible.

God ordained the marriage relationship (Gen. 2: 23, 24; Matt. 19: 5; Mark 10: 7, 8; 1 Cor. 6: 16; Eph. 5: 31); and what God has joined together, no man—no court or civil authority, from Congress down—can separate. God alone can give the cause of separation.

> And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery. (Matt. 19: 9; see also Matt. 5: 32.)

The same truth applies to woman. (Mark 10: 11, 12.)

When a person marries a man or woman divorced for any other cause than fornication, that person lives in adultery with that man or that woman, because that person in God's eyes is living with the wife of another man or the husband of another woman. A legal divorce does not change God's law or the sin in his sight.

When a man has been divorced by his wife or the wife has been divorced by her husband on account of fornication, the person who marries the divorced one lives in adultery with that divorced one. If not, a premium is placed on fornication. A man forsakes his wife and several children, takes up with another woman, and his wife divorces him; can he then marry and live with the woman on whose account his wife divorced him and be free from continued adultery? Has the adultery in which he lived before his wife divorced him been changed into holy wedlock because his pure and Christian wife divorced him? If so, all that such a man has to do to change adultery into scriptural marriage is to seduce some innocent girl or to take up with a wench, let his wife divorce him, and then marry the girl or wench. Or any woman can take up with another man than her lawful and scriptural husband, let her husband on that account divorce her, and marry the other man, and be sinless before God.

AT HOME AND ABROAD

From D. C. Madry, Athens, Ala.: "The last two articles of Brother Elam's are worth the price of a year's subscription."

John R. Williams will preach regularly on the fourth Lord's day in each month during the year of 1919 for the congregation at Hornbeak, Tenn.

The editors and publishers appreciate the many good wishes that are coming in from all parts of the country, some of which appear on this page.

J. Leonard Jackson has changed his address from Nolensville to 1105 Montrose Avenue, Nashville. He will be with the South College Street Church during 1919.

Mrs. H. W. Sherman, of Tampa, Fla., writes: "We enjoy the Gospel Advocate far more than any other paper we get, and wish you much success during the new year."

Mrs. B. P. Sloan, of Humboldt, Tenn., says: "I love the Gospel Advocate and am heartily with you in the work. I wish you the very best success for the coming year."

From Mrs. Lillie Moore, Corinth, Miss.: "I enjoy reading the Gospel Advocate very much. It is so helpful to one who is trying to lead a Christian life. I have secured a new subscriber."

I join with H. C. Shoulders in the fervent wish that enough money will be forthcoming next Sunday to pay off the mortgage for the little band at Lexington, Ky. Don't fail to read his statement in this issue.

On page 76 of this issue you will please to note description of "Peloubet's Select Notes" and "Tarbell's Teachers' Guide." We have reduced these books to $1.25 each. Either of these books is almost indispensable to a teacher. Order to-day, for our supply may soon be exhausted.

Miss Clem Purson writes: "I do not know how I could do without the Gospel Advocate. It is such a joy and comfort to me. It elevates the mind, gives one sweeter and purer thoughts, and casts away heartaches. I hope it will live on and on to do its great and good work."

Mrs. H. M. McRea, of Rockmart, Ga., writes: "This number alone is worth the subscription price of the paper to a thoughtful reader. May our Heavenly Father bless every one of the editors and guide them in wisdom and righteousness in all they say and do, and may each succeeding issue be as good as the last one."

From Mrs. M. J. Pearson, Tullahoma, Tenn.: "I do not want to miss a single number of the Gospel Advocate. I have been taking it ever since it was first published, and think it grows better each year. Long may the good work go on. I am wishing you health, happiness, and prosperity throughout the new year."

W. M. Oakley, superintendent of the Potter Orphan Home at Bowling Green, Ky., writes: "We are at this time under the shadows at the Home. Mrs. Oakley and twenty-four of the children are down with the 'flu.' Our helper and I are all that are left to see to the rest. So far it has been impossible to get a cook or nurse. I am giving the sick my personal attention. Pray for us."

From W. A. Schultz, Calico Rock, Ark.: "I have been a member of the church of Christ for thirty-six years. I was reared under sectarian influences. I am indebted to the Gospel Advocate more than to any other uninspired influence for what I have been able to accomplish as a preacher for the past third of a century. It has been a safe counselor and teacher and helper in all my trials. I cannot do without it."

From J. H. Murrell, Box 24, Tennessee City, Tenn., January 17: "Having been kept out of all protracted meetings and most of the time even prevented from preaching on Lord's days since the first of October, I have not much church news to report. We have had the 'flu' in our home for the past nine days, and Mrs. Murrell and one of the children are still down. The rest of us were not as sick as they have been. We hope all will soon be well. I also hope to be out preaching again real soon."

J. C. Estes writes: "Last Sunday, January 12, I filled my regular appointment with the good little congregation near Seagoville, Texas. While there this time they engaged me to preach for them in a fifteen-days' meeting this coming summer. They seem to have a mind to work. Most of my protracted meetings this year are engaged. However, I have some time yet that I can give to monthly preaching anywhere in reach of Dallas. If you need me, write me at 401 Montreal Avenue, Dallas, Texas."

From F. P. Fonner, Buffalo, W. V., January 15: "I have received mission offerings as follows: From Mrs. Dan Leathers, $1; John F. Kemp, Sr., $1; Mrs. Ira C. Hardesty and others, $4; Mrs. S. A Terry, $10; her precious mother, $1; Miss Mattie Thornton, $2; Miss S. C. T., $10; Bethel Church, Greenwood, Tenn., $15; O. P. Osborn, $1. This help came at an opportune time. May God bless and prosper all the donors. Influenza seems to be passing in some places here now, and we have resumed work at some mission points. During the epidemic I lost out to an alarming extent; and unless I get liberal help now, it will be some time before I get over the misfortune of 1918. Please help now; and, if possible, help our building fund also. We are not able to build a house without help. I can use a check."

From R. H. Johnson, Booneville, Ark., January 16: "I have just finished twenty years' work in the field as a gospel preacher. I have labored principally in Central and West Arkansas, Oklahoma, and Texas. I have built up and set in order many congregations, and have assisted in building a number of meetinghouses. I have been preaching at Booneville for about nine years; so I would like to have a new location and field in which to labor. I am known by the brotherhood in Arkansas, Texas, and Oklahoma. I have been associated with Hinds, Chism, Srygley, Warlick, Woolridge, and many others of our gospel preachers. I held a meeting for the brethren at Cookeville, Tenn., the fall of 1912. Any place wanting a preacher to locate and devote his time to the ministry may address me at Booneville, Ark., Box 244."

Help the Church at Lexington, Ky., Next Sunday.

BY H. C. SHOULDERS.

Let us all remember that next Sunday is the day to make a little offering to help remove the debt on the property of the little church in Lexington, Ky. The debt is five hundred dollars now. Just think, if one hundred congregations or persons will send five dollars, the debt will be paid; or if five hundred persons will send one dollar each, the debt will be wiped out and we can burn the mortgage. Almost any human organization, such as the Red Cross or Y. M. C. A., can raise hundreds of dollars in a very short time. Then, will we let a human institution do more than the church of the living God? Certainly we can raise the five hundred dollars on the fourth Sunday in this month. Now, don't say, "Well, some one else will look after that," but say, "I want to help in that work," and send your offering to me, Box 194, Sellersburg, Ind. Brother H. A. Shockney, who has been one of the mainstays in the Lexington work, says: "I want you to strike the match and set the mortgage on fire." Then, brethren and sisters, one and all, to the work, and let me burn the mortgage. As I have done heretofore, I will report all money received in the Christian Leader and the Gospel Advocate.

QUERY DEPARTMENT

Brother McQuiddy: What authority have the Roman Catholics for saying our Bible is incomplete, and what is the difference between the two? MRS. J. C. DORMAN.

The scholarship of the world does not support this claim of the Catholics. Their Bible, commonly known as the Duoay Bible, is a translation from the Latin Vulgate, published in 1610. In this translation there are many gross inaccuracies. In addition to the books found in our Bible, the Catholic Bible contains the apocryphal writings, which are regarded as spurious.

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Brother McQuiddy: I have been recommending "Civil Government," by Brother D. Lipscomb, to some of the brethren to read. Do you accept his position in this work as being correct? W. T. BEASLEY.

While I have never contended that it was absolutely sinful to vote and while I have voted some few times in my life, I have never had time to take any interest in politics. In fact, when a Christian does his duty, he is kept so busy working in the service of the Master that he has no time to work at politics. I have observed, furthermore, that when people become engrossed in politics they do not usually make active workers in the vineyard of the Lord. Of course, this is no proof that it is absolutely sinful to have any connection with politics, for some mule traders do not make good servants of Jesus Christ. A man can abuse almost anything that he does. While I am not able to answer some of the arguments that Brother Lipscomb makes on civil government, yet there are difficulties that I am not able to meet if I were to take the position that it is absolutely sinful for a Christian to vote. I never understood Brother Lipscomb to take this position. In all of my associations and work with him, I never heard him intimate that a man could not be saved who voted or that a Christian who voted would be lost. My work is, and shall be, to encourage Christians to be faithful and active in the service of our blessed Master. I am sure the man who does this will be useful in this life and fitted and qualified for life everlasting in the world to come.

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Brother McQuiddy: As teacher, I feel the need of help. We have just started in the book of Revelation, with one preacher in the class. He has much to say about the dragon, papal Rome, and pagan Rome. I do not see that in the the first three chapters. As helps I have Martin on Revelation; Raple, DeMoss, B. W. Johnson, and White's "Sermons on Revelation." Can you recommend anything better? New or secondhand and where I could get it and cost. I understand that J. L. Martin's son wrote a book on Revelation that far surpasses "The Voice of Seven Thunders." Please give me the benefit of your experience and observation on the study of the book of Revelation.
D. F. BELL.

The querist certainly has a sufficient number of commentaries on Revelation. He does not need more, for it is probable more would confuse rather than enlighten. In 1913 we printed for Brother P. Jay Martin, son of J. L. Martin, "The Mystery Finished; or, The New Heaven and The New Earth." I am not informed as to where Brother Martin is now located. My observation and experience teach me that human keys do not fit the divine lock. Each commentator has a new interpretation or key with which to unfold or unlock the mysteries of Revelation. Instead of seeking to interpret mysterious symbols, I devote my time to the many practical truths clearly taught in Revelation. Many practical things are enforced and taught concerning the seven churches of Asia. Of the church in Laodicea the Revelator wrote: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." (Rev. 3: 15, 16.) This is clear enough, and so is this: "I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name." (Rev. 3: 8.) And so also is this clear: "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." (Rev. 22: 14.) And the following is beautiful and clear enough to encourage all God's people to be faithful: "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manners of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations." (Rev. 22: 1, 2.) There is much in Revelation that is simple, practical, and helpful. Only a morbid curiosity leads us to devote our talents to the unraveling of symbols that cannot be unraveled. There are many things connected with the plan of salvation on the divine side that are unsolvable mysteries, that we will never be able to explain to our own satisfaction, and surely not to the satisfaction of any one else. It is the part of wisdom to devote ourselves to the human side, to the plain and practical things which God requires us to do. "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law." (Deut. 29: 29.)

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Brother McQuiddy: We have services at 11 A.M. and 7 P.M. each Lord's day. We have the Supper at both services. We have two members here that insist that we have no authority to take the Supper at night, because it is not the first day of the week, claiming the day is the same as in the beginning as recorded in Genesis. Please give an expression on this. J. G. ALLEN.

Christ instituted the Lord's Supper at night, and in imitation of its first celebration by him it was at first celebrated at night by Christians. Later it became almost universally connected with the morning service. The Greek word from which we have the Lord's Supper means "the chief meal of the day." In the primitive church Christians partook of the Lord's Supper almost daily. When this was rendered impossible by persecutions, they partook of it at least several times a week, or at least on Lord's day. As we are reminded of the resurrection upon each first day of the week, so we should meet to observe the Lord's Supper upon each first day of the week. As to the frequency of the observance of the Lord's Supper little is said, but that little warrants a weekly observance of the ordinance. The disciples met together on the first day of the week to break bread. I am not able to find any authority in the Bible authorizing a church to observe the Lord's Supper twice upon the same day. In the light of Bible teaching, I think we should not do this. Reckoning time according to the Jewish count, the day begins at sunset and ends at sunset. The two brethren are right who claim that 7 P.M. is not the Lord's day, as Monday would begin at 6 P.M. Sunday evening. Counting as we count time, from midnight to midnight, 7 P.M. would be on the first day of the week. To be absolutely safe, the Supper can be observed anywhere from 6 A.M. to 6 P.M. on Lord's day, and there cannot be a doubt about its being on the first day of the week. But, as I have already stated, I think any church should be very slow to teach all of its members to observe the Lord's Supper twice on each Lord's day. If the querist means that some cannot meet at the eleven-o'clock service and that the Supper is observed in the evening for those who cannot meet in the morning, there can be no objection to it, but it would be safer to observe it before six o'clock in the evening.

Georgia and the Far Southern Field

By S. H. HALL

The 1919 Revival Is On.

As has been stated before, if we appreciate the greatness of the work Christ died to establish, the annual revival will begin the first day in the new year and close, so far as the year is concerned, the thirty-first day of December; but, in fact, not close at all, but be on and continue right into and through the new year. So have we tried to do in the Atlanta work. If Christ or his apostles ever went into "winter quarters" or off on "vacations," we have not the slightest intimation of their doing so. It was work and pray and pray and work all the time, even when they withdrew themselves from the multitudes for short seasons.

And when we think of the value of one soul; of what Christ did to redeem *every* soul, having tasted death for every man; of the shortness and uncertainty of life and the length of eternity, how consistent does their conduct appear to us, and how inconsistent the conduct of many of us sometimes becomes! The soul-saving business they were in, and to it they devoted themselves assiduously; and if they ever had time to go wild over politics or shoulder a gun and go into the man-killing business, we know nothing about it. The early Christians were taught to work with their hands the things that were good, that they might have to give to them that were in need; to use economy, not be extravagant; to be diligent in their business; but all of this to the end that more souls they might save and God's name they might honor and the doctrine of Christ adorn. So thoroughly was the first church, the Jerusalem church, taught this doctrine, that, when they (numbering thousands) were scattered abroad, "they went everywhere preaching the word." Of course, they, in their scattered state, resumed whatever business calling they had formerly followed for a living, but "preaching the word," saving souls, was the controlling thought of their souls, which they neglected not to put into actions by word and deed at every opportunity. So should it be with us to-day.

In last week's issue something was said on this page about the fine union service that we had on the first Lord's-day evening in this year. I am glad to tell you that the second Lord's day was better. Brother John Klingman was with us at the West End Avenue Church and continued the study of "Seek ye first the kingdom of heaven" that had been started the Sunday before. The house was more than filled with hungry listeners. At the close of his splendid address, a Mr. Hadaway, formerly a Catholic, whose wife had been baptized some months before, came forward for confession and baptism; the youngest daughter of Brother Hornsby, and the only member of the family out of Christ, came forward for the same purpose; Brother Ricks, of Texas, came forward to let us know that he wished to make West End his church home; and a brother from the East Point congregation, from whom fellowship had been withdrawn, came forward to confess his sins and reconsecrate himself to God. A call was then made for those members who were not satisfied with their attainments during 1918, who were conscious of the fact that they had not worked as they should, were sorry of this fact, and wanted to confess it and resolve to make 1919 better, to come forward. Some twenty-odd came forward or arose in their seats and made this confession. Indeed, God was in our midst and filled us with joy.

I was so much pleased, too, to learn of the expression of a number of strangers who had dropped in for services. "That church has more religion in it than any church I have ever been in," was the expression of one. Now, will the preachers and elders who read this turn to 1 Cor. 14: 24, 25, and learn that it is our duty to have such worship when we assemble that it forces the unbeliever to exclaim, "God is in you of a truth," and stop dishonoring the religion of Jesus and letting souls perish by putting them on "cold storage" when they come into our assemblies?

Reports from South Pryor, East Point, Ingleside, and Liberty Hill, where Brethren Templeton, Brooks, Garrett, and Stroud, Coggins, and Ricks, respectively, led the services, were to the effect that they were glorious.

Our third union meeting took place in the evening at the East Point Chapel. I would love to descibe it, but it went beyond description, so far as my limited power is concerned. Suffice it to say that notes were burned and the announcement was made that all the congregations start with no indebtedness to hinder them and a splendid balance in all the treasuries.

In conclusion, allow me to say that the coming to this field of Brethren John Klingman, Silas E. Templeton, and R. R. Brooks goes a long way in enabling us to let 1919 begin as we have never been able to begin a new year before. They are great men, love the work, and are angels of light to this section.

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Good Days, Bad Days.

Here I wish to ask the question: Why is it that our "good days" and "bad days" for Lord's-day services are governed by the weather? That is, when the weather is good, we have a large crowd; when the weather is bad, we have a small crowd. I ask, *why is this*, if we are indeed seeking first the kingdom of heaven and his righteousness? O, you say you are afraid to expose yourself to the weather, you might take cold! Well, why do you not have such fear about going to work through the rain on Monday to follow your trade for "meat and drink?" May I ask you to read again Matt. 6: 24-33? I think I have heard some of the very church members who thus neglect their duty say that they believed God protected people when they were baptized in cold weather and the ice had to be cut, and that they would, doubtless, take pneumonia and die if they should thus expose themselves for ordinary affairs. If it be true that God thus protects those who are striving to meet his appointments in baptism, why does it not hold good for any other command—for instance, "Forsake not the assembling of yourselves together?" (Heb. 10: 25.) When I see a model Christian and a model congregation, I will see a brother or a sister in Christ and a body of such men and women who allow not their "good Sundays" and "bad Sundays" for regular worship to be governed by weather conditions. What say you, my brother?

This page was written on Wednesday, January 15, while on the train for Calhoun, Ga., to meet the bereaved family of Brother J. M. Weaver, of Dalton, Ga., and conduct the funeral services of his excellent daughter, Sister Burch. I trust I have made myself sufficiently clear to be understood in the above lines.

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When Are We "Seeking First His Kingdom?"

Christ, in speaking of food and raiment and the kingdom of heaven, says: "But seek ye first his kingdom, and his righteousness; and all these things [food and raiment, etc.] shall be added unto you." (Matt. 6: 33.) The question as to when we are really doing this has been on my mind for a number of days, especially in connection with attendance of the regular services of the kingdom of heaven.

Certainly we all understand that the man that makes food and raiment in the right way connects with all his

WHEN A FAMILY NEEDS A FRIEND

In the Absence of Doctors Nobly Gone to War. After Influenza, the Grip,—

Those wonderfully useful medicines, Hood's Sarsaparilla, Peptiron and Hood's Pills—comprising the new combination family treatment—are warmly recommended.

If taken regularly, Hood's Sarsaparilla before meals, Peptiron after meals, and Hood's Pills at night as needed, they are reasonably sure to keep a family in health and prove to be reliable and always ready friends. They purify the blood, build up strength and regulate the system.

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Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co., Jackson, Tenn.**

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

ODORLESS

INDOOR TOILET
Sanitary and Odorless on ten days
FREE TRIAL
No Money Down—No Deposit

No more outside back yard inconveniences. No chambers to empty. No sewer or cesspool. Chemical process dissolves human waste in water. No trouble. Kills disease germs. Prevents flies, filth and bad odors of outhouses. A real necessity for old, young or invalids. Preserves health.

Costs 1 Cent a Week to Operate per Person.

Place in any room, hall or closet. No trouble to install. Guaranteed sanitary and odorless. Endorsed by thousands of users, doctors, sanitary experts, health boards, etc. **AGENTS WANTED.**

Kawnear Cabinet Co., 427 Kawnear Bldg, Kansas City, Mo.

Peloubet's Select Notes and Tarbell's Teachers' Guide, each, $1.25, postpaid. McQuiddy Printing Company, Nashville, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

work the religion of our Lord, works daily in the name of Jesus, works in the spirit and power of prayer. When he follows any legitimate business any other way, he certainly is not making the kingdom of heaven first. The honor and glory of God and the good of others must be the controlling thought in all he does, if the kingdom comes first with him.

But here is the question that is on my mind. We have good days and bad days for our regular church services, which good and bad days depend on the weather. If the weather is good, look for a large crowd; if the weather is bad, look for a small crowd. Now, is this true with any business that requires your services six days in the week? If you are a banker, rain or shine, you are found at your post of duty. If you are in the grocery business, six days in the week, rain or shine, you may be found at your post of duty. If you are working in the railroad shops or in some manufacturing establishment, six days in the week, rain or shine, cold or hot, you are there. *Isn't it so?* Well, you church members who are punctilious in ever being at your post of duty in the line of work you follow for food and raiment and go to the church meetings only when the weather is fair, are you seeking first the kingdom of heaven? Now, are you? Ponder this question well in your hearts. I do not think you are; and if you will think only a moment, you will convince yourself that I am right. Hence, I shall raise the following question: Why should not church attendance be just as good on rainy days as when the sun is shining, or on cold days just as much so as when it is warm? We have just as many people in the dry-goods stores at work, just as many in our factories, just as many in our banks, on rainy days as we do on fair days. If we can brave any kind of weather to hold our jobs, why can we not do as much for the regular services of the church? I have never seen a congregation that comes up to my ideas of a model church. Our West End Avenue congregation in Atlanta comes more nearly being such than any I now know of. When you see the model church, you will see one all of whose members respect the regular worship as highly as they do their jobs. If not, why not? Brethren, think on these things.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write b-13
Murine Eye Remedy Co., Chicago.

HUSBAND SAVES WIFE

From Suffering by Getting Her Lydia E. Pinkham's Vegetable Compound.

Pittsburgh, Pa.—"For many months I was not able to do my work owing to a weakness which caused backache and headaches. A friend called my attention to one of your newspaper advertisements and immediately my husband bought three bottles of Lydia E. Pinkham's Vegetable Compound for me. After taking two bottles I felt fine and my troubles caused by that weakness are a thing of the past. All women who suffer as I did should try Lydia E. Pinkham's Vegetable Compound."—Mrs. JAS. ROHRBERG, 620 Knapp St., N. S., Pittsburgh, Pa.

Women who suffer from any form of weakness, as indicated by displacements, inflammation, ulceration, irregularities, backache, headaches, nervousness or "the blues," should accept Mrs. Rohrberg's suggestion and give Lydia E. Pinkham's Vegetable Compound a thorough trial.

For over forty years it has been correcting such ailments. If you have mysterious complications write for advice to Lydia E. Pinkham Medicine Co., Lynn, Mass.

The True Need.

I do not wish to see my sins more plain,
But this: to know thy life, without a stain.

I would not see the vileness of my heart,
But this would know: how pure and true thou art.

I would forget my paltry life, so small,
And know thy greatness, thou, my All in All.

O, teach me not how deep my spirit's night,
But flood me with thy beams, thou perfect Light!

—Thomas Curtis Clark.

50 EGGS A DAY.

"Since using 'More Eggs' I get forty to fifty eggs a day instead of eight or nine," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A $1 package will double the egg production, and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1 now to E. J. Reefer, the poultry expert, 5251 Reefer Building, Kansas City, Mo., or send $2.25 and get three regular $1 packages on special discount for a full season's supply, or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.

Why the Change?

BY C. A. BUCHANAN.

In the Gospel Advocate of December 26, Brother H. M. Phillips has an article under the caption, "There Seems to Be a Change." I beg to take issue with him on one point. He seems to lament the change of attitude on the part of some of the preachers toward war. Some brethren may have changed in order to be on the popular side, but I do not think all the changes due to this cause. It is no disgrace, nor is it a sign of weakness, for one to change when he sees he is wrong.

The fact that many Christians were forced into the service may have caused us to seek to justify carnal warfare; but, anyway, we have been able under the circumstances to make a more fair-minded study of both sides of the question.

There is always a wrong in carnal warfare. It is wrong for a nation by its might to invade the rights and liberties of others, just as it is wrong for a man to arm himself and rob a bank, perhaps taking lives to do so. But it is not wrong, according to my view of Rom. 13, for the duly authorized officer to take the life of the criminal. The Lord has ordained civil government to punish evildoers and to furnish protection to others. Germany armed herself and set out to rob and plunder the whole world, if possible. Then Germany as a nation became a criminal, and the only way to punish her was by armed force. It is to be regretted that many Germans were slain who were not responsible for the war; but how else could the punishment have been carried out?

Of course, it is just as foolish for nations to seek to settle their differences by war as it is when two men try to decide their issues by mortal combat when a principle of right and justice is involved. Might does not always make right. Such disputes should be settled before a court of justice. It is to be hoped that in the near future we will have an international court before which all international disputes may be decided. Then we will need armies only to enforce the decisions of the court just as we have officers to execute our civil laws. In the late war public opinion of the civilized nations acted as the court, and the United States acted as a legal and divinely authorized agent in avenging for the crimes inflicted upon helpless and defenseless nations and peoples. I think it was as much our duty to do this as it is for the officers to seek and take the outlaw who murders innocent people and plunders defenseless homes. I do not count those boys murderers who fought on the field to stop such outrages upon a civilized world as the enemy practiced. The American soldier was not acting on his own responsibility, but was carrying out the orders of constituted authority. If the nation did right in the part she took in the war, the obedient soldier did not sin even though he were a Christian.

I am sorry when the criminal must be hanged. I am sorry when a man resists the officers and must be taken dead or alive. But such things must be done to restrain others who might become criminals if crime should go unpunished. This is one function of "the powers that be." I deplore war, but armed resistance is sometimes necessary. In the late war it saved the world from slavery to a wicked and greedy monarch who feared not God nor regarded the rights of man.

THE CATALOG THAT IS A HELPER

THERE is a difference in seed catalogs. Some are only pricelists, others deceive through boasting statements, untruthful descriptions and claims. Hastings' 1919 Catalog represents the Hastings business honestly and truthfully. It is a helper because the cultural directions are right, every description correct and no exaggerated claims are made.

Hastings' Seeds Are Dependable

For 30 years they have been planted in every Southern State to the entire satisfaction of the planter. They have a reputation for purity and quality based on tests for 30 years by hundreds of thousands of gardeners and farmers. They can always be depended on. Our 1919 100-page handsomely illustrated Catalog tells you about them. Send now for a copy of this "helper" catalog. It's free.

H. G. HASTINGS COMPANY
"The South's Foremost Seedsmen"
ATLANTA, GA.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Ind., has published a booklet which gives interesting facts about the cause of Cancer; also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

TETTERINE
Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

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

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

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Nadine Face Powder

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Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company Paris, Tenn.

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Those Epileptic Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

READY NOW

By mail, prepaid, 100 for $1, 500 for $3, 1,000 for $5—all the following plants, assorted as you wish, but not less than ten of a variety: **Cabbage**—Jersey Wakefield, Charleston Wakefield, Early Succession, New Early, All-Head, Sure-Head, Late Flat Dutch; **Beet**—Eclipse, Detroit Dark Red; **Lettuce**—Big Boston, Wayahead, Paris White Cos; **Onions**—Bermuda Red, Crystal Wax, Southport Red and White Globe, Prizetaker. Cabbage plants, 50 cents per 100, by mail, prepaid; by express, collect, 500 for $1.50, 1,000 for $2.50. Cash with order. **ALFRED JOUANNET, Mount Pleasant, S. C.**

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Eubanks.

Sister Nellie Eubanks was born on April 19, 1881; obeyed the gospel on September 11, 1896, under the preaching of Brother Bob Reeves; and fell asleep in Jesus on December 30, 1918. Sister Eubanks had spent the greater part of her life in the service of the Master, and at all times displayed a spirit of a Christian mother and friend. A host of friends join me in loving sympathy to the bereaved ones.

J. C. SPURLIN.

Osborn.

Sister Lelia Osborn was born, in Alabama, on December 27, 1873, and was the daughter of T. T. Owen; was married on June 24, 1891, to Martin Osborn; was baptized at the age of fourteen; and died on December 20, 1918. She became suddenly ill with congestion of the lungs, and lived only one day and two nights, and the last half day and night never regained consciousness. Sister Osborn was faithful to the Master's cause, never being absent at the hour of worship unless providentially hindered. I have known her to drive alone through the snow and cold for miles in order to assemble with the faithful. Such as these will be rewarded when the Lord comes to make up his jewels. We are so sad without her presence at the Lord's table, but some sweet day we shall meet again where partings come no more. May we all be as faithful and true as she has been.

L. G. PARK.

Spear.

On October 18, 1918, while engaged in his daily duties of life, Brother Levi Spear was very suddenly called into the beyond. He was a faithful Christian, a generous father, and a devoted husband. He was a daily reader of God's word, closing the day by calling down the benedictions of God upon his home and family. He was ready at all times to administer unto the wants and necessities of the poor, a friend to the friendless, a very present help in time of trouble and sorrow. He will be greatly missed in his community by all with whom he was associated, but most by his dear, loving companion, to whom he was very much devoted. Brother Spear leaves a wife, ten children, and many friends and relatives to mourn his death, and we pray that all may emulate his worth. His remains were laid to rest in the Baily cemetery. Let us strive to meet him in the great beyond. Funeral services were conducted by the writer.

O. L. CARNAHAN.

Cathey.

Jethro B. Cathey was born in Maury County, Tenn., on August 26, 1838, and passed into eternal rest on November 13, 1918. His first wife was a Miss Anderson. To this union there were born five children. Four are still living and members of the church of Christ. His last wife was Miss Fannie Mae Wilhelms, of Paducah, Ky. It was my pleasure and profit to know this man of God for sixteen years. He was indeed a Christian in the fullest meaning that the word implies. As a business man he was a success, and in all of his dealings he had the confidence of all who dealt with him. As a soldier of the cross, he was ever ready to obey the orders of his King. Upon the first day of the week he was always at his post of duty. His counsel was sought by the old and young, and it was a beautiful sight every Lord's day to see the children greet this venerable man of God. He loved them dearly, and they all loved and respected him. His wife and children can look up through their tears with joy and gratitude that he has laid down his earthly fight and entered into that rest that awaits every faithful child of God. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Brother Cathey is not dead; the body is dead, his earthly dwelling house, but he lives on. While the church loses a faithful member, and while the wife loses a loving companion, upon whom she had leaned so long, and the children lose the counsel of a tender father, they should not be selfish to want him back from that happy rest. Just a few more years of labor and they may join him in that sunlit clime where sorrow, death, and pain will never come. "Be thou faithful until death, and I will give thee a crown of life."

JOHN HAYES.

Dawkins.

Sister Mayme A. Dawkins, of Rush Springs, Okla., died on January 4, 1919, and was buried in the Rush Springs cemetery on Sunday afternoon, January 5, in the presence of a very large audience of sorrowing friends. The writer was called to conduct the funeral services. Had she lived until January 12, she would have been twenty-six years old. She was unmarried and was engaged in teaching school. She died of the dreaded Spanish influenza, which has carried so many away, and leaves a father, mother, one brother, and one sister to mourn her death; but our loss is undoubtedly her gain. Although so

young and at that time of life when most young people are swept away by the follies of the world, Sister Dawkins was a noble, Christian girl. She had chosen to tread that strait and narrow pathway which Wisdom prescribes: "The path of the just is as the shining light, that shineth more and more unto the perfect day." "Her ways are ways of pleasantness, and all her paths are peace." When other gay and thoughtless young people were seeking the primrose path of carnal pleasures, folly, fashion, and pride, she chose to sit at the feet of Wisdom and listen to the voice of understanding, to hear instruction and live. Her place was always filled in church at all the services. She even often visited churches at distant places to assist in the protracted meetings, especially at Comanche, my own home church, thirty miles away. Instead of choosing some great worldly institution in which to complete her education, she selected Thorp Spring Christian College, where she could be surrounded with the wholesome and godly influences and instruction to be found there. O that all young people would select the path of wisdom! She was baptized into Christ in April, 1913, by Brother W. D. Bills. She is done with this transitory life and has entered that immortal state where death is swallowed up in victory. I knew Sister Mayme and her parents well. Their house was my home. I baptized her father into the one body. To them I say: Let us look away from the sorrows of this strange existence, with its heartbreaking sorrows, to the city where there is no more death nor sorrow, where God shall wipe away all tears from our eyes.

U. G. WILKINSON.

Porch.

One of the saddest homes that I have been in this year (1918) is the home of Brother and Sister T. M. Porch, of Trumbull, Texas, formerly of Bakerville, Tenn. These noble Christian parents in less than six weeks had to give up three sons who were in the bloom of manhood. They were taken down with the influenza and developed pneumonia, which caused their death. There is no better family in Trumbull than the Porch family. All are loved, honored, and respected as good citizens and noble Christians. On October 17, 1918, Walter F. Porch died in Dallas. He left a wife and two children. Brother J. S. Dunn conducted the funeral at Ferris, where all are buried. Brother Porch was a good man and leaves a noble wife behind to care for the little ones. Walter was born in Tennessee on January 20, 1879, and was baptized at the age of fourteen years. Masten Porch was born on March 12, 1885, and died on November 24, 1918. He was baptized when quite young, but became dissatisfied and was baptized again after coming to Texas. William J. Porch was born on January 19, 1883, and died on November 27, 1918. He was baptized at the age of fourteen, with Masten, during a meeting held by Brother E. G. Sewell, in Tennessee. I was called upon to conduct the last two funerals—of Masten and William. These two boys, with their sister, Carrie, kept house, and a noble, sweet, Christian home it was. I have visited them often. They were so Christlike in their deportment. They were active in church work and as liberal givers as I ever saw to be in just ordinary circumstances. I heard several say in regard to William and Masten that two better boys could not be found in the country. They were, indeed, two noble, upright men in every respect and died true to God and the church. I was called to the bedside of William a few hours before he died, and he told me that he had tried to live a Christian life all along, but wanted to be sure that he was right with the church and God before he died. He asked me to bow down by his bedside and pray out loud for him. I did so, though it was the hardest prayer I ever tried to pray, as I was so filled with pain and sorrow. The room was a large one, and over in another corner lay Jennie Gould, a sister, very sick, and in another bed was Miss Carrie Porch, right at death's door with pneumonia. Nurses were so hard to get that it was absolutely necessary to have them where one could take care of all. In the same town, at another house, one son was getting up from pneumonia, and the dear old blind, partially paralyzed father and the precious mother lay sick with the influenza, suffering and mourning over the loss of their sons. Out in the cemetery at Ferris there are three new-made graves side by side, and there rest three noble young men. Thanks be to God, they were God's children. The dear old father said to me: "Brother Nelson, I can't see, but I wish I could be carried to my dead boy and feel of him." O, how sad this remark made me! Sick and cannot go, blind and cannot see my dear boy that is dead! Brother W. T. Kidwill was with me at the funeral of William and prayed a beautiful prayer, after which I said that this boy, like the one gone on before, believed and obeyed the gospel and lived as a Christian ought, and then I told of the promises to such people as recorded in the Bible. I am sure that heaven is much sweeter to Brother and Sister Porch and the children, while earth is much sadder. May the lives of these young men become beacon lights to this noble family; and when they come to the beautiful gate, these sons will welcome them, and then Brother Porch will see.

J. B. NELSON.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription to the Pathfinder, 172 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

MARSH'S HISTORY WORLD WAR.

Agents making unbelievable profits with this greatest history and our side line. Both outfits for 20c mailing expense.

MULLIKIN CO., MARIETTA, OHIO.

Money for Muskogee, Okla.

BY J. G. ALLEN.

The following contributions have been received to date (January 10) for building a house of worship (with the restrictive clause in the deed) for the church of Christ in Muskogee, Okla.: From the church at Davis City, Iowa, $20; church at Riverside, Tenn., $3; Hugh Crowder, Bethpage, Tenn., $6.50; Gus Nichols, Eldridge, Ala., $2; N. F. Potter, McMinnville, Tenn., $10; H. C. Shoulders, Sellersburg, Ind., $5; Ed. E. Cranz, Sellersburg, Ind., $2; church at Harper, Kan., by Ben Elston, $25; John D. Evans, Denver, Col., $2; A. J. Compton, Lawrenceburg, Tenn., $1; T. Hern, Mansfield, Texas, $1; J. B. Schuler Konawa, Okla., $1; church at Lavergne, Tenn., by Jesse Owen, $8; John R. Williams, Hornbeak, Tenn., $1; Green Street Church, Nashville, Tenn., $100; Pilcher Avenue Church, Nashville, Tenn., $10.

Brethren, please be prompt in sending help, as this place of sixty-five thousand precious souls has been sadly neglected in the past. The most important city in the State with no house to worship in! My address is 1412 Baltimore Avenue, Muskogee, Okla.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

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CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

TIME WILL TELL

Regardless of circumstances no statements concerning the merits of an article can be so adequately proven as by time itself. An article without merit will die. An article with merit will be everlastingly in demand. Just so with

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for ninety-nine years a family word in every household. Almost a century ago the same claims were made of its merits as today; that it is healing and antiseptic, the very best aid in cases of boils, burns, scalds, bruises, cuts and sores of all kinds. Ninety-nine years have proven its merits. If your druggist hasn't it write W. F. GRAY & CO., 318 Gray Bldg., Nashville, Tenn., for a free sample.

PELOUBET'S SELECT NOTES
TARBELL'S TEACHERS' GUIDE } Each, postpaid, $1.25

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Here's that Big New Blue Ribbon Seed Book FREE

Better drop postal for it right now. You will be glad you got it. A complete catalogue telling you how to prepare soil, select plant and cultivate famous Blue Ribbon Field, Garden and Flower Seeds to

Produce Two-Thirds More.

That's what we've all got to do this year to feed Europe as well as ourselves. Blue Ribbon Seeds raise the big crops. Write for your Blue Ribbon Seed Book today so you can make your selections while our stocks are complete.

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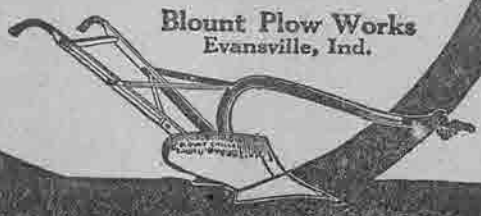
That's the principle upon which every Blount "True Blue" plow and other Blount "True Blue" farm implement is built. The "True Blue" stamp is your protection. If it isn't there, it's not a Blount "True Blue"—honest clean through.

50 Years Southern Planters Stand-by

Thousands of Southern planters say there is more service and satisfaction in the Blount "True Blue" than in any other make. The Blount "True Blue" line is made to meet their every requirement. There's a Blount "True Blue" for every kind of soil and every purpose—plows, cultivators, pulverizers, discs, listers, middle breakers, lime spreaders, rollers, etc.

If your near dealer does not handle the Blount "True Blue" line, write us.



Blount Plow Works
Evansville, Ind.

Christian Sympathy and Aid Badly Needed.

BY IRA B. HENTHORN.

C. S. Osterhus, a good, Christian man, his wife and their eleven children have been burned out of a home by a fire which consumed their house, several outbuildings, much clothing and household goods, besides a good quantity of onions and seed corn being held for the market, the proceeds of which were to have been applied against unpaid taxes and to lessen this good man's heavy indebtedness. They live at Robbinsdale, a suburb of Minneapolis. Only two bedsteads were saved, one or two stoves, and some other household effects of little material value. Records of a religious publication published by Brother Osterhus for many years in the Norwegian language, in the interests of Christian unity, and which represented the labor of years, are destroyed. The combined efforts of those of the family who were at home, the village fire department, and some fire equipment from Minneapolis were without avail.

Brother Osterhus has been a preacher fighting fearlessly for the independence of the church from ecclesiastical control for years, and has during the last year or two worshiped with the little band here striving for the establishment of the pure gospel in this city. If there was ever a time when a proper manifestation of the spirit of Christian fellowship might make an impression and accomplish much in the way of relief and of endearing the brethren in Christ to one who has endured more trials than some of us will ever have to endure, this seems to be the time. The brother is deeply in debt and needs quick and abundant assistance. So far as we can learn, they are bearing their sorrow as becometh Christians, and are asking no help, but aid should be given. The few here will do what we can. Gifts should be sent at once to Wayne Taylor, treasurer, 36 Spruce Place, Minneapolis, Minn., and marked "Osterhus Fund." "Whatsoever ye would that men should do unto you, even so do ye also unto them."

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists; price, 50 cents; or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

Letters That Inspire Confidence.

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

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

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

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

Name.....

Address.....

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

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

In answering advertisements, please mention this publication.

CHURCH NEWS

District of Columbia.

Washington, January 13.—The attendance was better last Lord's day than it usually is and every one seemed very much encouraged. The members have "a mind to work," and some good work is being done. Funds are being raised to help the war sufferers, and, in addition to that, a good offering is made weekly to add to the building fund. The church discusses some interesting subjects in the evening service, and all are invited to have a part. Interesting addresses are made by the young men, and in this way we develop the talent of the church. Considering the number of congregations well planted in the United States, comparatively few have said by their actions that they want to help us build a house of worship in the national capital. We will soon have the funds to finish paying for the lot. When this is done, I hope and pray that more congregations will respond.—W. S. Long.

Tennessee.

Crab Orchard, January 13.—Yesterday was a good day at the Crab Orchard church of Christ. Good attendance at the Bible school and commanded worship. One confession at the night service. The work starts off well here and at all the churches to which the writer ministers. I wish the Gospel Advocate and its readers a happy and prosperous year.—W. E. Daugherty.

Decherd, January 15.—I preached for the brethren at Tracy City on the first Lord's day in January, and had a very good hearing. This was the home of our lamented brother, J. D. Northcut, and his work is yet in the minds of the people. I preached for the Coalmont congregation on Monday night following. One man made the good confession and baptized him in a lake, which was frozen over. A large crowd was at the baptizing. I was at Sewanee last Lord's day, and preached to a very good crowd in the evening at Tickbush. Brother J. L. Long, of Sewanee, preaches for this little congregation nearly every Lord's day, and is doing a good work.—R. E. L. Taylor.

Texas.

Ennis, January 13.—We had large crowds yesterday, with two additions, and a happy fellowship at all the services. The midweek services are well attended and the members are busy in the Master's work.—Ben West.

West Virginia.

St. Marys, January 13.—Brother T. Q. Martin is conducting an interesting meeting here at this time and will continue till it closes. I think that will be at least another week yet.—C. T. McCullough.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 50c.

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer; "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

For Children Also

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

Wear It 30 Days Free at Our Expense

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition
HOWARD C. RASH, Pres. Natural Body Brace Co
289 Rash Building SALINA, KANSAS

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

The Man Who Knows.

No one knows better how some great task intrusted to some one else ought to be done than a man of no practical experience of his own.—Ohio State Journal.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

Puts an End to Catarrh Nuisance

A Direct and Simple Way That May Be Adopted with but Little Cost

There must be readers suffering from chronic catarrh who would like to know how they can stop catching cold after cold, for they must realize that sooner or later this may lead to serious deafness and injury to the system in general.

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in catarrh, is the discoverer of a pleasant, direct method that can be used by man, woman or child.

His Remedy is made from medicinal herbs, flowers and berries, which you smoke in a dainty pipe or cigarette, and inhale the vapor into all the air passages. It contains no tobacco, even though it is used in the same manner.

Dr. Blosser's Catarrh Remedy is equally effective in all forms of catarrh, bronchial irritation, asthma, catarrhal headache and ear troubles that may lead to deafness. You will breathe better and feel better after using it.

For ten cents (in coin or stamps) a small package will be mailed, containing some of the Remedy made into cigarettes, also some Remedy for smoking in a pipe and a neat little pipe. Month's supply, either form, costs one dollar and twenty-five cents. Address The Blosser Company, Box 4467, Atlanta, Ga.

A Few Hundred Yet

"The Church of Christ Educational Calendar for 1919" is too good to waste. Order a bundle and put them to work for the cause in your community. **Satisfaction guaranteed.** Prices: Each, 22 cents; 3 for 55 cents; 6 for $1; 12 or more at 15 cents each, prepaid. "Six Gospel Subjects"—the subjects of the above calendar in neat booklet form—10 cents the copy, 75 cents a dozen. Order from the **CHRISTIAN LITERATURE DEPOSITORY, Coal Hill, Ark.**

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA CHILLS AND FEVER. Also a Fine General Strengthening Tonic At All Drug Stores.

MONEY BACK CATARRH TREATMENT

If Hyomei Does Not Relieve, Your Money Will Be Refunded.

Catarrh is caused by germs.

The way to cure catarrh is to kill the germs; no one will deny that.

Stomach dosing, sprays and douches won't kill catarrh germs; they don't get where the germs are.

But Hyomei, the pleasant antiseptic air from the Eucalyptus forests of Australia, when breathed over the germ infested membrane, relieves catarrh. If it doesn't, you can have your money back.

A complete Hyomei outfit, including hard rubber inhaler, at any druggist's for $1.15; or direct, all charges prepaid, from Booth's Hyomei Co., Ithaca, N. Y.

Hyomei relieves Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

An Urgent Appeal.

BY H. C. SHOULDERS.

For more than three years I have been raising the money to secure a place of worship for the little band of disciples of Christ in Lexington, Ky. The place has been secured, but they owe nine hundred and ninety-five dollars on the property. The note is due on the second day of February, which is Sunday. This will give us till Monday, February 3, to pay the note. Recently I have been writing congregations, asking for a contribution to help remove the debt. To date I have received four hundred and eighty-five dollars and forty-three cents to be applied to the note, leaving a balance of a little over five hundred dollars yet to be raised. Brethren, with a very little effort this amount can be raised by the time the note is due.

To the congregations and individuals everywhere, let us make the fourth Sunday in this month "Lexington Day." This is one common work for us all. Let each congregation send just a small offering for the Lexington building fund. To every individual, if your congregation cannot send a small donation, won't you yourself place a one-dollar bill in an envelope and mail to me at Sellersburg, Ind., saying, "Apply this to the Lexington, Ky., fund?" Let us let it be said of us one time like it was when the people were bringing their offerings to build the tabernacle. "And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they wrought; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which Jehovah commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." (Ex. 36: 4-7.) Will you, my brother, be one to help wipe out the Lexington church debt? Send your offering to me at Sellersburg, Ind., not later than January 27, and the debt will be wiped out and we will all be happy.

The following amounts have been received for the Lexington building fund: Previously reported, $1,923.55; Mount Zion congregation, Mackville, Ky., $5; Fairview congregation, Hardyville, Ky., $5; Corinth congregation, Germantown, N. C., $5; church at McMinnville, Tenn., $5; Sugar Creek congregation, Gainesboro, Tenn., $5; Russell Street congregation, Nashville, Tenn., $10; church at Coopertown, Tenn., $12.17; church at Horse Cave, Ky., $10; church at Covington, Ind., $5; church at Blythedale, Mo.; $5; church at Estill Springs, Tenn., $5; church at Portland, Tenn., $5; church at Little Lot, Tenn., $5; church at Allensville, Ky., $10; church at Cookeville, Tenn., $5; church at Bohon, Ky., $10; church at Mount Juliet, Tenn., $5; some members meeting in private homes, Blackwater, Mo., $8.30; congregation at Salem, Ind., $6.35; Union Hill congregation, Gallatin, Tenn., $6; church at Lafayette, Tenn., $5; Dorris Chapel congregation, Eaton, Tenn., $5; church at Bellwood, Tenn., $5; Highland church of Christ, Louisville, Ky., $5; Jones Chapel congregation, Franklin, Tenn., $3; Mrs. John Ezell, Route 1, Franklin, Tenn., $1; Bates Haskins, Route 1, Franklin, Tenn., $1; A. O. Colley's Bible class, Pearl and Bryan Streets, Dallas, Texas, $5.66; Woodson Chapel congregation, near Nashville, Tenn., $5; "A Sister in Christ," Sellersburg, Ind., $5.

Other contributions are greatly needed to remove the debt on the property. Remember my address—Box 194, Sellersburg, Ind.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application to Pathfinder, 172 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

This most remarkable remedy causes the stomach to act naturally and keeps the bowels open. Is purely vegetable, producing only highly beneficial results.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Absolutely harmless—complete formula on every bottle—only very best ingredients used. ***At all druggists.***

Cuticura Soap IS IDEAL For the Hands

Soap 25c., Ointment 25 & 50c., Talcum 25c. Samples each mailed free by "Cuticura, Dept. M, Boston."

A Short Trip to Texas.

BY GEORGE W. FARMER.

At 10 A.M., December 10, I left my home for a short trip to Texas. Reaching Nashville at 11:30 A.M. and spending an hour and a half at the Gospel Advocate office, I then went to the Union Station. Boarding a Memphis train and leaving on regular schedule about 2 P.M., I believe, we reached Memphis at 11:15 P.M.—behind time. Missed connection with the train—Cotton Belt Route train—so had to stay in Memphis till 8 A. M. next day.

Leaving Memphis at that hour, I reached Gilmer, Texas, my first stopping place, at 3 A.M. the following day. On account of missed connections I failed to get to preach there on Wednesday evening, but it was announced for the following evening at seven o'clock; but the incessant rain and much sickness in the town caused the audience to be small that evening. The Gilmer congregation is small numerically, but it has some fine material in it.

From Gilmer I went to Pritchett in the afternoon of the 13th and preached to a fair audience at 7 P.M. At Pritchett I found a large congregation with a neat and very commodious house and in good working order. Here I was entertained in the home of Brother and Sister C. W. Ing. Brother Ing is one of our ablest Texas preachers, and he and his wife are held in very high esteem by the church at Pritchett.

Leaving Pritchett at 2 P.M. of the 14th, I arrived at Crandall about 8:15 P.M. I had an appointment there for next day—Lord's day. Here I had held meetings and preached a good deal besides. It was like getting home. I held several services and baptized my good friend, Mr. Fields. Owing to rain and so much sickness, we decided best to discontinue the meeting. There are no better people anywhere than at Crandall.

On the 18th, switching around by Dallas, I dropped off at Ferris. No preaching there. Too much rain. I spent a day and night visiting old friends and also visiting the school, which was a delight to me.

From Ferris I went to Dawson, my old home town. I spent one day and two nights there shaking hands with brethren, sisters, and friends. But no preaching there then; school entertainment in the way.

From Dawson I went to Garrett and preached twice on the fourth Lord's day to appreciative audiences. At this place I have preached more, perhaps, than at any other one place. It is the home of our well-beloved and venerable brother, V. I. Stirman, one of our oldest preachers living to-day. He has been and is my best friend, and a great help and encouragement has he been in my work. Brother Stirman is holding up well for a man of his age, but I was sorry to find Sister Stirman very sick. I wish that she may be much improved by now. May the blessings of our dear Heavenly Father rest richly upon Brother Stirman and family. It was a great treat to me to be with the Garrett congregation, notwithstanding many could not be out on account of sickness.

From Garrett I dropped down to Ennis to preach there Monday at 7 P.M.; but the weather turned very cold, so the audience was small. Here I met the consecrated and untiring worker, Brother Ben West, and wife. Brother West is doing a great work in Ennis, and he and his wife are held in very high esteem by all the people there.

From Ennis I went to Italy and spent three days with our daughter and family, taking my Christmas with them.

The latter part of the week I went back to Dawson to preach there on the fifth Lord's day. Here I preached two discourses to appreciative audiences. This was an occasion of much joy mixed with some sorrow, to me. It was a joy and a delight to meet with so many of my old friends, and especially my old students; but sadness came into my heart when I found so many had crossed over to the other land. After preaching in the afternoon and spending the intervening time shaking hands and saying good-by, I boarded the train at 7:30 P.M., homeward bound. I reached home, Lebanon, Tenn., at 10 A.M, December 31.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

DO YOU NEED A KIDNEY MEDICINE?

Dr. Kilmer's Swamp-Root is not recommended for everything; but if you have kidney, liver, or bladder trouble, it may be found just the medicine you need. Swamp-Root makes friends quickly, because its mild and immediate effect is soon realized in most cases. It is a gentle, healing, herbal compound—a physician's prescription which has proved its great value in thousands of the most distressing cases according to reliable testimony.

At druggists' in large and medium-size bottles.

You may have a sample size bottle of this always reliable preparation by parcel post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and inclose 10 cents; also mention the Gospel Advocate.

Try It! Substitute For Nasty Calomel

Starts your liver without making you sick, and cannot salivate.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents; and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach, or constipated bowels. It does not gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day, and to-morrow you will feel weak, sick, and nauseated. Do not lose a day's work. Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

The Best Cough Syrup Is Home-made

Here's an easy way to save $2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

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

For the **HAIR—**

To make it soft, fluffy, and free from dandruff, use

TETTERINE

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

VACCINATE YOUR HOGS

BUY SERUM direct from the Manufacturers and be assured of a fresh and reliable product.
U. S. Veterinary License No. 114
WHITE SERUM COMPANY
L. D. Phone Main 2569. Nashville, Tenn
Write for 90-page Hog Book. It is free.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

The Master's Vineyard

Tennessee.

Lewisburg, Route 9, January 10.—I am still in failing health. I have not been able to engage in evangelistic work for fourteen months. My last labor was in the mountains of Kentucky. I labored in the mountains of Tennessee and Kentucky about six years, resulting in five hundred and thirty-seven additions to the Lord's army. Since 1867 I have preached in Kentucky, Tennessee, Alabama, Georgia, Florida, Mississippi, and Texas. During these fifty-two years, under my labors in Tennessee and Kentucky, there have been about three thousand additions to the Lord's army. I am anxious to get well enough to go to Florida and Southwest Texas, hoping that a change of climate will be beneficial to my health. I have been taking the Gospel Advocate fifty-two years. I wish you the very best success for the year 1919. I wish to express my sincere thanks for the words of cheer sent me by brethren and sisters in Christ. To receive such tokens of love, sympathy, and fellowship makes me thank God and praise him for his mercies. I pray that the Lord may bless them all.—James H. Morton.

Texas.

Nocona, January 11.—I am sitting up again after a siege of the "flu," and am mighty glad I can. All my work here is at a standstill, except a few still meet. Cannot tell when I will get things going again. I want to arrange a meeting or two for spring. Who wants me? I have a brand-new "Pulpit Commentary" of fifty-six volumes, in fine condition, which I will sell at half price. I must sell them, and at once. Write me for a meeting in April or May.—Tice Elkins.

Recipe for Gray Hair.

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

G. S. The old reliable remedy. Guaranteed for one bottle to benefit any case of pellagra, rheumatism, or any blood, liver, or kidney disease, or money refunded. G. S. is a great tonic and system builder. Sold by all druggists or sent prepaid, $1 per bottle; six bottles for $5. Dealers, order G. S. from your jobber. Write me for testimonials. Enough said.

L. M. GROSS.

Box 17. Little Rock, Ark.

Don't Cough Until Weak

Tired out and weakened with persistent coughing, elderly people are in no condition to resist disease, and can not easily ward off more serious sickness.

FOLEY'S HONEY AND TAR

helps coughs quickly. It brings quick relief from day and night coughs, whether they result from cold, lagrippe, bronchial affection or tickling throat.

Mrs. Mary Kisby, an elderly lady of Spokane, Wash., 3533 Princeton Ave., writes:—"I was sick in bed with lagrippe, and had a very bad cough. I thought it a good time to try Foley's Honey and Tar, so began taking it. It stopped my cough, and I got better. So now I am round the house again. I am 75 years old, and as long as I live will praise Foley's Honey and Tar."

Church Furniture

WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

50 EGGS A DAY.

"Since using 'More Eggs' I get 40 to 50 eggs a day, instead of 8 or 9," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A $1.00 package will double the egg production and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1.00 now to E. J. Reefer, the poultry expert, 5251 Reefer Building, Kansas City, Mo., or send $2.25 and get 3 regular $1.00 packages on special discount for a full season's supply. Or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.

Silly Waste of Time.

The man or woman who is blessed with good, common sense gives all signs, dreams, or other superstitious omens a wide berth. We each, individually, must play our own part, fight our own battles, and work for success, if we hope to succeed; but if we are influenced by every wind that blows, if we trust to "luck" to help us along our way, then we are simply chasing a myth and wasting time that can never be recalled.—Selected.

Tobacco Habit Banished

In forty-eight to seventy-two hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write **Newell Pharmacal Co.**, Dept. 90, St. Louis, Mo., for FREE booklet, "Tobacco Redeemer," and positive proof.

Send us $1.25 for Tarbell's Teachers' Guide."

The Restoration Movement.

BY F. B. SHEPHERD.

Near the close of the eighteenth century there arose in several of the denominational churches men who began pleading, more or less boldly, for a return to apostolic simplicity in doctrine and practice. Two of the bolder of these—Barton W. Stone, in Kentucky, and Alexander Campbell, in the Virginias—joined forces, and this union resulted in what is now called "The Restoration Movement of the Nineteenth Century." The plea these pioneers made for the abolition of all religious parties, with the consequent removal of party leaders and extinction of party names, was a unique one, and placed them in the position where, denying the right of men to legislate for God's people, they had no man-made theories to propagate, no ecclesiastical system to protect, no human creed to adhere to, but were free and unemcumbered to preach, with all its primitive power, simplicity, and attractiveness, the unsearchable riches of God's grace. Little wonder, then, that the work accomplished in a few years rivaled in its phenomenal success the growth of the early church. But—alas!—that which a short time ago was a movement to-day seems almost still. Is it because, like many other movements, it has run its course and, instead of gaining momentum, has stopped of its own weight, or is it because we to-day are not possessed of the fire and zeal of the nineteenth-century advocates of the great plea in John 17: 21? If the latter is the reason for its apparent lack of progress, can we not, as they did, also realize the urgent need for action to save the religious and secular world from its very self and for God? As we read of that thing of life rather than of mere numbers, the Jerusalem church, which, in spite of its persecutions and handicaps, evangelized the world in a brief thirty-three years, cannot we, with our freedom and superior advantages, also catch a vision of the story of the cross sounded into every corner of this great world before the darkness of sin settles more closely around the millions of men into whose hearts has never shone the illuminating ray of heavenly sunlight? India, they tell us, has three hundred million souls that know not the Christ; Japan and China, many millions more; the "Dark Continent"—for which I plead especially—is only now beginning to open its doors to the Christian religion, and we, "the restoration movement," are unprepared to enter. The need of men and funds to strengthen the all too feeble effort now being made in South Africa is urgent. Can a man be found? Will the funds be forthcoming? I rejoice to know that the financial support from this country has increased rapidly during the past few months, but the necessary man is still to be found.

What is our faith, my brother? Is it a mere abstract principle of the heart, or does it live and work through love to the glory of God? Shall we be a movement reaching out even to the darkest corner of dark Africa, or shall we be content to merely "hold what we have?" The answer is ours for the giving.

"God give us men! A time like this demands
Strong minds, great hearts,
And willing hands."

Keeps PERUNA In the House All the time

Breaks up a Cold. Good for Bronchial Inflammations.

Those who object to liquid medicines can secure Peruna Tablets

Mr. Robert McDougall, R. R. No. 6, Liberty, Indiana, writes:

"I wish to state that I always keep Peruna in the house. I think it is a good medicine to have on hand. If I commence taking a cold, I take Peruna and it breaks it up for me. It is also good for the Bronchial Tubes."

Peruna has served the American people for more than forty years. Those who know its value always have it at hand. Why not you?

Forest Music.

What is sweeter than a murmur of leaves, unless it be the musical gurgle of water that runs secretly and cuts under the roots of the trees and makes little bubbling pools that laugh to see the drops stumble over the roots and plump down into its bosom? . . . But what if one sits between both kinds of music, leaves above and water below? What if birds are among the leaves, sending out random calls, far-piercing and sweet? . . . And if you have been there half an hour without moving, and if you will still keep motionless, you may see what they who only walk through the forests never see.—H. W. Beecher.

DOCTORS SAY CALOTABS ARE BEST FOR COLDS

According to the world's greatest physicians and medical experts, calomel is the best and only dependable remedy for breaking up a cold overnight or cutting short an attack of sore throat, deep-seated cough, influenza, or la grippe. Now that science has purified calomel of all its nausea and dangerous qualities the new kind of calomel, called "Calotabs," is even more popular than the old style.

One Calotab on the tongue at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with your diet, work, or pleasure. Next morning your cold has vanished and your whole system is purified and refreshed. Calotabs are sold only in original sealed packages; price, thirty-five cents. Your druggist recommends and guarantees Calotabs and will refund the price if you are not delighted with them.—Advt.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

Sincerity Must Be Perfect.

Sincerity is impossible unless it pervades the whole being, and the pretense of it saps the very foundation of character.—Lowell.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

The Church at Plant City, Fla.

BY T. B. THOMPSON.

On the fifth Lord's day in December I had the pleasure of meeting with the church at Plant City, Fla., and preaching for them twice. About this town and church I wish to say a few words.

This prosperous town is about twenty-two miles east of Tampa and has about thirty-five hundred inhabitants; two main-line railroads and one branch line, with twenty-two passenger trains daily. It is located in the edge of one of the largest phosphate mining regions in the South; has six citrus-fruit packing houses. Its best business is vegetable and strawberry raising, being located in an excellent trucking section. Farmers are now getting from thirty to forty cents per quart for their berries; and that price, I am told, will hold up until March, quite likely.

This leads me to speak of the church there, otherwise I would not have asked for space to publish the above. The membership of the church there is small, yet they have a good, well-seated, roomy house, which they built and paid for. Now, these brethren are anxious to locate some good, Christian families in and around their city to help build up the church and make it a factor for greater good in that section of country. One brother remarked to me that he would sell his grocery business to some brother and go into some other business in order to locate another Christian family with them.

Now, brethren, if you would like to move to Florida, here is a splendid chance to enjoy a good climate, get away from the cold winters of the North, make an easy living if you halfway hustle, and, best of all, you have a splendid chance to help in the greatest business on earth—building up the cause of our Master. If you are covetous, contentious, contrary, careless, and crosswise on everything looking to the interests of the church, we do not care to take our precious time getting you located; we had rather you would stay where the cause is more firmly planted, where you cannot do it as much harm. However, we are anxious to have any one who has a mind to help build up the church, and are willing to be of any assistance possible in helping them get a suitable location.

Should any be interested in locating in or near Plant City, Fla., write H. C. Hanor, of that place, who will take pleasure in giving you information.

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla—which corrects the acidity of the blood on which rheumatism depends and cures the disease?

NUXATED IRON

NUXATED IRON

"Say, Doctor, This Prescription Works Like Magic."

Physician Says Nuxated Iron Quickly Puts Astonishing Strength and Energy Into the Veins of Men and Brings Roses to the Cheeks of Nervous, Run-Down Women.

Ask the first hundred strong, healthy people you meet to what they owe their strength and see how many reply "Nuxated Iron." Dr. James Francis Sullivan, formerly physician of Bellevue Hospital, (Outdoor Dept.), New York, and the Westchester County Hospital, says: "Thousands of people suffer from iron deficiency but do not know what to take. There is nothing like organic iron—Nuxated Iron, to enrich the blood, make beautiful, healthy women, and strong, vigorous men. To make absolutely sure that my patients get real organic iron and not some form of the metallic variety, I always prescribe Nuxated Iron in its original packages. Nuxated Iron will increase the strength and endurance of weak, nervous, run-down folks in two weeks' time in many instances."

Manufacturers' Note: Nuxated Iron recommended above by Dr. Sullivan can be obtained from any good druggist with or without a physician's prescription on an absolute manufacturers' guarantee of success or money refunded.

GARDEN NOVELTIES

CHILDS' GIANT KOCHIA, our 1918 novelty, has taken its place everywhere as the greatest floral favorite. It rivals the best Ferns or Palms in decorative effects and is equally valuable for garden or pots, a pyramid of dense feathery green foliage all summer, in fall, a dark claret red till Christmas. Easiest of all plants to grow anywhere. Pkt. 20c.

MATCHLESS LETTUCE. Novel, distinct and absolutely the tenderest and sweetest lettuce grown. Pkt. 15c.

TWO-POUND TOMATO. Largest, heaviest, richest, and most solid Tomato. A perfect marvel. Pkt. 10c.

CHINESE WOOLFLOWERS. The showiest new garden annual for bedding. Nothing like it. Pkt. 20c.

HOW TO COOK VEGETABLES, a booklet giving 666 receipts for cooking, canning and preserving vegetables of all kinds. Will make one's garden crops doubly valuable. 10c.

SPECIAL OFFER

For 20c we will send everything, Kochia, Lettuce, Tomato, Wooliflower, vegetable book and catalogue. Order now. Supply limited.

BIG CATALOGUE free. All flower and vegetable seeds, bulbs, plants, and berries. We grow the finest Gladioli, Dahlias, Cannas, Irises, Peonies, Perennials, Shrubs, Vines, Ferns, Roses, Sweet Peas, Asters, Pansies, Beets, Beans, Cabbage, Onions, Tomatoes, Seed Corn, Potatoes, etc. Prize strains and sterling novelties.

JOHN LEWIS CHILDS, INC., Floral Park, N. Y.

Life's poetry lies hid in common things,
Which we dull hunters pass unheeding by,
Until there comes a sudden fluttering of wings
That leaves us gazing at an empty sky.
—Selected.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $2 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

COUGHS and COLDS

disappear in a night and leave the chest free, clean, and well when

GOWAN'S

is applied. A pleasant, soothing, healing, exterior application for just such troubles. Ask your druggist. If he can't supply you, write **Gowan Medical Co.**, Concord, N. C. $1, 50c, 25c. Pay no more.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn, and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness, or belching of gas, or eructations of undigested food, no dizziness, bloating, foul breath, or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and, besides, it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by fermentation due to excessive acids in the stomach.

160 Hens 1500 Eggs

As America's foremost poultry expert I predict that eggs are going to retail for a dollar a dozen this winter. Right now the retail price is from 50c to 75c per dozen in some of the large cities. At a dollar a dozen poultry raisers are going to make tremendous egg profits. You, too, can make sure of a big egg yield by feeding your hens a few cents worth of "More Eggs" tonic.

This product has been tried, tested and proven. It is acknowledged the best and most successful egg producer on the market today. Every day that you don't use it means that you are losing money. Don't delay. Start with a few cents worth of "More Eggs" tonic now.

Got 117 Eggs Instead of 3

That's the experience of one poultry raiser who wrote me. A. P. Woodard of St. Cloud, Fla., writes: "I get from 40 to 50 eggs a day now. Before using 'More Eggs' I was getting only 8 or 9 eggs a day." Here are the experiences of a few others of the hundreds who write me:

"160 Hens—125 Dozen Eggs"
E. J. Reefer: Waverly, Mo.
I have fed two boxes of More Eggs Tonic to my hens and I think my hens have broken the record for eggs. I have 160 White Leghorns and from March 25 to April 15 I sold 125 dozen eggs.
MRS. H. M. PATTON.

"15 Hens—310 Eggs"
E. J. Reefer: Turner Falls, Mass.
I used our More Eggs Tonic and from December 1 to February 1, from 15 hens, I got 310 eggs. Your remedies are just what you claim them to be.
MRS. C. R. STOUGHTON.

"Layed All Winter"
Dear Mr. Reefer: Lockawana, N. Y.
I gave the tablets to my hens and in three weeks they began laying and layed all winter. I never saw anything like them in the world.
Yours truly, MRS. ALBERT SMITH,
Penna R. R. Ore Docks

"37 Eggs a Day"
E. J. Reefer: Elwood, Indiana
That More Eggs Tonic is simply grand. When I started using it they did not lay at all, now I get 37 eggs a day. Yours truly,
EDGAR E. J. LINNIGER

"Increase from 2 to 45 Eggs a Day"
Reefer's Hatchery: Darby, Iowa
Since I began the use of your More Eggs Tonic 2 weeks ago I am getting 45 eggs a day, and before I was only getting 2 or 3 a day.
Yours truly, DORA PHILLIPS.

"Doubles Egg Production"
E. J. Reefer: Paradise, Texas.
I have been using More Eggs Tonic 3 or 4 weeks and must say it is fine. My egg production has been doubled. J. C. KOENINGER.

"48 Dozen In One Week"
Dear Mr. Reefer: Woodbury, Tenn.
I can't express how much I have been benefitted by answering your ads. I've got more eggs than I ever did. I sold 42 1/2 dozen eggs last week, set 4 dozen, ate some and had 1 1/2 dozen left. From your friend, MRS. LENA McBROOM

"Increase From 8 to 36 Eggs a Day"
E. J. Reefer: Shady Bend, Kansas.
I am well pleased with your More Eggs Tonic. I was only getting 8 or 9 eggs, now I am getting 3 dozen a day. Yours truly, WM. SCHMIDT.

More Eggs Makes Layers Out of Loafers

This is a concentrated tonic, not a food. It consists of every element that goes toward the making of more eggs. A perfect regulator, aids digestion, stimulates egg production and builds firm bones and strong muscles. The foremost authorities in America and poultry raisers from every state endorse Reefer's "More Eggs" Tonic.

Results Guaranteed!

Here is the facsimile of the guarantee of a million dollar bank that "More Eggs" will produce results. This million dollar bank guarantees to refund your money if you are not satisfied. You run no risk. So don't delay. Every day you wait you are losing money.

A Million Dollar Guarantee

Absolute Satisfaction or Money Back

National Bank of the Republic

KANSAS CITY, MO.

TO WHOM IT MAY CONCERN:
I hereby guarantee that Mr. Reefer will carry out his agreement ★★★ and this bank further agrees to return to the customer the total amount of his remittance, if Mr. Reefer fails to do as he agrees.

Very truly yours,
Wm. Hurley
President.

Order Today

Send a dollar today for a full-sized package of "More Eggs" tonic; or better yet send $2.25 at extra special discount, and get three packages. Three packages is a full season's supply. Don't put it off. Order now and start your hens making money for you. Remember, you run no risk. A Million Dollar Bank will refund instantly if you are not entirely satisfied. If you don't order your More Eggs now at least mark on the coupon for Mr. Reefer to send you ABSOLUTELY FREE, his valuable poultry book that tells the experience of a man who, himself has made a fortune and is helping others to make money out of the poultry business. Act NOW. Don't wait. Pin a dollar bill to the coupon. Or send $2.25 which will guarantee your winter's egg supply. Send for this bank-guaranteed egg producer NOW. Today! It has helped thousands of others and will help you, too.

E. J. Reefer, 11th Floor, Reefer Bldg. **Kansas City, Missouri**

E. J. REEFER.
11th Floor, Reefer Bldg.,
Kansas City, Missouri

Enclosed find $..... Send at special discount price, with all charges prepaid, ... packages of More Eggs Tonic. Send this with an absolute Bank Guarantee that you will refund all my money if this tonic is not satisfactory to me in *every* way.

Name .....

Address .....

IMPORTANT: If you don't want to try this Bank Guaranteed tonic, at least mail the coupon for my Free valuable poultry books **FREE.**

Rheumatism

DRIVE IT OUT!

Don't continue in misery from Rheumatism, when you can get a medicine that will cure you, and can try it free. Don't suffer pain every day or every few days. Don't stop work and go to bed every little while because of Rheumatism. Aren't you tired of suffering with every change of the weather? Don't you want to be able to walk, or climb, or stoop without pain? Don't you want to be able to use every muscle, cord, nerve and joint in your body without suffering misery? Don't you want to feel free in your limbs, your shoulders and your back? You can do it with this remedy which is offered to you, free to try. Thousands have done it, thousands who are just as old as you are, who had rheumatism just as long and just as bad, who had tried doctors and other medicines without one single sign of benefit. Thousands of rheumatic sufferers have gotten health and comfort from this proven remedy. Rheumatism upsets the entire system and creates other troubles, which disappear when the rheumatism is cured by this great remedy, which drives Uric Acid from the blood and conquers the worst forms of rheumatism. Read Mr. Kuhn's personal offer to all Rheumatics, send for a free bottle immediately and put health in your limbs, muscles, joints and nerves.

I Ask Every Reader

of this paper who is afflicted with Rheumatism, Lumbago, or Neuralgia, to write to me, giving me their name and address, so I can send each one **Free a One Dollar Bottle** of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—**actually cures Rheumatism.** I know it does. I am sure of it and I want every Rheumatic sufferer to know it and be sure of it before giving me a penny profit.

YOU CANNOT COAX Rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot TEASE it out with liniments, electricity or magnetism. You cannot IMAGINE it out with mental science. YOU MUST DRIVE IT OUT. It is in the blood and YOU MUST GO AFTER IT AND GET IT.

This is just what Kuhn's Rheumatic Remedy does and that is why it cures Rheumatism. Rheumatism is Uric Acid and Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. **The Rheumatism has to go and it does go.** My remedy cures the sharp, shooting pains, the dull, aching muscles, hot, throbbing, swollen limbs, and stiffened joints **and cures them quickly.**

I Can Prove It All To You

If you will only let me do it. I will prove much **in one week,** if you will only write and ask my Company to send you a **one dollar bottle free,** according to the following offer. I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a **real** Rheumatic Remedy will do. **Read our offer below and write to us for a Free ONE DOLLAR BOTTLE immediately.**

E. W. Kuhn

Regular $1.00 Bottle FREE TO TRY

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself as thousands have, that Rheumatism can be cured and we want no profit on the trial. A fair test is all we ask. If you find it is curing your Rheumatism or Neuralgia, order more to complete your cure and thus give us a profit. If it does not help you, that ends it. We do not send a small sample vial, containing only a thimbleful and of no practical value, but a **full-sized bottle,** selling regularly at drug stores for **one dollar each.** This bottle is heavy and we must pay Uncle Sam to carry it to your door. **You must send us 25 cents** to pay postage, mailing case and packing, and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. **There will be nothing to pay on receipt or later.**

His Limbs Were Almost Perished Away.

IVAN, FLA.—I was troubled with Rheumatism for over three years and finally got down so I could not do anything. I could not dress myself or walk. There was hardly a muscle or a joint that was not useless. I lost in weight from 142 pounds to 107. My limbs were almost perished away and I could not rest day or night. I suffered almost death. I had lost all hope of benefit, as I had tried so much without relief. Finally I made up my mind to try Kuhn's Rheumatic Remedy, thinking it might be different from the others. I was surprised to find relief from the very first dose. The first bottle stopped all pain, but I kept on using it until I had taken six bottles. I have never had a rheumatic pain since. I was stiff for a little while, but this gradually wore off. I am cured and can walk, run, jump, dance or do anything I wish. JOHN H. WILLIS.

Feet Were Badly Swollen.

ALBURTIS, PENN.—I had the Rheumatism from the knees to my feet My feet were so badly swollen that I could not wear any shoes. I suffered for about six months, my doctors being unable to do anything for me. I heard from some neighbors about Kuhn's Rheumatic Remedy, which had cured Mr. Reinert of our town, and I sent for a bottle. The swelling began to go down very quickly and was all gone when I got through with the bottle. I used two more bottles and was entirely cured. This was eight months ago and I am still well, with no more Rheumatism. MRS. EMMA MOLL.

Sciatica Cured at 81 Years.

HOMER, N. Y.—When I sent for the trial bottle of Kuhn's Rheumatic Remedy I was suffering badly from Sciatica. In a few days after I began to use it the pain was all gone. The Muscular Rheumatism, which I have had for thirty-three years, also seemed to yield. I sent for six bottles and now, as far as pain is concerned I would not know that I had ever had Rheumatism. I am eighty-one years old. MRS. W. A. HINMAN.

Permanently Cured Four Years Ago.

WATERLOO, IA.—I tried Kuhn's Rheumatic Remedy after suffering six months straight with Inflammatory Rheumatism. Nothing had done me any good. The first bottle of Kuhn's Rheumatic Remedy helped me more than all the rest put together and I sent for more. I used three bottles altogether. They cured my Rheumatism and I have ever since recommended it. This was four years ago. W. J. KELLER 1127 Jefferson St.

Almost Insane With Pain.

HOLDEN, MASS.—I had suffered for years with Rheumatism when I began to use Kuhn's Rheumatic Remedy. I was almost insane with pain. I could not sleep nights and never knew what it was to be without pain while lying down or awake. I had done everything for relief and had given up hope. Now, thanks to this wonderful cure, I am a new person. I have no pain, can work, walk sleep and find life worth living.
MRS. CHARLES BENSON.

Send This Coupon

KUHN REMEDY CO., A. G. Dept.
1855 MILWAUKEE AVE. CHICAGO, ILL.

I have Rheumatism and want a dollar bottle of Kuhn's Rheumatic Remedy free as advertised. I enclose 25 cents to pay postage, packing, mailing case, etc. The dollar bottle must be sent entirely free, with everything prepaid.

Name _____

Town _____

State _____

Street or R. F. D. _____

Kuhn Remedy Company, 1855 MILWAUKEE AVENUE Chicago, Ill.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

When a Big Man Dies.

This journal joins with hundreds of others in lamenting the death of Theodore Roosevelt. He was in many respects the most original and most fearless of all our Presidents. Perhaps we could not epitomize his meteoric career in a better way than to say: When he was right, he was intensely right; and when he was wrong, he was intensely wrong. But whether right or wrong, he fought his battles with all the powers of his being. Many are saying, "We shall not see his like again."

The writer of the last chapter of Deuteronomy said: "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." But Moses, the man of vision, the man of peerless leadership among a million souls, must die. From the human side of affairs, the paths of glory lead but to the grave! But God had another man ready for the emergency. "The great Craftsman can always find another tool, sharpened and ready to his hand." To Joshua, the son of Nun, came the word of the Lord: "Moses my servant is dead; now therefore arise." A larger sphere opens, and he must become a larger and better man. During all the silent years his manhood had been cementing, and the material is at hand. God's purposes and processes have no blank pages and are often advanced by the removal of those who seem most essential to the success of great causes and bringing from obscurity a new instrument which he has been silently preparing for the foreseen occasion.

It is good to remember that faithfulness, not fame, is God's standard of service and the measure of reward. The towering summits may overshadow the foothills, but do not obliterate them. "To every man his work" is the rule. All cannot be leaders; but it is as noble to obey as to direct. The world selects its heroes, but God rewards the unrecorded service. The smallest task may be as great a test and expression of fidelity as the greatest achievement. Every man is a vital part of his living age. "All that a true soldier wants to know," wrote Henry Ward Beecher, "is that he understands his orders."

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"Make Your Plans Large."

A writer in Onward relates how Mr. Moody, on the last day of his life, was listening to passages from the Bible as they were read to him by one of his sympathizing friends. At last he asked that the Bible be laid beside him, and he wrote on the margin of it: "If God be your partner, make your plans large." The trouble with most of us is that we do not make our plans large enough in life, and the reason why we do not is because we do not have the sense of being partners with God. We need to appropriate the beautiful thought of Bayard Taylor, who wrote the lines:

> In my own hands my want and weakness are;
> My strength, O God, is thine.

"Hast thou not known? hast thou not heard?" questions the prophet Isaiah. "The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

What are Christians put into the world for, except to do the impossible by the grace of God?

✡ ✡ ✡

When We Leave Faith Out.

A while ago a daily paper presented a series of pictures in which one element was omitted, and the reader was asked to guess what element was left out and the change its presence would make. In one picture there appeared a man rushing forward with wild, outstretched hands, while men and women were scattering in every direction to keep out of the way. He seemed like a lunatic escaped from an insane asylum attacking a terrified and fleeing company. The element left out was merely a pocket handkerchief tied over his eyes. With this supplied, the scene was transformed into a harmless game of blindman's buff.

When the ten spies brought back their report of the land of Canaan, they presented just such a puzzle picture. It was a goodly country, "flowing with milk and honey," but a terrible place, impossible to conquer because of walled cities and mighty giants. But the spies left out of their description and advice the most important element—faith in God. We need to give heed, lest, like the Israelites, we leave out the most important element in our life and desire for success; lest we dwell on our difficulties and weak resources instead of upon God and his resources.

God and two men said, "Let us go up at once and possess it;" but ten men and the devil said, "We be not able." What a difference faith makes! G. Campbell Morgan gives us a fine sentence to remember: "What we do in the crisis always depends upon whether we see the difficulties in the light of God, or God in the shadow of the difficulties."

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Why We Can, and Why We Can't.

It was the brilliant and polished Virgil who wrote: "They can, because they believe they can." But it remained for one of the later poets, not nearly so erudite as Virgil, but one "unheralded and unsung," to give us some lines that explain why certain people can't do a thing. Not very much for poetry, but brimful of common sense:

If you think you're beaten, you are,
  If you think you dare not, you don't.
If you'd like to win, but think you can't,
  It's almost a cinch you won't.
If you think you'll lose, you've lost.
  For out in the world you find
Success begins with a fellow's will—
  It's all in the state of mind.

Full many a race is lost
  Ere ever a step is run,
And many a coward fails
  Ere ever his work's begun.
Think big, and your deeds will grow;
  Think small, and you'll fall behind;
Think that you can, and you will—
  It's all in the state of mind.

If you think you're outclassed, you are.
  You've got to think high to rise;
You've got to be sure of yourself before
  You can ever win a prize.
Life's battles don't always go
  To a stronger or faster man,
But soon or late the man who wins
  Is the fellow who thinks he can.

Attention, Sunday-School Teachers!

The conscientious teacher of the Bible is anxious to secure the best help available in the preparation of the lesson. Patient research not only improves and enriches the mind of the teacher, but makes the class work doubly interesting to the scholars. In addition to our quarterlies, we carry two excellent books that cover the International Sunday-school Lessons. The publishers of "Peloubet's Select Notes" claim that it is the "most valuable commentary in the world," because it is "scholarly, comprehensive, condensed, and practical." It covers every phase of the lesson, from treatment and explanation of text, with notes from the best commentators, to list of special books for further study along the lines of thought suggested.

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We will send either one of these valuable books for $1.25, postpaid; or, in combination with a new subscriber, we will send the Gospel Advocate for one year and either one of these commentaries for $3 to the same or separate addresses.

The Young People, edited by A. B. Lipscomb, is a high-class illustrated weekly of four pages. The editor's comments upon the lessons occupy one page. The price is fifty cents per single copy for a year, or five or more copies to one address for forty cents each.

Address your order to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

OUR CONTRIBUTORS

"The Man of Sin." No. 2.

BY F. W. SMITH.

As was shown in a previous article, Paul intimated that "the man of sin" would not be developed until after his death. For further information as to who or what "the man of sin" was, we must rely upon authenticated church history. The language is very specific, in that the *article* points to only one such character or institution—viz., "*the* man of sin." The term "man" is used in the sacred writings to designate an institution. In speaking of the church of Christ, composed of Jew and Gentile, the apostle says: "That he might create in himself of the two one new man." (Eph. 2: 15.) Hence, it is perfectly reasonable to conclude that "the man of sin" refers to an *institution* rather than an *individual*, and that an individual could be meant only as *representing* an institution.

CHURCH HISTORY.

No one at all familiar with church history will dissent from the statement that Mosheim's "Church History" is among the very best and most reliable of all such histories. I shall, therefore, rely upon this most eminently qualified historian for a *description* and *designation* of the only "institution" developed or revealed after Paul's departure that bears the characteristic marks of the pen of inspiration.

In Maclain's translation of Mosheim, page 41, we read: "During a great part of this century [second] the Christian churches were independent with respect to each other; nor were they joined by association, confederacy, or any other bonds than those of charity. Each Christian assembly was a little State, governed by its own laws, which were either enacted or at least approved by the society; but, in process of time, all the Christian churches of a province were formed into one large ecclesiastical body, which, like confederate States, assembled at certain times in order to deliberate about the common interest of the whole. This institution had its origin among the Greeks, with whom nothing was more common than this confederacy of independent States, and the regular assemblies which met in consequence thereof at fixed times, and were composed of the deputies of each respective State. . . . These councils, of which we find not the smallest trace before the midle of this century, changed the whole face of the church, and gave it a new form; for by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops greatly augmented."

In the third century Mosheim (page 63) says: "It is also evident that in every province one of the bishops was invested with a superiority over the rest in rank and authority. This was necessary to the maintenance of that association of churches which had been introduced during the preceding century, and it contributed to facilitate the holding of general councils, and to give a certain degree of order and consistency to their proceedings."

In the fourth century, page 86: "To these minor councils, which were composed of the ecclesiastical deputies of one or more provinces, were afterwards added ecumenical (universal) councils, consisting of commissioners from all the churches in the Christian world, and which consequently constituted the church universal."

In the fifth century, page 114: "A variety of circumstances concurred to augment the power and authority of

the Bishop of Rome, though he had not yet assumed the dignity of supreme lawgiver and judge of the whole Christian church."

Page 136: "In the sixth century the flatterers of the pope maintained the pontiff was constituted judge in the place of God, which he filled as the vicegerent of the Most High."

Thus the finger of history accurately points out a thing that fits the inspired picture of "the man of sin"—a thing that was in *existence* and *at work* in Paul's day.

THE FALLING AWAY.

The apostle affirms that the "falling away" (which was the great apostasy) and the "revelation of the man of sin" had to take place *before* the coming of Christ, and not *at* his coming. "Let no man beguile you in any wise: for it will not be [the coming of Christ], except the falling away come first, and the man of sin be revealed, the son of perdition." (2 Thess. 2: 3.) Here "the falling away" and "the man of sin" are inseparably connected, the "falling away" simply being the seed or the beginning of "the man of sin." Hence, it amounts to almost an *absolute certainty* that the Roman Catholic hierarchy, that great politico-religio institution which began to work in Paul's day as "the lawless one," and which came to its full maturity in the sixth century, is "the man of sin" described by the pen of inspiration.

"EXALTED ABOVE GOD."

This "man of sin," also called "the son of perdition," was to oppose God and exalt himself against all that is called God or that is worshiped. This is precisely what the church of Rome, through its head, has done, in that it claims the prerogatives of God himself. God reserves to himself alone the right to legislate or make laws for the guidance of his people, for the worship and service of man to him. Hence, the institution that would, through its accredited head, presume to set aside, alter, or change in the least degree the laws of God is *exalting* itself above God and *opposing* God. Has not the Roman Catholic Church done this very thing? Has it not substituted sprinkling for immersion and sought to convert bread and wine into *flesh* and *blood*? Has it not assumed the prerogative of *forgiving sins*, and actually sold indulgences to sin? Not only forgiving past sins, but for so much money giving men and women the right to sin. Did the God of heaven ever do such a thing as that? If not, did not the pope of Rome exalt himself *above* God? Has he not permitted himself to be worshiped, and even styled himself as God?

THE COMING OF "THE MAN OF SIN."

This is declared to be as follows: "Even he, whose coming is according to the working of Satan with all power and signs and lying wonders." (2 Thess. 2: 9.) Is it not a part of the Roman Catholic faith that the institution abounded with miracles and signs? Even to this good day such claims are made and believed by thousands of deluded people. I repeat, there is nothing in profane history that will fit the Bible description of "the man of sin," except the Roman Catholic Church; and that institution, in some form, will be on this earth when the Son of man comes. All this talk about a union that will do away with sects and denominations is a shallow dream. The only possible way for there to be but one religious body on this earth would be for the entire Protestant world to throw up hands, surrender, and walk solidly into the Roman Catholic camp, for the Roman Catholic Church will be here as "the man of sin" when Christ comes. Will Protestants surrender? When the sun grows old, the moon pales, and the stars go down to rise no more, then you may ask the same question. The perpetuity of the Roman Catholic Church is assured by the word of God as "the man of sin," and all the efforts at Christian union cannot change the matter. Men should be faithful in *preaching* and *living* the truth and let the question of Christian union take care of itself. Every man that believes the truth and obeys the truth is united with every other man that does the same things without making any other effort at union. Why not, then, let each one simply believe the truth and obey the truth without worrying over the condition of the religious world?

Theory and Practice.

BY JOHN T. HINDS.

There are no two propositions in the Bible more clearly stated than the following: "And ye shall know the truth, and the truth shall make you free." (John 8: 32.) "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1: 25.) Putting these into common, everyday speech, they mean that we must know the truth and obey it in order to be saved. This again means that we must have a correct theory and the practice of that theory; or, expressing it differently, it means that we must practice what we preach and preach what we practice. Accord and harmony between theory and practice is necessary for the sake of both consistency and success.

Theory equals the system or rules of conduct accepted, whether they be of divine origin or self-made. The former is the standard of life. Practice means the doing of what the theory calls for.

Some have no concern for either theory or practice. They are content, so far as God and the Bible are concerned, to remain strictly indifferent. They form the great "don't-care" class. Others are fairly ablaze with zeal and are sure that they *must* do something, but it does not make much difference what they do. Still others are so exceedingly particular about the correct theory that they spend all their time theorizing and have none left to carry out their own theory. It needs no argument to prove that all such persons are extremists and real failures.

The tendency of the members of the church of Christ has been to make their theoretical work stronger than their practical. They have gone before the public at all times when necessary to defend the theory. Their success in this line has been remarkable—the wonder even of their opponents—but their weakness has always been in a lack of consistent practice. This, though it affects not the theory, is extremely detrimental to the church. If we were as strong in actual practice as we are in telling what the truth is, our success would be marvelous.

Paul criticized his Jewish brethren because they had "a zeal of God, but not according to knowledge." He said their ignorance of God's righteousness caused them to go about to establish their own righteousness. His criticism was appropriate and deserved.

We have appealed to this language as our justification for criticizing our religious friends when they display so much misdirected zeal. Our course in this matter is also timely and correct. People who cover their ignorance of God's word by shouting "glory to God," "hallelujah," and other like expressions, are in the same class with the blind Ephesians who shouted, "Great is Diana of the Ephesians." Such outbreaks of religious fervor are usually true signs of Bible ignorance. The more zeal one has without knowledge, the worse it is for all concerned.

The whole history of mankind from a religious viewpoint shows that the truth saves. A falsehood told in Eden cost our ancestors their life; it robbed them of their first home; its power has always been the same—to deprive us of heaven and eternal life. If believing and obeying the falsehood took man away from God, surely the believing and obeying another falsehood will not bring him

back to God. Since, then, salvation depends upon the truth, how earnestly we should try to have it ourselves as well as teach it to others! We should bring our zeal into harmony with the truth we have.

While we may justly rebuke others for their lack of knowledge, they may often as justly rebuke us for our lack of zeal. Paul's rebuke implies that there should be a proper balance between the two. Then, knowledge without zeal can no more be defended than zeal without knowledge. The trouble with people who are sure they have the truth is that they rely too much on the truth alone. The gospel saves only those who believe it. No one believes it who does not hear it. The truth, then, that is not heard is valueless. Medicine may cure the disease if taken, but in no other way. So the gospel will save when obeyed, but in no other way. This not only applies to first principles, but to Christian living as well. While we are criticizing the wild zeal of those in error, let us see to it that we present the truth with proper zeal. There is no more danger of falsehoods taking people to hell than disobedience of the truth. Paul says: "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2: 13.) "Physician, heal thyself," is good and sensible advice. The passages already presented in this article fix this point beyond any doubt. The question may be put thus: Do we believe what the Bible says on this matter just the same as what it says on what the truth is? If so, are we obedient? If not, do we appear any better in God's eyes than those who know not the truth? Really, does not the man who "knows his Lord's will," but prepares not himself, deserve to be beaten with "many stripes?" So taught our Lord. Ignorance is not excusable, but knowing disobedience is unquestionably deserving of punishment.

The matter, then, of first importance is to have the truth; the second, but of equal importance at least, is to obey that truth. Do we, as professed Christians, know our duty? Do we do it? Are we trying? Or do we content ourselves with knowing the truth and criticizing those who do not?

What about forsaking the assembly on Lord's day? What about giving as we are prospered? What about sending "once and again" to poor saints and missionaries? What about continuance in well-doing and avoiding the "very appearance of evil?" What about "growing in grace and the knowledge of the truth" and taking part in the reading, exhortation, and prayers? Suppose we all make a careful inventory of our resources and strive to make our zeal harmonize with our knowledge. Why not do it now? Let us make 1919 the best year of our lives.

Help the Fanning Orphan School.

BY E. A. E.

The following report is encouraging. It is submitted to show the appreciation of the school, to acknowledge the receipt of these amounts, and to stimulate others to give. Send all donations to A. N. Trice, care of Washington Manufacturing Company, Nashville, Tenn.

Nashville, Tenn., January 18, 1919.—Dear Brother Elam: I inclose herewith a list of donations received for the Fanning Orphan School since the appeal through the Gospel Advocate was published some weeks ago. I have endeavored to acknowledge receipt of all these promptly, but suppose you will also wish to publish the list in the Advocate.

Besides the donations mentioned on the list, I have also received from our esteemed superintendent, David Lipscomb, a Liberty Bond for fifty dollars; also from Brother R. W. Comer, of Nashville, a certificate of stock in the American Pharmacal Company, Nashville, Tenn., for five hundred dollars. I do not know the value of this stock, but their remedy, Carlstedt Liver Regulator, is highly recommended and widely known. In order to clear up all indebtedness, there is still lacking about one thousand dollars. But it is certainly desirable to reach that financial condition where we may be able to take all of the free-scholarship pupils that may come within the requirements of the school who may offer for admission hereafter. We have been compelled in the past to turn away many such applications for lack of funds, and our indebtedness in the past has been caused by our overreaching our finances and taking on more free-scholarship pupils than we could pay for.

On behalf of the school and the board of trustees, I wish to thank all of the donors sincerely and gratefully,

Yours truly, A. N. Trice.

Following is the list of donations referred to in Brother Trice's note:

Richard H. Gill, Jr., Allensville, Ky., $10; R. H. Gill, Allensville, Ky., $5; Pilcher Avenue Church, Nashville, Tenn., $21.78; Riggs Cross Roads Church, College Grove, Tenn., $7.65; Beech Grove Church, Carter's Creek, Tenn., $12.50; Lawrence Avenue Church, Nashville, Tenn., $90; Eleventh Street Church, Nashville, Tenn., $72; Twelfth Avenue Church, Nashville, Tenn., $50; Mrs. J. M. Hayes, Polk, Tenn., $1; Miss Mary Overton, Nashville, Tenn., $1; church at Manchester, Tenn., $11; church at Mount Juliet, Tenn., $27.25; Miss Pearl McCurston, Sweatman, Miss., $1; Ross Alexander, Thompson's Station, Tenn., $20; Sunday school at Watertown, Tenn., $10; church at Elora, Tenn., $7; T. M. Smith, Valdosta, Ga., $25; V. E. Hill, Nashville, Tenn., $1; William Bradford, Madison, Tenn., $5; R. V. Cawthon, Mount Juliet, Tenn., $5; Russell Street Church, Nashville, Tenn., $100; Miss Mary W. Hiler, Uvalde, Texas, $1; Bethel Church, Wilson County, Tenn., $20; Mrs. Eulalia Nolen, Nashville, Tenn., $5; Eleventh Street Church, Nashville, Tenn., $25; church at Gallatin, Tenn., $37.81; William Hall, Gallatin, Tenn., $25; S. A. Vass, Stephens, Ark., $2.50; Grandview Heights Church, Nashville, Tenn., $14.11; Mrs. J. M. Laws, Broken Arrow, Okla., $10; H. D .Lipscomb, Grapevine, Texas, $100; church at David Lipscomb College, Nashville, Tenn., $300; church at Egypt, Ark., $5.65; Owens Chapel Church, Franklin, Tenn., $100; church at Dickson, Tenn., $1; G. N. Tillman, Nashville, Tenn., $25; William R. Arnold, Camp Pike, Ark., $25; church at Gallatin, Tenn., $18; Mrs. G. B. Harris, McKenzie, Tenn., $2; church at Petersburg, Tenn., $8.50; Miss Ella Talley, Petersburg, Tenn., $5; W. V. Davidson, Nashville, Tenn., $100. Total, $1,313.75.

Make a contribution to this worthy work, and make it soon. Help the poor and lend your money to the Lord.

Brother C. E. Coleman's Great Loss.

BY S. H. HALL.

The many friends of our brother, C. E. Coleman, of Macon, Ga., will be sorry to learn that on the morning of January 21 his most excellent wife was taken from him, leaving him and three little children—Charles H., Eloise, and Rosa—to continue life's way without that gentle touch that only a mother's hand can give. Nothing has so grieved me, of late, as the death of this great woman.

Many of our readers knew Sister Orlena Smith, as she was known before she was married to our brother, and for them I am writing these few lines, as well as for the many friends of Brother Coleman. I have never known of a happier couple than "Edwin" and "Orlena," as they were familiarly known. A man and wife could not have been more devoted to each other, and no woman has ever meant more to a man than Sister Orlena meant to Brother Coleman. The children are so sweet and have well stamped on their tender hearts that gentleness that only true religion in the hearts of the father and mother can give.

Perhaps but few have thought of it, but, to speak the truth as it is, I would have to call Sister Orlena the mother of the splendid work we now have in Macon. Some ten years ago she wrote me of her sister, Lyde C. Walton, who then lived at Byron, Ga. She had a feeling of fear that her sister would become cold and careless away from the church influences she had formerly enjoyed, and she was insisting that I go there with a tent for a meeting and she would see that the expenses were met. Arrangements were perfected to this end, and Brother Flavil Hall and I were to go there together for the revival; but a near nervous breakdown forbade my going, and Brother Flavil did a

good work there without my help. Sister Orlena was there with her presence, prayers, and financial support. Brother J. A. Perdue went later for a short revival, and soon Sister Walton moved to Macon and the work continued there; and to-day we have in East Macon a house and lot paid for and a splendid congregation worshiping regularly in it, all of which is the outgrowth of a work that Sister Orlena began and which was so well continued by Sister Walton. Sister Orlena never forgot the work, but continued her prayers and offerings. The one great reason for having Brother Coleman to move to Macon was that these two sisters might live and work together. How beautiful it was for her to die with the work she so much loved!

How my heart goes out for Brother Coleman just now! He needs our prayers and words of comfort. To intensify his sorrows, this great loss from his own home followed so quickly the loss of his oldest brother in Birmingham, Ala. Sister Orlena and the children went over to Sister Walton's to stay while he was away attending his sick brother. How sad to think that on returning he found his wife with pneumonia and two of the children in bed with the "flu." And hardly a week had passed when she, too, passed by way of death into the land from which none return. Brother Coleman, we love you, and hundreds pray for you in your sore distress. God will bring to you blessings in spite of the darkness through which you now find it difficult to see. The loss is great, but you must think of the blessedness of having such friends as your two sisters-in-law, Sister Walton and Sister Herbert, and that most excellent brother-in-law, in the person of Brother Herbert, to help you. Through them God will bless you with all needed help with the children, and, in spite of your loss, they will be mothered and reared just as Sister Orlena so much desired herself to rear them.

It would be so much like Christ would have you do, if the friends and old schoolmates of Brother Coleman would remember him with a letter or card, and even in a more substantial way, by addressing him at 108 Delaware Avenue, Macon, Ga.

The War Sufferers' Fund.

Previously reported for 1919	$3,134.61
Mrs. Fannie Tyree, Route 4, Gallatin, Tenn.	100.00
Miss Flora Travis, Nashville, Tenn.	5.00
Claude Goodman, Lavergne, Tenn.	2.00
"A Brother," Louisville, Ky.	25.00
W. G. Lea, Nesbitt, Miss.	1.00
"A Sister," Ringgold, Ga.	8.00
Mrs. Sallie Y. Story, Knoxville, Tenn.	5.00
Church at Charleston, Miss.	13.35
Church at Alma, Ark.	25.00
Mrs. George W. Tarver, Lebanon, Tenn.	5.00
Mr. and Mrs. J. C. Mayberry, Los Molinos, Cal.	2.00
Church at Clementsville, Tenn.	5.00
Mrs. Josie B. Williams, Shelbyville, Tenn.	5.00
Mrs. Ora Craig, Lewisburg, Tenn.	3.00
Sulphur College congregation, Hartsville, Tenn.	2.55
Jones' Chapel congregation, Tiptonville, Tenn.	26.32
Mr. and Mrs. B. F. Scruggs, Morven, Ga.	8.00
Mrs. Lizzie Sikes, Horse Cave, Ky.	10.00
Mrs. Virginia H. Thurmond, Paragould, Ark.	5.00
Lone Cedar congregation, Lauderdale County, Ala.	3.85
Charles T. Powell, Nashville, Tenn.	1.00
Church at St. Marys, W. Va.	20.62
Mr. and Mrs. E. B. Ketcherside, Yuma, Ariz.	5.00
Mrs. Caroline Winsor, Yuma, Ariz.	1.00
Church at Stewart's Creek, Tenn.	28.57
Mr. and Mrs. L. H. Payne, St. Elmo, Tenn.	2.00
"A Friend," McMinnville, Tenn.	2.00
Church at Thyatira, Miss.	10.00
Mrs. Rosa Grow, Wilmore, Ky.	1.00
Mrs. S. M. Conner and daughter, Fulton, Ky.	2.00
Mr. and Mrs. E. W. Daniel, Dickson, Tenn.	10.00
J. Comer, Tulare, Cal.	10.00
Church at Mount Carmel, Ala.	4.70
Church at Flat Creek, Tenn.	30.00
Mrs. C. C. Richard, Wartrace, Tenn.	5.00
"A Sister," Wilmington, N. C.	5.00
Church at Spring Hill, Tenn.	5.30
Church at Corinth, White County, Tenn.	7.85
Pupils of Bible School, Dasher, Ga.	$ 5.25
Velma Jones, Buffalo Valley, Tenn.	5.00
Gladys and Katherine Lewis, Nashville, Tenn.	2.00
Sister Roth, Nashville, Tenn.	1.00
Church at Corinth, Wilson County, Tenn.	8.35
Mrs. D. L. Smith, Artesia, N. M.	2.50
"A Sister," Ashland, Ala.	10.00
Miss Virgie Ball, Ethridge, Tenn.	4.00
J. M. Warren, Bells, Tenn.	20.00
Mrs. J. A. Romine, Guernsey, Cal.	5.00
Church at Florence, Ala.	25.00
Mrs. W. L. Stone, Celina, Texas	1.00
Marian and Charles Wright, Fulton, Ky.	2.00
W. C. Newport, Puryear, Tenn.	1.00
Cortez Newport, Puryear, Tenn.	1.00
"A Brother," Burnett's Chapel, Tenn.	1.00
Sam Burnett, Route 3, Antioch, Tenn.	.50
Miss Addie Travers, Little Rock, Ark.	4.00
J. W. McQuiddy, Wartrace, Tenn.	3.00
Union Hill community, Sumner County, Tenn.	15.50

For some years, at Christmas time, a good sister has been laying a wreath upon the grave of a dear departed friend, but last Christmas she used the money instead to bless and comfort the little hunger-stricken children across the sea. Her name appears in the list above. Her thoughtful action both helps the living and honors the dead. I am reminded of a fine sentence by J. H. Jowett. He said: "What we do in our bereavement is very momentous." Along the road of humble, consecrated service even death is defeated, being made to minister to the glory of God.

The following letter is self-explanatory:

My Dear Mr. Lipscomb: In the name of the Nashville Committee for the Fatherless Children of France, and especially in the name of the destitute war orphans of France, I want to thank you for your most generous contribution of one thousand dollars, which will provide aid for twenty-seven French orphans for one year. Kindly, through your paper, extend thanks to those who made this beautiful gift possible. There is no relief work being done in Europe at the present time more needed than that which is being done by the Fatherless Children of France Society to aid the children of the brave men who laid down "their lives for France and the world's good cause."

Please accept our thanks and the gratitude of the little ones "over there." Sincerely yours,

ANNA RUSSELL WEAVER,
Chairman, Nashville Committee Fatherless Children of France.
SAM H. ORR,
Treasurer.

It will doubtless be very interesting for our readers to know the names, ages, and addresses of the twenty-seven fatherless children of France who will be supported for one year through their generosity. Here are their names and addresses, together with the birthday of each:

Albert Deschamps (August 9, 1909), 28 rue du Pont, Nogent-sur-Seine, Aube, France; Gaston Rees (May 19, 1908), Marigny-le-Chatel, Aube, France; Etienne Bonnafous (December 17, 1916), 46 rue des Marots, Troyes, Aube, France; Adolphe Cattier (January 9, 1915), Chandrey, Aube, France; Jean Canlay (April 1, 1915), 155 rue de Preize, Troyes, Aube, France; Emile Gobert (January 15, 1909), Palluau-sur-Indre, Indre, France; Gaston Godard (December 5, 1907), La Cerlangue, Seine Inferieure, France; Henri Guerin (June 26, 1909), rue de la Maze, Laleu, Commune de la Rochelle, Charente Inferieure, France; Rene Levert (December 25, 1906), Beny Bocage, Calvados, France; Adrienne Leveneur (July 16, 1909), Aunay-sur-Odon, Calvados, France; Joseph Levallois (August 4, 1910), Ste Marie Laumont, Calvados, France; Marthe Levasseur (May 24, 1908), Fourneville, Calvados, France; Madeleine Lefebvre (January 17, 1913), Cresseveuille, Calvados, France; Joseph Lesieur (August 16, 1911), Bourgeauville, Calvados, France; Louis Lemonnier (June 2, 1909), Luc-sur-Mer, Calvados, France; Jeanne Leparquier (August 3, 1913), Subles, Calvados, France; Rene Lemoussu (February 20, 1914), Barbeville, Calvados, France; Marie Lescaniff (July 11, 1910), Dives, Calvados, France; Pauline Lemiere (April 20, 1911), Espins, Calvados, France; Marcel Lerouxel (March 15, 1905), Bayeux, Calvados, France; Emile Legros (June 1, 1913), Olendon, Calvados, France; Albert Lemercier (April 4, 1908), Morteaux Couliboeuf, Calvados, France; Robert Lefevre (September 24, 1908), Herouville, Calvados, France; Robert Lepeltier (August 4, 1907), Grentheville, Calvados, France.

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EDITORIAL

The Difference Between a Church Messenger and a Missionary Society.

BY M. C. K.

The brother, whose name at his own request is again withheld and whose queries on the missionary society were recently answered in our columns, calls for more light on certain points which are not yet clear to him. Like many others who do not see the real reason for the opposition to the society, he seems not to grasp, with clearness and appreciation, the underlying and characteristic principle involved in the ecclesiastic polity set forth in the New Testament; and we cheerfully make another effort to help him by answering his queries in the light of that principle. This time he makes the following statement of his case:

> According to your recent article on the golden mean, the churches may make use of a messenger as a medium through whom to mutually advise with one another on the sending, support, and recall of their missionaries. And the question presents itself: Why may they not as consistently not only *advise*, but also *act* to these ends through this same medium? Why may they not through this messenger transact the business matters incident to the sending, support, and recall of the missionaries? Paul, for instance, collected, carried, and distributed funds for the churches. Surely it will be admitted that they can. Then, to get at the issue in a little different way, and at the same time *in a more fundamental and concrete way*, just where do the purposes and actual work of the "board of control" in the so-called missionary society transcend the purposes and actual work of such a messenger? The "board" is merely the medium through which the churches act in these matters after having advised with one another through their convention committee, *just as the messenger is the medium through which they might act after having mutually advised with one another through him.* If not, why not? *In what particular or particulars is it not?* And if the "board" as such presents an example of centralized control independent of all control either direct or indirect on the part of the church or churches, so does the above messenger. If not, why not? And again, *in what particulars?*

For the sake of both order and clearness, we shall number and answer his points as they appear in his own statement.

1. Concerning church messengers, he says: "According o your recent article on the golden mean, the churches may make use of a messenger as a medium through whom to mutually advise with one another on the sending, support, and recall of their missionaries. And the question presents itself: Why may they not as consistently not only *advise*, but also *act* to these ends through this same medium?" *They may* to the full extent of their own self-governing action, and we have said nothing to the contrary; but we have before said, and so now say again, that, while a church, either in planning for its own separate action or for action in coöperation with other churches, may use a messenger as a medium of communication between itself and other churches, it cannot, without violating New Testament order, transfer to such a messenger the matter of authority and control, either in missionary work or in anything else, which God has definitely placed in the churches themselves. When a church messenger delivers to another church the message intrusted to it and returns the answer, if an answer be required, it has exhausted the function divinely assigned to it, and has nothing further to do as such a messenger until a similar duty is committed to it.

2. He asks: "Why may" the churches "not through this messenger transact the business matters incident to the sending, support, and recall of the missionaries?" To this we reply that, without the slightest violation of any principle of New Testament order, so far as we can see, the churches may "through this messenger transact" all "the business matters" they please; but they cannot, without such violation, transfer to such a messenger the authority and control which God has placed in them, thus placing themselves, as is done in the case of the missionary society, where they are completely shorn of power, with absolutely no voice whatever in the selection, support, or recall of missionaries, or any control at all in missionary work, not even so much as in the disbursement of their own missionary funds. This is exactly the attitude of the churches in the missionary society arrangement. It would be just as much out of place to clothe a church messenger with such authority and control as it is to clothe a missionary society with it. "Paul" indeed "collected, carried, and distributed funds for the churches;" but he did not have transferred to himself, nor to any of the church messengers to whom he refers, the authority and control in question. With him the local church, in all cases and under all circumstances, was left entirely independent and in supreme control.

3. Our brother further asks: "Where do the purposes and actual work of the 'board of control' in the so-called missionary society transcend the purposes and actual work of such a messenger?" Precisely in the matter of au-

thority and control over the churches in so far as missionary work is concerned. Let the very significant and undeniable fact be kept before us and never forgotten that, "in the so-called missionary society," the churches are divested of all power in the selection, sending, support, and recall of the missionary, not even having any voice in the disbursement of their own missionary funds or in the kind of teachers whom their funds shall support, all of this power being transferred to the central "board of control." And here is the one vital point at which we feel compelled to demur; for, as the careful student of history must see and as we have so often pointed out, centralization has been the bane of the church in all the ages and the one fatal rock on which it has run aground.

4. He then adds: "The board is merely the medium through which the churches act, . . . *just as the messenger is the medium through which they might act.*" No, no, dear brother; this is very far from being the case. If what he here assumes were true, we would urge no objection to the missionary society; but it is not only not true, but the missionary society, instead of merely doing what the churches tell it to do, *does what it pleases and when it pleases and where it pleases,* in the selection, sending, and recall of missionaries, *and no church on earth has any power to prevent it.*

5. Finally, he says: "If the 'board' as such presents an example of centralized control independent of all control either direct or indirect on the part of the church or churches, so does the above messenger." Again, this is very far from the case. "The above messenger," if he acts only in the capacity of a New Testament church messenger, has no "centralized control" at all, and no control in any other way or in any other sense, except to deliver the message with which the church has intrusted him. When this is done, he has exhausted all the power and has filled the only function divinely assigned to him. He is merely a servant of, and not a master over, the churches with supreme authority and control over their missionary work. His function and that of the missionary society are the width of the poles apart, with practically nothing in common so far as missionary work is concerned.

In conclusion, we feel confident that, if thoughtful brethren of the society will properly weigh, in the bright light of history, what they in common with all of us admit to be the simple ecclesiastic order unquestionably taught in the New Testament with its local church independence, they will see the danger which lurks in any sort of centralization of power in religion. May the Lord help them and all of us to calmly and dispassionately weigh all the facts connected with the one vital issue involved.

Sister Jelley's Sickness and Death.

BY J. C. M'Q.

The two letters given below, copied from the Christian Leader, are self-explanatory:

November 22, 1918.—Messrs. F. L. Rowe, J. C. McQuiddy, and G. H. P. Showalter: At Mr. Jelley's request I write to let you know his estate. Mr. and Mrs. Jelley have both had a relapse, and now their five children also are down with the influenza epidemic, which is raging so terribly in India. Mr. Jelley has received about thirteen hundred dollars to pay their passage home; this is probably three hundred dollars less than enough. (See Thomas Cook & Sons' estimate, already sent you.) In addition to this, their expenses for food, clothing, and rent up to March or April must be made, as Mrs. Jelley will be unable to leave before that time. Also, needing money for medicine and nursing, their medical expenses will not be as high for all seven of them as were those of Mr. S. O. Martin alone; but still they must be very high, for Mrs. Jelley requires constant nursing day and night, and there are three small children in the family who have to be watched over constantly, and doctor's fees and medicines also come high. Faithfully yours, KHIYALI RAM.

Pastor Presbyterian Church, Dehra Dun, India.

Dehra Dun, U. P., India, 3:18 A.M., November 26, 1918.—Dear Brother Rowe: All the harm that brethren could do me is done now. At half an hour past midnight my sainted wife went to be with Jesus. They cannot neglect her more or wound or traduce her more; and as for me, the greatest blow which is possible in life has fallen upon me. I am indifferent about the rest. Pray for us.

Wife has sown the precious seed with weeping; no doubt she will reap with joy.

Your brother in Christ,

E. S. JELLEY.

Brother Jelley sends an account of Sister Jelley's death to Brother Rowe, with request that he send copy of the letter to me. It is always sad when our loved ones leave us, sad especially for those who are left behind, but not sad for those who are ready to go to their eternal reward. Brother Jelley has the sympathy of all faithful Christians in his great loss, and especially since his wife died away from home just a short while before they were expecting to return home. But may we not find comfort in the thought that the thirteen hundred dollars was received before her departure, and that while she was not permitted to return to her home in this country, the Lord in his wisdom and goodness has seen fit to remove her to that house of many mansions where separations are unknown, where eyes are never dimmed with tears and where hearts bleed no more? All Christians sympathize deeply with Brother Jelley and his children. In this hour we can only commend him to the God who doeth all things well, who is a father to the motherless children, and who will give Brother Jelley the wisdom to rear them in the nurture and admonition of the Lord, provided he is faithful and ever clings to him.

Brother Jelley first wrote us that he would need twelve hundred dollars to bring him and family home. Later we received a card from him that he was in need of immediate funds, so I cabled him one hundred dollars. I then cabled him thirteen hundred dollars in answer to his request for twelve hundred dollars to bring him and family home, making fourteen hundred dollars in all that I cabled him.

On November 8, 1918, Brother Jelley wrote an article for publication in the Gospel Advocate. In that article he says that the Spanish influenza has been raging in India as elsewhere. He tells us that in Bombay the daily death rate from that cause was eight hundred. He and his family had the influenza, but all save his wife were recovering. He says: "Mrs. Jelley is worse; she had to have the doctor all night last night. Expensive, but unavoidable." That our readers may judge for themselves, I give some extracts from the article to which I refer. Transportation is more since Brother Jelley wrote for twelve hundred dollars. He writes:

Upon my arrival in Dehra Dun, I learned that Brother McQuiddy had cabled me something like thirteen hundred dollars for our home-coming. I thanked God and took courage, although the surprise of it set me all of a tremble and gave wife a chill. *What pleased us at the time was not so much the fact that we are actually going home as the fact, demonstrated in cold cash, that the brethren care for us. God bless them!*

My estimate of thirteen hundred dollars was based upon the rate of exchange before President Wilson tinkered with our rate of exchange and brought the price of rupees up. They have risen in value until, whereas formerly we got more than three rupees for a dollar, now we get about two and three-fourths rupees. Of course that will make a difference on our fares. In addition, the new baby will make a difference of something like one hundred dollars; and as we will not be able to start till we can get passage (I have heard of as many as two hundred missionaries waiting for passage at one time), which will be in February or March, we will need money regularly to live upon until then. A word to wise and thoughtful brethren is sufficient; only, please do not put off assistance too long. We want to pay up our debts and start in March at the latest, but we cannot do so without assistance. Perhaps you did not know I was in debt. Still, you could have found out

by a little thinking. When you stop sending a brother money in war time, it is not likely some one else will take your place. As a matter of fact, our deficit has mounted up to about one thousand dollars, which could easily be made up by every one sending me the amount he would have sent since the first of the year if some one had not induced him to stop contributing. Some, however, will not do so; so, if the Lord touches the hearts of others, they should heed it in this matter. No, we are not in debt fully a thousand dollars. I had a little money saved from my salary when I came out. It is all gone now, and I am in debt as my reward for seven years of service. I do not think the brethren would wish to have it so. "No man warreth at his own expense." And when I get home, I do not want to be compelled to again ask your assistance; but I shall have nothing with which to support my family and my mother, except such common laboring work as I can find for months to come, unless at least a part of the deficit is made up.

Brother Jelley also expresses the hope in his article that he will be able to get another government position, but thinks this is unlikely, as he is now past forty years of age. He has no regrets to express for what he has lost and thinks that eternity alone can reveal the good that has been done. Notwithstanding all of his hardships, his comparative bad health, his failure to be able to work all the time, he says: "At any rate, I am extremely grateful to the true brethren and sisters who have so quickly sent me the money to come home. I trust that they will not fail of their reward." He also reports funds received, as follows:

For October I received $4.99 from a sister in Washington. This month, however, I have received $24.50 through Brother Rowe, and $22 through Sister Nellie Straiton; also $10 for workers from "A Sister," Sherman, Texas. She will receive her receipt from one of the workers direct. The workers have received very little to live on during these hard times, but they have been true. One of the workers lost his wife by influenza. The latter leaves several small children.

After cabling the thirteen hundred dollars to Brother Jelley, I did not know just when he would leave India for home. Since that time we have received two hundred and twenty-two dollars and seventy-eight cents for Brother Jelley, which we are ready to cable him in order to complete the sum necessary to bring him home. I am firm in the conviction that Brother Jelley should be brought home from India. There have been conflicts and misunderstandings among the workers there and such conduct as should not exist among Christians. Until these matters are rectified, the Gospel Advocate does not see its way clear to support the workers now in India. We pray the Lord to give us the wisdom to do the right thing, and to do only that which will enhance and advance the cause of Christ.

"The Reconstruction Period."

BY E. A. E.

Much is being said now in political papers, farm papers, magazines, and religious journals about "reconstruction" and "the reconstruction period." A farm paper had something to say recently of interest and profit about "the reconstruction" of the sheep industry, and in another column of the same issue of that paper something was said about the reconstruction of the world. Political papers speak of the reconstruction of things political—governments, their constitutions, laws, and rulers. Religious journals speak of the reconstruction of things religious.

The purpose of this article is to deal to a limited extent with things religious.

We know what reconstruction means.

In the first place, then, it is perfectly in order to raise the question, what things religious need reconstructing?

1. Does Jehovah, the only true and living God, with his unfathomable attributes of mercy and justice, grace and righteousness, love and light, wisdom and power, need reconstruction? "From everlasting to everlasting" he is God. (See Ps. 90 and numerous other scriptures.) All man-made gods—"the mammon of unrighteousness," human wisdom and culture, "the lordly intellect," the lusts and passions of the flesh (see Rom. 16: 18; Phil. 3: 19), as much as any image of any heathen nation groping its way in deepest darkness—are veritable idols and their service is idolatry. Covetousness is idolatry. (Col. 3: 5.) There is a "god of this world" that has "blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." (2 Cor. 4: 4.) Jehovah, God, cannot be changed, or "reconstructed," to suit the ambitions and lusts and culture of one nation, the sympathies and sentiments and refinements of another, or the pleasure seeking and civilization of still another. He is the same at all times to all peoples of the earth. There is no real culture, civilization, happiness, or permanent peace without submission to his righteous and holy will. Jesus, who came down from heaven, not to do his own will, teaches all to pray not *their* will, but God's will, be done, and that God's will may be done on earth as it is in heaven. God is, and will be, the Supreme Ruler of the universe. Rom. 1: 18-32 presents a most fearful picture of all peoples of any age—this "new age" or any past age—who have forgotten God, have not the knowledge of God in their hearts, or have not the fear of God before their eyes. Let us study this passage; let us note the different and abominable sins it specifies, and then let us be impressed with one of the first evils which befall those who do not acknowledge God and do not glorify him as God—namely, they "become vain in their reasonings and their senseless hearts" become darkened. Boasting of their wisdom, they become fools before God. A failure to acknowledge God, forgetfulness of God, and ungodliness are the foundation sins of the sins named in this passage.

2. Can Jesus, the Christ, the Son of God, be reconstructed to suit the "new age" with its wisdom and progress? Christ is the Lamb of God that takes away the sin of the world (John 1: 29) of any and of all ages. His blood cleanses from all sin (1 John 1: 7), and without the shedding of his blood there is no remission of sin (Heb. 9: 22; Matt. 26: 28). He is forever "the way, and the truth, and the life," and in no age can people come to God except through him. (John 14: 6.) Rivers of human blood shed on fields of battle cannot save one soul. Is it not both idolatry and blasphemy to teach that men are like Christ in this and will be saved because they have laid down their lives for their country? This is in no way like Christ. Christ died for his enemies, and soldiers die trying to kill theirs. When Christ was reviled, he reviled not again; when he suffered, he threatened not; by his stripes sinners are healed; in this he became an example, that we should walk in his steps (1 Pet. 2: 20-25); and he prayed on the cross for the ones who nailed him to it. Nations that do not accept the true and living God and Jesus the Christ teach in their idolatry that their soldiers fighting for their country go to *their heaven* when killed on the field of battle. Is this the reconstruction which must come after the world war? Must Christians turn back to heathen philosophy and superstition?

3. Can the Holy Spirit and, therefore, "the fruit of the Spirit" be "reconstructed?" Can the spirit of the world ever become the Spirit of Christ, or the Spirit of Christ ever become the spirit of the world? These spirits are antagonistic. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." (Gal. 5: 17.)

Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such

like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God. (Gal. 5: 19-21.)

Contrasted with these works of the flesh is the fruit of the Spirit:

But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. (Verses 22-24.)

What reconstruction can any "new age" demand or make of this beautiful and wonderful fruit of the Spirit? Can the Spirit produce any other fruit in any age?

4. The gospel of Christ "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 16), because of its facts, its commandments, its promises, its hope, and its holy life. Until men can be saved without the death of Christ for their sin, his shed blood unto the remission of their sins, his resurrection for their justification, his ascension and life in the presence of God as their Priest and Advocate to make intercession for them, his coming again to receive them unto himself, and without holy living in order to be found without spot and blameless in his sight when he does come, they cannot be saved without the gospel. They cannot reach Christ, enter into Christ, receive all spiritual blessings in heavenly places in Christ, die in Christ, and be saved by Christ, in disobedience to the gospel of Christ. The will of God cannot be changed, revised, or modified.

All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: but the word of the Lord abideth forever. (1 Pet. 24, 25.)

To argue for any reconstruction of "the gospel of peace," which is called also "the gospel of God," "the gospel of Christ," and "the gospel of our salvation," and which is the will of God, is to question the wisdom and mercy and power of God. The anathemas of God fall upon the man or angel from heaven who would dare to change or to pervert the gospel. (Gal. 1: 7-9.) The remedy for sin must be, and is, the same in all ages, dark or enlightened, heathen or civilized, ignorant or learned, and the gospel is everlasting.

5. Can the "pure and undefiled religion before our God and Father" be reconstructed? Shall people not continue to visit the fatherless and widows in their affliction and keep themselves unspotted from the world? (James 1: 27.) There is great need of the practice of this religion. All other religions are vain. Every man-made religion is a false religion. Keeping "unspotted from the world" may be the part of pure and undefiled religion which many think needs reconstructing, because most church members and a majority of the preachers, considering all sects, have more of the spirit of the world, and especially of the "new age" and "reconstruction period," than of Christ. But Christianity is the same always and cannot be adapted to the spirit and ways of the world. The true and pure and godly Christian life is always the same.

6. Must not God, who is a Spirit, be worshiped now "in spirit and truth?" (John 4: 24.) God forbids going "beyond that which is written" (1 Cor. 4: 6), and declares that abiding in him and in Christ and being saved depend upon abiding in the teaching of Christ (2 John 9). All worship of God to-day after the precepts and doctrines and ways of men is vain worship. (Mark 7: 1-9.) There can be no "reconstruction" of the pure and true worship of God.

7. The church of the New Testament, of which Christ is the foundation, the builder, the head, the ruler; which he has bought with his own blood; which is the habitation of God through the Spirit; and which God has made "the pillar and ground of the truth," needs no reconstruction. It was constructed in the wisdom and grace and power of God, and its construction is as perfect in all respects as God's wisdom and mercy and power could make it. Can the wisdom and spirit of the "new age" improve upon God's building and his construction of it?

There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. (Eph. 4: 4-6.)

All these things of God are the same yesterday, to-day, and forever.

It is still true and will be forever true that God's thoughts and ways are not man's thoughts and ways, and that as high as the heavens are above the earth, God's thoughts and ways are above man's thoughts and ways. (Isa. 55: 8, 9.)

It is still true that the way of man is not in himself and that it is not in him—his wisdom—to direct his steps. (Jer. 10: 23.)

It is still true that in the "new age" and "reconstruction period" the wisdom of the world is foolishness with God.

It is still true that in the "new age," as it has been in all ages of the past, men in their wisdom—the wisdom of the world—begin at the wrong end of things in religion to reconstruct. It seems that they would reconstruct God, Christ, the Holy Spirit, the scheme of redemption, the Bible, and the church, if not heaven, to fit the wisdom and theories and practices of the age; whereas it is themselves that must be reconstructed. Men must yet be born of God, born from above, in order to become the children of God; born of water and the Spirit in order to enter into the kingdom of God. (John 3: 1-15.) Men must yet do the will of God in order to be saved, and his will cannot be changed. (Matt. 7: 21-27.)

God, Christ, the Holy Spirit, and the Bible must be rejected and repudiated, or the gospel must be preached and obeyed as in the days of the apostles and the church must stand as constructed by the Lord in the New Testament. This must be, or men must make gods, saviors, spirits, and religious organizations ad infinitum to suit their vain conceptions and the wisdom of the age.

Many preachers must reconstruct both their practice and their preaching. How many have turned from preaching the word—Christ, and him crucified—to preaching that which is called for by the world! Their former sermons had to be changed to a great extent or set aside all together to suit the spirit and demand of "the age." Now they must repent, go back to preaching the gospel—pure, simple, and powerful—preaching peace on earth and good will to men; lead their audiences back to the principle of setting their affections upon things above, of being not conformed to this world, of seeking first the kingdom of God and his righteousness, of bearing the fruit of the Spirit, of loving their enemies, of loving their neighbors as themselves, and of loving God with all their minds and hearts and souls and strength; or they must suffer the fearful consequences of not doing so. These are most fearful considerations. But the space is full.

One of the greatest blessings of life, if we only stop to think of it, is the separateness of all its little days. Once in a great while there comes a time of stress and fear and peril—sickness, perhaps, and weeks of watching—when the days and nights all run together. There is no little bridge between and no new start anywhere. We could not bear it long to live that way. Thank God for nights and mornings and glad, fresh, new beginnings.—Selected.

Send us $1.25 for "Peloubet's Select Notes."

MISSIONARY

"The Conquest of a Continent."

(Being a lesson learned for Christ at King Solomon's Mines.)

BY F. L. HADFIELD, BULAWAYO, AFRICA.

We, a company of missionaries, are being jolted along in a springless wagon behind a team of trotting oxen. After passing through an extensive valley, we see in front of us a high granite ridge. We mount this and are descending the other side, when suddenly there bursts upon our view a sight that for sheer romantic interest cannot be surpassed in all the world. Buried amidst rocky hills, with tall, green trees overhanging its roofless walls, is the great gray-granite temple of Zimbabwe.

In what remote age was it built? Who were its builders? What was the form of worship conducted there? These and kindred questions are constantly being asked, but never convincingly answered. Yet one thing is sure: that before the disappearance of water, possibly many centuries ago, left the place an uninhabitable waste, it was the center of great activity in the getting of gold. The basin-like hollows worn in the solid rock and the rounded stones used for pounding the quartz that are still found lying among the grass are evidently the primitive stamp batteries, while the endless maze of walls surrounding the temple and the fort speak of a considerable population.

Thus it comes that some authorities linking ancient history with ancient buildings say that Great Zimbabwe was once the site of King Solomon's Mines.

But it is not the elliptical temple with its narrow entrances, each one blocked by a solid circular tower of granite, so that no view of the interior can be gained from the outside, nor the fort with its perpendicular walls rising from the steep face of the rocky hill near by, that claims our chief attention. We are there at the invitation of the Dutch Reformed missionaries of Morgenster (Morningstar), a mission station about three miles distant, and are holding our Rhodesian Missionary Conference. There I learned a lesson.

Murrays and Louws were around you on every side—relations by blood or marriage of the saintly Andrew Murray, whose devotional writings have attained world-wide reputation. It is not, perhaps, too much to say that his influence was, by the grace of God, responsible for planting in the wilderness the Morningstar Mission and many other missions of the Dutch Reformed Church of South Africa.

The earlier attitude of the Dutch here toward the native in spiritual things is well remembered. It is almost needless to recall the story of Robert Moffat, who asked to be allowed to preach to the native servants of a Dutch farmer. The man sprang up exclaiming that he would as soon call in the baboons from the hills to hear the gospel. Yet today the Dutch Reformed Church is one of the foremost missionary bodies in the country, its money and its workers coming almost entirely from South Africa.

Chatting about this wonderful transformation with a Presbyterian missionary, I find that others are learning a lesson from it; that the Presbyterian Church at home systematically reduces its contributions to this country by twelve hundred and fifty dollars per year, and that the Presbyterian Church in South Africa automatically takes it up.

The lesson is a striking one. The church that, desiring to evangelize the native races of South and Central Africa, devotes its direct efforts only to those natives and to raising money overseas, is making a strategic blunder. We should be doing in the spiritual war what we hear so much about in the European war—striking in two directions at once. It should have one division of its soldiers of the cross striking at the white population, while another is attacking the black. The Dutch Reformed Church has clearly demonstrated that it is possible to have a church composed of South African whites so imbued with the missionary spirit that they themselves will do great things for the evangelization of the natives.

Is not our little cause on the Rand a striking case in point? Our European membership there is a mere handful; but if you have read George Khosa's report that was attached to our last article, you will have seen that he has started eight schools on mines and two or three small causes in Portugese East Africa, and that he has won for Christ about one hundred and seventy souls, but that he never could have done it without the help of those few whites.

Is not the conclusion obvious? In urging our great plea for the union of all God's people in a church formed upon the beautiful and simple New Testament plan, and in seeking the conversion of the South African native, we must never ignore the European population. The one is the natural stand-by of the other; and though it is, as a rule, necessary to have separate congregations, yet they should move forward hand in hand, so far as progress is concerned.

That funds for the native work would eventually be forthcoming from the white congregations is not the greatest advantage. Each of these congregations would develop if from the first those who gathered them inculcated the true gospel spirit, and in time we should be drawing our missionaries themselves from these same congregations. Thus, instead of having to get men from overseas to come to a country whose race problems are most difficult to understand, we should gradually have a body of men in the mission field who from their earliest days were acquainted with these problems.

Our white population is not, as it is in India, chiefly an administrative class. In our large towns it is as dense as in Australia or the middle-sized towns of America; but on this point I hope to speak more fully in my next article.

A great change is coming over the white folks here. The influence of missionary and nonmissionary writers is making itself felt. Men are conceding that the native has a right to expect of us uplifting and upbuilding of mind and heart. There is still a large and unreasoning section who think that the native is here only for our benefit, but with a considerable and a growing class it is otherwise. Typical of this better attitude I may quote the words of the Director of Education for Rhodesia, who, when he heard that I was leaving for the Rand, wrote to me on the subject of native education: "I have been glad to be associated with many missionary friends in work which I believe to be an essential part of the duty of the white race toward the native and colored populations in the midst of which our homes are placed."

God is opening a great door in South Africa. Who will help to enter in? We need men of consecrated common sense, full of zeal tempered with discretion, and, above all, filled with the Holy Spirit, to help in either European or native work. In the former they must be men who will inspire with a true missionary spirit the congregations that God will help them to gather, for thus they will be greatly serving the native cause also.

Dear reader, be swift to show, in a practical way, that, like the writer, you have learned the lesson so clearly taught at King Solomon's Mines.

Home Reading

At the Place of the Red Sea.

Have you come to the Red Sea Place in your life,
  Where, in spite of all you can do,
There is no way out, there is no way back,
  There is no other way but—through?
Then wait on the Lord with a trust serene
  Till the night of your fear is gone;
He will send the wind, he will heap the floods,
  He says to your soul, "Go on!"

And His hand will lead you through—clear through—
  Ere the watery walls roll down.
No foe can reach you, no wave can touch,
  No mightiest sea can drown.
The tossing billows may rear their crests,
  Their foam at your feet may break,
But over their bed you shall walk dry-shod
  In a path that your Lord will make.

In the morning watch, 'neath the lifted cloud,
  You shall see but the Lord alone,
When he leads you on from the place by the sea,
  To the land that you have not known,
And your fears shall pass as your foes have passed,
  You shall be no more afraid;
You shall sing His praise in a better place—
  A place that His hand has made.

—Annie Johnson Flint.

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The Last Man in the Line.

Uncle Jack's business errand upon an upper floor of the building kept him a long time. It was late, nearly dinner hour, guessed the Emperor waiting below at the door. He drew the five-dollar gold piece from his pocket again. Five dollars! In token of that many years. Earlier in the day he had wondered what to buy with his birthday gift. Finally he had decided. He smiled contentedly as it lay shining in the palm of his plump little hand. How surprised everybody would be at the dinner table! They would open a mysterious package and would find—what? Well, something that cost just five dollars—something which this very morning he heard his father wish for. Uncle Jack, who gave him the money, was told confidentially of the proposed investment, and seemed surprised. The Emperor could not understand why. He was only five years old, you see, and he saw nothing unusual in giving instead of getting. The quicker his Uncle Jack came downstairs and the sooner he took him to buy the gift for his father, the better pleased would the Emperor be. He was becoming impatient.

Over a doorway a few steps down the street hung a large black sign. White letters upon it spelled "Paymaster's Office." A long line of roughly dressed men straggled into the doorway. The last man in the line made very slow progress. Every five minutes or so a laborer forced his way out from under the swinging sign, stuffing something in his pocket. Then the man at the end of the line moved a step nearer.

"Poor fellows, they work for their money even after they have earned it!" said somebody.

"Yes, indeed. That chap at the end of the line is likely to dine by lamplight," was the reply.

"In company with his family," rejoined the other. "Charges are there'll be no dinner for them until he brings home the week's wages. I can tell you it's no fun to be the last man in the line."

The Emperor walked down to the end of the line. The man there, young and neatly clad, was clearly ill at ease. Toil had not yet set in his face those grim lines which labor eventually carves. There was stolid expectancy in the other men's eyes; in his, impatience, hardly restrained. Presumably he knew the Emperor was looking at him, and their glances met. The Emperor's scrutiny was shyly curious, wholly sympathetic. Withal, he was evidently thinking very hard. With his cap pushed back on his head he stood with his hands in his pockets, his legs apart, his feet firmly planted.

We said of the Emperor in those days that he was continually on the watch for honest faces, and that he could never meet an honest person's glance without nodding and smiling in return. A mere coincidence, if true, some people answered. But we believed it was superior insight. Meeting the glance of the last man in the line, the Emperor nodded and smiled. Then they began a conversation.

"No; he wasn't in a hurry because dinner hour was near Nobody was waiting hungry at home for his coming. But there was a wife—ill." "The last man in the line" said this with an embarrassed air. "She needed a doctor and—and a good many things, very promptly, too. This was Saturday. He could not wait until Monday and come back then for his wages. He must use some to-night—a little—enough to make sure of the doctor. No, he had not seen her since he went to his work early this morning. Yes she wanted him to come—just as much as he wanted to go to her."

The man at the end of the line suddenly stopped talking and stared at the swinging sign. It seemed very far away from him just then, but that was because his eyes were blurred. Then he looked down and saw the Emperor gravely proffering the gold piece. Of the conversation which followed, and its outcome, we are only told that the Emperor informed "the last man in the line" where he lived, and that the money changed hands. A moment later, when Uncle Jack joined him, he was waving good-by toward a street that led to an East Side tenement.

Of course, the Emperor had to tell, and he was not wholly happy in the telling. Nobody scolded; nobody ever did. But something was wrong. Else why did his mother look reproachfully at Uncle Jack? And why did his father pretend to feel so badly when he was laughing at Uncle Jack at the same time? The matter weighed upon the Emperor's mind as he went to bed. After the evening prayer he looked up soberly at his mother's face and found there, as ever, the assurance of sympathy. To her be repeated the circumstance which unconsciously taught him to-day his lesson of charity; and when he finished he said good-night, content; for the mother, bending to kiss the sweet lips, whispered, as if to herself: "Christ, send to all of us my Emperor's compassion for 'the last man in the line.'"

That is all of the Emperor's connection with this story, except that his five-dollar piece was returned to him on Monday night.

There is a further history. One of its scenes is in an East Side tenement, where, at the dawn of another child-life, a brighter day came to a man and woman who are no longer last in the line.—Francis Knowles.

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Our every principle and foundation is in the love of God and our neighbor alone; all our other activities are instruments and buildings placed on this foundation. Therefore thou shouldest not, for pleasure in the instrument or the building, desert the principal foundation in the honor of God and the love of our neighbor. Work, then, in that field where thou seest that God calls thee to work; and do not get distressed or anxious in mind over what I have said to thee, but endure manfully. Fear and serve God, with no regard to thyself; and then do not care for what people say, except to have compassion on them.—Selected.

Spirit of the Press

The "Good Old German Spirit."

The German bent of mind is not yet dead and the gentle Hun will still bear much watching. We should be free from a spirit of vengeance and should heed these words from the London Guardian:

We feel no vindictiveness toward Germany; we have no desire to destroy her. But we do intend to make her powerless for evil and to compel her to make good, so far as humanly possible, the destruction she has wantonly, deliberately, and of set purpose wrought.

The German expects sympathy, help, and kindness shown him; and when he is required to deal justly, truthfully, and sincerely, he cries persecution and mistreatment. The Guardian continues:

If, however, we expect any real "change of heart" in Germany, we are hugging illusions. The leopard does not change his spots because he is put into a cage; the German is what he always has been and always will be. He is utterly incapable of recognizing that in this war he has done anything meriting the reprobation of mankind. One of the German delegates who discussed the details of the armistice has been complaining that "not a humane word" was spoken to them at Marshal Foch's headquarters. This is the sublimity of impudence, and gives the measure of Teutonic insensibility to the world's detestation of the crimes that have been committed. Germany thinks she is a poor innocent who is being wronged and ill treated; the sentence passed upon her is "inhuman." That is exactly what Bill Sikes often thought, and what the Artful Dodger actually remarked on a historic occasion.

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Have We Outgrown "Acts 2: 38?"

"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.)

We are sure no one has forgotten that this is in the New Testament and that none would dispense with the priceless promise of it for any consideration. But it is seldom quoted even, and few there are to-day who develop its precious doctrine in sermons.

There are several reasons for this. One of them is that most of our ministers are pastors to-day, and that work demands less pioneering in the spiritual realm and more urging that people go on to perfection. Within our own memory, J. S. Lamar, the father of the late Chief Justice Lamar, felt it necessary for the sake of an all-around development among the Disciples to write a book on "First Principles and Going On to Perfection." It was a noble plea for a full-rounded spiritual life.

Following this our church has grown intensely busy with the great and manifold tasks of the whole Christian life, and the work is so fascinating that attention has been diverted from the still more fascinating work of calling men to repentance and showing them the way through the straight gate into the kingdom. But in eating the fruits we should not forget the roots of the Christian life.

Perhaps another cause for the neglect of the sublime doctrines of this verse may be found in the kind of evangelism that has been forced upon the church by its divided condition. Popular evangelism is not a complete evangelism. It has been more or less indeterminate. It has not signed, sealed, delivered, and anchored the man seeking the way to God to definite commandments and revelations.

The times call for "Acts 2: 38" again. We cannot outlive that verse, nor outgrow its spiritual categories. It certainly has been a long time since its message was so appropriate as now.

We face a world with hazy notions about the soul's pathway to God, but in this verse the way is made plain. It will give men the things for which their hearts are hungry. It speaks in no halting, uncertain tones. It gives direct answer to the heart's question of what to do to be free from sin. It proclaims the challenge of the lordship and the Messiahship of Jesus. It demands of man inwardly, repentance, and outwardly—that is, visibly and socially—that he be baptized. It promises him that sweetest of all heaven's boons, forgiveness; the divinest of all heaven's endowments and enduements, the gift of the Holy Spirit. What greater need has a man than forgiveness and the indwelling of the Holy Spirit? And what more wonderful or precious promise than that he may have these by repentance and baptism?

This is one of the most deeply spiritual verses in the New Testament. It pertains chiefly to the inner life. The part of the verse that has been neglected most is the promise of the gift of the Holy Spirit. No one can quite satisfactorily explain the meaning of this, but it is essential to being a Christian. Men should be baptized not alone with reference to remission of sins, but for the purpose of receiving the gift of the Spirit also. Every Christian should to-day be pressed and sifted with the question, "Have ye received the Holy Spirit since ye believed?"—Christian-Evangelist.

There is no reason why any one should cease to quote and read Acts 2: 38, which is so intimately related to the salvation of human beings. The preacher who preaches to the same people every Lord's day should not cease to quote it. As the most profound scholar never outgrows his A B C's, so no preacher should cease to preach the fundamentals of salvation. The conditions of salvation are the same now as when Peter commanded believers on the day of Pentecost: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

I am pleased to pass the fact on to the editor of the Christian-Evangelist that there are many preachers and writers in this section of the country that have not ceased to quote Acts 2: 38.

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Professing vs. Doing.

Professional piety repels rather than wins. An attempt to look religious is anything but effective. Dress can never indicate the true state of the heart, though some good people make the mistake of trying to put on the garments of piety. Preachers have been pushed into this error by conventionality, very much to the hurt of their cause. People do not care for a clerical cut or a ministerial collar. They much prefer a real man behind both coat and collar.

A pietetic tone is positively provoking. It is not natural; it is not winning; it is not indicative of a deep devotion, necessarily. "Put on" ought to be put off in religious matters quicker than anywhere else. A facial elongation is aggravating. An affected solemnity of mien suggests meanness, though this does not always follow. A mere air of being good is far from being convincing. Sincerity is an imperative essential of character.

It should not be overlooked that the real man can break his way through the handicap of pious appearance, clothing, or demeanor. A Sister of Charity can be a veritable angel of mercy in spite of her grotesque bonnet. A priest can be a good Samaritan in spite of skirts flapping about his ankles. A Protestant clergyman can be a genuine brother to man in spite of a choker tie or a long-tailed coat. So on down the line. The world does not like ritualistic garments, but it will not allow any mere garments to hide a real soul.

Being somewhat is worth infinitely more than appearing somewhat. Down in the depths of the heart is the thing which counts. Doing talks more decisively than posing. Reality goes faster and surer than appearance. The world needs genuine doers of deeds which tell for human happiness. The world will not be satisfied with any sort of mere show.—Midland Methodist.

AT HOME AND ABROAD

Mrs. Ina Kerr says: "The Gospel Advocate is one of the best papers printed."

From W. O. Crowder, Appleton, Tenn.: "We cannot do without the dear old Gospel Advocate."

A. B. Lipscomb reports a good service at Russell Street Church last Sunday. A lady obeyed the gospel at the evening service.

Morgan H. Carter reports a very inspiring service at Belmont Avenue Church, this city, on Sunday. A noble young man made the good confession.

From M. E. Weaver, Armstrong Springs, Ark.: "I consider the Gospel Advocate a great and good paper, one that deserves the patronage of every Christian."

A. N. Trice has a new and very interesting lecture on New Testament archæology. He delivered the first half of this lecture at the David Lipscomb College last Monday evening and will finish it next Monday evening.

From Ben West, Ennis, Texas, January 20: "Yesterday was a fine day at the Ennis Avenue Church. Large crowds attended all services, and there were eight additions to the church. We are preparing for our April meeting."

On page 98 of this issue you will please to note description of "Peloubet's Select Notes" and "Tarbell's Teachers' Guide." We have reduced these books to $1.25 each. Either of these books is almost indispensable to a teacher. Order to-day, for our supply may soon be exhausted.

From Austin Taylor, Uvalde, Texas, January 22: "I have just been down in the Rio Grande Valley, in the little city of San Benito, with H. W. Busby, of Fort Worth. We had a very fine meeting there. Eleven persons were baptized and several others lined up for duty. The little congregation now has a membership of fifty-one. The mild climate allowed us to hold the meeting under a tent. The rain hindered some, but we never missed a service. We were well cared for in every respect."

From L. Meade Williams, Tulare, Cal.: "We have changed our place of worship from Ryan Hall to the Women's Clubhouse. It is located on the railroad reservation just west of the Southern Pacific depot on Tulare Street. Any one passing this way and desiring to find a place to worship 'as it is written' will find a welcome. L. D. Perkins was with us to-day and preached for us. T. B. Larimore is now located near Armona, and we expect to have him with us at an early date."

From W. M. Oakley, superintendent of the Potter Orphan Home and School, Bowling Green, Ky.: "Mrs. Oakley and thirty-five out of thirty-seven of our dear children are ill with 'flu.' Only two littles ones up. A nurse sent from Louisville arrived yesterday. Only one case of pneumonia, now convalescent. Nothing to fear now but an epidemic of pneumonia. If I am not stricken, and with proper care and nursing, I expect to see all recover. My little grandson is very ill to-day. We need your love, sympathy, and prayers."

J. G. Allen, of Muskogee, Okla., writes to Brother McQuiddy under date of January 24: "Please correct a mistake I made in the 'Query Department' in last week's Gospel Advocate. The church here does not teach its members to take the Supper at both services on Lord's day. The main body of Christians here take the Supper at the eleven-o'clock service. Then, for the benefit of several members who work for the railroad, the Supper is prepared at the evening service. Of course, those who take the Supper at the morning service do not take it in the evening."

F. C. Sowell writes from Columbia, Tenn.: "We received quite a number of offerings through the Christmas box, as was suggested to be done some weeks before Christmas; but as I failed to get all the names of the persons who sent the offerings, perhaps it would be best not to publish any of them. Our treasurer, John W. Fry, however, has acknowledged the receipt of all of them. The Lord will bless the teachers, parents, and good children who so kindly answered this call. There are now fifty-seven children in the Home, and they are being well cared for. Many congregations and individuals are coming nobly and heartily with their offerings to this splendid institution."

From W. S. Long, Jr., 46 R Street, N. E., Washington, D. C., January 18: "People cheerfully help a winning cause, and now I feel that we can say with all safety that we are sure to win in our efforts here in Washington. The attendance is better and the male members are learning to make good talks in public. About thirty-eight hundred dollars has been raised toward the new home for the church. Those who have waited to see if we mean business can throw their hearts and money into the work now: and if they will follow the good example set by others, we will soon go 'over the top.' I hope that soon we may hush saying, 'We are going to build,' and be able to say, 'We have built.'"

From L. S. White, Sherman, Texas, January 22: "The work at the Houston Street Church, this city, is doing fine. Last Sunday there were twelve additions, the Sunday before there were eight, and the Sunday before that there were nine, making twenty-nine additions the first three weeks of the new year. About twenty of these are heads of families. Some were baptized, some were restored, and some had moved here and took fellowship with us. The congregation has outgrown the house, and last Sunday the church decided unanimously to build a larger house. We have bought a very fine lot adjoining the Carnegie Library, and expect to build a good house. Peace and harmony prevail, and all seem happy over the rapid growth of the church. As this is my first report of this work, I will say there have been one hundred and sixteen additions since we came here."

From N. C. Derryberry, Hungerford, Texas, January 13: "I left home on November 27 for Brownville, Fla. It was a Macedonian call. I am now seventy years of age, and have never turned down a 'Macedonian call' yet. After laboring as best I could under the disadvantages I had to labor under for nearly three weeks, I came to Southern Texas. This is the place where I established the cause of truth in 1910; and after laboring as best I could for four years, W. S. Morton took up the work. I have conducted meetings at many places in this section, but have succeeded in establishing only one congregation, and that is at Hungerford; and while they are few in number, they are a faithful little band. I hope to succeed in establishing another congregation on this trip. Brethren, while we pray the Lord to send forth laborers into his vineyard, we ought to help God answer that prayer by going and laboring with all the powers of mind and body that we can command."

From Tice Elkins, Nocona, Texas, January 20: "Yesterday was a great day for the church here. It was the first time in several weeks I had been able to get out. We had a fine crowd at each service, and we had an old-fashioned confession and experience meeting, and many confessed their faults and sought the pardon of the church and of God. The members shook hands all around and pledged themselves to better and more concerted work in the future. Tears rained down many faces as the members talked of their hopes and told of their sorrows and failures. My health is improving, but I am weak. I preached the funeral of John Rolls in the afternoon. He was sixty-nine years of age, and was a faithful member of the church for twenty-four years. We will miss him here. I want to acknowledge and offer our thanks for the financial help we have received from distant brethren since our severe sickness set in. Many have sent to our relief, and later, when I feel able to write, I will give a correct account of it all."

From J. W. Dunn, Fort Worth, Texas, January 22: "After laboring with the church of Christ at Paris pleasantly for sixteen months, I am now with the Central church of Christ, in Fort Worth. I left the Paris church reluctantly and regretfully. Our labors had been very agreeable and, I am sure, mutually pleasant; but thinking I was needed more and possibly could accomplish more good, I began here the first of January. The Central folks have a good house in the heart of the city, with about one hundred members. We should do lots of good and be a great blessing to a mass of humanity. Thus far I can see nothing in the way; and if we do not do a great and good work, it will be our fault, and only ours. Paris is a lovely place to live, as good as the very best, and there are some very noble, godly men and women there. I shall always consider it a treat to visit with them. I wish them great success and happiness. I know I am a friend to every member, and feel sure they are among my best friends. My family will not move until spring. I receive mail at either place. My address is Room 312, Fort Worth National Bank Building, Fort Worth, Texas."

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RAMON'S LIVER PILLS

OBITUARIES

Myers.

Much sorrow was brought to the many friends and loved ones of Mrs. Lula Luttrell Myers, who passed beyond this world on December 4, 1918. She was born, near Cornish, Okla., on February 9, 1899. She was the daughter of Mr. and Mrs. J. C. Luttrell and wife of J. M. Myers. She had lived at Charlie, Texas, for the past eleven years. She was baptized in 1913, at the age of thirteen, by Brother E. S. Fitzgerald, and died a faithful and devoted Christian. Much will her presence be missed among her many friends, especially in the worship of the Lord; but, if we follow in her footsteps, we will meet her in a better world.

CLARE HAMMOND.

Leslie.

Death has again visited our home and claimed for its victim our darling, Cora Leslie. She was dearly loved by all the family and all who knew her. She was born on March 27, 1900, and departed this life on July 30, 1918. She leaves a father, a mother, four brothers, and five sisters to mourn their loss; but we hope to meet her some sweet day. The most comforting thought of all is that she died in the Lord. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." A great number of friends and relatives followed her remains to their last resting place, where our hearts were made sad indeed; but we sorrow not as those who have no hope. Be faithful to the end, trust in the Lord, and do good, and he will withhold no good thing from you.

MRS. CLAUDIA WEBB.

Adams.

Brother James Harvey Adams departed this life on November 25, 1918, at his home near College Grove, Tenn. If he had lived until January 18, he would have been seventy-six years old. He was laid to rest where he had lived for forty years. Brother Adams was married about fifty years ago, to which union were born three children. His faithful wife died over ten years ago. One of his children departed this life several years ago; the other two have never married and lived with him as long as he lived. He died of dropsy, which had been working on him for over ten years. Brother Adams was baptized by the Baptist people; but marrying a member of the church of Christ, she "pulled the blind bridle off of him," as Sister Josie (his daughter) said her mother called it. Brother Adams did not have much of this world's goods, but what he did have was not too good for his friends and neighbors. In fact, he was one of the most free-hearted men I ever knew. He regretted very much that he was not able to attend our protracted meeting this summer. It was said by several who attended his burial that if he was lost, it was no use for the rest of us to try to reach heaven.

R. P. THURMAN.

Vigor

SUCCESS IS ACHIEVED by vigorous men and women. When one is lacking in strength and endurance, when good health is wanting, when physical power is at low ebb, it is impossible to accomplish one's work.

One of the causes of ill health and low vitality is the improper functioning of the kidneys. Trouble results when they fail to eliminate waste and poisonous matter from the system, and rheumatic pains, backache, stiff joints, sore muscles, and other symptoms quickly follow.

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banish effects of kidney and bladder trouble by removing the cause. They are healing and curative. They tone up and strengthen the weakened or diseased organs.

H. D. Castleberry, Marine Engineer, Port Vincent, La., writes: "I consider Foley Kidney Pills the greatest medicine for kidney and bladder trouble I ever used. I recommend them to all who suffer with kidney and bladder trouble."

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LESS MEAT IF BACK AND KIDNEYS HURT

Take a Glass of Salts to Flush Kidneys if Bladder Bothers You —Drink Lots of Water

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

The moment your back hurts or the kidneys are not acting right, or if the bladder bothers you, get about four ounces of Jad Salts from any good pharmacy, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Clark.

Sister Malcom Clark was born on October 20, 1890, and departed this life on December 4, 1918. Her maiden name was Sarah Elizabeth Agee. By the death of her mother she became an orphan early in life. As a child and a young lady, she was a Methodist, faithful and true; but about two years ago she made an effort to convert her husband, and in so doing she saw fit to leave her former teaching and was baptized into the body of Christ and continued faithful until her death. Tender as a mother, faithful as a friend, and true as a Christian, she won many friends who mourn her death, though cherishing a great hope of meeting her in the sweet by and by. Sister Clark was the mother of five children, and all of them plainly show the marks of a Christian mother. She taught them to pray and attend services regularly, and it was a weekly occurrence to see her at services with the five little children clinging close beside her. Her influence will ever live in the hearts of her babes and her example will be an inspiration to many. Funeral services were conducted at the cemetery by the writer. "Blessed are the dead who die in the Lord." G. F. GIBBS.

Hudson.

On April 25, 1918, the death angel entered the home of Mr. and Mrs. M. C. Hudson and claimed for its victim their beloved son, Amos. His death was a great shock to his family and many friends who knew him. He was twenty-three years old. His father, mother, four brothers, and three sisters survive him. He was a true and faithful member of the Christian Church at Hebron. He was true to his Master and lived a pure, consecrated life, always trusting in that never-failing Friend. Amos will be greatly missed by all who knew him. He was an obedient son, a companionable brother, always kind, loving, and true to all. His cheerful voice and winning smiles are missed so much. It is hard to part with our loved ones and to know that we can have them with us no more in this life. We cannot understand why the dear Lord took him from us and his loved ones, but we know that God doeth all things well and that some day it will be made clear. The realization is slowly dawning upon us that God can bring good out of this providence for us and that earth has no sorrow that heaven cannot heal. The fruits of the Spirit were daily manifested in his pure and innocent character. Crushed and broken in spirit are the lonely family. Only He who comforts the broken-hearted can lead them, through faith, to look beyond the dark clouds that have gathered so thickly across the sunny sky of this once happy home to where the Sun of Righteousness shines. There is a vacancy in our home that no one can fill. While our hearts are aching, yet we would not call him back into this world of pain and sorrow, for we have the blessed assurance that he has gone to the Savior who redeemed him. To the bereaved ones I would say: Weep not as those who have no hope, and let us live so that when the summons comes to us we will be prepared to meet our loved ones in a brighter and fairer world above. The funeral was conducted at the graveyard by Brother Nix amid a large concourse of sorrowing relatives and friends who had gathered to witness the last rites and look on the placid face of our loved one for the last time in this world. He was tenderly laid to rest in the Baird graveyard, there to await the resurrection morning. A FRIEND.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription to the Pathfinder, 172 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, try Danderine.

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

A Few Hundred Yet "The Church of Christ Educational Calendar for 1919" is too good to waste. Order a bundle and put them to work for the cause in your community. **Satisfaction guaranteed.** Prices: Each, 22 cents; 3 for 55 cents; 6 for $1; 12 or more at 15 cents each, prepaid. "Six Gospel Subjects"—the subjects of the above calendar in neat booklet form—10 cents the copy, 75 cents a dozen. Order from the **CHRISTIAN LITERATURE DEPOSITORY, Coal Hill, Ark.**

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First, the process of decomposition must be arrested, by neutralizing the acid condition of the stomach, thus giving prompt relief from pain.

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Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out; to feel clean inside—no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism, or gassy, acid stomach—you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys, and bowels, drink before breakfast each day a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify, and freshen the entire alimentary tract before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel—like you felt before your blood, nerves, and muscles became saturated with an accumulation of body poisons—begin this treatment, and, above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening, and purifying, so limestone phosphate and hot water before breakfast act on the stomach, liver, kidneys, and bowels.

Signs of a True Christian.

BY S. W. BERRYMAN.

A true Christian is willing to act as an example for others, in words, deeds, and thoughts. The man who claims to be a true Christian, but conducts himself in such a way that he is not willing for others to follow him, to my mind, there is something wrong in his life. Paul, for instance, was willing for others to follow him. "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Phil. 4: 9.) "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." (Phil. 3: 17.) "Wherefore I beseech you, be ye followers of me." (1 Cor. 4: 16.) How many of us can truly repeat this language of Paul's and apply it to ourselves? Are we willing for others to think as we think, speak as we speak, and act as we act? Have we so lived, even during the past week, that we are willing for others to pattern after us? Our lives should be worthy of example at all times.

A true Christian reads the Bible continually and meditates upon God's word day and night. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." (Ps. 1: 1-3.) "O how love I thy law! it is my meditation all the day. . . . I have more understanding than all my teachers: for thy testimonies are my meditation." (Ps. 119: 97-99.) There are few people who read the Bible as they should. There are thousands in the church to-day that seldom, if ever, read the Bible. I know whereof I speak. Go into their homes and see for yourself. You will find them reading books of adventure, love stories, novels, and farm, stock, and newspapers; but they do not read the Bible. In many such homes everything else is read before the Bible. The rulers of such homes do not pray, and many of them do not even offer thanks at their tables. Too bad, indeed, for people who pretend to be Christians!

A true Christian meets regularly on Lord's day for worship, and truly loves the meeting. We cannot neglect this assembly and remain true children of God. Luke tells us that the early Christians came together on the first day of the week "to break bread." (Acts 20: 7.) The same is true of the three thousand who were baptized on the day of Pentecost. (Acts 2: 38-42.) And Paul tells us to continue to do this. (Heb. 10: 25.) That the first Christians assembled on the first day of the week to observe the Lord's Supper cannot be denied by scripture, and that it is the duty of every child of God to-day cannot be disproved by the Bible. Then, dear brother, seek not to stay away from this meeting. Jesus requests you to do this in remembrance of him. (Matt 26: 26.)

A true Christian is humble and forgiving. A brother, once, teaching a lesson on humility, said: "See yourselves and be humble." The Savior said: "Blessed are the meek: for they shall inherit the earth." (Matt. 5: 5.) "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23: 12.) James (4: 6-10) says: "God resisteth the proud, but giveth grace unto the humble. . . . Humble yourselves in the sight of the Lord, and he shall lift you up." We must not only be humble, but also forgiving. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14, 15.)

A true Christian is sympathetic and compassionate. The wisest man that ever lived said: "Withhold not good from them to whom it is due, when it is in the power of thine own hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee." (Prov. 3: 27, 28.) "He that hath pity

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A Direct and Simple Way That May Be Adopted with but Little Cost

There must be readers suffering from chronic catarrh who would like to know how they can stop catching cold after cold, for they must realize that sooner or later this may lead to serious deafness and injury to the system in general.

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in catarrh, is the discoverer of a pleasant, direct method that can be used by man, woman or child.

His Remedy is made from medicinal herbs, flowers and berries, which you smoke in a dainty pipe or cigarette, and inhale the vapor into all the air passages. It contains no tobacco, even though it is used in the same manner.

Dr. Blosser's Catarrh Remedy is equally effective in all forms of catarrh, bronchial irritation, asthma, catarrhal headache and ear troubles that may lead to deafness. You will breathe better and feel better after using it.

For ten cents (in coin or stamps) a small package will be mailed, containing some of the Remedy made into cigarettes, also some Remedy for smoking in a pipe and a neat little pipe. Month's supply, either form, costs one dollar and twenty-five cents. Address The Blosser Company, Box 4467, Atlanta, Ga.

upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." (Prov. 19: 17.) Our Savior says: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." (Matt. 5: 42.) Many times the poor, the sick, the hungry, have come to those who say they are Christians, and were turned away. This is contrary to the spirit of Christ and the teaching of God's word. (See Matt. 25: 34-46.) The man whose heart is filled with the love of God has love and sympathy for others and will go his length to aid them. (1 John 3: 14-17.)

A true Christian is prepared unto every good work. "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." (2 Tim. 2: 20, 21.) Does the community need a church house? The true Christian is ready to help build it. Does a brother need assistance? The true Christian is ready to help him. The true child of God never shirks, but is always ready to do his duty in everything. He works to the interest of the meeting and does all for it he can. He supports the gospel to the limit of his ability, but does not boast about what he has done.

A true Christian is always growing. "Wherefore laying aside all malice, and all guile, and hypocrises, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2: 1, 2.) As the little infant must have the milk from the mother's breast to sustain physical growth, so must the new babe in Christ have the "sincere milk of the word" to sustain spiritual growth. The baby that never grows is a burden to its parents instead of a blessing. The Christian that never grows any is a burden to the Lord instead of a blessing. We must grow spiritually or we will die spiritual dwarfs. God demands a continuance in knowledge and in grace. "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3: 18.)

A true Christian hates all worldliness and looks forward continually to the day of redemption. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against God? whosoever therefore will be a friend of the world is the enemy of God." (James 4: 4.) "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." (1 John 2: 15-17.) We should let the Lord's hates be our hates. "These six things doth the Lord hate: yea, seven are an abomination unto him." (See Prov. 6: 16-19.)

May God bless us and make us to be true Christians.

Bethlehem.

O Bethlehem,
My heart doth seek for thee;
The hallowed spot, the secret cave,
Where God to earth his choicest gave,
And Jesus came to thee.

O Bethlehem,
My heart doth long for thee;
The snow lies white upon thy hills,
Thy star with light my spirit fills
When I but think of thee.

O Bethlehem,
My heart doth joy over thee;
With lightsome feet she walked thy way
Who cradled Jesus in the hay,
And gave him up to thee.

O Bethlehem,
My heart doth dream of thee;
I see thy flocks 'neath midnight skies,
The spell of thee upon me lies,
When sleep doth speak of thee.

O Bethlehem,
My heart doth break for thee;
Too soon did pass the blissful light,
And took from thee thy dear delight,
And Calvary emptied thee.

—Selected.

160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

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Makes hair beautiful, free from dandruff, and keeps the scalp healthy.

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Send us $1.25 for Tarbell's Teachers' Guide."

An Attack of Influenza Often Leaves Kidneys in Weakened Condition

Doctors in all parts of the country have been kept busy with the epidemic of influenza which has visited so many homes.

The symptoms of this disease are very distressing and leave the system in a run-down condition. Almost every victim complains of lame back and urinary troubles, which should not be neglected, as these danger signals often lead to dangerous kidney troubles. Druggists report a large sale on Dr. Kilmer's Swamp-Root, which so many people say soon heals and strengthens the kidneys after an attack of grip. Swamp-Root, being an herbal compound, has a gentle, healing effect on the kidneys, which is almost immediately noticed in most cases by those who try it. Dr. Kilmer & Co., Binghamton, N. Y., offer to send a sample size bottle of Swamp-Root, on receipt of 10 cents, to every sufferer who requests it. A trial will convince any one who may be in need of it. Regular medium and large-size bottles for sale at all druggists'. Be sure to mention this paper.

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WOMEN OF MIDDLE AGE

Need Help to Pass the Crisis Safely—Proof that Lydia E. Pinkham's Vegetable Compound Can be Relied Upon

Urbana, Ill.—"During Change of Life, in addition to its annoying symptoms, I had an attack of grippe which lasted all winter and left me in a weakened condition. I felt at times that I would never be well again. I read of Lydia E. Pinkham's Vegetable Compound and what it did for women passing through the Change of Life, so I told my doctor I would try it. I soon began to gain in strength and the annoying symptoms disappeared and your Vegetable Compound has made me a well, strong woman so I do all my own housework. I cannot recommend Lydia E. Pinkham's Vegetable Compound too highly to women passing through the Change of Life." —Mrs. FRANK HENSON, 1316 S. Orchade St., Urbana, Ill.

Women who suffer from nervousness, "heat flashes," backache, headaches and "the blues" should try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound.

SAGE AND SULPHUR DARKENS GRAY HAIR

Brush This Through Faded, Streaked Locks and They Become Dark, Glossy, Youthful.

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

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

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

New-Year Resolutions.

BY R. N. MOODY.

"Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.)

It is common to make new resolutions at the beginning of a new year. The foregoing quotation was the resolution of the great apostle Paul, and should be the resolution of every Christian, not only on New Year's Day, but at all times.

From one's writings we may get an insight of his tastes and habits. From Paul's writings we may infer that he was a lover of the athletic sports of his day. To the Corinthians he said: "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain. And every man that striveth in the games exerciseth self-control in all things." Then, to show how much more important the Christian's race is than the races in which men contested for a perishing crown, he says: "Now they do it to receive a corruptible crown; but we an incorruptible." To Timothy he said: "And if also a man contend in the games, he is not crowned, except he have contended lawfully." We may rest assured that if Paul ever participated in the games, he would have spurned to have resorted to any kind of trickery to gain a victory over his opponent; and he would have us understand that if we would win in the Christian race we must, as Jesus says, "worship in spirit and in truth." It was, doubtless, his fidelity to this principle of honesty that made him a "chosen vessel" unto the Lord. To the Hebrews he said: "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." This he fully demonstrated in his eventful career as an apostle of Jesus Christ. Thus he turns those games to good account to teach us that Christianity is a contest for a great prize.

There is nothing more calculated to develop the best there is in man than a contest. A schoolboy will write and rewrite and practice for days on an oration for an hour's contest. The prize fighter goes into months of strenuous training just for the short contest of a few rounds in the ring. So, when the Christian life is set before us as a contest for a crown of immortal glory, should we not labor to bring ourselves to the highest stage of spiritual development that we may win the race?

Let us now examine the passage quoted at the beginning of this article. Paul says: "Brethren, I count not myself yet to have laid hold." Notwithstanding his long and faithful service to the Lord, he regarded the prize as in the future and yet to be won. He then says: "This one thing I do." Then, planting his feet on the present, he points to the past and says, "Forgetting the things which are behind," and, turning to the future, adds, "and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." He would have us see the contestant on the race course stretching his full length and pressing with all his might to reach the prize ahead of his competitor. It is a strenuous moment in the contest when the racer can hear his competitor press-

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

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160 Hens—1,500 Eggs.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly twenty-one days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultryman, 6251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

ing close on his heels and can see the coveted prize drawing nearer and nearer. So the apostle would have us understand that the race for the eternal reward is one that should be earnestly run.

So let us keep in mind that the prize is yet in the future and that the present is the only time we have at our command. As to the past, there is nothing in it that we can change. The events of it have gone to record as facts, and no mortal man can change a fact. If we have done our whole duty, we are taught to count ourselves as unprofitable servants. So there is nothing in the past for us to boast of. We need not keep a record of the good deeds we have done, for God will remember them and reward us according to our works. If we have sinned, and are faithful to confess our sins, God will be faithful to forgive them. As to the future, we only have it in prospect, and the blessings and enjoyments we are to receive from it depend upon how we employ the present. So let us take our stand on the present and forget the things which are behind, and let us set our eye on the great reward and run with patience the race set before us.

Courage.

You may be well educated, a college graduate, leading your class; you may have influence, pull, a fine personality, a father to push you; but you may l ck courage; and lacking that, you will lack everything, for everything worth while in life depends upon courage. There never was a time when courage was so necessary as today. It is as imperative for those at home as for the soldiers at the front. Not even honesty can take the place of courage. It is the backbone of stamina, of character. A man is a jellyfish without it. Cultivate your courage, and take it with you wherever you go. —Orison Swett Marden.

50 EGGS A DAY.

"Since using 'More Eggs' I get 40 to 50 eggs a day, instead of 8 or 9," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A $1.00 package will double the egg production and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1.00 now to E. J. Reefer, the poultry expert, 5251 Reefer Building, Kansas City, Mo., or send $2.25 and get 3 regular $1.00 packages on special discount for a full season's supply. Or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.

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WINTERSMITH'S CHILL TONIC

SOLD FOR 60 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES.

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"Don't conclude that a man is a patient mortal because you've watched him sitting on a log fishing," said the milk-toast philosopher. "Watch him while he's waiting for his supper."—Exchange.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

Send us $1.25 for "Peloubet's Select Notes."

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.

Send us $1.25 for Tarbell's Teachers' Guide."

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For 50 years have met every test for service and satisfaction. Use the Blount "True Blue." It's best for you.
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"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

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

GENUINE FROST-PROOF CABBAGE PLANTS. Well rooted, winter grown in open field. Early Jersey and Charleston Wakefield, Succession and Flat Dutch. Postpaid, 250 for $1; 500, $1.50; 1,000, $2.50; by express, $2 the thousand. Prompt shipment and satisfaction guaranteed.
UNION PLANT CO.,
Texarkana, Texas.

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KILLS CATARRH GERMS

Famous Hyomei—Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement and temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the Eucalyptus forests.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vapor, absolutely harmless but wonderfully effective in the treatment of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys germs and bacilli of bronchial catarrh in the breathing organs, sooths and allays irritation and enriches and purifies the blood. All druggists. Booth's Hyomei Co., Ithaca, N. Y.

Baptists vs. Campbellites. No. 4.

BY M. S. MASON.

On page 9, to substantiate his idea of a kingdom and church established by Christ personally while he was on earth, Mr. Bandy calls our attention to Dan. 2: 45—"the stone cut out without hands." I have shown previous to this the futility of arguing against him on instrumentality in God's appointments. Thus Dan. 2: 45 can never be construed to mean that. Again, that was a vision. Shall we make its fulfillment exactly like it? Then the kingdom would be a literal stone. The facts are that the vision meant that while other kingdoms were built by human agency alone, here was a kingdom that human beings did not build. It was organized and edified from on high; but that did not militate against God's using inspired human channels as his agents.

He submits some prophecies which he says serve his cause. His first is Ps. 72: 16: "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." He tells us this passage was fulfilled when Jesus organized his church on the mount as recorded in Mark 3: 13-15. Figurative and literal language must not be confused. If this is a real mountain, then the corn must be real corn; but if the corn is figurative, the mountain must be figurative. When the mountain is considered figurative, of course Mr. Bandy loses the passage. Mark 3: 13-15 has no more to do with this passage than many others that Mr. Bandy would never mention. If, as Mr. Bandy says, Mark 3: 13-15 is a literal fulfillment of Ps. 72: 16, then the apostles would of necessity had to be a handful of corn. The fact is that Mr. Bandy states the truth in saying that Ps. 72: 16 refers to the origin and growth of the Messianic kingdom; but it is a figurative expression and must be so regarded, and we must consider it absurd to expect a literal fulfillment. The proper interpretation is this: As a handful of corn or a small amount of seed planted on a mountain, on a very unfavorable place, should produce abundantly, or wave like Lebanon, even so from a small beginning under very unfavorable circumstances, or under opposition, the kingdom of Christ should grow until its fruits should be marvelously abundant. Mr. Bandy loses this passage.

On page 10 he says: "Material was being prepared before this, but here we have organization." Also, he says: "He ordained twelve, and the word 'ordain' implies organization." That may be so; but does it imply church organization? Were these twelve organized and appointed to do church work? If so, let Mr. Bandy cite instances of their meetings, their evangelization, their discipline, and their worship. The Book tells for what these individuals were appointed. It was not in a real church capacity at all. He also implies in the same paragraph that this mountain mentioned in Mark was the mountain of Dan. 2: 45. Then, if so, if the figure carries, the kingdom was a stone—a plain, hard stone—and its growth is nothing more than an increase in the size of a rock. Also, if the symbol signified a real mountain where the church was organized, and in the figure the symbol of the kingdom is of the same material as the place of its origin, then, in Mr. Bandy's fulfillment, the kingdom must

Nauseless Calomel Is Best for Flu

Doctors and Druggists Claim Calotabs, the Nauseless Calomel, Is Best Laxative for Colds, Grippe, and Influenza.

At the first sign of a cold is the time to take a Calotab, the perfected nauseless calomel that has all the liver benefits left in and the sting taken out. Doctors say that there is nothing like it to put your liver right and keep your system in condition to resist and avoid colds, influenza, and pneumonia.

The best insurance against influenza and pneumonia is a good, active liver; and your physician or druggist will tell you that Calotabs is the most thorough and effective, as well as the safest and most agreeable, remedy for this purpose.

One Calotab at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with your eating, pleasure, or work. Next morning you awake feeling fine, with a hearty appetite for breakfast. Your cold has vanished and you are ready for work or play. Calotabs are sold by druggists everywhere in sealed packages; price, thirty-five cents. Your money handed right back if you are not delighted.—Advt.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $2 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

be of the same material as the mountain, or a material kingdom. Mr. Bandy worked very hard to eliminate the human agency in the origin of the kingdom, so as to make it eminently spiritual; but now he materializes his prophetic mountains, the logical consequences of which is a material kingdom. You know, the more we think of the way he has dealt with these mountains, the more absurd it appears to us. If the meaning of the vision is to the effect that the kingdom must originate in a material mountain, then why may we not expect other symbolic prophecies uttered by Daniel to be literally fulfilled? Thus Babylon was a gold kingdom, everything gold in it; Rome was an iron kingdom, everything iron in it; and the Grecian kingdom was an actual "he goat with a notable horn between his eyes."

Mr. Bandy next says: "Here were all the essential elements of a church or kingdom—king, law, subjects, territory." These are the essential elements of a kingdom or church, but Mr. Bandy's assertion that all these elements were present there is assumption pure and simple. More will be said in answer to this contention, but I shall say enough to disprove it. First, as to the king. If Jesus was a king here, he was without a throne; for we read in Acts 2: 30 that he was raised up to sit on his throne. So he was not a king till after his resurrection. If he was a king here, he was a king without a kingdom. We read in Dan. 7: 14 that he received his kingdom when he "came with the clouds of heaven." We read in Acts 9 that that occurred at his ascension. Then he must not have received his kingdom until his ascension. Again, if he was a king here, he was king without death, burial, or resurrection; and seriously I ask this question: If Jesus could establish his kingdom or church without his death, burial, or resurrection, why did he suffer death, why was he buried in the cold grave, and where was the glory of his resurrection? Of course, I suppose it is in keeping with Baptist theory; for if we are baptized "because of remission," why may Jesus have not died, been buried and resurrected, because our sins had already been procuratively remitted?

All things are less dreadful than they seem.—Wordsworth.

What Work for the Lord?

"Ye are lights in the world." What soul, a "candle of the Lord," did you light up yesterday? Whose soul will you kindle to-day, to-morrow, and the day after? Do not worry over the smallness of your taper; just see that it is lighted and ready to touch the candle that without the tiny light might remain cold and dark and hidden.—The Mission News.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

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Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

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Costs 1 Cent a Week to Operate per Person.

Place in any room, hall or closet. No trouble to install. Guaranteed sanitary and odorless. Endorsed by thousands of users, doctors, sanitary experts, health boards, etc. AGENTS WANTED.

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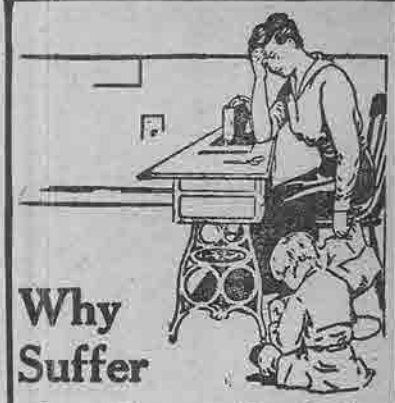
The noblest thing you ever did, the noblest emotion you ever felt, the deepest and most self-sacrificing love ever in your soul, that is your true self still, through all the baser life into which you have fallen.—Phillips Brooks.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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



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Dr. Miles -Anti- Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

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Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-13 Murine Eye Remedy Co., Chicago.

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How Shiver Mineral Water Relieves Rheumatism.

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any condition due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

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

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

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

Send us $1.25 for "Peloubet's Select Notes."

Love's Miracle.

Beggared he crept unto my door,
And there, 'neath the drifting moon,
I saw his ravaged, leprous face,
His thorn-rent hands, his bloody shoon.

"This is the end," he said, "and naught
Is left that even Christ could save;
This body spent and stained with sin
Not all the ocean's brine can lave."

I drew the heart from out my breast;
I wrapped him in its yearning flame;
Then from his spirit's golden ore
There fell away the dross, the shame.

And with my tears I washed his feet,
I bound white peace about his head;
And knelt in loving awe to see
His soul awake as from the dead.

The wind whose song had slept, the trees,
The dreaming willows by the shore,
Brought back to him the voice of God
He thought was dumb for evermore.

The moon unfurled a silver sail
Like ship on blessed errand bent,
And bearing all his past away
Slow o'er the night's deep waters went.

—G. O. Warren.

The Italian Mission.

BY L. DASARO.

I am so thankful that we closed the year 1918 with good success in our Bible class, and hope and pray that it will continue. Attendance on December 22 was 77 Italians; December 29, 57; January 5, 47; January 12, 50. The following money was received to help me in the Italian Bible school: West Union, $5; Brother Styers, $2; Brother Lerner, $5; Shawnee, Ohio, $2.50; Flemington, Pa., $15. I thank all for the help. Send all help for this work to Brother Alonzo Ault, Shadyside, Ohio.

Wonderful Egg Producer.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9251 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar to-day or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Advt.

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List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Weekly Health Talks

What Doctor Pierce Has Done For Humanity!

BY DOCTOR CRIPPS.

It has always seemed to me that Dr. Pierce, of Buffalo, N. Y., should be placed near the top when a list of America's great benefactors is written. He studied and conquered human diseases to a degree that few realize. Whenever he found a remedy that overcame disease, he at once announced it in the newspapers and told where it could be bought at a small price. He did not follow the usual custom of keeping the ingredients secret, so that the rich only could afford to buy the medicine, but openly printed the name of each root and herb he used. And so to-day the names of Dr. Pierce and his medicines are widely known, and they stand for better health and better citizenship.

One of this great physician's most successful remedies is known as Doctor Pierce's Pleasant Pellets. These are little, sugar-coated pills, composed of Mayapple, leaves of aloe, root of jalap—things that Nature grows in the ground. These Pellets are safe because they move the bowels gently, leaving no bad after-effects, as so many pills do. Very often they make a person who takes them feel like a new man or woman, for they cleanse the intestines of hard, decayed and poisonous matter that accumulates when one is costive. If you are constipated, by all means go to your druggist and get some of Dr. Pierce's Pleasant Pellets. They may prove to be the very thing your system requires to make you well and happy.

Shedding Light.

There are persons whose very presence spells cheer and inspiration. There may be times when we can do nothing to help our friends, but we can always be something to help them if our own lamp of faith and love burns clear.—Exchange.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Among the Colored Folks

An Encouraging Outlook.

Our year's work in and out of the city closed with some encouraging features. The work at Jackson Street Church, in Nashville, is doing well, and the year 1919 started off with good interest, attention, and attendance. On the first Lord's day in January we had Brethren H. Clay, M. Keeble, and A. Campbell with us, and many good things out of the old Book were said to us. On the second Lord's day, morning and night, the writer spoke for the people.

I am very thankful to all who helped us in 1918, and I hope to have their aid in the future. Brother T. J. Daniel writes from Chicago: "I am sending you of my own money five dollars. Use it as you think best." So half of it will go to the school and the rest for mission work. Who will do like this good brother? The Gospel Advocate, which I have been hearing read and reading myself over forty years, has my many thanks for favors shown me.

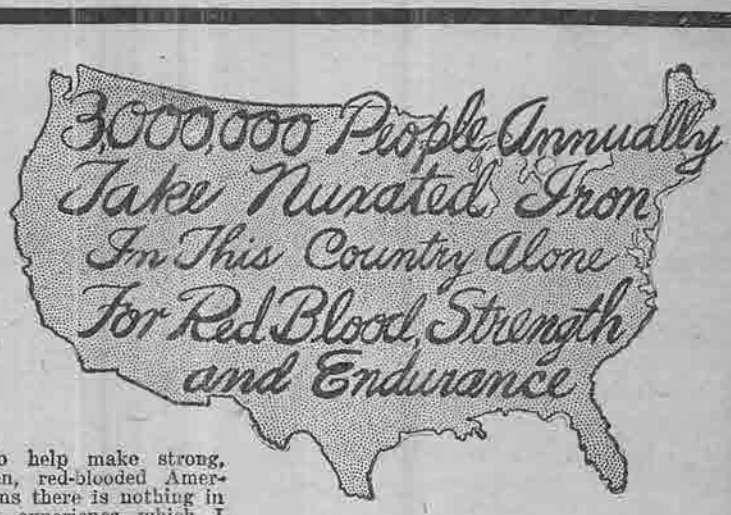
A few of the brethren and sisters of the little band at Sugar Grove, Ky., kindly remembered me for the holidays, for which they have my thanks.

Beginning on Wednesday night, February 12, and continuing till the following Sunday night, a get-together meeting will be held at the Jackson Street Church, corner of Jackson Street and Fourteenth Avenue, North, Nashville. Brethren and sisters, both white and colored, are invited to meet with us and let us have the benefit of their best instruction. There will be day and night services. This meeting is to be held for the purpose of getting a better understanding of the work before us on the part of preachers, elders, and deacons. Take the Jefferson Street car, get off at Fourteenth Avenue, and walk south three blocks to a frame church building.

S. W. WOMACK.

50 EGGS A DAY.

"Since using 'More Eggs' I get forty to fifty eggs a day instead of eight or nine," writes A. P. Woodard, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A $1 package will double the egg production, and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1 now to E. J. Reefer, the poultry expert, 5251 Reefer Building, Kansas City, Mo., or send $2.25 and get three regular $1 packages on special discount for a full season's supply, or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.



"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of the weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Vice-Presidential Nominee Chas. A. Towne; United State Commissioner of Immigration Hon. Anthony Caminette; Judge G. W. Atkinson of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

TO WARD OFF PNEUMONIA Rub vigorously with GOWAN'S—the pleasant, effective, external application for colds, croup, pleurisy, pneumonia, etc. Soothing and healing. Ask your druggist or write GOWAN MEDICAL CO., Concord, N. C. $1, 50c, 25c. Pay no more.

The Anybody Family on Sunday Morning A one act (20 minute) play, showing the absurdity of habitual lateness at Church on Sunday morning.

Rev. Paul Moore Strayer, D. D., writes: "*It was more effective than repeated appeals from the pulpit to be at church on time. It opens a new field of dramatizing scenes in church life.*"

Six copies only required for rendition. Prices postpaid. Single copy—25 cents. Six (6) copies in one order—$1. Send $1.00 for six copies. Money back if you want it. Tullar-Meredith Co. 241 W. 36th St., New York

Lightest Known Wood.

A consular report from Port Limon, Costa Rica, gives interesting details concerning the trade of that region in balsa or corkwood (Ochroma), said to be the lightest of all known woods. It has long been used in tropical America for making canoes and a special type of raft, also known as balsa. It is very porous and a good insulator against heat and cold, and the report above mentioned states that it would be valuable for airplane construction. The young trees are soft and very sensitive to injury from vines. The trees are deciduous, the male tree being known as burillo and the female as balsa real. The shipment of balsa wood has apparently not assumed large proportions, owing to the difficulty of transporting it from its native forests to the railway.—Exchange.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

Send us $1.25 for "Peloubet's Select Notes."

Need for Discipline.

The price we must pay for continually proving and possessing the good is eternal vigilance. Often a sort of pig-headedness in self-assertion, in self-management, sets up its ownership. That is one reason why discipline—submitting ourselves in some ways to the will of others—is good for us all, big and little, young and old. It is the best and often the only means of breaking down the willfulness that is likely to enter any one of us at any moment—Youth's Companion.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application to Pathfinder, 172 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

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Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

FREE TRIAL

If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metallic and hard rubber devices used are nerve racking, always in the way and often cause sores from rubbing, frequently misfit, doing more injury than good. The Brooks Appliance is not a truss but instead a comfortable little air pad securely but snugly supported in place so that it is never in the way, never slips and is so comfortable and natural that you forget you are wearing it. While the air cushion and supports are resiliant so that the appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on the body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no salves, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about ruptures and the appliance but you will see also what thousands of other users think of it. The appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.

AVOIDED OPERAT ON.
"Was Sure He Would Be a Cripple."
Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

RUPTURE HEALED AT THE AGE OF 81.
Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—

Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite ten and a half months. It has **cured my rupture.**

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS.
Holly Hill, Fla.

NO MORE TROUBLE.

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

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindn s, I am,
Yours very truly,
Mrs. H. Tollman.
113 Towle Avenue,
Mishawaka, Ind.

PENNSYLVANIA MAN THANKFUL.
Mr. C. E. Brooks, Marshall, Mich.

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

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

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

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

The above is C. E. Brooks, inventor of the Appliance. Mr. Brooks cured himself of Rupture over 30 years ago and patented the Appliance from his personal experience. If Ruptured write today to the Brooks Appliance Co., Marshall, Mich.

Ten Reasons for Superiority of the Brooks Appliance.

1. It is the only Appliance of the kind on the market today and in it are embodied the principles that inventors have sought for years.

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

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

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

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

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

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

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

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

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

BROOKS APPLIANCE CO., 443 D. State Street, Marshall, Mich.
Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....
Address .....
R. F. D. .....City ..... State.....

Clip and sign this coupon and mail it today.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

"My Body, Which Is Broken for You."

My good friend and brother, R. D. Smith, of Terrell, Texas, sends us another communication bearing upon the above subject, which follows:

Brother Lipscomb: Permit me to thank you kindly for the very courteous manner in which you treated my matter upon the above subject. But I still do not see this matter as you do; and while I assure you I have no desire to extend the discussion at length, I beg your indulgence a little further.

The argument based upon the American Standard Version is not conclusive. When I say this, I hope you do not consider me in the light of questioning the scholars; but I do dissent from the conclusion that the language in question is spurious on the sole grounds of its nonappearance in the Standard. The conclusion does not necessarily follow.

The fact that the committee chose Westcott & Hort to follow in their translation does not, in my judgment, prove that they regarded this text absolutely perfect and all variations as spurious. They considered it the best and freest from faults. It might have faults and yet be the best; others might not be the best texts, and yet some of their variations be genuine. The committee had nothing to do with producing Westcott & Hort, but, having selected it to follow, cannot deviate from the text. They might be disposed to dissent, but could not indicate it in the text.

The committee does not say which text they regard as right; but the facts show clearly that the members did not favor leaving out of consideration every variation from Westcott & Hort. They placed the readings of others in notes, and the note on the passage in question reads: "Many ancient authorities read *is broken.*" They might have said they regarded it as spurious, or, better still, they could have left the note entirely out; but they did neither, and their action leans in favor of its genuineness. Hence, I repeat that the absence of the word from the body of the Standard text is not conclusive of its spuriousness.

In addition to this, I wish to present again, more clearly if possible, the argument from Thayer's lexicon. We are not concerned at present about the meaning of a word, but whether the word is genuine. Dr. Joseph Henry Thayer was specially fitted to pass upon this question. He was for many years professor of New Testament Criticism and Interpretation in Harvard, in which position it was his very business to investigate and pass upon the genuineness of New Testament writings; and after years of research in the whole field, and even having advantage of the Westcott & Hort text, he published his lexicon on the New Testament, but a short time prior to sitting in the A. S. Committee, and ventured to cite and define this very questioned passage. He was defining "klao," and took occasion to call attention to its present participle, "klomenos," and he defined the word, and referred to 1 Cor. 11: 24 as an instance of this use of the word. Evidently he does not reject the word. That he, a little later, sat in the Revision Committee which left the word out does not matter. They were following Westcott & Hort, and yet they took occasion to say: "Many ancient authorities read *is broken.*"

So much upon the question of genuineness from the standpoint of nonappearance.

Your argument that authorities who admit or retain "klomenon" refer it to the bread and not the body does not seem sustained. You would argue that the necessity of the case demands it, since otherwise it occasions discrepancy; that the records show clearly that he was pierced and that his bones were not broken. This conclusion is certainly correct, provided a body cannot be broken without breaking the bones. But where is the proof?

I think I presented ample proof before that this word would not create a contradiction, and I feel that you did not properly consider my arguments. Your teaching that "Thayer refers the word to the body only in a metaphorical sense, which shows that he did not teach that the body was actually broken," and, "The only passage on which Brother Smith relies for proof that the body of Christ was broken, according to Thayer, states that the breaking refers to the bread and not to the body of Christ," is not conclusive. The passage does not state, according to Thayer nor otherwise, that the breaking refers to the bread. The fact that the language is figurative argues nothing at this point, for the bread was a literal substance as well as the body. Hence, your quoting a part of Thayer's definition and leaving out that part which expressly applied to this word would fail to set forth his views on the point in question.

Does Thayer refer the breaking to the bread or the body? Hear him: "Metaph. To *soma*, shattered, as it were, by a violent death. (1 Cor. 11: 24.)" Never mind the metaphor; it will work on one literal substance as well as another. But what shattered? Whatever is to be or is suffering the effects, "violent death." Was it the bread or the body of Christ? Bread "shattered, as it were, by a violent death?" The conclusion that it was the body is inevitable, so far as Thayer's testimony is concerned.

Now, by this same principle, that the breaking refers to the bread and not to the body, let us try out the various passages and see how this application would sound. We would have:

1. "This [bread] is my body, which [bread] is broken for you." (1 Cor. 11: 24.) Only broken bread for you.

2. "This [bread] is my body, which [bread] is given for you." (Luke 22: 19.) Only bread given for you.

3. "This [cup] is my blood of the new testament, which [cup] is shed for many for the remission of sins." (Matt.

26: 28.) "This cup is the new testament in my blood, which [cup] is shed for you." (Luke 22: 20.) Only the cup [wine, fruit of the vine] shed for remission of sins.

Something was being "given," "broken," "shed," for remission of sins. It was not bread, nor wine, nor yet both of these; but clearly, his body and blood.

But if we are forced by the construction of the language to the conclusion that they refer the breaking to the body, how can we harmonize this with the fact that his body in its entirety was there before them when he was saying this to them? Paul said sometime prior to his death, according to the American Standard: "I am already being offered, and the time of my departure is come." Yet I presume that his body was in its entirety still. Paul could have meant that "the time is near for my offering," or "what I am now suffering is the beginning of the end;" and so with this word "klomenon" (is being broken). It might have reference to the near approach of the violent death or to the sufferings already being endured, the beginning of the end.

How would it do to say it means just what it says—"this [bread] is my body?" Well, this would indeed fetch us dangerously near "transubstantiation" and the rocks of Romanism. He had already broken the bread when he said "is being broken;" so this cannot be urged as an argument for applying the breaking to the bread.

But how would you explain that the language, "this is my body," is intended to express comparison between the body and the bread? I would quote: "The Lord is my rock;" "The Lord is a man of war;" "God is a consuming fire;" "Behold the Lamb of God!" God is not a rock, a man of war, nor a consuming fire, but in his various characteristics is symbolized by these. Christ is not a lamb, but in his innocence is likened to a lamb, and was symbolized by the lamb in the passover. Hence, we conclude that the bread and the wine are symbols to point us back to the broken body and shed blood.

But can it be truly said that his body "is broken?" As truly as language has meaning. We use the word of the breaking of men's bodies constantly and do not conceive their bones broken. Longfellow says of the notary as he enters the home of Belle fontaine:

"Bent like a laboring oar, that toils in the surf of the ocean—
Bent, but not broken, by age was the form of the notary public."

And who has not heard and even made use of the expression, when an old wreck came tottering along: "How he is breaking [being broken]!" And yet he hath all his bones, not one is broken. Hence, the process by which a body is weakened, enfeebled, or brought to death may well be referred to as "breaking" the body.

And now, as a last word, I offer once more the testimony of Dr. Thayer, who says, "To *soma* [the body], shattered, as it were, by a violent death," and refers to 1 Cor. 11: 24.

The very fact that the scholars left out "is broken" is conclusive evidence that they regarded it as spurious and not genuine. No scholar would stultify himself by leaving out anything which he finds in the King James Version that he regards as genuine. The committee did not change the King James Version of 1611 unless two-thirds of the committee favored the alteration. A majority might favor the change, as was the case in reference to the word "Comforter" in the fourteenth chapter of John; but as the necessary two-thirds did not favor the change, the word was retained in the American Standard Edition. No doubt the committee was unanimous in leaving out "is broken," as this is not found in the best Greek text. Having given their position in the text, the committee cheerfully stated in the margin, "Many ancient authorities read *is broken for you*;" but Thayer refers "is broken" to the bread and not to the body, only in a metaphorical sense.

The Bible does not say that Christ's body was broken. Thayer does not say so, but says the opposite. He says of "klao" that it is used in the New Testament of the "breaking of bread." Such authority should sustain a position with Brother Smith as it does with me. The very fact that Thayer applies "klao" metaphorically to "soma," the body of 1 Cor. 11: 24, warrants the conclusion that he does not hold that Christ's body was really broken. While bread is broken, metaphorically Christ's body was "shattered, as it were, by a violent death." The nerves were shattered, the body was pierced, bruised, and smitten, so violent was the death. If the body had been broken, he would not have stated it *metaphorically*. A figure of speech is a form of expression which departs widely and strikingly in certain specified ways from what is literal, straightforward, and matter of fact. A metaphor is an expression in which one object is spoken of under the image of another. There is an implied comparison in the images. Longfellow's "Evangeline" speaks of the stars under the image of flowers:

"Silently one by one, in the infinite meadows of heaven,
Blossomed the body stars, the forget-me-nots of the angels."

As a matter of fact, stars never blossom; neither was Christ's body broken. Thayer says the bread was literally broken, but the body of Christ was metaphorically broken, just as Longfellow says the stars blossom. When Brother Smith can show that stars really blossom, then he can show by Thayer that Christ's body was really broken. "Pierced," "smitten," "afflicted," and "bruised" are all used in the Bible referring to Christ's body, but "broken" never. These words are not interchangeable with "broken." Take "pierce," for instance. We do not say that the arm that is pierced is broken. The physicians inoculate for typhoid fever and colds. I know a woman who has been inoculated ten times. The skin was pierced each time, yet no one thinks the arm was broken. A boy broke the bone in his arm, but the skin was not pierced or broken. The doctor and everybody else said his arm was broken. The same is true of the leg, the finger, or any member of the body. The paschal lamb was a type of Christ. Not a bone of it was broken. Of Christ it was prophesied: "A bone of him shall not be broken." Longfellow was correct when he represented the notary as bent, but not broken, by age. Every day I see old men bent, but not one of them with a broken body. As Brother Smith holds that the Lord is not a lamb, nor a consuming fire, nor a rock, but that these are figures of speech, it does seem that when Thayer refers breaking in a literal sense in the New Testament to bread, and to the body in a metaphorical sense, that he should understand that the body was not broken. The Bible says, "The Lord is my rock;" yet he says, "God is not a rock."

If our brother's argument from Matt. 26: 26 and Luke 22: 19 proves anything, it is the doctrine of transubstantiation. If the real body is what Jesus gave to them, then they ate the real body and drank the real blood of Jesus. But Jesus took bread, and blessed and brake it, and gave it to the disciples, and said: "Take, eat; this is my body." If this is the real body, then the bread is transformed into the actual body of Jesus. On this passage McGarvey says: "But as his body was still there, and the loaf which he held in his hands was also there, and as his body still remained there after the loaf had been broken, and passed around, and eaten up, it is impossible that they could have understood him as meaning that the loaf was literally his body, and impossible that he could have intended it to be so understood."

This is an end of the controversy. The language declares only that the bread was a symbol of his body, and it is the usual mode of expressing such an idea. For example: "The field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the enemy that sowed them is the devil." The bread symbolizes the body of Christ which is given for us.

Brother Smith and I both feel that we have written enough on this subject for this time. What we have written has been in the love of the truth, and of each other, and of the brotherhood. We hope our efforts have not been tiresome to anybody.

The Tennessee Orphans' Home Farm Not Sold.

BY J. C. M'Q.

Some time ago I announced in these columns that the farm donated to the Tennessee Orphans' Home by Brother W. W. Gant, of Shelbyville, Tenn., had been sold for $15,750. After this announcement and after the farm had been bid off at this price, the directors learned that Brother Gant wished the farm to remain the property of the Home perpetually. It was also learned by some of the directors that there were conditions in the deed that led the purchaser, acting under the advice of his attorney, not to accept the deed offered by the directors of the Home. Because Brother Gant, the donor, wanted the farm to remain the property of the Home and to be improved, at a meeting of the Board of Directors on the twenty-first day of this month it was unanimously agreed to revoke the decision to sell the farm. It was urged and agreed in the meeting that his wishes should be respected. In order to carry out the wishes of Brother Gant, it will be necessary to make an effort to raise more funds for the maintenance of the Home and the improvement of the farm. Brother Gant held a note of one thousand dollars with interest, which the Home has paid. This reduces the amount of cash on hand. More cash will be required in order to improve the farm, as the farm is in a very low state of cultivation. It will be necessary to build new fences; to build a new house, costing perhaps fifteen hundred dollars; and to put much of the farm in clover and peas and to sow grass seed so as to bring it up to a good state of cultivation. Three practical farmers, Brethren George W. Johnson, S. F. Morrow, and F. C. Sowell, were authorized to make it their business to look after the farm, get a good tenant, and to see that it is properly handled. I am of the opinion that to rent the farm for money rent means to run it down. If a good tenant can be secured and the farm properly managed, it will enhance in value as the years go by, and it can be brought to a high state of cultivation. As it is the wish of the management of the Home to finance the Home without borrowing money, it is to be hoped and urged upon our readers that they will within the next few months make liberal contributions so that needed improvements can be made promptly. There is no good house on the farm and it will be hard to secure the proper tenant without being able to offer him such improvement. It is true that the board may not realize as much revenue while bringing up the farm to a high state of cultivation, but in the long run it will be much better for the institution.

Brother W. W. Gant, the largest single donor to the Home, suggests that the erection of suitable buildings be begun sometime in next May. He will back the needed improvements in a substantial way. He is greatly interested in the Home and proposes to be one of ten brethren to give one thousand dollars each for the purchase of another farm. "Where are the nine?" It should not be very difficult to find nine brethren who will subscribe one thousand dollars each. Sister Gant will also give one hundred dollars for the erection of buildings on the farm now owned by the Home. This is a good example for our sisters, and it is hoped that others will not be slow to follow it.

If a good farmer reads this who is willing to cultivate and improve the farm, he should write at once to F. C. Sowell, Columbia, Tenn., or to G. W. Johnson, Franklin, Tenn., Route 5. The trustees are anxious to secure a capable farmer who enters into the spirit of the institution. Such a farmer will cheerfully occupy the present building with the assurance that the needed buildings and improvements will soon be provided.

There are more orphans in the Home now than we have had for some time. We now have fifty-seven in the Home; and during the last few months the institution, as I now remember, has handled one hundred and fourteen orphans. Many of these children have been placed in good homes. I know of no better work than the Home is doing; so I appeal to our readers with confidence that they will be liberal in their support of this work. While it is right and proper to take care of the orphans in foreign lands, we should certainly not neglect our orphans here at home. Christians and churches all over the country should feel that they have an interest in the Home, and then should show this interest in a substantial way.

The Home is now on a better basis than it has ever been. It is running harmoniously, without friction, and there is no reason why it should not attain to a very high degree of efficiency and usefulness. This, by the help of the Lord and the hearty coöperation of the people, will certainly be reached. Every time one feeds and clothes an orphan, he rejoices and thanks the Lord that he is permitted to do this work. Make all contributions payable to the Tennessee Orphans' Home, Columbia, Tenn.

OUR CONTRIBUTORS

The Status of Our Discussion.

BY F. W. SMITH.

The friendly discussion between the editor of the Baptist Flag and the writer started as nearly all newspaper controversies do. There was no prearrangement or cut-and-dried propositions with a limited number of articles by each disputant, hence the long-drawn-out affair. Brother Moore saw fit to criticize, through the columns of his paper, a sermon he heard me preach, in which there were no personalities and not the slightest reference to the Baptists. I did not assign anything in my discourse to their teaching, but spoke on general principles. I did not know the editor was in the audience, and would not have recognized him if I had known of his presence. A reply to his criticism was made, and our friendly exchange has continued for quite a while. But I concluded from the following that my friend desired a change one way or another:

APOSTASY.

"The word of God not only teaches the possibility of apostasy and warns against it, but actually gives examples of some who did apostatize." F. W. Smith affirms; T. F. Moore denies.

Dear readers, the above proposition is Brother Smith's own statement, and I am happy to negative it. We have run over the entire system of faith as held by each one of us, but not discussed anything very much. As we have one proposition on which we have an issue, I will forego the pleasure of replying to most of his last article, that we may discuss this one with a few articles each.

He says: "We have run over the entire system of faith as held by each one of us, but not discussed anything very much." I am compelled to dissent from a part of this statement. It is true that Brother Moore introduced nearly every subject in the religious category, but it is *not true* that nothing much was discussed. There has been a pretty thorough sifting of a number of fundamental differences between us, and my friend has *been compelled to yield* some of what have heretofore been regarded as Baptist strongholds. The editor introduced the subject of "apostasy," and I placed before him *actual* cases of apostasy in the persons of Hymenæus and Philetus, with others whose faith was overthrown. (2 Tim. 2: 17, 18.) These cases of apostasy were so *unmistakably clear* that my friend tried to escape from his difficulty by asking me this question: "How do you know but what they repented and

were finally saved?" I very correctly replied that it *devolved upon him to prove from the sacred writings that those characters did repent "and were finally saved,"* and not be asking me such questions. In his failure to find the needed evidence, he seeks another outlet from his inability to sustain his doctrine of "once in grace, always in grace." This time he tries the following route: "If Hymenæus and Philetus were saved, they have only erred in the faith; if not saved, they could not have apostatized, for the reason there was nothing from which to fall." Was there ever in the history of controversy a more complete "*begging of the question*" than is manifested in this? His plight is this: If they were saved, they could not have apostatized; and if they were finally lost, they were never saved. Mark you, he is not certain just how the matter was; or, in other words, he does not know which way to jump, and, therefore, he will not jump at all. But evidently my friend concluded to let the "apostasy" business alone, for in the next reply he comes with the following:

To F. W. Smith.

We have now run nearly, or quite, a half year in discussing from Dan to Beersheba and not much yet done. Now the second time I call your attention to the fact that we are certainly agreed on some issue that we won't have to look after so much in one article.

I suggest two propositions on which we differ, the Holy Spirit's presence in conversion and the design of baptism. I will affirm the former and you may affirm the latter.

Propositions: "The Scriptures teach that the Holy Spirit himself, personally, is present in hearing, repenting, believing, and being saved." T. F. Moore affirms; —— denies. "The Scriptures teach that baptism in water is one of the conditions of salvation." —— affirms; T. F. Moore denies.

With reference to the foregoing I remark:

1. I cannot agree that "not much has been done;" but, on the other hand, I have been assured by a great many that *very much* has been done in refuting the errors of Baptist doctrine along a number of lines.

2. The editor has had ample opportunity to discuss fully the work of the Holy Spirit and the design of baptism. In fact, the place and importance of baptism in the scheme of redemption has been affirmed and proven almost from the beginning of this controversy. My friend was challenged a number of times to produce one passage that teaches people to be baptized "because of" remission of sins, but he severely let it alone.

3. His proposition on the Holy Spirit is *too indefinite* to be considered. What does he mean by "the Holy Spirit's presence" in conversion? Is he *unwilling* or *afraid* to affirm that in the conversion of the sinner the Holy Spirit exerts an influence upon the sinner's heart or mind *over* and *above* or *independent* of that *resident in the word of truth?* If he wishes to undertake the proof of such a proposition, I am at his service; but if not, let him openly repudiate that cherished doctrine of the Baptist Church.

4. I prefer to frame my own proposition on the import of baptism, and it is as follows: The Holy Scriptures teach that baptism in water is the point at which the sinner is justified or saved from past sins by faith. My friend claims that sinners are justified by faith, and so do I. The difference between us is as to when this is done; hence, the proposition I submit is just to both of us.

Points Gained by the Discussion.

1. That two men can discuss their differences sharply, positively, and boldly with the best of feeling, all the while treating each other as gentlemen.

2. It has been shown that the doctrine of "total, hereditary depravity" leaves infants dying in infancy *to an eternal doom*. My opponent claims God has only one way of saving people—viz., by grace; but since salvation "by grace" involves *faith*—"For by grace have ye been saved through faith" (Eph. 2: 8)—and infants are *incapable* of *exercising* faith, they cannot be saved by grace—God's only way of saving souls. "Total, hereditary depravity" and *infant damnation* must go hand in hand. So long as my friend holds to the former, he is compelled to accept the latter.

3. The Baptist position on the Lord's Supper shows what great stress they lay on baptism, while at the same time classing it as a *nonessential*. They recognize people who have not been immersed as the children of God, and then refuse to let these children of God eat at their Father's table because of a *lack of water*.

4. Methodists and Presbyterians are Christians; but should a Baptist preacher immerse one of them, forthwith he or she becomes a Baptist, thereby proving the *great efficacy of water* in the Baptist system.

5. According to Baptist doctrine, people are saved *before* and *independent* of the "new birth." My friend has argued that one is saved outside of the kingdom; and since Jesus Christ has *inseparably* connected the "new birth" with the kingdom, making it the means of entering the kingdom, my opponent has one saved *before* he is born again.

6. The editor has been forced to admit that faith in Christ precedes repentance. This he has done by admitting that the people on the day of Pentecost believed the preaching of the apostles, which produced conviction and led them to ask what to do.

7. The Baptist position that the "body of Christ" consists simply and solely in a local congregation has been shown to be unscriptural. Paul distinctly asserts that he and the Corinthians were baptized into the same body (1 Cor. 12: 13), and yet he was baptized in Damascus and they in Corinth, which would have been utterly impossible if he meant by the "body of Christ" a local congregation. My friend persistently refused to tell us into what the eunuch was baptized, if not into a general body. In an effort to sustain his doctrine, my friend placed himself in the ridiculous attitude of having the "general assembly and church of the first-born" (Heb. 12: 23) in heaven and not on the earth. But the writer of Hebrews told people *living on the earth* that they had come to this assembly and church. (Heb. 12: 22, 23.)

8. Baptist preachers have accused those they call "Campbellites" of baptizing "raw sinners," and yet the editor of the Baptist Flag freely admits that he would *willingly baptize* such characters as those mentioned in John 12: 42, 43—people who would not confess Christ *because they loved the glory that is of men more than the glory that is of God*. Thus the Baptists would baptize "raw sinners," rather than admit that faith precedes repentance.

9. The editor has *utterly failed* to show *one vestige* of Bible authority for the practice of requiring candidates for baptism to say, "I believe that God, for Christ's sake, has pardoned my sins," before baptism.

10. Finally, our discussion has caused some on the Baptist side to see stars. The editor puts on his front page this:

I see F. W. Smith, chief mogul of Campbellism in Tennessee, has fallen head over heels into the Baptist camp, and says: "What may be properly termed saving faith, * * * that brings salvation from past sins, comes after repentance." I am glad the editor of The Flag has taught this erring Campbellite the way of the Lord more perfectly. Congratulations, Brother Moore.

The reader will note that the author of the above uses "stars" in what purports to be a quotation from my pen. In order to see stars, men do not always have to look at the firmament, for sometimes they are *made* to see stars from jolts and jars. He got such a jar from the way his doctrine has been demolished that, instead of quoting what I said, he went to making *stars*. We must excuse him on the ground that he was *addled*, and that he put down

what he saw—namely, *stars*. Pleasantry aside. He left out that which teaches exactly the reverse of what he tries to make me teach, and he did it *deliberately and willfully, knowing that he was perverting my language.* I said:

If he contends that what may be properly termed "saving faith"—that is, that *degree* of faith that brings us to salvation from past sins—comes after repentance, I have no objections, for this is what I *believe* and have *taught* all these years.

Note the two statements and see what dishonesty will lead a man to do.

"Social Service."

BY L. G. KENNAMER.

The purpose of Christian social service is to follow the words of Christ in obedience, his spirit in motive, his example in action, in all our relations with men. These relationships, together with their privileges and duties, begin in the family with our birth and continue to all wider groups of society, uniting us to all men.

Our union with God comes first in order and importance. So soon as we are able to conceive the duty, we are called to obey the first law of voluntary action (Matt. 22: 37-40), that we love God whole-heartedly; and growing out of this, we are to love our neighbor as ourselves. To prove to men that we love God, we must love and help them. (Matt. 25: 34-40.) Knowing this to be our duty is no substitute or excuse for not doing it. God gives us the knowledge in his commandment that we may express it in action. Our purpose in this life should be to translate the will of God into simple words, that those words may be wrought into golden deeds.

Service to men is never a substitute for faith in Christ; rather, it is a proof that such faith exists. (John 14: 15, 21, 23; 15: 12, 14.) Adequate and permanent motive for loving and serving men is found, not in their expression to us of gratitude nor in their visible improvement, but in God, who teaches us to love them. (1 John 4: 11.)

Christ's teachings and commandments are as truly social as individual. The "Lord's prayer" is wholly social in form and essence, for each petition discloses a perfect program of social service. Less familiar words of the Savior are equally social (for example, the Beatitudes and further on in that wonderful Sermon on the Mount). The plain teachings of a large portion of the Gospels, as of the Epistles of the New Testament, are at once to assure direct personal relations with God and intimate and sympathetic coöperation with men in Christlike ways.

It is fostering the most Christlike spirituality in the individual's life to secure his love and service to men, as the proper expression of the love taught him by God, in the intimacy of filial communion through our Lord Jesus Christ.

We shall look upon the Incarnation, the greatest conceivable thought, the greatest conceivable fact, not that we may bring it within the range of our present powers, not that we may measure it by standards of this world, but that we may learn from it a little more of the gospel grandeurs of life, that by its help we may behold once again that halo of infinity about common things which seems to have vanished away, that, thinking on the phrase, "the Word became flesh," we may feel that in, beneath, beyond the objects which we see and taste and handle is a divine Presence, that, lifting up our eyes to the Lord in glory, we may know that phenomena are not ends, but signs only of that which is spiritually discerned.—Westcott.

No one is free. We do not belong to ourselves. There are countless people depending on us, people whom we have never seen and whom we never shall see. What we do decides what they will be.—Selected.

THE WAR SUFFERERS' FUND

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

Previously reported	$3,663.12
Old Union congregation, Sumner County, Tenn.	100.00
Mr. and Mrs. W. W. Gant, Shelbyville, Tenn.	60.00
Church at Elora, Tenn.	40.45
Church at Pleasant View, Tenn.	8.45
Mrs. Eliza Griffith, Hickory, Ky.	3.00
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Mr. and Mrs. F. H. Woodward, Knob Lick, Ky.	10.00
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Cherokee Park congregation, Nashville, Tenn.	8.22

The smallest contribution acknowledged above is very probably one of the largest in our Savior's estimation. It was sent by a colored washerwoman. Brother and Sister Gant, whose generosity has been bestowed in such large measure upon the Tennessee Orphans' Home at Columbia, Tenn., are among this week's contributors to the War Sufferers' Fund. Miss Margie Hamilton, one of the Sunday-school girls at Elora, Tenn., did a good part in soliciting for the amount sent in by this congregation.

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

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EDITORIAL

"The Reconstruction Period."

BY E. A. E.

Continuing from last week, let us consider the following observations:

When the authority—"all authority . . . in heaven and on earth" (Matt. 28: 18)—which Jehovah God, the Almighty and All-wise One, has bestowed upon Christ as the great and only head of the church and "head over all things to the church, which is his body, the fullness of him that filleth all things" (Eph. 1: 22, 23), has been transferred to some human head in the person of one man or in the form of some human organization or ecclesiasticism, the authority of God has been set aside and ruin to the church is bound to follow. As surely as the Israelites rejected God as their king when they went to Samuel and asked for a king to govern them "like all the nations" (1 Sam. 8), so surely does the church—the Israel of God now—reject Christ as head and king and the authority of God when they turn to worldly wisdom and any human head. Furthermore, just as God has made Jesus of Nazareth the Christ and set him upon the throne "to be head over all things to the church," so has he appointed "elders in every church" (Acts 14: 23) and specified their work, and it is as much a rejection of God and his rule over the church to set aside his appointed elders and their work and place the church under the one-man pastor, or one-man minister, or one-man evangelist rule as to displace Christ as head and King. Strife and division, disaster and destruction, inevitably follow this course. We know just what it is and just what it means to take the control of its finances from the church and out of the hands of the elders and to place it in the management of some self-constituted human organization; but this is no worse and no more a rejection of God's way and wisdom than to take the work of the elders out of their hands and bestow it upon some self-constituted one-man rule. This digression is as subtle, as dangerous, as rebellious, and as ruinous as any others.

Let us further apply this principle. The effort of many preachers of all denominations and of not a few who claim to be of no denomination at all, but Christians only and only Christians, to adapt God, Christ, the church, the Holy Spirit, and Christianity to the wisdom and spirit, ambition and carnal warfare of the world and their comparing the soldiers who suffer and die on the field of battle to Christ and his death on the cross for the sins of the world is as much perversion of the gospel, as much counting the blood of the covenant "an unholy thing," and as much rejection of "the Prince of Peace" as turning from the church to some human organization or ecclesiasticism with its human head. What is the difference? Only this: The first departure from God—his wisdom and spirit—to the wisdom and spirit of the world leads to greater departures—to the spirit of vengeance and bloodshed, to the rejection of the blood of Christ, and to the woeful deception of counting the sacrifice of human victims to the cruel and fierce war god as acceptable worship of Jehovah.

When the authority of Christ over men's consciences has been transferred to some human religious organization or to the civil government, then religious liberty becomes a thing of the past and the church becomes only a means in the hand of the State to serve its political and worldly ends.

The government which respects the religious convictions of a religious sect, as the Quakers, cannot do otherwise than respect the conscientious convictions of the individual. This must be done or there can be no religious liberty. This the President finally ordered to be done.

Sometimes young Christians were put to severe tests; but this resulted only in good, when properly received. The gold tried in the fire was only purified.

The truth is, this terrible war took the boys of the church, young and tender and inexperienced, unawares. When they turned to the elders of their home congregations in some places and to some preachers for instruction and guidance, they were dumfounded and paralyzed to find themselves almost without support and in some instances subjects of ridicule. Who should be astonished if many failed?

It is impossible but that occasions of stumbling should come; but woe unto him through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. (Luke 17: 1, 2.)

"One of these little ones!" These young boys are "little ones."

The Bible teaches that the spirit of the world and the spirit of Christ are two quite different and antagonistic spirits. It is the spirit of the world that leads to carnal warfare; the spirit of Christ is the very opposite to all

that is embraced in carnal warfare. The weapons of the Christian's warfare are not of the flesh. (2 Cor. 10: 4.)

I repeat, the God of heaven, Christ, the Holy Spirit, the gospel of peace, the church, and Christianity do not need reconstructing. The teaching and spirit of Christ to love one's enemies, to not avenge oneself, but to pray for and to do good to those who would harm one, are always the same, or unchangeable. God cannot be obeyed by acting contrary to these.

I have heard it said that many preachers had to change their former sermons to suit the spirit and conditions of the war period; now they have to reconstruct them to suit the present conditions of peace on earth and good will to men.

It is easy to go with the multitude and to preach war when the multitude want war and preach peace when the world cries peace. To preach what is popular is the easiest and most comfortable thing to do. But God forbids that his people should go with the multitude to do evil or to justify a minority in wrongdoing. (Ex. 23: 1-3.) God would have his people to follow the right—to obey him—regardless of the many or the few and regardless of consequences. All must say with Joshua: "But as for me and my house, we will serve Jehovah." (Josh. 24: 14, 15.)

Every preacher knows, or should know, what the gospel is; what it is to *know nothing*, "save Jesus Christ, and him crucified;" what it is to declare "the whole counsel of God," "all things that pertain unto life and godliness," "the faith which was once for all delivered unto the saints;" and what it is to avoid all the questions which Paul instructs Timothy and Titus to let alone; and their sermons must be constructed or *reconstructed*, as the case may be, so as to please and honor God and to lead men into obedience to his will.

This is a time of strife in not a few congregations and of contention among brethren, a time of unrest and unsettled conditions, and it behooves all Christians to pray most devoutly for that wisdom which comes down from above, which is first pure, then peaceable, gentle, easy to be entreated, and full of righteousness and good fruit; to labor to build up their congregations in love; to be forbearing and forgiving; and to endeavor to be of one heart and soul and to "keep the unity of the Spirit in the bond of peace." To draw nigh to God is the one thing needful. As men draw nigh to God, they come closer and closer together.

Mission Work.

BY J. C. M'Q.

Brother C. C. Merritt, of Davis City, Iowa, sends me a number of questions with a letter urging me to write an article on some phase of the important work of preaching the gospel. I am noticing his questions, but not in the order given.

He inquires: "Is mission work an essential or an option?" In the light of the New Testament, all that should be necessary is to state that it is essential. Christ is the greatest missionary the world has ever known. He left the glories of heaven and came to the poverty and degradation of this world in order to save and redeem mankind. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) God did not give his Son to a life of ease and luxury, but gave him to a life of toil, poverty, and trial. On one occasion Christ declares: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." (Matt. 8: 20.) Again, we hear him saying: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.) Christ's life was a day filled with deeds of devotion and sacrifice for a lost and ruined race. Hungering and thirsting to save souls, he gave himself wholly, freely, and uncomplainingly to that work. The Holy Spirit declares: "If any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9.) Christians are the "light of the world" and the "salt of the earth" only as they walk in the light of the Lord Jesus Christ. Christ has left us an example that we should walk in his steps. It is not sufficient to have a form of godliness; it is not enough to have a theory in religion; but Christians must have a practice modeled by the life of the Lord Jesus Christ, otherwise they fail to accomplish their work. Churches that are the pillar and support of the truth must have the same spirit that Christ had. Their consuming desire must be to do the will of God. As Christ came to do his will, so it must be the ambition of every child of God to do the will of our Father who is in heaven. In vain do we pray for the salvation of souls, in vain do we make great pretensions to be the servants of God, so long as we do not make sacrifices and devote ourselves to the work of preaching the gospel to those who are in darkness. When the divine philanthropy had accomplished its work; when the divine plan of salvation had been completed and the time was near for lost and ruined men to be saved, Christ said to his chosen apostles: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) "Belief cometh by hearing, and hearing by the word of Christ." (Rom. 10: 17.) It was obligatory on the apostles to obey this command to go into all the world and preach the gospel to every creature. The Holy Spirit tells us that they preached the gospel to every creature under heaven. The apostles were not among the number that held the theory that the gospel is not God's power unto salvation. They had faith in the gospel. They realized that Christ and the gospel were so associated together that when they preached one they would preach the other. Hence, Paul says to the church at Corinth: "For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 2-4.) This great apostle, glorying only in the cross of Christ, declared to the church at Rome: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) The apostles made great sacrifices in order to preach the gospel; for they realized that when the gospel was preached, that when men heard it, believed it, and obeyed it, they would be delivered out of the power of darkness and translated into the kingdom of the Son of his love. Under their preaching thousands upon multiplied thousands were brought into the kingdom of the Lord Jesus Christ. The man who has the same spirit to-day and has imbibed deeply of the Spirit of the Lord Jesus Christ will be the humble instrument in the hands of Jehovah in leading many into the kingdom of our dear Savior. As the Christian spirit and the Pauline spirit are missionary spirits, so we may conclude that any spirit that is antimissionary is antichristian. No man who has the Spirit of Christ is antimissionary. I never call a Christian an "antimissionary." The Christian spirit is essentially missionary. It pants and thirsts for the salvation and redemption of souls as pants the hart for cooling springs.

Brother Merritt inquires further: "Do you think the brethren are pushing mission work in an apostolic way?" All that I know about the apostles' doing missionary work is this: Men who had the Spirit of Christ were sent out by

the church, or by the Spirit, and the churches sent to their support while they were in the field. Paul, in writing to the Philippian church, says: "Ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need." (Phil. 4: 15, 16.) The Holy Spirit separated Barnabas and Saul for the work whereunto God had called them: "So they, being sent forth by the Holy Spirit, went down to Selucia; and from thence they sailed to Cyprus." (Acts 13: 4.) When they had completed this missionary journey, they reported to the church at "Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles." (Acts 14: 26, 27.) As the Holy Spirit used wisdom in separating these men for the work to which they had been called, so the churches to-day should use wisdom in sending men into the mission field. The men selected should not be those who had failed and would fail in almost any calling of life. They should be men peculiarly fitted and adapted to the work. The one thing that fits Christians for their work above everything else is a consuming desire to tell the old, old story of the cross to lost and ruined men. I know few churches, if any, that are working as did the apostles for the salvation of men. This also answers the next question of our brother, which is: "If so, is it done to an apostolic degree?" I have learned from observation and experience that many of our missionaries are not fitted for the work. They fail to report systematically to the churches that have sent them out. There are envies and jealousies among the missionaries that find no countenance and recognition in the New Testament. A decided reformation is needed in these things. Because a man is a Christian and is doing missionary work is no reason why he should not do the work in an intelligent and systematic way. A clear and truthful report of work done and all money received is a protection to any faithful and honest worker. The churches should demand of all their missionaries a full report of the work they are doing; and when they fail to give it, the churches should know just why. Inefficiency in missionaries should be corrected as well as inefficiency in any one else. The man is not doing real charity who tosses a dollar to a beggar to get rid of him; so the church is not doing real missionary work simply when it gives money to a missionary without inquiring to know whether the gift is being wisely and efficiently used. If, on investigation, the churches find that the missionaries are not preaching the gospel, but are continually striving with and seeking to destroy each other, this evil should be corrected; and if not corrected promptly, the support of such missionaries should be withdrawn by the churches. I am satisfied that churches who have the Spirit of Christ will walk in the light of truth as they learn it. This is also true of the missionary. The thing for the churches to do is to faithfully preach and practice the gospel of the Lord Jesus Christ. A faithful practice of the gospel will correct evils.

We are more responsible for the use of our vacant than of our more serious hours, for thought is more dependent on our own will when no constraining outward call binds us.—T. T. Carter.

It is not the dying for a faith that is so hard. Every man of every nation has done that. It is the living up to it that is difficult.—Thackeray.

Attention, Sunday-School Teachers!

The conscientious teacher of the Bible is anxious to secure the best help available in the preparation of the lesson. Patient research not only improves and enriches the mind of the teacher, but makes the class work doubly interesting to the scholars. In addition to our quarterlies, we carry two excellent books that cover the International Sunday-school Lessons. The publishers of "Peloubet's Select Notes" claim that it is the "most valuable commentary in the world," because it is "scholarly, comprehensive, condensed, and practical." It covers every phase of the lesson, from treatment and explanation of text, with notes from the best commentators, to list of special books for further study along the lines of thought suggested.

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We will send either one of these valuable books for $1.25, postpaid; or, in combination with a new subscriber, we will send the Gospel Advocate for one year and either one of these commentaries for $3 to the same or separate addresses.

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An Inventory.

BY CHARLES R. BREWER.

The old year is gone with its changes;
It has passed like the wind o'er plain;
And naught of it lingers, save what Memory's fingers
Have gathered of pleasures and pain.

As I muse o'er the days that have vanished,
And sum up the bad and the good,
This question I ask, while reviewing each task:
"O soul, have I done what I could?"

"O hands, have you wrought in full measure?
What sheaves did you garner last year?
Have you reaped the ripe grain or labored in vain—
Say, how does the harvest appear?

"O feet, has your journey been upward,
Or down in the valley of strife?
Did your steps go astray in the broad beaten way,
Or pursue the King's highway of life?

"O heart, from the fires of thy altars,
What incense of love did arise?
Have the offerings been to the deities of men,
Or the Lord of the earth and the skies?"

Let my life through the days of this new year
Be attuned to the true and the good;
Or if death come to me, grant, Lord, it may be
Truly said: "He hath done what he could."

Many a man has a blind notion of stewardship about his property, but very few have it about their knowledge. One grows tired of seeing cultivated people with all their culture cursed by selfishness.—Phillips Brooks.

Put your faith where it will be safe: and the only place where a faith ever can be safe is in the shrine of an action. —Phillips Brooks.

AT HOME AND ABROAD

Change of address: Thomas D. Rose, from Monterey, Tenn., to Mackville, Ky.

We had a very inspiring service at Russell Street Church, this city, Sunday. Three took membership with the congregation.

Correspondents will please note that C. E. Coleman has changed his address from Macon, Ga., to 917 Russell Street, Nashville, Tenn.

The new list of preachers of churches of Christ for 1919 is off the press. Send fifteen cents for a copy to F. L. Rowe, Publisher, Cincinnati, Ohio, or to the Firm Foundation, Austin, Texas.

Miss Mamye Maupin, of this city, and Mr. Aaron Hill, of Evansville, Ind., were married, at the bride's home, 1512 Laurel Street, at 4:30 P.M., Saturday, February 1, Morgan H. Carter officiating. We extend congratulations.

On page 128 of this issue you will please to note description of "Peloubet's Select Notes" and "Tarbell's Teachers' Guide." We have reduced these books to $1.25 each. Either of these books is almost indispensable to a teacher. Order to-day, for our supply may soon be exhausted.

From Ben West, Ennis, Texas, January 27: "Yesterday was a glorious day here. Four spirited services and five additions. There have been nineteen added during January. The crowds are the largest we have had since October. All rejoice in the good work and are faithful to every call."

Married, on Saturday, February 1, at 7 A.M., Mr. Ralph S. Sowell to Miss Mary Elizabeth Barton. The contracting parties have many friends among the readers of the Gospel Advocate who wish for them unalloyed happiness. A. B. Lipscomb performed the ceremony at his residence in the West End.

The muse is working in Tom Bean, Texas. W. P. Skaggs sends the following:

"Long live the 'Advocate' to proclaim the Master's name!
Long live all who earnesty defend the Master's cause!
May we all strive to advance the Master's fame,
May we all faithfully proclaim the Master's laws."

From B. U. Baldwin, Oklahoma City, Okla., January 27: "Our work here has continued to grow, with much interest. Three good services yesterday; one addition. Our sisters meet each Thursday and make garments for the poor. We will have five to clothe next Thursday. We are trying to do good work, that others may be constrained to glorify our God."

From L. E. Carpenter, Itasca, Texas, January 27: "We enjoyed two good services here yesterday. I preached twice here and once at Files Valley yesterday. Brethren, there is so much that needs to be done, so much that we need to do and that God expects of us, that we cannot afford to be idle. Remember, our time, our talents, and our all belong to God. Let us do our best in using them for him."

From C. E. Wooldridge, Murfreesboro, Tenn.: "The work here starts off nicely. I hope to do the best work I have ever done. I have a big job to get acquainted as I want to, but I know how and like the work. I hope to get in touch with all the brethren in the county soon and serve them in many ways, especially in such emergencies as often arise. I have conducted four funerals out in the county already. My address is Box 239."

Many of our readers will be pleased to learn of the high honor conferred upon Lieut. Elam Srygley, a son of F. B. Srygley. He was decorated with the distinguished-service medal by General Pershing for bravery on the battle field. While the fire was the hottest he left the shelter of his tent and ministered to the wounded and the dying. Lieutenant Srygley is connected with the medical corps and is now with the army of occupation in Germany.

From Joe Ratcliffe, Bardwell, Ky., January 28: "The church in Bardwell is doing well. I hope all of the gospel preachers will be busy this year preaching the gospel, the whole gospel, and nothing but the gospel. I am ready for the battle. Brethren, if you need me, do not hesitate to send for me, for I have plenty of time; and if you are not satisfied with my humble efforts, it shall not cost you anything. I have some work in Tennessee and some in Texas. I will go anywhere I am needed. If you want me, address me at Bardwell, Ky."

From Tice Elkins, Nocona, Texas: "I have lately received thirty-seven dollars from brethren and sisters to aid us in our afflictions, and I noted every name down, but have mislaid the paper, so that I cannot give the names of all the donors. Some requested me not to publish their names. I have written a personal letter to every one of them, and now acknowledge it all this way, and hope that none will feel offended that I do not give their names. May God bless every one of them. My health is getting better, and I am able to be at the work of the Master again."

From G. Dallas Smith, Cleburne, Texas, January 30: "The work with the Central church of Christ here is moving along quite nicely. Our crowds are getting back since the 'flu' situation is improving and everything is in good working order. Last Sunday afternoon about seventy-five of our members undertook to canvass the whole city—to visit every home. This canvass was made in the interest of members who might have moved into the city and who for any reason have not made themselves known as members of the church. The results of our canvass, according to reports made Sunday night, were quite gratifying. We are planning to bring out a directory of the church soon."

From W. L. Watters, Bogota, Texas: "So far as I can learn, there is but one loyal gospel preacher in this county, and there is room here for a great many more Christians. In this town we need more good church workers, and in a business way we need a shoemaker and a good gunsmith also. We would like to see the cause of Christ built up at this place, and we need more live Christians to help to do this. We have a good country for farming and a live little town, and we invite people who want to do something for the cause of Christ to come and help us. I do not intend this for an advertisement to try to get people to come to this county so that I may profit by it, but to try to induce some who might be wanting to make a change to come and help us."

The following program has been arranged to be given in Harding Hall, David Lipscomb College, during the week beginning February 10: The New Testament Church—"What Is It?" Monday evening, half past seven o'clock, by C. M. Pullias; "Its Discipline," Tuesday evening, F. W. Smith; "A Missionary Society," Wednesday evening, F. B. Srygley; "An Adequate Charitable Institution," Thursday evening, A. B. Lipscomb; "The Effects of the War Upon It," Friday evening, E. A. Elam. Following this series of lectures emphasizing the New Testament Church, T. Q. Martin will deliver a series of sermons to the college and church, beginning on February 16, at 11 A.M., and continuing through the week. All of these meetings are open to the public, and brethren and sisters are cordially invited to attend.

From W. S. Long, Washington, D. C., February 3: "It will be of deep interest to all who love the Lord to see the growth of the cause of Christ in Washington. On November 1 the few members said: 'Let us rise up and build.' At that time we were shut out of the use of any house, with nowhere to meet, only a few from house to house. Now we have about one hundred present each Lord's day. We now have enough money on hand to pay the spot cash for the building site, and we have had help from less than three per cent of the churches. We believe that there are yet twenty per cent of the congregations that are going to send as much as one Lord's-day's contribution. On February 22 this whole nation, and other nations as well, will rally around the monument of George Washington and pay honor to his name. But February 23 is the birthday of our Lord's resurrection from the tomb, and we are asking the churches of Christ to set apart the offering of that day to help us erect a house of worship in the nation's capital. Brethren, will you do this? We have given of our means to erect a monument to the 'Father of Our Country' which cost many thousand dollars, and as I look upon it, towering five hundred and fifty-two feet above the city, I wonder why the church of Christ in the United States cannot erect one plain building in this city in which to preach the primitive gospel and worship God 'as it is written.' The call is now before the children of God through the Gospel Advocate, the Christian Leader, the Firm Foundation, and by personal letters which will reach more than twenty thousand church members. Let us see how well we can respond to the call one time."

Georgia and the Far Southern Field

By S. H. Hall

Our Treasurer Slightly Disturbed.

I was a bit amused at our treasurer, a few Sundays ago, when he came to me after services and said: "There was a roll of bills amounting to twenty dollars dropped in by some one this morning. Do you reckon some one made a mistake and put in more than he intended?" "No," said I, "I am quite sure there was no mistake." Brethren who travel sometimes drop in for services, and I have known them to leave a check for five or ten dollars. Occasionally our soldier boys who cannot attend every Lord's day give what they purpose to give for a whole month. But on the Sunday referred to we could not think of any such person present who might have put this amount in.

After I got home, I got to studying about the fact that I had been preaching quite a good deal about my having doubts that God forgets some things that we forget. For instance, a brother fails to give anything, scarcely, to the church for a year or so; then he hears a sermon that wakes him up, and he decides he will give regularly as the Lord prospers him, and does this. But he begins now to do this, and it never occurs to him that he has been neglecting his duty for a year or so along this line. I had raised the question, will God forget this neglect just because he sees he has not lived right and gives from now on as he should? Or does he have to undo this past neglect by giving to the treasury the past dues? It occurred to me that some one, perhaps, was paying up past dues. Let this be as it may, it is a dangerous thing to forget our sins of omission and commission when God has not forgotten them. Brethren, think on these things. If all the money should to-day be put into the treasuries of the hundreds of congregations that is really due there, we would be flooded with money. In conclusion, let me say that it is the salvation of these neglectful souls we want, and not the money. With Paul, every true elder can say: "Not that I seek the gift; but I seek for the fruit that increaseth to your account." (Phil. 4: 17.) You had never thought of the money that you put into God's service drawing interest, had you? Well, it does. It is not only placed to your account, but "increaseth to your account." It sets in motion a power for good, and it continues. Well, what about that you hold back? Even if you should put it all in now, the interest has been lost—that is, the good it would have been doing.

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A Word to Our Scribes.

The preacher who stands before an audience to address it on the subject of religion and salvation is confronted with a very weighty responsibility. The man who writes for a paper like the Gospel Advocate is confronted with a more weighty responsibility. None of us ever address an audience in our oral addresses so large as the audience we address when what we say appears in the Advocate. If only one in each home where the Advocate goes should read the paper, fifteen thousand or more would be listening to you; if an average of three in each home should read what you say, you are talking to about forty-five thousand. Do you ever think, as you write, what kind of impression what you are saying will make? The salvation of not one soul only, but thousands, may rest on what you say. Hence, we should never think of sending an article to the paper unless it has been prepared in the spirit and power of prayer.

A few times in life I have been sufficiently unfortunate to have to listen to a man preach who seemed not to love the salvation of those before him; in fact, it seemed that the speaker was thinking nothing about the salvation of souls, but had his mind on some one or two persons in the audience that he seemed to hate and on whom he was striving to land a few "knocks." It is very unfortunate that such men ever get into the pulpit. Then, I think I have read articles in even the Advocate that seemed to me could do no good, and I was left to wonder if the writer had any desire whatever to save a soul or encourage a struggling Christian. Of course, we certainly know that there are times when the injunction to "rebuke them sharply" (Tit. 1: 13) must be obeyed, but *never* should such be done to gratify a personal grudge or give vent to our own fleshly feelings; but it must be done, if done aright, with the tenderest love for the one rebuked and that the cause of Christ may be safeguarded and defended.

Every paper like the Gospel Advocate, if it meets God's approval, must be filled with soul food; must ever contain such matter as will edify, enlighten, and build the readers up in "the faith." Along this line may it ever grow.

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A Good Example.

A good sister came to me after services yesterday (January 26) and said she wanted the Gospel Advocate sent to a certain sister who lives out of the city and cannot come into the city for services so conveniently as some of us. Too, she is so far from the other members she cannot be visited as often as some of them. This good sister thought the next best thing to being at the services regularly and being visited by the members would be the weekly visits of the Gospel Advocate. She is right about this, and I am sure that every member, if he or she would only think and look about him just a little, could find some one to whom the weekly visits of the Advocate would mean so much. Suppose you try, my brother. May I not ask the Atlanta members who can to take a bit more interest in this kind of work? Then, sending the paper to friends and loved ones who are not members is one of the best ways of converting them.

The King's Hall Congregation in Louisville.

We take pleasure in announcing that Brother R. A. Craig, recently of Chaplin, Ky., has begun work with the King's Hall congregation, in Louisville, Ky., dividing time, for the present, between it and the Cedar Springs Church, another congregation a short distance from the city. In view of the peculiar circumstances surrounding the work in the King's Hall field, he deserves credit for possessing the mettle of true courage and conviction in firmly and resolutely standing by truth and right in spite of opposition and discouragement. Brother Elam recently held an interesting and successful meeting of a few days with this congregation and was impressed with the promising outlook for building up the cause of Christ.

Brother Craig is a young man of good ability and address, has a burning desire to preach the gospel backed by a consistent and consecrated life, and gives promise of a successful career in the ministry. He has already achieved a good measure of success in the evangelistic field, having held a number of successful protracted meetings, and we congratulate the two congregations in the arrangement to have him labor with them. Cedar Springs has been a wide-awake church and noted for good works for many years, and the King's Hall congregation has in it some of the best families of Louisville, including some of the city's stanchest Christians, and the Gospel Advocate bids both the churches and their preacher Godspeed in the work and bespeaks for their united labors a record of continued growth and prosperity.

QUERY DEPARTMENT

Brother McQuiddy: Do you consider Luke 16: 19-31 a parable or facts? I have always thought it a parable, but one of our preachers used that as a text and explained it as facts. J. E. SANDERS.

There is no way of knowing definitely whether the language found in Luke 16: 19-31 is a parable or a presentation of facts as they occurred. In Matt. 13: 3 we read, "And he spake to them many things in parables;" but in the case of the rich man and Lazarus, he does not tell us whether the language was a parable or facts. I am inclined to the view that this is a relation of actual facts, from the fact that he says that there was "a certain rich man," just as Luke, the same writer, in Acts, says that the eunuch came unto "a certain water." However, it is wholly immaterial whether it is a parable or fact, for the truth is impressed in either case.

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Brother McQuiddy: Does the Bible justify the singing of quartets and solos when we come together to worship on the first day of the week or at the midweek prayer-meeting service? It seems to me that the practice of singing quartets and solos in the worship is a step toward digression. A BROTHER.

The Bible says nothing about solos and quartets; hence, no one can claim that the Bible authorizes the singing of quartets or solos. The New Testament teaches Christians to sing. Singing is an item of worship, and, therefore, should be engaged in by all of the congregation—at least, all of it that is able to sing. Of course, a man's responsibility to sing is measured by his ability to do so. Paul says: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5: 19.) They were to speak to each other in the singing. This must have been when they were called together. Again: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3: 16.) The singing should be done in order to honor and glorify God. If a person singing a solo does it to the honor and glory of God, or if a quartet sings for the same purpose, I do not understand that it would be a step toward digression. If a quartet or solo is used in the worship simply to please men, it is dishonoring to God. This is true of anything that is done for worship. But if persons by singing quartets or by engaging in a solo can more effectively advance the cause of Christ, there is no reason why such singing should not be used at times. However, when the congregation is come together, congregational singing should be used in the worship.

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Brother McQuiddy: How do you harmonize the seeming discrepancy between Matthew and Luke in giving the genealogy of Christ? Matthew says Joseph, the reputed father of Christ, was the son of Jacob, while Luke says Joseph was the son of Heli. X.

The two passages are Matt. 1: 16 and Luke 3: 23. Matthew says: "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." Luke says: "And Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli." The apparent discrepancy or contradiction has given much concern to students. There is nothing, however, in this to shake the faith of any Christian, for the Jews were very accurate in keeping their genealogies. The enemies of Christ were watchful, and if there had been any real discrepancies or contradictions in the genealogy of Christ, they certainly would have pointed it out when all the facts were fresh. The very fact that they did not point out any such discrepancy is strong circumstantial evidence that there is no real discrepancy. The genealogies among the Jews were reckoned in two ways: (1) according to nature, as in the case of natural generation; (2) according to law, as when a man died childless, his brother was compelled to take his wife, and the issue of that marriage was accounted to the deceased brother. In this genealogy some succeeded their fathers as natural sons, but others succeeded who bore their names only. So the genealogy of Christ was reckoned. The one reckoned the pedigree by the natural line; the other, by the legal line. Africanus, in his Epistle to Aristides, says: "The race both of Solomon and Nathan is so interwoven by those second marriages, which raised up issue in the name of a deceased brother, that some appear to have two fathers—him whose natural issue they were, though they did not bear his name, and him to whom, having died childless, the children of his wife and brother were accounted for a seed, assuming his name. If we reckon the generations according to Matthew, from David by Solomon, Matthan will be found the *third* from the end, who begat Jacob, the father of Joseph; but if we reckon according to Luke, from Nathan the son of David, then the *third* person from the end will be Melchi, whose son was Heli, the father of Joseph: for Joseph was the son of Heli, the son of Melchi. Matthan and Melchi having each successively married the same wife, the latter begat children, who were brethren by the mother. Matthan, descending from Solomon, begat Jacob of Estha. After the death of Matthan, Melchi, who descended from Nathan, being *of the same tribe, but of another race*, took his widow to wife, and begat Heli: thus Jacob and Heli were brethren by the mother. Heli dying without issue, Jacob married his widow and begat Joseph, who by the law was accounted the son of Heli, because the law required the seed to be raised up to the deceased brother. Matthew, therefore, properly says Jacob begat Joseph; but Luke says he was the son of Heli; and it is worthy of remark that this evangelist never uses the term 'begat' or 'begetting,' because he traces up this genealogy by *putative*, and not by *natural*, sons." This is the substance of Africanus' account, which he says he received from the relatives of our Lord. It appears that Matthew related the genealogy of Joseph, and Luke that of Mary, the mother of Jesus. As Matthew's genealogy proved only the legal right of Christ to inherit David's throne, another should be added by Luke fully to prove that Christ according to the flesh derived his descent from David, not only by his supposed father, Joseph, but also by his *real* mother, Mary. Luke's genealogy supplements Matthew's by showing that Jesus by his mother inherited the blood of David; but Luke does not follow the line of kings, and consequently he proves nothing in regard to Christ legally inheriting the throne. Thus we see that by a line of ancestry which brought Jesus no inheritance he received the blood of David, and by a line which established no blood connection he inherited the throne of David. So it is clear that Matthew's genealogy established his legal right to the throne; while that of Luke shows that he inherited the blood of David, and was, therefore, by inheritance fitted to sit on the throne. We admire the providence which first brought about this striking coincidence and then caused it to be recorded in so singular a manner by two independent historians. Thus it is clear there is no contradiction between Matthew and Luke, one showing his legal right to the throne, and the other showing that by natural generation he descended from David.

AFTER INFLUENZA

The Grip, Fevers, and Other Blood-Poisoning, Prostrating Diseases,

The best course of restorative treatment, purifying the blood, strengthening the nerves, stimulating the liver, is:

Hood's Sarsaparilla, the standard blood purifier, before eating,

Peptiron, a real iron tonic (chocolated pills), after eating,

Hood's Pills (cathartic, mild and effective) as needed.

These three great medicines make convalescence real, rapid and perfect. They are also of service in the prevention of disease and the preservation of health. They form Hood's Triple Combination Treatment.

Each is good alone; all are good together. Get them today.

In Paris at Last.

BY C. G. VINCENT.

I think my last note to this paper touched only upon the voyage over. We remained in Liverpool twenty-four hours. The English have overcome a very difficult docking problem caused by the tide, which varies from three to fifteen feet, by building an elaborate system of walls and locks. The ships are docked at high tide and the locks closed. At low tide the ships in the docks are several feet above the waters of the Mersey River.

We were sent to Southampton. Luckily for our group, we had the pleasure of riding by day, and were able to get a fair conception of the English farms, villages, and cities. All of us were impressed by the beauty of the well-laid-out and well-kept farms and pastures. Frame houses and rail, wire, and plank fences were conspicuous by their absence. Instead, they use stone and brick for houses and stone and hedge for fences.

We spent two days in a "rest camp" at Southampton. We had a "lot of fun" sleeping between damp and lately disinfected blankets, on *soft* pine floors! There are many interesting places in this old port city. There are definite traces of the presence of the ancient Romans. To visit that section of the Roman wall, though rebuilt, now called the "God House," in which the pilgrims met and decided on a great adventure, and to see the place where the "Mayflower" was fitted out and from which she set sail, was a privilege never to be forgotten. Through the travail of those heroic and devout souls a great nation was born.

We crossed the Channel at night, and, contrary to its reputation, it was calm. However, owing to the large number of troops aboard, none of us, except by turns, got in more than two full hours of sleep. The decks and a limited number of cots served as beds. At an early hour we found ourselves docked in the port of Havre, France. We disembarked and marched about two miles to another "rest camp," where we were placed six to a small tent. Rain and mud ever present.

After two days we were instructed to get ready to entrain for Paris, and we almost shouted. We went to Paris by night on a densely crowded train. Only "cat naps" possible. We were met at Paris by a smiling "Y" man, who made an announcement that nearly knocked us off our feet. It surely knocked our smiles sky-high. It was about as follows: "Men, it is practically impossible, owing to the congested condition of the hotels, for us to find accommodations for you as a group. It is up to you individually to find a room in a hotel or a rooming house. I am very sorry." That was the "worst ever." But, being thus by circumstances compelled "to dare and to do," the group scattered. Three of us hailed by gestures a "taxi." One of our number—in fact, all of us—knew "some" French and thought he could explain to the driver, but the driver could not "get him." As the taxi was about to leave us, a French soldier came to our rescue and interpreted for us. Finally we found a very good hotel not far from headquarters. So all of our group, except two who took the "flu" on shipboard and were sent to a hospital, reached Paris safe and in good health.

My chorus is and always shall be: What are you doing for the Japan missions and work in other distant lands?

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6252 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

In answering advertisements, please mention this publication.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

Daily Thoughts.

The measure of life is not length, but honesty.

There are epidemics of nobleness as well as of disease.

All brave men love; for he only is brave who has affection to fight for. —Exchange.

Recipe for Gray Hair.

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

FOR CATARRH!

A Free Trial of E. J. Worst's Medicator to All Sufferers from Catarrh, Influenza, Partial Deafness, Head Colds, and Troubles of the Air Passages.

Agents Wanted.

The true cure for catarrh, head noises, catarrhal deafness, and other diseases or irritations of the air passages is to live in the vast pine forests of the North. But only the very wealthy can afford this luxury. Mr. E. J. Worst has spent many years developing a method of bringing to the sufferer, in his home, those elements and products of the pine forests which work such wonders for those who can live among them. And now he has succeeded.

E. J. Worst's Aerial Catarrh Medicator, using Sweet Pine Oil combined with Thuyoleum, is the newest and most successful home treatment for catarrh, head colds, catarrhal deafness, and other irritations and diseases of the air passages. Catarrh is a germ disease and must be reached by a germicide fine enough to penetrate the remotest air cells of the head where the germs live and propagate. Otherwise it is of no avail. As it passes through our Medicator, the air is charged with this germicide, which is thus carried on to the head. You will be convinced of its merit before using it three days. So you and other sufferers may know of its great virtues and be sure of its effects before buying, Mr. Worst sends it on a three-days' free trial. If it gives you immediate help or relief, you will want to keep and pay for it; if not, you send it back. A convenient article and can be carried in the vest pocket.

Send for it to-day; then you will have it when you need it.

OUR SPECIAL OFFER.

If you wish a free trial of my Medicator, the newest treatment with Medicated Air, I will, for a few days, mail it on three days' trial, FREE, to further introduce it. If entirely satisfactory, send me $1; if not, return it. Address

E. J. WORST

Box 9

ASHLAND, OHIO

Send us $1.25 for Tarbell's Teachers' Guide."

A Soldier's Letter.

[The writer of this letter is well known to many of our readers; but all who read it will enjoy it.—EDITOR'S NOTE.]

Cook William A. Neal, Contagious Hospital, Justice Hospital Group, A. P. O. 784 A. E. F., France, December 24, 1918.—Dear Brother Lipscomb: I do not know whether or not you publish in your paper letters from soldiers in France; nevertheless, I will attempt to write a few scattering lines, as I wish that my many friends of the Nashville Bible School, and others, whose addresses I do not know, may know how well I have been blessed during this year of trials and temptations. Yes, I have been in this service one year plus two weeks; or should I call it *service?* I often think not, when I remember the passage which reads: "No man can *serve* two masters."

I must tell what prompted me to write this letter at this time. I have just received a copy of the Gospel Advocate (November 7) from my mother, and have enjoyed reading several articles in it for two hours, and in which I saw the names of several friends. I wonder how many of them are over here? And how I wish that I could only be with one or more of our brethren! I have not met a single friend from home, neither a schoolmate; have met only three boys from Middle Tennessee during the six months I have been over here. A Tennessee Division has been much farther north, while I have been in this and one another hospital here near Toul. I have been in some danger of air raids, and it was only by chance that I was not on the front and in much greater danger. Thanks to God that all has been so well with me, for I have had excellent health since coming over here; and if it be his will, I hope to soon be with my dear loved ones again, and, above all, be able to assemble with his children on the first day of the week. Several times have I attended the "Y" services (such as they are), but more often have I not been able to do so.

When I read Brother Hall's article, I thought of how he might see this letter; and if so, I would that he thank the brethren of the Rossville (Ga.) congregation, for me, for their much kindness shown me the few Sundays that I was able to meet with them while I was in camp at Fort Oglethorpe.

I will add that the only boy, a member of the Christian Church, whom I have been associated with in the army, is Robert E. Argo, from near Nashville, and a Nashville Bible School boy. He is still in my *old* company, Motor Ambulance Company 36, and they are stationed about twenty-five miles from here.

If I must be in the army, I am indeed glad to be in the medical corps. Will you all still pray for us?

Yours, WILLIAM A. NEAL.

WHO IS TO BLAME? Women as well as men are made miserable by kidney and bladder trouble. Thousands recommend Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists' in large and medium-size bottles. You may receive a sample size by parcel post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and inclose 10 cents; also mention the Gospel Advocate.

Charity itself consists in acting justly and faithfully in whatever office, business, and employment a person is engaged.—Swedenborg.

Cuts and Bruises,

burns, stings, sores, boils, and the numerous other mishaps, amount to little. If left alone, however, and if aided by the careless touch of a dirty hand, an ugly sore will result, and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs, and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and you will receive a liberal sample free.

Rightness expresses of actions what straightness does of lines, and there can no more be two kinds of right action than there can be two kinds of straight lines.—Herbert Spencer.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable **free** poultry book that gives the experience of a man who has made a fortune out of poultry.

Peloubet's Select Notes and Tarbell's Teachers' Guide, each, $1.25, postpaid. McQuiddy Printing Company, Nashville, Tenn.

Walk Erect

Strengthen Your Aching Back With

ALKAVIS

When your kidneys and bladder fail in the discharge of their duty much of the poisonous waste, instead of being eliminated, is retained, developing inflammatory conditions. The result is Bright's Disease, Diabetes or chronic Inflammation of the Kidneys or Bladder. Rheumatism and Gout follow.

The System Needs Regulation.

ALKAVIS

for

Kidneys

Liver and Urinary Organs will regulate the organs, cleanse the system, drive out the poisons and stop the aches.

Will Put You on Your Feet.

MINISTER

believes it saved his life. Rev. James Binkley states:

"I Believe Alkavis Saved My Life!"

Green Forest, Ark., April 25, 1909.

The Alkavis Co.

Gentlemen:—I was bothered with Kidney and Bladder Trouble for about twelve years, and finally got so I could not walk without a cane and had to be careful how I stepped. I tried everything I could get that was recommended for it, but nothing did me any good until I tried Alkavis. I sent for a bottle, which did me more good than anything I had tried. I then sent for six bottles of it, and it cured me. I advise all sufferers from Kidney or Bladder Trouble to try Alkavis, for I believe that it saved my life.

Yours truly,
(REV.) JAMES BINKLEY.

Eight Years Later
Renewed Testimony

Green Forest, Ark., December 26, 1917.

The Alkavis Co.

Gentlemen:—Sixteen years have passed since I was relieved of my trouble, and it has not bothered me since. I am now seventy-five years old. For the benefit of suffering humanity, I make this and the above statement.

Yours very truly,
(REV.) JAMES BINKLEY

TRIAL BOTTLE FREE.

Ask your druggist for ALKAVIS. It will save you many pains. If he can't supply you, write for a trial bottle *free*.

ALKAVIS CO.,

81 Warren Ave., Detroit, Mich.

$20 daily distributing prize peace pictures—"Liberty and Peace," "True Sons of Freedom," "Human Liberty Bell," "Foch," "Pershing," Honor Roll. Enormous demand. Samples free. Also portrait catalogue. **Consolidated Portrait Co.,** Dept. 21, 1034 West Adams Street, Chicago.

OBITUARIES

Wells.

Mary Elizabeth Wells, daughter of Blaine and Elizabeth Wells, was born on July 26, 1918, and departed this earthly life on December 25, 1918, aged five months. She leaves a father, mother, brother and sisters, Oral, Mabel, and Irean, who are still among the living. She has gone to meet her brothers and sisters deceased, Emmett and infants unnamed. A more loving and promising child we could not ask for. The family thought they could not give her up, but she is in hands far more able to care for her than the best of care on earth. FATHER.

Hodson.

Late in the afternoon of Wednesday, December 11, 1918, at her home, nine miles west of Athens, Ala., came the angel of death, and claimed our sister, Mrs. Cora Hodson, the wife of our brother, Luther F. Hodson. But a few days before an attack of influenza had developed into pneumonia, and, in spite of all that could be done by loving hands, death would not be stayed. The greater part of her life from girlhood to the present was spent in earnest and sincere service to our Master. She was a most devoted wife and mother, and the attachment between her and her husband and children was touching to see. Besides the heartbroken husband are left five little ones—two boys and three girls. May God grant wisdom and discretion to the father in training them all, that they may meet their mother and the little sister, Vera, already gone to the heavenly home. To whom can we turn in our sorrow but to Him, the great Father? And before him we bow and entreat him to sustain us in this hour of trial. Services were held at the home and concluded at the neighborhood burying ground by Brother Walter Ball. EARL M. HODSON.

Gentry.

Whenever any great misfortune befalls any one, especially such as has been raging in almost all the countries of this earth, we all wonder who will be the next to receive the blow. So when we received word from our parents in Tennessee, telling us of the sickness and death of my nephew, Dewey Gentry, we were sadly grieved. He was born and reared near Cookeville, Tenn. He was just entering upon a hopeful young manhood. He was born on December 6, 1901, and died on October 20, 1918. He was taken suddenly ill, with but little hopes for his recovery. The saddest part of his sickness and death was that, at the same time, all of his brothers and sisters were down with the same dread disease, Spanish influenza; and the fond mother, who so dearly loved him and that he so much adored, was unable to render him any attention, being herself confined with another form of sickness. It would have been such a consolation to her to have administered to his wants. She being a woman of the most tender nature, it was doubly hard to have to

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I gve Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6252 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

TETTERINE

for the COMPLEXION

50c. at your druggist's or from Shuptrine Co., Savannah, Ga

Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

The Quick Way to Stop a Cough

This home-made syrup does the work in a hurry. Easily prepared, and saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, whooping cough and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

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

CAPUDINE

The Liquid Remedy for Headaches. A Good Preventive Treatment for INFLUENZA also. Relieves Quickly. Try it.

GENUINE FROST-PROOF CABBAGE PLANTS. Well rooted, winter grown in open field. Early Jersey and Charleston Wakefield, Succession and Flat Dutch. Postpaid, 250 for $1; 500, $1.50; 1,000, $2.50; by express, $2 the thousand. Prompt shipment and satisfaction guaranteed.
UNION PLANT CO.,
Texarkana, Texas.

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

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

A Pretty Face
should not be marred
PALMER'S SKIN-SUCCESS OINTMENT
makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to
THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

be unable to administer to him. But I know she has the faith to look up to God and say that "he hath done all things well." She should console herself that he died at home with his every want attended to by his father, while many a poor mother's son was dying in a foreign land away from father or mother or loving friends.

J. C. MAYBERRY.

Hogan.

On the morning of November 22, 1918, the death angel visited the happy home of Brother Homer Hogan and claimed him as its own. Brother Hogan was born on September 17, 1882. He was baptized when a boy of thirteen or fourteen years of age and lived a faithful Christian until about twenty-eight, when, like many others, he drifted away from the fold; but in the summer of 1914, seeing his wrong, he repented and returned to Christ, and from that time on until death he lived a faithful and devoted Christian life. He was married to Onie May Wallace on May 28, 1915, and on August 28, 1917, they buried a sweet baby boy. It was sad for them to give the little one up, but now it is much harder to give up Homer. His wife is left with a three-months-old child to care for. Homer was a kind and loving husband, a tender father, and a helpful friend, and will be missed by all who knew him. He always led the singing at church and had been teacher of the Bible class at Bethel for some time. It was sad for the dear wife to give up her husband; but, while she weeps, she should not weep as those that have no hope, for Homer was a true Christian. He cannot come back to us, but, if we will live as he lived, we can go to live with him in that land where there are no more partings, no more sad good-byes. Besides his wife and baby, he leaves a father, one sister, and three brothers to mourn his death. "Blessed are the dead who die in the Lord."

A FRIEND.

Hayes.

On November 28, 1918, "somewhere in France," Brother Thomas L. Hayes died of typhoid fever, according to official report sent Brother John Hayes, of Mooresville, Ala., on January 8. Brother Tom Hayes was a graduate of the National Teachers' Normal and Business College at Henderson, Tenn. He was a good and efficient teacher and was lavishly loved wherever he served in this capacity. About two years ago he connected himself with the Tennessee Valley Bank, and was held in loving favor by his employers, being rapidly promoted until at the time he was drafted into the United States Army he was intrusted as manager of one of its chain of banks, at Paint Rock, Ala. This institution was holding a place for him, and he was counting on being discharged soon and returning to his former post of duty. The headquarters of this institution being here at Albany, Brother Hayes was thrown with us in church work often, and he was loved and respected by the whole congregation. While engaged in secular work, he was always interested in the church. A number of times he preached to the congregation here. While in his

Weekly Health Talks

A WORD ABOUT THE KIDNEYS

BY DOCTOR WATSON.

People are easily frightened when they think something is the matter with their lungs or heart, and well they may be; but few people understand the dangers of diseased kidneys. These organs have a duty of vital importance to perform, and if they are diseased, there is no telling how or where the symptoms may appear. The kidneys are filters, and when they are healthy they remove the poisons from the blood and purify it. When the kidneys are diseased, the poisons are spread everywhere, and one of these poisons is uric acid. The uric acid is carried all through the system and deposited in various places, in the form of urate salts—in the feet, ankles, wrists and back—often forming bags under the eyes. Sometimes the resulting trouble is called rheumatism, lumbago, sciatica and backache. Finally, come stone in the bladder, diabetes and Bright's disease.

Dr. Pierce, of Buffalo, N. Y., in recent years, discovered that a certain combination of remedies would dissolve uric acid (urate salts) in the system. He found this combination to be harmless, so that he made it up in tablets, of double strength, and called them Anuric Tablets. They dissolve uric acid in the human system as hot coffee dissolves sugar. If you have uric acid troubles, don't delay in taking Anuric Tablets, which can be secured in the drug stores. You can write Dr. Pierce, too, and he will tell you what to eat and how to live so that more uric acid will not form in your system. Dr. Pierce will not charge for this advice.

MRS. WINSLOW'S SYRUP

Makes Babies Happy

by causing good digestion and regular bowel movements. Contains nothing harmful—no alcohol—no opiates—just the finest vegetable properties. Especially recommended for teething time.

At all druggists

ODORLESS INDOOR TOILET
Sanitary and Odorless on ten days
FREE TRIAL
No Money Down—No Deposit

No more outside back yard inconveniences. No chambers to empty. No sewer or cesspool. Chemical process dissolves human waste in water. No trouble. Kills disease germs. Prevents flies, filth and bad odors of outhouse. A real necessity for old, young or invalids. Preserves health.

Costs 1 Cent a Week to Operate per Person.

Place in any room, hall or closet. No trouble to install. Guaranteed sanitary and odorless. Endorsed by thousands of users, doctors, sanitary experts, health boards, etc. **AGENTS WANTED.**

Kawnear Cabinet Co.,
427 Kawneer Bldg, Kansas City, Mo.

Rheumatism and Indigestion.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

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

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

Name .....

Post Office .....

Express Office .....
(Please write distinctly.)

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

modesty he would not call it "preaching," yet his lessons were plain and practical and his audiences were ever impressed with his earnestness and sincerity. He was intensely interested in the welfare of the church at his old home, Mooresville, and he would go over every Lord's day he could to assist and encourage them in the work of the Lord, and a boy never shared more fully the love and confidence of the home people than Tom Hayes. While in the army and surrounded with many obstacles, he was mindful of his Lord, and a letter written to his father on December 15 told how that day, the third Lord's day in December, he and some boys met in his room and worshiped God. He mentioned the chapter read and discussed and gave an interesting account of all they did. In the same letter he stated that he was never in better health in his life. His father and friends were, therefore, thoroughly unprepared for the shock. Tom was handsome, polite, congenial, faithful, and good, and his friends were numbered by his acquaintances. His mother, a faithful Christian, I have often been told by those who knew her, died when Tom was but a child. She was the mother of only two children, Tom and his little sister, who died in early childhood. Thus the last fragment of Brother Hayes' first family is gathered home and he only is left. How sweet the thought that mother, with her own precious children, their humiliated bodies fashioned anew, like unto the body of the Son of God, free from sorrow, sickness, pain, and death, shall abide forever, where the angels sing, in the city of God, the sweet home of the soul! The writer had no truer, more faithful friend than Tom Hayes. He made me his confidant and oft revealed to me his sorrows and perplexities, his purposes and plans. The Lord bless and comfort his father, his many loved ones and friends, and help us so to live that it shall also be well with our souls.

J. PETTEY EZELL.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription to the Pathfinder, 187 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

For Children Also

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

Wear It 30 Days Free at Our Expense

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.
HOWARD C. RASH. Pres. Natural Body Brace Co
289 Rash Building SALINA, KANSAS

ECZEMA

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

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

Send us $1.25 for Tarbell's Teachers' Guide."

DOCTOR URGED AN OPERATION

Instead I took Lydia E. Pinkham's Vegetable Compound and Was Cured.

Baltimore, Md.—"Nearly four years I suffered from organic troubles, nervousness and headaches and every month would have to stay in bed most of the time. Treatments would relieve me for a time but my doctor was always urging me to have an operation. My sister asked me to try Lydia E. Pinkham's Vegetable Compound before consenting to an operation. I took five bottles of it and it has completely cured me and my work is a pleasure. I tell all my friends who have any trouble of this kind what Lydia E. Pinkham's Vegetable Compound has done for me."—NELLIE B. BRITTINGHAM, 609 Calverton Rd., Baltimore, Md.

It is only natural for any woman to dread the thought of an operation. So many women have been restored to health by this famous remedy, Lydia E. Pinkham's Vegetable Compound, after an operation has been advised that it will pay any woman who suffers from such ailments to consider trying it before submitting to such a trying ordeal.

READY NOW

By mail, prepaid, 100 for $1, 500 for $3, 1,000 for $5—all the following plants, assorted as you wish, but not less than ten of a variety: **Cabbage**—Jersey Wakefield, Charleston Wakefield, Early Succession, New Early, All-Head, Sure-Head, Late Flat Dutch; **Beet**—Eclipse, Detroit Dark Red; **Lettuce**—Big Boston, Wayahead, Paris White Cos; **Onions**—Bermuda Red, Crystal Wax, Southport Red and White Globe, Prizetaker. Cabbage plants, 50 cents per 100, by mail, prepaid; by express, collect, 500 for $1.50, 1,000 for $2.50. Cash with order. **ALFRED JOUANNET, Mount Pleasant, S. C.**

PIONEER TIRE and RUBBER CO.
611 Traders Bldg., Kansas City, Mo.

AUTO TOP COVERS

$8.00 and up. Parcels Post Paid.

30 x 3½ tires $15.00. Other sizes in proportion

Easy to Apply

Liberty Tops Tailored to Fit

The best is none too good if your top is worth recovering at all. The top is always the first part to wear out. Don't buy any old makeshift. Get our new catalog with samples and prices of NEW TOPS, TOP COVERS—SEAT COVERS, TIRES and TUBES.

LIBERTY TOP & TIRE CO., Dept. D6. CINCINNATI, O.

The Master's Vineyard

Kentueky.

Van Buren, January 21.—Gospel work in this section has been considerably hindered by the "flu." Many are afraid to come out to worship; and if matters continue thus, I am afraid many will entirely lose interest in church work. However, there is a silver lining to the dark cloud, for we believe that God is able to bring out of this terrible scourge something to glorify his name.—R. A. Craig.

Oklahoma.

Lock Box 519, Muskogee, January 27.—I filled my regular appointment at Shady Point on the second Sunday. We had a splendid, good service. The brethren there are wide awake. I visit them once each month. I preached at Okmulgee yesterday. I have an appointment there the fourth Sunday in each month. We have a small congregation there—small in number, but rich in faith and good works. They have bought and paid for a lot on which to build a church house soon. The lot cost them six hundred dollars. It is well located and will be an ideal place for a house. They plan to build this year. There are only a few there to bear the burden, and they would appreciate a little financial help. Brethren, Eastern Oklahoma is one of the greatest mission fields, and the most destitute so far as the gospel and the cause of Christ are concerned, that you will find in any country this side of the heathen lands. You can travel here for twenty, fifty, and even a hundred miles, and never find a church of loyal disciples. Help these brethren at Okmulgee. Send contributions to Mrs. H. J. Thomas, Box 894, or to Brother J. G. Welch, Okmulgee, Okla. The church in Muskogee is getting along well. They will build sometime this year. One church in Tennessee has already sent a check for one hundred dollars toward a building fund for Muskogee. Who will be the next?—Will W. Slater.

West Virginia.

Buffalo, January 29.—I was with a few faithful ones at Bethel on Lord's day and had a very good meeting. We have also resumed work at some other places, but the influenza still hinders us at some points. Brother Hypes was obliged to cancel an appointment at Fairview Schoolhouse last Saturday and Lord's day on that account. The universal prevalence of this trouble throughout this section has very nearly ruined me financially; and, in addition to this, I have not been well. While I dislike to say it, I cannot get over the misfortune of 1918 without liberal outside help. Buffalo is a money-order office, but I can use a check. We also need help on our building fund. Please do not forget us.—F. P. Fenner.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. **By Leading Toilet Counters or Mail, Dept. R. F. National Toilet Company Paris, Tenn.**

Do You Need MONEY?

If you are making less than $150 a month, write me today. I have no "get-rich-quick" plan. But if you are wide-awake, honest, willing to work with me and give me at least part of your time, I offer you

MAN OR WOMAN

the Special Agency (local or traveling) for our great line of Household Necessities. Experience is unnecessary. I will furnish everything, so that lack of capital shall not stand in your way. Hundreds of prosperous men and women who started this way are now making $150 a month and more. It's your great opportunity—and I say don't miss it. Just drop me a postcard today for complete particulars FREE.

FREE Ford AUTO

NOT A CONTEST. We have a new plan whereby we furnish our new representatives with a 1918 automobile Free, in addition to their regular pay. Write quick while this special offer is open.

Albert Mills, Mgr. 9216 American Bldg., Cincinnati, O.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Artificial Silk Production.

An original method of producing artificial silk is claimed by a Japanese inventor. The chief ingredients are vegetable essence and mulberry-tree bark.—Exchange.

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatment; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50 cents; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

It Wards Off Croup

Never put a croupy child to bed without giving a dose of

FOLEY'S HONEY AND TAR

Mothers know it stops croup because it cuts the thick choking mucus, clears the throat of phlegm, stops the hoarse metallic cough, eases difficult breathing, gives quiet sleep.

Mrs. T. Neureuer, Eau Claire, Wis., writes: "Foley's Honey and Tar completely cured my boy of a severe attack of croup."

Mrs. Chas. Reitz, Allen's Mills, Pa., writes:—"I have used Foley's Honey and Tar for the past eleven years, and would not be without it. It has saved me many a doctor's bill for colds and croup."

EVER SALIVATED BY CALOMEL? HORRIBLE!

Calomel Is Quicksilver and Acts Like Dynamite on Your Liver.

Calomel loses you a day! Do you know what calomel is? It is mercury—quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones, and should never be put into your system.

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

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

Send us $1.25 for "Peloubet's Select Notes."

Get a 25¢ Box

Better than Pills For Liver Ills.

NR Tonight—Tomorrow Alright

The Work at Washington.

BY T. F. COLVIN.

Generous contributions are being made to the work here, as will be noted from the reports being made by Brother W. S. Long, for which we are most grateful. The fund will soon be provided with which to pay for the building site. There is a strong sentiment expressed by those who are contributing that this work must be made a success. With a fund of three thousand eight hundred and sixty-five dollars and sixty-eight cents, there is a most substantial start. As was the case when our boys began arriving in France last year, when the first few thousand were landed, the feeling in their hearts was for more to be sent over until victory would be assured. Again and again ship loads of soldiers went forward until success was gained. The contributors of the present fund are praying and hoping that the nation will respond with sufficient funds to complete the work that has been started. Preachers are working for the success desired. Personal workers over the States are sending lists of contributions. Families are making most liberal contributions. All desire early success. For congregations that have not yet contributed and that feel an interest in this work, we are again asking you to set a day on which you will contribute to the Washington work—say, Sunday following Washington's birthday, or, in case of no meeting because of stormy weather or some other cause, the first Sunday in March. If overseers will kindly put this matter before the congregations and offer an opportunity to contribute to this work, there will be a hearty response. If Christians who were absent on contribution days in congregations where contributions have been made to this work will kindly club together or send individual lists, they will help very materially. This is a mission work that will have lasting effect. The sons and daughters of homes from all the States are here and will continue to come to work in the government service during future years. You will help to have a place of worship for them, where otherwise the city attractions may lead them astray, as has been done in too many cases in past years. You can also be proud of the fact that the church of Christ of which you are a member is represented in the capital of this great United States by a band of Christians who have a place of worship without renting lodge rooms that are used for dance halls a few nights each week. A general nation-wide contribution from the followers of Christ will erect a building here where the gospel can be preached with telling effect and a strong congregation be built up. Will you help us? Send all contributions to G. W. Gibson, 2500 Pennsylvania Avenue, S. E.; E. L. Mills, 2002 G Street, N. W.; or to the writer, 2536 Eleventh Street, N. W., Washington, D. C. We thank the many contributors who have so liberally responded to this call and urge that all become personal workers for the completion of this work.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application to Pathfinder, 187 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

The Bittern.

The bittern, mentioned in Isa. 14: 23; 34: 11; and Zeph. 2: 14 is a fowl about the size of the heron. It is mentioned as the symbol of desolation. Nineveh and Babylon became a possession of the bittern.—Exchange.

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Send us $1.25 for Tarbell's Teachers' Guide."

Headache

Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

Colds and Flu Best Treated With Calotabs

The New Perfected Calomel That Is Free from Nauseating and Salivating Effects.

Physicians or druggists will tell you that the best thing in the world for a cold, grippe, or influenza is Calotabs, the perfected calomel, that is free from nauseating and salivating effects. Doctors have learned that other laxatives are uncertain and unsatisfactory for cold and grippe, but that they can count on Calotabs, the new calomel, that has all the liver benefits and none of the sting, to thoroughly arouse the liver and put the system in ideal condition to throw off the cold and prevent influenza and pneumonia.

The best time to take Calotabs is at the first sign of a cold. If you take it at the beginning, you can cure a cold overnight. One Calotab on the tongue at bedtime, with a swallow of water—that's all. In the morning you wake up feeling fine, with a hearty appetite for breakfast. Your cold has vanished and you may congratulate yourself that you have possibly prevented serious complications, for physicians tell us that neglected colds number their victims by the millions.

For your protection, Calotabs are sold only in original sealed packages; price, thirty-five cents. Your druggist will supply you, and your money given back promptly and cheerfully if you are not delighted with this new form of calomel.—Advt.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

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

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

Send us $1.25 for "Peloubet's Select Notes."

SORE GUMS LOOSE TEETH

Relieved with **Ryan's Riggs Remedy.** Guaranteed to benefit or your money will be refunded. Sent anywhere for $1 postpaid.

RYAN CHEMICAL CO., Box 1678 Atlanta, Ga.

Cuticura Soap is Easy Shaving for Sensitive Skins

The New Up-to-date Cuticura Method

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CHURCH NEWS

Texas.

Denton, January 21.—That all may be informed, I here make a brief statement regarding the work at Deming, N. M. The brethren at Deming asked me to come there and help build up the cause in that part and do what work I might be able to do in Camp Cody. I heard the call for help, went without delay, and remained there almost two months. Going and coming, I spent more than two months' time. The "flu," other sickness, and death hindered much in the work. This field is, indeed, a needy one. The church will never do her duty till she looks out beyond the boundary of the home congregation and sends the good news to places in our neighboring States that are so destitute of the gospel of Jesus Christ, the power of God to save the lost. The church at Deming is weak in numbers and in finances and not able to support a man in the field without some help from other places. They thought they could secure some assistance by informing the churches of the work through the papers. This they did, but only one or two churches gave any attention to the needs of the work there. I am now at home without money to meet my bills. I told the brethren at Deming, as there was so much sickness and Christmas coming on, it would be best for me to return home at least till things got down to a normal condition. I have not had a word from them since I left there. I do not want any one to send money there, thinking I am there now in the field; but any brother could write to S. W. Ruebush, Deming, N. M., and let him know how much the church would give each month to sustain the work there. But a poor preacher just cannot go there and run on the wind till the brethren wake up to their duty. I received, all told, about one hundred and sixty dollars while there, and the brethren there did what they could; but, going and coming, I was out about sixty-five dollars. As I thought I would be there some time, I took two hundred pounds excess baggage, and on my way home I was snowbound more than five days, and the hotel was not a free place for preachers. This left me only ninety-five dollars for two months' time. No wonder preachers cannot pay their bills. I am today sad beyond expression. I should have received at least two hundred dollars and my expenses for my time spent in this gospel work. If any one would like to help me make this up, let him order my Bible chart on the "Division of the Word," on cloth, three by five feet, $1.50; my book, "A Great War," which shows the Bible teaching of the "unknown tongue" question, twenty-five cents per copy; fifty assorted post cards, only fifty cents; Bible pictures and mottoes, from twenty-five to seventy-five cents each.—D. S. Ligon.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Gulls in the Henroop.

A curious custom of the Newfoundland fishermen is that of keeping seagulls of a large species as domestic fowls. They capture the young while they are nestlings, and rear them on fish, confining them in pens. Their eggs are eaten, and, for lack of a turkey or goose for Christmas, the fisherman is satisfied with a selection from his coop of fattened gulls.—Exchange.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5252 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

VACCINATE YOUR HOGS

BUY SERUM direct from the Manufacturers and be assured of a fresh and reliable product.

U. S. Veterinary License No. 114

WHITE SERUM COMPANY

L. D. Phone Main 2569. Nashville, Tenn.

Write for 90-page Hog Book. It is free.

Stop Itching

Skins with Tetterine

50c. at your druggist's or from SHUPTRINE CO., Savannah, Ga.

The "High-Priest" of Present Day Song Books

Liberty Songs Hymns Home Melodies

Every Church and Sunday School should have a supply. Nothing like it for Sunday evening song service and Community sings.

Price 20 cents Introductory Sample 10 cents, postpaid

Tuller-Meredith Co., 241 W. 36th St., New York

AVOID INFLUENZA

and its dreaded ally, Pneumonia, by using

GOWANS Rub-It-On FOR COLDS CROUP PNEUMONIA 25c. 50c. $1.00

The original excellent external remedy. Keep the organs in good condition, using GOWAN'S LAXATIVE KIDNEY PILLS—25c. Satisfaction guaranteed if directions are followed. Gowan's reduces fevers and helps the heart. Send for sample. Gowan Medical Co., Concord, N. C.

The Washington Work.

BY W. S. LONG.

The readers of the Gospel Advocate will be interested in the growth of the Washington fund since the report which appeared in the issue of January 9, which total was $1,356.25. The present report is to acknowledge receipt and give list of contributions up to January 20, for which we most sincerely thank each contributor. The contributors and amounts are as follows: From Miss Carrie Scobey, Greenville, N. C., $2; W. A. Meacham and wife, Brunswick, Tenn., $5; Mrs. S. F. Meacham, Brunswick, Tenn., 50 cents; Mrs. F. E. Meacham, Lone Oak, Ark., $1; Henry Dycus, Nashville, Tenn., $1; Miss Helen Waldren, Memphis, Tenn., $2; Mrs. H. B. Baker, Brunswick, Tenn., $1; J. C. Neal, wife, and son, Cecil, $2.50; N. B. Hardeman, Henderson, Tenn., $10; Mrs. F. L. Russell and children, Tampa, Fla., $7; S. E. Baker, Burnsville, W. Va., $1; S. Terry, Granville, Tenn., $5; S. S. Carver, Granville, Tenn., $10; W. T. Varner and family, Looneyville, W. Va., $7; Mrs. George B. Harris, McKenzie, Tenn., $2; Mrs. George T. Biffle, Nashville, Tenn., $25; Mrs. Charles Pierce, Memphis, Tenn., $5; through the Christian Leader, by Brother Rowe, $12.85; Athens, Ohio, $3; Orland, Cal., $5; Oakman, Ala., $10; Alma, Ark., $10; Chapel Avenue, Nashville, Tenn., $15; Amarillo, Texas, $23.33; Brinkley, Ark., $20; Owen Chapel, Franklin, Tenn., $20.65; Lake City, Fla., $5; Evergreen Church, McAlpine, Fla., $5; Berkeley Springs, W. Va., $4; Summitville, Tenn., $5; Petersburg, Tenn., $25; New Salem, Snowville, Va., $25; Quanah, Texas, $25; Hope, N. M., $10; Pekin, Ind., $71.70; De Queen, Ark., $5; Hartshorn Ridge, Ferrisville, Ohio, $25; Bailey's Mills, Ohio, $5.40; Salem, Glen Easton, W. Va., $12; Marble Valley, Ala., $3.50; Lovejoy, Pa., $6.10; Cornersville, Tenn., $100; Cameron, Beeler Station, W. Va., $5; Belfast, Ohio, $10; Paris, Texas, $25; Kettle Mills, Hampshire, Tenn., $18; Lynnville, Tenn., $36; Highland Church, Louisville, Ky., $10; Cordell, Okla., $7; Susan Blackerby, Louisville, Ky., $5; S. J. White, Fresno, Cal., $50; J. F. Boyce, Burton, W. Va., $2; Sister M. C. DeVaughn and friends, Waldo, Ark., $10.20; Charles Henderson, Clarksburg, W. Va., $25; Sister Dix, Sullivan, Ind., $5; J. D. Fortney, Rosebud, W. Va., $5; Noah Henderson, Liming Ridge, W. Va., $1; Mrs. J. J. Walker, McMinnville, Tenn., $5; W. M. B. Cox, Baldwyn, Miss., $25; Mr. and Mrs. J. E. Hoffman, Roswell, N. M., $1; W. D. Yarbrough, Cordova, Tenn., $2; Mrs. T. R. Mullins, Cordova, Tenn., $1; Bellwood Church, Lebanon, Tenn., $25; Creighton Ridge, Harriettsville, Ohio, $11.85; Schneller congregation, Bromhead, Saskatchewan, Canada, $5.15; St. Paul Chapel, Fairview, W. Va., $10; Mount Nebo, Beno Run, W. Va., $10; Knight Schoolhouse, Holdenville, Okla., $4.15; Wells Hill, Fayetteville, Tenn., $8; Hebron Church, Sower, Ky., $10; Gorrell's Run, Middlebourne, W. Va., $10; Coal Hill, Ark., $19.25; Spencer's Grove, Tenn., $7.95; Hubbardsville, N. Y., $10; Ostella, Tenn., $10; Woodsfield, Ohio, $10; New Hope, Ga., $2; West Middlesex, Pa., $2; Cordova, Tenn., $10; Dickson, Tenn., $72; Red Boiling Springs, Tenn., $10; South Pittsburg, Tenn., $6; West Point, Tenn., $3; Centerville, Tenn., $15; Memphis, Tenn., $25; Alamogordo, N. M., $17.50; Baldwyn, Miss., $15; Cottage Grove, Tenn., $11; Bethany Church, Cottage Grove, Tenn., $6; Fresno, Cal., $27.29; Belmont, Ohio, $40; Hazel, Ky., $12.30; Greenway, Ark., $6; Sellersburg, Ind., $25; Harper, Kan., $57.75; Buckner, Ill., $10; Liming Ridge, W. Va., $10; Sullivan, Ind., $10; Boston, Tenn., $7.02; Dun-

Are You Losing Your Grip on Health?

Physician's Prescription to Increase The Health and Strength of Anaemic, Run-down Men and Women

As a result of the tremendous strain which the war has put upon so many people, the nerve cells have become devitalized, the whole system weakened and thousands of men and women are today losing their grip on health simply because their blood is thinning out and possibly starving through lack of iron. It is through iron in the red coloring matter of the blood that life sustaining oxygen enters the body and enables the blood to change food into living tissue muscle and brain. If people would only keep their blood filled with strength-giving iron by taking Nuxated Iron when they feel weak and run-down they might readily build up their red blood corpuscles and quickly become stronger and healthier in every way. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Nuxated Iron will increase the strength of weak, nervous, "run-down" men and women in two weeks' time in many instances. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. Nuxated Iron is on sale at all good druggists.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

CHURCH ENVELOPES.
Double and single envelope systems. Samples and prices sent upon request.
Double Envelope Corporation, Roanoke, Va.

lap, Tenn., $34.08; Barrackville, W. Va., $14; Lost Springs, Kan., $5; church at Sardis, Ohio, $50; church at Bon Aqua, Tenn., $7.50; church at Marietta, Miss., $19; church at Atkins, Ark., $7; church at Earnshaw, W. Va., $5; church at Polkville, Ky., $4.65; church at Winchester, Tenn., $6.50; church at Davis City, Iowa, $20; church at Glasgow, Ky., $5.65; Mrs. D. L. Smith, Artesia, N. M., $5; Eugene Pearson, Nashville, Tenn., $5; Isaac C. Hoskins, Florence, Ala., $5; church at Beech Grove, Tenn., $30; church at Mars' Hill, Ala., $38.55; North Chattanooga Church, Chattanooga, Tenn., $5; Lafayette, Tenn., $10; Burwood, Thompson's Station, Tenn., $7; Little Rock, Ark., $21; Thompson, W. Va., $6.50; Pharaoh's Run, Rivesville, W. Va., $22.66; Manchester, Tenn., $10; Williamsport, W. Va., $5; Williamsport (colored), W. Va., $5; Lamine, Mo., $27.64; Stantonville, Tenn., $10; Odaville, W. Va., $13; Gainesboro, Tenn., $8.30; "A Sister in Christ," Sellersburg, Ind., $5; Hal P. McDonald and wife, Berry, Ala., $5; W. B. McQuiddy, Bellbuckle, Tenn., $25; Randolph Karraker, Dongola, Ill., $5; Mrs. T. Wright, Eighty-Four, Pa., $2; W. Claud Hall, Bells, Tenn., $5; Bethany Church, Cottage Grove, Tenn., $4; Olive Avenue Church, Memphis, Tenn., $5.

Total of foregoing report, $1,827.89; previously reported, $1,356.25; Washington fund, $831.83. Total, $4,015.97.

Thanks to the donors, and may they live to see a good church building in Washington and a strong working congregation. Less than three per cent of the congregations in the brotherhood have responded. We hope to have help from many others soon.

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AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

Hyomei

THE BREATH of the FOREST

THAT KILLS CATARRH GERMS.

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, and temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to Inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment.—Hyomei.

Hyomei is a germ killing vapor treatment formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit $1.15; extra bottle inhalant 60c. At druggists or by mail, if your druggist cannot supply it. Booth's Hyomei Co., Ithaca, N. Y.

I have not only many outward enemies to grapple with, but I have myself, my worst enemy, to encounter and subdue.—Beveridge.

At every moment of our lives we should be trying to find out, not in what we differ with other people, but in what we agree with them.—Ruskin.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13 **Murine Eye Remedy Co., Chicago.**

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

An Appeal.

In July, 1915, a few disciples in Ridgedale, a suburb of Chattanooga, Tenn., banded themselves together to worship God as it is written. Ridgedale is a splendid field for work, being in the center of a territory of twenty square miles and a population of many thousands. The Ridgedale congregation is the only congregation in this field. The congregation has grown from about nineteen members to a membership of sixty. About one-fourth of this number are men, most of whom will take public part in the service. We have not been idle, but have met regularly from the beginning in a hall, for which we have been paying ten dollars per month; have held three protracted meetings, and have employed a man one-fourth of his time preaching. With help from brethren in Chattanooga and elsewhere, we have purchased a nice lot, well located, and fully protected by clause in the deed, for which we paid the sum of eight hundred and eighty-five dollars. We have on hand for building purposes the sum of five hundred dollars, and hope to begin the erection of the building as soon as the weather will permit. The Ridgedale congregation has given liberally to this work, and will continue to give until the work is complete; but we need help, and feel that every active and loyal disciple of Christ will be interested in this great field and the work we are trying to do. The past year has been a year of liberality; and while we have given to maintain other things, we can hardly afford to be slackers in things religious. *Won't you help us to erect this house of worship?*

We have selected Brother J. D. Gunn, of Sparta, Tenn., to solicit and collect funds for this purpose, and all contributions made by mail should be sent direct to him.

[Signed] Jesse Beal, J. D. Bronson, Charles E. Stranahan, O. B. Payne, C. W. Gibbs, elders.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

HASTINGS' SEEDS

SPRING CATALOG NOW READY

Finest Seed Catalog Ever Published in the South

Contains 100 pages, profusely illustrated, with exquisite cover design in brilliant natural colors. You will find it full of valuable suggestions for Farm and Garden. You will find it helpful.

Hastings' Seeds Are Grown for Planting in the South

We supply the South only. Our varieties are adapted to Southern soils and climate. They make satisfactory crops where others fail. Varieties, quality and prices are right. Write for free copy of Hastings' 1919 Seed Catalog today. You need it if you "make garden" or farm.

H. G. HASTINGS COMPANY
"The South's Foremost Seedsmen"
ATLANTA, GA.

Send us $1.25 for "Tarbell's Teachers' Guide."

Honest Clean Through

That's the principle upon which every Blount "True Blue" plow and other Blount "True Blue" farm implement is built. The "True Blue" stamp is your protection. If it isn't there, it's not a Blount "True Blue"—honest clean through.

50 Years Southern Planters Stand-by

Thousands of Southern planters say there is more service and satisfaction in the Blount "True Blue" than in any other make. The Blount "True Blue" line is made to meet their every requirement. There's a Blount "True Blue" for every kind of soil and every purpose—plows, cultivators, pulverizers, discs, listers, middle breakers, lime spreaders, rollers, etc.

If your near dealer does not handle the Blount "True Blue" line, write us.

Blount Plow Works
Evansville, Ind.

Renew Your Health
At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about a much harm as good for their systems label against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if *you* find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

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

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.....

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

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

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 25, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN,

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Ruptured?

Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

FREE TRIAL

If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metallic and hard rubber devices used are nerve racking, always in the way and often cause sores from rubbing, frequently misfit, doing more injury than good. The Brooks Appliance is not a truss but instead a comfortable little air pad securely but snugly supported in place so that it is never in the way, never slips and is so comfortable and natural that you forget you are wearing it. While the air cushion and supports are resiliant so that the appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on the body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no salves, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about ruptures and the appliance but you will see also what thousands of other users think of it. The appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.

AVOIDED OPERATION.
"Was Sure He Would Be a Cripple."

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

RUPTURE HEALED AT THE AGE OF 81.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—

Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite ten and a half months. It has **cured my rupture.** I tried the other day while the appliance was off to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS.
Holly Hill, Fla.

NO MORE TROUBLE.

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

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindness, I am,
Yours very truly,
Mrs. H. Tollman.
119 Towle Avenue,
Mishawaka, Ind.

PENNSYLVANIA MAN THANKFUL.

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

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

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

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

The above is C. E. Brooks, inventor of the Appliance. Mr. Brooks cured himself of Rupture over 30 years ago and patented the Appliance from his personal experience. If Ruptured write today to the Brooks Appliance Co., Marshall, Mich.

Ten Reasons for Superiority of the Brooks Appliance.

1. It is the only Appliance of the kind on the market today and in it are embodied the principles that inventors have sought for years.

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

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

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

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

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

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

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

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

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

BROOKS APPLIANCE CO., 443 D. State Street, Marshall, Mich.
Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....
Address .....
R. F. D. .....City ..... State.....

Clip and sign this coupon and mail it today.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Cities of Refuge.

In the provision for the six cities of refuge there was no condoning of criminality. Even God's altar afforded no refuge for the willful criminal, nor could any ransom be accepted. A willful murderer was on no account to be suffered to escape, but was afforded a respite until inquiry could be made. These cities were provided for the refuge of those who had committed unintentional homicide. A list of such cases is given in detail, and includes slaying another, not seeking his harm (Num. 35: 23); when no dangerous weapon, indicating design to injure, was used (Num. 35: 16-18); accident (Ex. 21: 13); sudden collision (Num. 35: 22); something thrown upon a man without the thrower seeing him (Num. 35: 23), as an ax slipping from its handle (Deut. 19: 5).

The cities were established so as to insure the easiest access from all parts of the country, and roads were built to them that must be kept free of obstructions. Once received into one of these cities, the manslayer must remain away from his home and business till the death of the high priest in that city. This seeming hardship was necessary and just, because there is usually some fault of passion or carelessness in even accidental tragedies, and this great inconvenience would tend to insure carefulness and safety. There is often real guilt in carelessness, and innocent persons should be protected from its effects. While an imperfect plan, the cities of refuge was the best provision that could be made for that time, when the patriarch was ruler, priest, and judge. The race was yet grouped into nations, and there were no selected judges or established places of judgment.

Symbols of Grace.

That the cities of refuge were symbolic of the provisions of grace is plain. We have an incomplete picture of the privileges enjoyed by sinners "who have fled to him for refuge." Deliverance is based only upon the death of the High Priest of our profession, Jesus Christ. Security only comes by abiding in him. Apart from him, the transgressor is constantly exposed to dangers. The way is made so plain that "the wayfaring man, though a fool, shall not err therein." "Offenses will come; but woe unto him through whom they come!" Every effort is to be made to restore the offender. Charitableness in judgment and consideration in dealing are grounded in personal liberties and shortcomings. "In many things we offend all;" and, "Considering thyself, lest thou also be tempted." The method of procedure is given by Jesus himself. "Tell him his fault between thee and him alone" before telling any other man. Forgiveness is to be granted unto "seventy times seven." The law, which said, "An eye for an eye," has been superseded and excelled by the gospel, which says: "Love your enemies."

Surely there has never been, nor shall be, such a refuge as we find in Jesus Christ. "Our Lord's wide-stretched arms are a harbor; being lifted up, he calls all men unto him."

☼ ☼ ☼

The Company We Keep.

"Evil companionships corrupt good morals." We never hear this saying but that we think of some poor soul who was lost for this very reason. Again, we tremble when we think of how perilously near the brink of ruin we ourselves came along the same pathway. Perhaps more lives are ruined through the corruption which comes from evil companionship than from any other external cause. "Go with the wolves," says a Spanish proverb, "and you will learn to howl." "Go with mean people," says an English proverb, "and you will find life mean." No one is strong enough and wise enough to be safe in constant touch with persons of wrong principle and false religion, any more than one is healthy enough to be safe physically in malarial or feverish atmosphere. Indeed, one who goes by choice into bad company and loves to remain there is already more than half fallen. The only time when one is safe in bad company is when he is laboring to do them good. It is all right sometimes to work with pitch, but it

is folly to play with it. On the other hand, "keep good company, and you will be of the number."

Keeping from bad company means more than being careful of one's companions. One's company may mean the books he reads or the moving pictures that fascinate him most. Temptations do not come in the forms of dragons or snakes, but always in ways that seem both harmless and pleasing. In his famous lecture Russell H. Conwell gives this bit of wholesome advice: "Unload bad books and papers. They poison you." A magistrate once refused me a warrant for a young man until he could look further into the case. He looked further, and found a man who said: "By accident I changed overcoats with him a few days ago, and did not discover my error till I found a vile book in the pocket." The warrant was issued at once. Pure character and vile reading do not go together. Nor do innocence and the patronage of vile pictures mix to any good advantage. There can be no truce with sin.

Our Contributors

"Removing Three Stumblingblocks."

A careful study of the churches in Mississippi reveals that if we count the number of membership and the work done, it is about the most inefficient thing in our midst. It is therefore befitting that we find out, if possible, what the cause of the failure is, and how it may be remedied. We dare not let it go on that way, for we are facing extraordinary times. The whole world has suddenly been thrown at our feet for instruction, and a church two-thirds of whose number are doing no missionary work whatever cannot save us from disaster. Surely something is wrong. There are some stumblingblocks in the way. The three that are causing the most trouble are (1) wrong ideas of organization, (2) wrong ideas of woman's place in the kingdom, and (3) wrong notions of the use of musical instruments in the worship.

We are a scripture-loving people; and if we can show by the Scriptures what the authority of divine writers is, we ought to be able to remove these stumblingblocks and clear the way for real work.

1. Scriptural Organization for Missionary Work.

It has been a common thing among us to hear men say they see nothing in the Bible about missionary societies and that they have never seen C. W. B. M. in the Bible. Surely, if we find scriptural authority for these, there will not be any objection from any one henceforth to doing his part in the work.

Jesus near the close of his ministry said with great sorrow: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." If the Jews had allowed Jesus to organize them into a compact body for work as a hen gathers her chickens under her wings, they could have taught one generation of Roman children ere the authority of the church was put into their hands and Roman Catholicism would never have come into being, and a thousand years of Dark Ages would have been averted. But untaught, the Romans could not have made anything better. If there is any blame for Roman Catholicism, it must be laid at the door of the recalcitrant Jews.

The early church, led by the apostles, did organize itself the best it could in the face of the persecuting Jews. They showed us how it should be done, and how they would have done it under more favorable circumstances. On the day of Pentecost three thousand souls came into it. Some time later five thousand more came in, and soon there were ten thousand Christians in Jerusalem. They were organized for worship only. When the number was seen to be too large for worship in one place, they divided into many small congregations. It says they broke bread from house to house. When a serious demand for charity work came up, they called for contributions, and Barnabas gave the value of a plantation, and Ananias came near doing it; and if others did equally as well, that offering must have amounted to twenty or more thousand dollars. Peter and the other apostles attempted to administer this in their unorganized condition. They failed. They would have failed equally great if it had been a hundred thousand dollars. When serious murmurings came up, Peter called the multitude of these small congregations together. This was a convention. He told them to choose out seven men, of good report, full of the Spirit and of wisdom, to put over the business. Stephen with six others was chosen and the work was well done. These seven men were a board. They were not so named in the Bible, but were called "the seven." If there had been other sevens, they would have had to find a name, and most likely it would have been a Board of Greek Widows' Relief, or, for short, B. G. W. R. This gives us full authority and a good example how to organize for church work.

2. Woman's Scriptural Place in the Work of the Church.

The original society of all heathen peoples was organized on the principle that woman is man's slave. She must always walk behind him, must never eat while he eats, and must do everything he bids her. During that time man was a very brutal creature, for he did not have the refining influence of the woman in his home. When he lifted her up and allowed her to sit at the table with him, he began to produce great men like George Washington, Alfred Tennyson, and Alexander Campbell. For a long time woman dared not be educated and was not allowed to be man's equal in the church, and during that time we men spent all our time debating over and fighting for doctrine. When we admitted her into church work as our equal, real church work began and doctrinal feuds began to die out.

Now, it was this kind of a situation that Paul had to meet. He had to meet the woman question in its most serious forms. At Cenchrea he found a highly developed society and a very mature woman, Phœbe, and he at once put her to work in the gospel work with him and sent her on to her churches with her mission and asked them to receive her freely. But when he came to Corinth, he found conditions very different. Men there lived in polygamy, and some were guilty of incest. They saw no wrong in converting the communion table into a picnic. The women were of the kind that had to keep veiled lest some man be tempted by them. They were crude, as harem women usually are. Under these circumstances he told them to keep silent in the churches and to ask their husbands at home and to keep their heads covered. We would do the same if we were sent to a Turkish village as a missionary. But surely none of our women in Mississippi are so crude as to make that necessary. If there are any, then we will tell them, too, to keep silent, but elsewhere will treat them as Phœbe and send them on their great missions.

3. The Scriptural Use of Musical Instruments.

A great many people think that it is unscriptural to use the organ in worship, and they let this hinder them from doing their duty in the church.

To answer this, let us state that all will admit that there is no "Thus saith the Lord" in the New Testament for-

bidding the use of musical instruments in worship. Some quote Amos 6: 5. But if they would read Amos carefully, they would see that he condemns everything they do because they are hypocrites. He says he despises their feast days, that he will not smell of their food. Surely God does not despise the Passover which he commanded Israel to keep. Nor does he despise musical instruments which David invented. But he does despise every act of the hypocrites who lived a voluptuous life about the altars of Ashtaroth, just as we would despise the singing of a woman from the segregated districts of our city.

The New Testament church used the pipe (cornet) and the harp (organ). This is clearly shown in 1 Cor. 14. Paul found the church there putting a false value on the use of tongues. He argued with them that unless the use of tongues conveyed a message, it was of no value. It in itself had no virtue. To illustrate it, he referred them to their singing. He said: "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?" The illustration is that talking in tongues could be of no benefit if no message is conveyed, even as a lifeless cornet or organ could accomplish nothing if it did not keep the tune or strike the right pitch. Paul was referring to something right in their midst. To strengthen the argument, he also refers to the bugle sound by which the soldier charges and retreats. If the bugler should sound the wrong notes, the soldiers would not know what to do.

The human voice needs aid and great training to be able to give a message in song. Sometimes a man seeks aid in notes, and so before he starts he hums "do me fa sol do." At other times he strikes a tuning fork to get the pitch. But the better way is to use the organ to both catch the tune and hold it throughout. Surely God would not overlook in one the use of the tuning fork to catch the tune and send to perdition another who uses the organ to hold on all the way through to the end. Surely this is not the God we worship.—J. B. Lehman, in the Southern Christian Courier.

Handling Sharp-Edged Tools. No. 1.

BY F. W. SMITH.

It is an old saying, "Children should not handle sharp-edged tools;" but notwithstanding this very wholesome advice, we frequently find "grown-up" children, and those, too, who pride themselves upon their *supposed* superior wisdom, violating this good advice. The result is, they get their fingers badly cut and scarred. I have never seen a clearer case in print than the following from a certain religious periodical:

"THE KINGDOM OF GOD."

1. God's kingdom in type—Israel under David and Solomon.
2. God's kingdom in prophecy. Ps. 2; 72; Isa. 60.
3. God's kingdom in mystery.
   The mystery of temporary rejection. Matt. 21: 43. [Rom. 11: 25.]
   The mystery of obscuring and admixture. Matt. 13.
   The mystery of unforeseen delay. Luke 19: 11-27.

Note this: "1. God's kingdom in type—Israel under David and Solomon." Here it is affirmed that the kingdom presided over by David and Solomon was typical. This admitted fact is an exceedingly *sharp* instrument in the hands of that class of men who are teaching that when Christ comes he will *re-establish* the kingdom of David and sit on a *literal throne* in *literal* Jerusalem. Why do I say this? Because a *type* and its *antitype* are never identical, which would have to be true for the kingdom answering to the one over which David and Solomon presided to be *a literal kingdom with a king of flesh and bones seated on a literal throne*. Thus the author and those who indorse him unwittingly cut their own heads off. No one will deny that the kingdom of Israel was "typical" of the kingdom to come promised by God and prophetically outlined by inspired prophets, but he who would contend that the prophet kingdom was to be a *literal* affair needs instruction in the elementary principles of divine revelation.

"2. God's kingdom in prophecy. (Ps. 2; 72; Isa. 60.)" The psalms here cited to prove the kingdom in prophecy are highly *figurative*, but were evidently relied upon to establish the "literal-kingdom" idea because of the words, 'Yet I have set my king upon my holy hill of Zion;" and: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2: 6, 8, 9.) Assuming for the argument's sake that this language refers to the kingdom of Christ in prophecy, would it not be *overstraining* on one's faith to interpret "holy hill of Zion," "break them with a rod of iron," and "dash them in pieces like a potter's vessel" to be *literal?* Is it possible that any sane person believes that Christ will take a *literal* rod of iron in his hand and *literally* break in pieces the *bodies* of human beings? Can it be possible that men posing as teachers of God's word believe that Jesus Christ will *literally* dash in pieces the *bodies* of human beings? That is exactly what they must believe, or else abandon the claim that a *literal* kingdom is to be established by Jesus Christ.

"3. God's kingdom in mystery." It is true that the kingdom of Christ was in purpose, promise, prophecy, and preparation, before it existed in perfection or as a complete organization, and while in such a process of development was more or less of a mystery. But since its establishment and the revealing of its law of induction into it, with the directions for work, worship, and service in it, *there is no mystery* about it. But we are told that there is "the mystery of temporary rejection," and Matt. 21: 43 is cited to prove it: "Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." This passage is made to serve this doctrine—viz.: that while Christ was on earth he offered to reëstablish the *literal* throne of David and sit upon that throne in Jerusalem, and rule over *literal* Israel; but the Jews *rejected* that offer, and thus the reëstablishment of that kingdom remains in "mystery," designated as "the mystery of temporary rejection." To help the doctrine along, Rom. 11: 25 is rushed to the rescue. It reads thus: "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in." The passage has in it the word "mystery," and I suppose the author deemed that sufficient; no matter if the kingdom is not even remotely hinted at. But he seemed to overlook the fact that the very next verse says, "And so all Israel shall be saved;" while his other passage (Matt. 21: 43) says: "The kingdom shall be taken away from you," etc. Children should be careful in handling sharp tools. Any one ought to see that two different things are under consideration. The kingdom referred to by (Matt. 21: 43) says, "The kingdom shall be taken away this passage is parallel to Matt. 21: 31: "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." Again: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23: 13.) How could people be entering a thing not in existence in some form? "The mystery of rejection!" What a *delusion*, and what a *perversion* of God's word! The next thing on this bill of fare is, "The mystery of

obscuring and admixture," and the list of parables in Matt. 13 are pressed into service. These parables were given for the purpose of unfolding and making plain certain features of the kingdom, to reveal the kingdom in its beauty and power. But we are told of another mystery—viz., "The mystery of unforeseen delay," with Luke 19: 11-27 as a support. These passages are used to prove that a kingdom is yet to be established upon this earth; that Christ is not yet on David's throne, and will not be until he comes to establish, or, rather, to reëstablish, the kingdom of Israel and sit on her *literal* throne in *literal* Jerusalem. This parable was given to teach the lesson of personal responsibility for our opportunities as servants in the kingdom of Christ. To his servants are committed the interests, the growth and progress of his cause and kingdom in this world, and it has no reference whatever to a delayed kingdom yet to be set up and revealed.

Old Testament Characters—Enoch Walked With God.

BY H. LEO BOLES.

Enoch was the seventh from Adam. There were Adam, Seth, Enos, Canaan, Mahalaleel, Jared, and Enoch. Enoch was three hundred and eight years old when Adam died; Adam's life and Enoch's overlapsed three hundred and eight years. Enoch had the opportunity of associating with Adam and of talking with him about the fair, fresh earth before it was cursed with sin; he could have learned something of Jehovah's talk with Adam in the garden of Eden in the early dawn of creation. It may be that he could have seen a clearer image of Jehovah in Adam before it was marred and dimmed by the curse of sin. So Enoch lived back in the dim distance of time and in the early infancy of the human race. He lived back before the twofold curse upon the earth had spent its force; he lived back before history began, as man reckons it; long before the pyramids were built and long before Cain's progenitors had multiplied and filled the earth with wickedness. At this early date we have the significant statement that "Enoch walked with God."

Nations have risen and played their part in the affairs of the world and gone into oblivion, leaving only uncertain fragments of history to tell of their doom, since Enoch lived; teeming millions of earth have gone down into the tongueless silence of the dreamless dust and are known no more, since Enoch lived; ancient and medieval history of nations and peoples is fast fading from the memory of men and losing prominence in the annals of time, but the history of Enoch is ever fresh and renewed. So long as aged men shall turn to the record of God's heroes for encouragement and trust in their declining years; so long as middle-aged men and women shall search holy writ for examples of piety and endurance; so long as mothers shall take their children upon their knees and tell them of God's wonderful love and mercy to his faithful servants, the record of Enoch's walk with God will be there to furnish inspiration and hope. So long as God's word shall stand, and it shall stand forever, the brief record of Enoch's walk with God in the infancy of the human race shall endure. His example, like that of righteous Abel, speaks unto us lessons of hope, piety, and salvation.

So far as we know, Enoch had no written revelation from God to guide or instruct him in living as God would have him live; yet he lived with God, was pleasing unto him, "walked with God." If Enoch, with such meager instruction and such dim light, with such disadvantages as he had in that age of the world, could walk with God, why cannot we to-day, who have all the splendor and light of the truth of the Son of God shining along our pathway, walk as faithfully with him as did Enoch? Every man, as he wears dimly the image of his God, should aspire to be as faithful to God as was Enoch. With the superior advantages and clearer vision of the living way, it becomes the burden of life, with all, to walk with God. A life so faithfully spent cannot be a failure.

His moral and religious character is expressed in these few comprehensive words: "Enoch walked with God." A holy walking with God is the honorable mission of all men. This expression is very comprehensive, as it expresses the mission of life and the full relationship between man and God. It implies harmony at all points. The prophet has inquired: "Can two walk together, except they be agreed?" (Amos 3: 3.) It is interrogatively stated that two cannot walk together, except they agree. When Enoch walked with God, he agreed with God. If there are two independent wills or minds, there are only three possible disjunctions. Either the first must change or bend his will to suit the second, or the second must make his will agree with the first, or the two must compromise. No other possible disjunction can exist. For agreement between God and man, we may be sure that man makes his will coincide with God's. God does not cater to the sentiment, to the conceptions, to the thoughts, and to the feelings of man; the wishes, ways, and will of man must be brought in agreement with Jehovah. God would be surrendering his sovereignty if he changed his will to suit man's will; he would become a servant instead of a master, should he bend his will to suit man's. If God should change his will to suit one man's will, he would be under equal obligations to change his will to suit every man's will; this would make him the abject slave of man, instead of an eternal, sovereign God. Jehovah's will is not a plaything of man's whims, notions, and passions. This is a fundamental fact which man is slow to learn, a fact which man must recognize and honor with all the true dignity of his soul.

The same principle is involved, if God should compromise with man. A compromise suggests the idea of each party surrendering or yielding in will. We are familiar with the statement that Paul makes to the Corinthians, that God was in Christ reconciling the world to himself. There is no intimation that God would in any way yield or compromise to get man to accept him and his salvation. All the inducements that heaven offers to man are to persuade man to be reconciled to God, to agree with God. The last disjunction is the only one that is left: man must make his will agree with God; he must take God's way. If he would walk with God, he must, as did Enoch, agree with God.

There is also implied friendship and fellowship with God in walking with him. Wickedness and sin had begun to multiply in the earth, and Enoch lived in the midst of a corrupt and evil age, yet he made his companionship with God; his friend was Jehovah. No one can walk with Jehovah without being blessed with a companionship and friendship of God. The superior sanctity of his life would bless those of his fellow men who had a tendency to yield to the holy influence of his character. We are to understand that Enoch fulfilled the duties of the ordinary human life while he walked with God. We should not forget that *a holy walking with God is a useful and helpful walking among men.* No man can isolate himself from the society of his fellow men and stand aloof from the needs of the human family and be a friend of God. One who pursues such a course robs his fellow creatures of services which they have a just right to expect from him and dishonors the God who has created him.

There is also implied love and faith in God when one walks with him. Love of God implies obedience to him. "If ye love me, ye will keep my commandments." (John 14: 15.) This was a statement that Christ made to his disciples while here upon earth. This was true in the days of Enoch. Christ gave expression to an eternal truth, and was not merely coining one at the time that he

was speaking. I am sure that Enoch was the happiest man living at that time. No one could walk with God, having the sweet fellowship and companionship of Jehovah, without being happy. An unfaltering trust and a never-dying hope leads one into large fields of usefulness and the greatest happiness known to man on earth.

I commend the example of Enoch to all the people of God to-day. I know of nothing more sadly needed than a closer walk with God. All of his people should sing with the poet:

O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!

. . . . .

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

The Need at Muskogee, Okla.

The following letter is self-explanatory:

Dear Brother Morrow: I have intended writing you a personal letter on a subject that is near your heart, if I am not very badly mistaken. I have been here now almost two years, and believe I know whereof I write. No one could have made me believe that there was a place the size of this where Christ is scarcely known, but such is true. Coming as I did from a place like Nashville, where there are so many churches and preachers, to a place like this is the strangest experience I have ever had. Why our preachers have never invaded this territory is something I cannot understand. This field has practically been untouched by our brethren. There is a small part of the southern and western sections of this State that some brethren work in, but the center and northeastern part has been avoided. Muskogee is the oldest and most important town in the State, and I believe that many times more people come to and go from this town every day than from either Nashville or Memphis. This is where the government transacts all its business with the Indians. The main agency is located here, and every three months the Indians flock here to get their money, and spend it as soon as they get it. This is one explanation why there are so many people coming and going all the time. This is naturally a very rich country, so much oil, gas, and coal, with good farming land. This place has four independent railroads, with about sixty-five thousand inhabitants, not one who came here to learn of Christ. When I first came here, I arrived on Wednesday evening, and the next morning I began to hunt for some brethren. I continued to hunt until Friday. I found a good sister who told me of five who met on Lord's day in a house on Okmulgee Street. Well, I went there and found them sound in the faith, and I told them I had come to work with them. I believe they gave the most cordial welcome I had ever received. I have been preaching for them ever since, and now we have sixty-one enrolled, with as much faith manifested as I ever saw. We have several brethren now who are advancing rapidly, and I think they will develop into preachers. I have been begged many times to go to other places near here to preach, but I am not able to do this and look after the work here.

Another thing I wish to tell you is this: I used to think, when I was in Nashville, that if I could go to some place where there was no church and begin and build up one, that I would gladly do it. Well, in the providence of God, I am in such a place. The first thing I did was to look me up a job, so I could support myself while I was preaching. You know I learned the trade of locomotive builder when I was young; and while I had not worked at it for years, I still knew it. Well, I found me a job with the Midland Valley Railroad and went to work, and now have a good job. It was pretty hard on me at first, but now it is easy; and do you know that I believe I understand Paul's making tents now for the first time? It furnishes an unanswerable argument in favor of the preacher against preaching for money. About five or six of my shopmates are Christians now, with others interested.

Now, Brother Morrow, I have written somewhat at length for the purpose of informing you of the great need of this place. We are meeting in a house that can be bought for twelve or fifteen hundred dollars, and we need help to buy it. I believe the churches of Nashville and Tennessee would gladly assist if they understood the true situation, and I know of no one that I believe could interest them more than S. F. Morrow. Several times others have tried to rent the house away from us, but have failed so far. If we had the house, we could fix it up in good style for about two hundred dollars, and then have money to begin at other points. We hope to do some tent work here just as soon as we are able, but until we can stop the rent we are not able. This place is large enough to support four good congregations and several missions. Another trouble we have here that is not found in old places is, we have to pay seven and one-half cents a line for every notice we get in the paper. These editors here will laugh at you if you ask them to publish a church notice without pay.

Now, Brother Morrow, please take this matter up and push it. I know that many appeals are made for help, but I do know this is a most worthy appeal. All money received will be promptly reported through the Gospel Advocate, Christian Leader, and Firm Foundation. My address is 1412 Baltimore Avenue, Muskogee, Okla.

Sincerely and affectionately, your brother in Christ,

J. G. ALLEN.

The above letter should be read by all with fear and trembling to know there is a city of this size in America which has so few disciples of Christ. I am here reminded of the question Pilate put to the mob who was crying, "Crucify him!" What shall we do with Christ and his kingdom which he died on Calvary's cruel cross to establish for our salvation? Can we be saved unless we make more sacrifice than we as a mass are making? May the good Lord help each one of us to examine ourselves in the light of his precious word. What are we doing to take the world for Christ? Certainly, Brother Allen did just as Paul would have done, and as we all should do—locate the church, then some honorable occupation to support it, as our brother has done. All who know Brother Allen know he has preached for years mostly at his own expense to establish the church which we all, I trust, dearly love. From his letter we can all see what a great misfortune it would be for them to lose their house of worship. May each one who reads this letter say: "Lord, here am I. I will help liberally and soon, and solicit others to help." We will set apart the first Lord's day in March to collect all we can for this noble work. I will ask every preacher and elder who knows Brother Allen to mention this appeal at the first opportunity so that all may be ready. As our brother has stated, he knows that many appeals are being made now. I wish to say I do not look on appeals as I used to. I now thank every one who calls my attention to a worthy cause. May we all learn to love our God more and our brethren tenderly and affectionately.

S. F. MORROW.

Things in this world do not come by chance, but a soul is set in a certain place; and happiness is to be found by interpreting the events of life rightly, by facing sorrows bravely, by showing kindness, by thankfully accepting joy and pleasure.—A. C. Benson.

It is but common to believe in him who believes in himself. But O, if ye would do aught uncommon, believe yet in him who does not believe in himself. Restore the faith to him.—Muriel Strode.

Reality.

How glad I am the old proud life is done!
No longer do I need to seem to know;
Released, at last, from seeming and from show,
How evenly I see my moments run,
And packed with true achievement every one!

No vagrant longing for the stately years
Disturbs my peaceful hours. I have no place
That asks of me a certain form and grace;
Reduced to nothingness, I lose my fears,
And turn to action all my fount of tears.

—Selected.

Georgia and the Far Southern Field

By S. H. HALL

Deaths.

Never in my experience as a minister have I been buried in the efforts to bury the dead, comfort the broken-hearted, and see after the needs of those who are sick as I have been the first month in this year. The dreadful war that continued more than four years, with all of its tragedies, was not enough to make man *think*, to wake him from his long sleep in spiritual slumber. After it ended, the men of the nations engaged got busy claiming the honor of the victory, one saying, "Our navy won it," and another saying, "The bravery and dash of our soldiers with our navy won it," ad infinitum. So God, it seems, has put his own hand upon the nations, after permitting the terrible war, in another effort to make man stop and *think*. And in this second war there are no neutrals, although we would all love to be so considered. The medical brains of the different nations are assembling here and there, in small numbers and larger numbers, seeking a remedy to stay the "flu," but finding none, and will not till Jehovah thinks it has continued long enough. With all of this around and about us, men go on unconcerned in their way of living, and—had you thought of it?—there have not been calls for the prayers of the good people in the different nations as much so as there were during the war; our minds are on something else, it seems. Life here is always uncertain; it is dreadfully so these days.

Much has been said about the "flu" being contagious. About this the doctors seem to know as little as they do about what the "flu" really is and how to stop it. Just a few days ago I noticed an account of a family of four, the father and mother and a grown son and daughter, all of whom were found dead in their home. They lived in the country with no near-by neighbors. A man called at the house on business and found them dead. They hardly caught it from the crowds in the city or from each other. They seemed to have taken it about the same time, pneumonia soon developed, and they passed out about the same time, so far as post-mortem examinations could tell. The thought of such deaths is distressing—no one to even give water to moisten the fever-scorched and dying lips!

Just now I could not name the homes I have visited where this disease was raging. I have been in rooms where as many as seven were in bed with it. I have moved families, wrapping children with the fever on in quilts and putting them in my car and carrying them where they could be nursed. Work with the "flu" in various ways I have been doing for four months, yet I have not taken it. Others have done the same kind of work and took it and died, and this I may do in less than ten days. We know nothing about it, so far as being immune or not immune or how to successfully dodge it. The fact is, I do not believe it can be dodged. There are families here whom I know to be the most sanitary and who took every precaution, yet they had it.

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Funeral Services.

On Friday, January 31, I conducted the funeral service of Sister A. C. Lacy in her home at Constitution. Sister Lacy had passed her seventy-eighth birthday, and leaves two daughters, three sons, two brothers, and two sisters, with every one who knew her, to mourn their loss. She was preceded about three years by her splendid husband, who died at the age of eighty-two. Sister Lacy was baptized into Christ in 1910, and her husband in 1912, by the writer. She died in their home which was built before the Civil War, and in which she lived for about sixty years. Her life was beautiful indeed because of its simplicity, patience, and untiring activity. Our hearts go out for Sister Pearl and the younger daughter and son who lived with her in her home, hence will be the ones to miss her most. But how glad we are that none of us sorrow without the brightest and surest hope of seeing this splendid woman again if we will only live as did she!

On Saturday, February 1, I took the cold form of Sister D. Barfield's baby in my car and carried it to the Pleasant Grove churchyard, five miles out from Marietta, Ga., and placed it beside the father, who was buried there on January 10. After arriving there, our sadness was intensified to learn that Brother Paul Barfield's wife passed out at four o'clock that morning and that Brother Dan Barfield was at the point of death. In spite of the fact that I was sorely needed in the homes last mentioned, the best I could do was to run out to the houses and have a word with the sorrowing and hasten back to Atlanta to meet the train that was bringing our heartbroken sister, Mrs. H. A. Hoffman, with the body of her husband, making the trip of more than fifty miles and attending to the burial in less than four hours. Added to all this, the first call on Sunday morning following was from the husband of Sister White, at Constitution, announcing the death of their youngest child. And the end, it seems, is not yet.

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The First Lord's Day in February.

Our service at West End was so good on the first Lord's-day morning in this month that I will have to say something about it. I was so tired that I hardly felt like standing, much less preaching. The language of Christ, "Be ye also ready," was ringing in my ears, with many other such scriptures in the Guide Christ has left with us. I read a few of the scriptures and turned the meeting over to Brother Thomas H. Burton, who had come all the way from South Carolina just to worship with us for that day and get a little rest and advice about the great work he is beginning in that State, and to Brother Silas E. Templeton and Brother Bethurum, of the Belmont congregation, in Nashville, Tenn. Their short talks were so appropriate and were well received by a packed house. I was never in a sweeter service. Brother Burton preached for us at night also. Brother John Klingman preached at South Pryor in the forenoon and hurried back to Marietta for the funeral service of Sister Barfield. Brother Templeton was with the Liberty Hill brethren in the afternoon and spoke at South Pryor at night. Brother Brooks filled his regular engagements at East Point. Professor Morrison, of Camp Jesup, was with Brother Ritchie at Golden Hill.

At three o'clock in the afternoon the writer conducted the funeral service of Brother H. A. Hoffman, who was called from us after passing his forty-third birthday, and who is survived by his most excellent wife, three brothers, and three sisters. I have never met a man I loved more than this splendid man. He worked for years for the street-car company here as inspector. They have never had a man who was more loyal to the company in performing his every duty. The fact is, Brother Hoffman brought on his premature end with overwork when the company was in sore need of more men. West End had no member that loved the simple teaching of the New Testament more than he. How we will miss his bright, pleasant smiles and hearty handshakes! The Lord bless his widow and make her to know that it is all for the best, and that while she cannot call him back, she can certainly go to him.

MISSIONARY

Money for Missionaries.

BY NELLIE STRAITON.

The following contributions were forwarded to our missionaries in Japan and India on December 31:

Miss Lillie Cypert, Japan: From Miss Mabel Luton and Sunday-school class, Tennessee, $4.50; church at Bardwell, Texas, per Mrs. J. E. T., $4.45. Total, $8.95.

Miss Sarah Andrews, Japan: From Mrs. W. H. Dozier, Tennessee, through the Gospel Advocate, $5; Mrs. J. G. Stalcup, Alabama, through the Gospel Advocate, $3. Total, $8.

Brother J. M. McCaleb, Japan: From an unknown person (no name and address), $1.

Literary fund, India: From R. V. Hamric, Texas, $2.

Famine relief fund, India: From "A Brother," Oklahoma, through the Gospel Herald, $5; Mrs. Lena Sewell, Texas, through the Gospel Herald, $1; Mrs. Mary C. Wagmire, Oklahoma, through the Gospel Herald, $1; church at Lane Schoolhouse, Texas, per W. G., $5; J. L. Broad, Texas, $2. Total, $14.

Building fund, India: From R. V. Hamric, Texas, $3.

Brother Govind Ram, India: From church at Miami, Fla., per T. E. L., $5.

Brother E. S. Jelley, India: From Mrs. Kate C. Adams, Texas, $25.

Brother S. O. Martin, India: From several sisters at Martinsville, Ind., per Miss O. B., $7.

Brother W. H. McHenry, India: From Mrs. Kate C. Adams, Texas, $25; church at Baldwyn, Miss., per W. M. B. Cox and A. B. L., $50; J. G. Malphurs, Florida, $5; Mrs. J. M. Hayes, Tennessee, $1. Total, $81.

Sister Armstrong-Hopkins, India: From Mr. and Mrs. J. T. Donald, Texas, $2; Mr. and Mrs. S. J. Woodruff, Texas, $5; Fred H. Hanger, Missouri, per Christian Leader, $10; Mrs. W. F. Whittenburg, Texas, $1; Mrs. J. Paul Hanlin, Alabama, per D. C. Janes, $4; Miss Laura Cooke, Texas, $1; Mrs. E. Emberson, Texas, $1; Mrs. Jennie Schoolfield, Texas, $2.50; Mr. and Mrs. J. D. Garner, Texas, $3; Oliver Buchanan, Michigan, $5; Mrs. B. P. Sloan, Tennessee, $1; T. N. Parish, Texas, $5; Mrs. Ralph Hughes, Texas, $5; church at Huckabay, Texas, per H. C. W., $3.25; J. A. Barr, Texas, per Mrs. A. L. H., $1; Miss Ina Straiton, Texas, $2; J. L. Broad, Texas, $3; Nellie Straiton and Sunday-school class, Texas, $2.10; Thomas Robertson, Canada, $5; church at Ice Lake, Canada, per T. R., $10; Mrs. Willie Davis, Kentucky, $2; Mr. and Mrs. J. T. Donald, Texas, $2; Nellie Straiton, Texas, $4.15. Total, $80.

The amount which I received for our missionaries during December fell considerably below that received during November. Let us make it more this month. We have entered upon a new year; let us make a new and better record. Our missionaries are striving for better things. Are we? Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

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Jacob Metlob Assyrian Relief Fund.

BY C. RAY THOMPSON.

Herewith is given a full report of money received for the Assyrian relief fund since the report in June. We have this amount on hand at the present time and will forward it to Jacob Metlob in Assyria as soon as we hear that he has arrived there safely. The last word we had from him was when he left Japan, about the first of November, going by way of India; and as that route is open now, we should hear from him soon. Contributions are as follows: From Mrs. M. A. Brown, Gracemont, Okla., $2; W. N. Leeser, Sunbury, Pa., $1; "A Sister," Dalton, Tenn., $2; W. F. Habicht, congregation at Clinton, Ind., $20; O. H. Mills, congregation at Chamberlin Schoolhouse, Gentry, Ark., $2.75; Mrs. S. Mickey, congregation at Mickey, Texas, $16.50; W. A. Sevege, Derby, Kan., $5; Brother Moorefield, Derby, Kan., $2.50; Brother Alley, Derby, Kan., $10; Charles T. Powell, congregation at Iconium, Tenn., $3.65; C. Teurman, Plum Street Church, Atlanta, Ga., $30; Mrs. Catherine Hill, Bowling Green, Ky., $3.35; Mary Brown, Frankfort, Ky., $2; Nellie Ganis, Frankfort, Ky., 50 cents; Etta Banta, Frankfort, Ky., $1.60; Etta Banta's Sunday-school class, Frankfort, Ky., $2.45; George Roberts, Frankfort, Ky., 5 cents; Mary Banta, Frankfort, Ky., 5 cents; Mrs. Lou E. Hoskins, Hopkinsville, Ky., $5; E. C. Clements, church at Greenfield, Cal., $15; J. C. Good, church at Jay, Texas, $5; Burly F. Black, church at Ottumwa, Iowa, $10; G. A. Biddle, church at Braman, Okla., $95; N. L. Clark, Fort Worth, Texas, $10; R. E. Spears, church at F. P. Schoolhouse, Spruce, Mo., $10; Gertrude McCoy, Yale, Okla., $100; Miss Una Glenn, Salome Springs, Ark., $3; Homer King, Union congregation, Phillipsburg, Mo., $32; Christian Leader, Cincinnati, Ohio, $1; Mrs. Latia Delk, Mesquite, Texas, $1; Paul Hays, congregation at Fresno, Cal., $14.50; "A Brother," Canada, $25; D. F. Croom, congregation at Oxford, Ark., $7.50; Olive Bright, Martinsburg, Ind., $1; L. A. Knowles, Wellington, Kan., $5; Mrs. Marion Davis, Forestville, Cal., $5; John Pennock, Davenport, Iowa, $5; George W. Tierce, congregation at Babbitt, Texas, $30; Mr. and Mrs. J. E. Hallet, Wheatfield, Ind., $5; Melly Vickery, Tahlequah, Okla., $5; Mr. and Mrs. J. D. Garner, Gorman, Texas, $2; Mrs. S. Mickey, congregation at Mickey, Texas, $16.05; W. H. Quilliam, Coal Bluff, Ind., $2.50; B. F. Camp, congregation at Hopeful, Ga., $36.85; D. F. Croom, congregation at Oxford, Ark., $4; B. J. Elston, from C. and A. Meek, Leon, Iowa, $10; D. F. Croom, congregation at Oxford, Ark., $4.50; J. H. Maple, Basil, Kan., $15.

We are very grateful to all who have helped us during the past year to make this work a success. We have raised, with your help, $2,877.51, of which $2,291.21 has already been sent with Jacob Metlob, and we now have on hand, $586.30. We would like to increase this amount in the next thirty days so that we will have a contribution really worth while to send Brother Metlob as soon as we hear from him. As you, no doubt, know, the government has made an appeal through the Armenian Relief Society of New York for thirty million dollars to help carry on this kind of work. We all appreciate this, as it will be a great help, and they will be able to reach many that we could not reach; but we must not neglect our duty as Christians and depend entirely on others. All who prefer to do this kind of work through the church are urged to send contributions to us at once and keep them up as long as these people are in need. Send contributions to C. Ray Thompson, secretary, Harper, Kan.

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Moving Pictures.

Brother Hiratsuka, who recently spent two weeks preaching in and around his native village of Shodamura, wrote as follows: "Since I started to the country I have called on twenty-nine people in four villages, and we had four meetings. One brother determined to be baptized on the coming Sunday. Also, the members have promised to come together in one place and have the Lord's Supper. They are very glad to have us twice a year. Last night there were fifteen people, though there was a heavy rain. I am starting for other villages now. I will come back in the next week. Please pray for me."

SPIRIT OF THE PRESS

American Soldiers Who Cannot Read or Write.

No revelation of the war strikes home more intimately than Secretary Lane's publication of the extent of our adult illiteracy. The facts have set all sections of the country to the wholesome task of self-examination. What proportion of the seven hundred thousand illiterate men of draft age is a responsibility to be laid at our doors? Such is a question put in one form or another by the leading sectional newspapers. What manner of service are illiterates able to render to an imperiled democracy when they cannot read their orders? The question involves, of course, a failure of Americanization as well as a neglect of education; for the number of illiterates contains, besides those of our own breeding, many who speak only the tongues of the foreign lands from which they spring. "There can be neither national unity in ideals nor in purpose unless there is some common method of communication through which may be conveyed the thought of the nation," says the Secretary of the Interior. By a series of searching questions he puts before us the figure we cut to an outside observer "of a world-leading democracy wherein ten per cent of the adult population cannot read the laws which they are presumed to know:"

"What should be said of a democracy which sends an army to preach democracy wherein there was drafted out of the first two million men a total of two hundred thousand men who could not read their orders or understand them when delivered, or read the letters sent them from home?

"What should be said of a democracy which calls upon its citizens to consider the wisdom of forming a league of nations, of passing judgment upon a code which will insure the freedom of the seas, or of sacrificing the daily stint of wheat or meat for the benefit of the Roumanians or the Jugo-Slavs, when eighteen per cent of the coming citizens of that democracy do not go to school?

"What should be said of a democracy in which one of its sovereign States expends a grand total of six dollars per year per child for sustaining its public-school system?

"What should be said of a democracy which is challenged by the world to prove the superiority of its system of government over those discarded, and yet is compelled to reach many millions of its people through papers printed in some foreign language?

"What should be said of a democracy which expends in a year twice as much for chewing gum as for schoolbooks, more for automobiles than for all primary and secondary education, and in which the average teacher's salary is less than that of the average day laborer?

"What should be said of a democracy which permits tens of thousands of its native-born children to be taught American history in a foreign language—the Declaration of Independence and Lincoln's Gettysburg speech in German and other tongues?

"What should be said of a democracy which permits men and women to work in masses where they seldom or never hear a word of English spoken?

"Yet, this is all true of the United States of America in this year of 1918, wherein were fought the second battle of the Marne and the battle of the Argonne Forest."—Literary Digest.

It does not speak well for our civilization that there is so much illiteracy in the United States. It is also discouraging that, of those who are considered educated, so few read and practice the teaching of the New Testament. It is suicidal to neglect to teach the word of God to the people.

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All Eyes on R. M. Hopkins.

In the Christian Standard for January 11, Professor Athearn presented an analysis of the two types of organization that are seeking to direct the development of religious education in this country—the ecclesiastical, autocratic type, and the nonsectarian, democratic type. In previous articles he has shown how the Sunday-school Council, representing the ecclesiastical type, had been for years waging war from ambush on every nonecclesiastically controlled agency of religious education. The International Sunday-School Association, after surrendering many fields of endeavor to the denominations, took a final, determined stand for democracy when an attempt was made to force all communities to organize their coöperative work on lines of sectarian cleavage. This positive action of the International Sunday-School Association forced the Sunday-School Council into the open, and at last it appears in an open declaration of war on all cooperative movements that tend to abolish sectarian consciousness.

The real purpose of the leaders of the Sunday-School Council expressed itself at Toronto last week in a report of the executive committee of the council, recommending that the council elect an executive staff and proceed to organize State, provincial, county, and city associations throughout North America on strictly denominational lines, and in open hostility to all nondenominational, democratically organized associations. This report, we understand, was adopted, with the provision that each denominational board must officially approve the action before that denomination could become a member of the reorganized council.

It is hard to believe that any body of men could be so out of harmony with the spirit of the age as to seriously suggest that there is no place in our American life for a democratically organized agency of religious education. The democratic ideals of many religious bodies and the well-organized movement for union involving the outstanding denominational leaders will prevent several of the prominent Sunday-school boards from approving a program that nullifies the spirit of the denominations themselves. The council may be expected to split into two factions—one favoring democracy, the other favoring ecclesiastical autocracy. Where will the disciples of Christ classify?

Mr. Hopkins must get approval of his board to join the Sunday-School Council in a nation-wide campaign to reorganize religious education on a strictly ecclesiastical basis, repudiating the very genius of the Restoration movement as well as the democracy of the International Sunday-School Association, and compelling every community to preserve and accentuate sectarian cleavages in all coöperative work in religious education.

Will Mr. Hopkins take the churches of our brotherhood into his confidence and ask authority to pledge their support to this new ecclesiastical system, or will he autocratically pledge the support of the disciples of Christ and crack his ecclesiastical whip over the heads of our people in an attempt to get them to fight the county and State Sunday-school associations because they are nonsectarian?

Being himself one of the active promoters of the new ecclesiastical system, Mr. Hopkins now has to get his "denomination" to approve his action in pledging the financial and moral support of the "denomination" to this reorganized ecclesiastical combine. *It will be interesting to see by what process Mr. Hopkins will get official authority to enter the name of the disciples of Christ as one of the co-operating denominations in this reorganized council.* Will Mr. Hopkins' Bible-school board authorize this sectarian connection? The democratic churches, committed to the ideals of the Restoration movement, will watch with interest the process by which Mr. Hopkins will attempt to make them participate in this new organization to defeat democracy and to enthrone ecclesiasticism. ALL EYES ON R. M. HOPKINS!—Christian Standard.

The New Testament does not warrant any kind of society independent of the church. Denominationalism is also unknown to the New Testament. The man who believes and obeys the gospel becomes a member of the body of Christ, which is the church of Christ. As a Christian, it is his duty to teach the word of God. Christians who never heard of societies gave their lives in order that they might teach and disseminate the truth. Christians should now stand aloof from human societies and should as members of the body of Christ glorify God in both body and spirit. In the church are embodied the wisdom, the power, and the goodness of God. It is folly to turn away from this blood-bought institution to human organizations.

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It is one of the happy paradoxes of spirit that without dependence there can be no independence, and that precisely in proportion to our faith will be our intellectual and moral activity.—Susan E. Blow.

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EDITORIAL

Reconstruction.

Shall We Return to the Pre-War Status?

Now that the war is over, the armistice signed and peace soon to be declared, many people are anxious to settle down to that state of rest and quietude that they enjoyed before the war. But this is not possible. The war has made many changes, has imposed many new duties, so that there is nothing for us to do but to go forward. To sit down with folded hands is suicidal. We must meet the new duties that are forced upon us, must meet them courageously and fearlessly, if we do our duty as Christians. We should not expect to be at ease in Zion.

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What Shall We Do with Our Boys?

We often hear the question asked: "What shall we do with our boys?" It is just as fitting to ask the question: "What shall our boys do with us?" Many of our boys have learned industry, frugality, and promptness. The war has brought out the best in many of them. They have seen the folly of trusting in the things of this world. They are tired of the fancies and fads of the world and are ready to bravely meet the solemn duties and responsibilities of life. In other words, they are ready to take our measure; and if we do not measure up to the standard that God has set for his people, they will soon find it out. We should give the boys examples of sincerity, virtue, and righteousness. If we fail to measure up to the divine standard, they will be disappointed in us. We at home have a great responsibility, and we should determine now to meet that responsibility fearlessly and nobly.

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We Must Be Guided by "It Is Written."

When our boys return home, they should not find us more in love with the things of the world than we are with the truth. They should not discover in us a disposition to take anything because it is popular and pleasing to the world. It is to be lamented that so many professed followers of Christ do not realize the absolute necessity of being guided by "it is written" in the worship. With them, what God says upon any subject is a matter of indifference. Some imagine that they have outgrown the word of God and that they can erect moral standards by which to guide themselves that are superior to those laid down in the Bible. With them it matters not whether God commands a thing to be done or whether man's wisdom authorizes it to be done. Such teaching is ruinous and is leading the world away from God. As Christ was guided by "it is written" and came down from heaven to do the will of his Father, so must we be guided by "it is written" in the worship of God. It is not what we like or what we dislike; it is, "What does God require us to do?" The Savior says: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) We must be doers of the word, and not hearers only. Those who hear, and do not, delude themselves.

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Exalting the Human Over the Divine.

Many people are ready to exalt the human above the divine. They are ready to teach that those who have fought for principles that they believe are right are saved on this account, regardless of obedience to the gospel of Jesus Christ. People are ready to accept almost anything, save the gospel of the Lord Jesus Christ. They forget that those who obey not the gospel shall be lost. They preach their own views and theories instead of preaching the gospel, which is God's power unto salvation. The gospel is the same now that it was before the war, the same that it was during the war; and the same gospel will cure the evils of the world, provided it is faithfully practiced. It is ruinous to preach any other gospel. "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema." (Gal. 1: 8, 9.) The man who relies on the gospel for the saivation of men will not turn away from that gospel simply because it is unpopular with many people. Like Paul of old, he will glory only in the cross of Christ and will continue to preach the gospel, "not in persuasive words of wisdom, but in demonstration of the Spirit and of power." There is too much disposition now to work with men in error instead of working to lead them out of error into the light of truth. The wisdom of man will no more save the world now than it would have saved it in the days of Paul. As Paul charged Timothy, so we would admonish all now to "preach the word."

Those "Three Stumblingblocks."

BY M. C. K.

On page 146 of this issue of the Gospel Advocate we publish, by request, a contributed article from the Southern Christian Courier, of Vicksburg, Miss., by Brother J. B. Lehman, which, under the title, "Removing Three Stumblingblocks," appears in its issue of January, 1919. We are requested to review this article in our columns So far as we can see, the only good to come from publishing such an article in our paper is to show, on the one hand, to what extent men can be led, by a false theory, to pervert the word of God, and to make its publication the occasion of a timely warning against this fearful sin; and to show by contrast, on the other hand, how some things are not to be done. For these reasons, we ask the reader to give the article a careful perusal before reading our reply.

It will be observed that the article purports to be an effort to "find out, if possible, what the cause of failure

is" among the churches to be efficient in their work, and the writer claims that there are "three stumblingblocks" which constitute this cause—namely, "(1) wrong ideas of organization, (2) wrong ideas of woman's place in the kingdom, and (3) wrong notions of the use of musical instruments in the worship;" and he then proceeds to consider each of these items separately with the specific purpose, as he expresses it, to "show by the Scriptures what the authority of divine writers is" on these three subjects. Of course this is precisely what we all should want to know, not only on these three subjects, but on all other subjects on which "divine writers" have spoken; and yet it would be difficult to find an instance of more far-fetched reasoning and glaring assumption and perversion of the word of God than this article discloses. The way he handles and perverts Paul's language is simply amazing; and, with the view of warning against his course, we now call attention to his disposition of the three items.

1. In order to justify the organization of the different churches of a district into a general body with authority and control over their missionary work located in a central board of supervision and management, he cites the appointment of the seven deacons in the Jerusalem church, mentioned in Acts 6. Of course the Jerusalem church, as a single cursory reading of the record shows, was only one church; but this writer, to make the case fit his general organization of the churches of a district, as in the case of the modern missionary society, represents it as consisting of numerous "small congregations," by which he means churches, and then he finds no difficulty in reaching his conclusion that all of them, when "called together" by the twelve apostles, constituted a general "convention," and "the seven" deacons were its central "board" of authority and control! *There is not one word of this in the entire biblical record.* On the contrary, under the leadership of inspired apostles, as the reader can verify by examining the sixth chapter of Acts, the Jerusalem church, when it was discovered that certain "widows were neglected in the daily ministration," was called together and instructed to "look out" from among their membership "seven men of good report, full of the Spirit and of wisdom, whom" the apostles would "appoint over this business." (Acts 6: 1-3.) Hence, "this" *does not* "give us full authority and a good example" for a general "convention" of the churches of a district or State, with authority and control over their missionary work vested in a central board; but it *does* "give us full authority and a good example" of a church appointing certain men to systematically attend to works of charity in its midst, or to any other work requiring systematic attention.

2. His paragraph about woman and her work in the church is not only diametrically contrary to the facts stated in the New Testament, and particularly in First Corinthians, but it is perfectly absurd. He says "the women" in the church at Corinth "were of the kind that had to keep veiled lest some man be tempted by them." *There is not one word of truth in this;* and yet he not only *assumes* and states it to be true, but actually states it as the *reason* why Paul "told them to keep silent in the churches and to ask their husbands at home and to keep their heads covered!" Paul's own specific words show that if the women in the Corinthian church had been of this "kind," he would have ordered them put out of the church (see chapter 5); and yet this sage commentator represents him as merely giving directions how such low female characters were to *demean themselves when they assembled with the rest of the church for worship!* Was there ever a greater perversion? Of course we charitably conclude that its author is merely the unfortunate victim of a theory which blinds him to the facts; but if we were to judge from appearances, his perversion would be declared willful and deliberate. When men, for any reason, will thus twist God's sacred word in order to make out a case in favor of their theory about a matter, they should be dealt with precisely as men should be dealt with who pervert and twist facts about anything else in order to carry a point. Referring to Paul's instructions to the women in the Corinthian church and other churches, he says that he would give the same advice to the women if he "were sent to a Turkish village as a missionary." For the sake of both the women and the men, it is to be hoped that he will not be sent "to a Turkish village" nor anywhere else "as a missionary." He then caps the climax by saying: "Surely none of" the "women in Mississippi are so crude as to make" Paul's advice "necessary." That seems to be the main purpose of his reasoning—namely, to get Paul and Paul's advice out of the way of the theory which he wishes to support among the women in Mississippi.

3. In his paragraph on the "use of musical instruments" he again perverts and twists the facts that *are* in the record and adds to them what is *not* in the record, in order to carry his point. He makes the bold and unqualified statement that "the New Testament church used the pipe (cornet) and the harp (organ)" in its worship, and this is the way he proves that it did so at Corinth: he begins by saying that "Paul found the church there putting a false value on the use of tongues. He argued with them that unless the use of tongues conveyed a message, it was of no value. It in itself had no virtue," and then he adds: "To illustrate it, he referred them to their singing." *But Paul did no such thing.* There is not one word in the record that even remotely hints that he here "referred them to their singing." But this perverter of facts has a purpose to serve by making that groundless statement. That purpose is to make it appear that Paul's reference to the "pipe or harp" (14: 7) was to their use of these instruments *in their singing*, but there is not a syllable in the record of the entire Epistle that says so. On the contrary, in the very same connection, even the very next verse, Paul says: "If the trumpet give an uncertain voice, who shall prepare himself for war?" Did that "refer them to their singing?" Paul did indeed refer to the "pipe" and "harp" and "trumpet," *but he did not* say that he referred to these instruments as used by the Corinthian church, or by any other church, *in their singing.* This is all assumed and *read into the text* by this contributor to the Southern Christian Courier, and it is a shameful perversion of Paul's language. As a perverter of facts, if any advocate of sprinkling for baptism ever excelled him in taking to pieces and twisting the sacred record in order to bolster up the practice of sprinkling, it never came under our observation.

Finally, with such men in the lead of the churches, how may we ever expect to induce the advocates of sprinkling and other unscriptural practices to be influenced by the appeal *to turn away from unscriptural* things and unite upon the simple word of God? He ought to write another article for the Southern Christian Courier, confess his sin in perverting facts, and ask God for forgiveness. We should be glad to publish such an article in our columns.

Lessons on the Passage of the Red Sea.

BY J. C. M'Q.

Students are interested in the hardening of Pharaoh's heart. In a number of passages in Exodus we are told that God hardened Pharaoh's heart, and in many more passages in the same book we are told that Pharaoh hardened his own heart. Pharaoh hardened his heart by resisting every good influence and every punishment that God brought upon him. God hardened Pharaoh's heart by doing precisely the same things that he had been doing all along while Pharaoh had been hardening his own heart;

and for the same reason—to induce him to do right. But the spring rains and the sun and the other natural agencies which promote growth in a sound tree only hasten the decay of one which is rotten at the heart. As was true of Pharaoh, so it is of any of us that resist God's love: refusing his loving-kindness and all his mercies and goodness by which he desires to serve and keep us tends to harden the heart. The gospel hardens or softens the heart as one receives or rejects it.

God permitted the Israelites to endure great burdens in Egypt so as to bring them to loathe and hate Egyptian bondage. He wanted them to forget the fish, the cucumbers, the melons, the leeks, the onions, and the garlic of Egypt, and not sigh for them any more, but would bring them down to that state of humility that would lead them to realize they had no power to save themselves. They were to pass through many sore trials before reaching the land of promise. So, after they had believed in him and had turned their backs upon Egypt and had taken up their journey to Canaan, they must endure much hardness. When they came to the Red Sea, they were entangled in the land—that is, they were encompassed on either side by the mountains, the Egyptians were in their back and the Red Sea in the front. As was their custom, they cried out against Moses and thought it was better to have died in Egypt than to die there before the Red Sea. They could not possibly see any way of escape. They had no power to remove the sea, to destroy their enemy in their back, or to remove the mountains on either side. They must realize that if salvation were provided for them, it must be done by Jehovah and not by themselves. Until man realizes his inability to save himself, God cannot save him. Man must realize his need of a Savior, must appreciate the fact that he is a sinner lost and ruined without the redeeming mercy of God. As the people were murmuring against Moses and saying it would have been better to have served the Egyptians, Jehovah said unto Moses: "Speak unto the children of Israel that they go forward." Here is a severe test of faith. They could not see any way to go without going through the sea. They must go forward in obedience to the command of Moses and trust God to open a passage through the sea. It is necessary to follow God in the darkness as well as in the light. Where sight ends, faith begins. God, and God alone, could open that passage. By grace the passage was provided for the Israelites. Later Moses commanded them to stand still and see the salvation of the Lord. He stretches out his rod over the sea and God provides the passage through the sea. While all the Israelites were saved by the grace of God, yet each one must obey the command to go forward. It would avail nothing for an Israelite to say that he did not intend to rob God of the glory by going forward, doing what he was commanded to do. God did not take any one by the hair of his head and set him down on the other side. Just so, when God commands us to do anything, it is necessary for us to do it. It is folly, it is absurd, to argue that because we are saved by the grace of God we will not do what God tells us to do. While God gives us our daily bread, he requires us to toil and labor in order that we may enjoy it. While God is good to us, and while every good and every perfect gift comes through him, if we sit down and wait for him to grind our wheat to prepare our food for us and to feed us, we will starve to death. Just so the children of Israel must go forward in obedience to the command of Jehovah. Even so to-day, when God commands us to go forward, we must move in obedience to his command. I like to see men get up and go when God says go; I like to see men do when God says do. After God provided that passage, not a single Israelite would have reached the other shore if he had deliberately refused to go forward in obedience to the command of Moses.

It should be emphasized that there was but one passage through the sea. Many people say now that it does not matter how a man gets to heaven, or it does not matter what route he travels, whether he travels the dry route or the water route, whether he travels by land or by sea, just so he gets there. But the difficulty in this case was that no Israelite could get there unless he went through the passage provided for him. There was but one passage: so there is but one way leading to eternal life. Christ says: "I am the way, the truth, and the life: no one cometh unto the Father, but by me." (John 14: 6.) Again, Christ teaches in the Sermon on the Mount: "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straightened the way, that leadeth unto life, and few are they that find it." (Matt. 7: 13, 14.) If the Lord had different ways, it would be all right to travel different ways; but as there is but one way, if a man would go to heaven, he must go in that way.

It is also worthy of note that while the Israelites were saved or delivered from the Egyptians by faith, they were saved after obedience and not before. Not one of them was delivered or saved from the Egyptians until after the passage of the Red Sea. "Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore." (Ex. 14: 30.) While they were saved by faith, that faith expressed itself in action, in obedience. The faith that does not act, that does not speak out and come out, is worthless. Such a faith never yet saved a soul. Christ said: "He that believeth and is baptized shall be saved." Faith and baptism are inseparably joined together. Baptism grows out of faith, belongs to faith, and is a part of it. Baptism without faith would be sinful in the sight of Jehovah. The faith of the Israelites led them to do what God commanded them to do. Even so our faith must lead us to do what God commands us to do. After the passage of the Red Sea, they sang the song of deliverance. We learn that during the passage of the sea the cloud that had led them came over them and behind them and the waters stood up a wall on either side, and, thus covered by the cloud and by the sea, they passed through the Red Sea on dry ground. This is a type of Christian baptism, which leads us to understand that when one is baptized he is buried with Christ by baptism. The Holy Spirit, through Paul, declares: "We were buried therefore with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also might walk in newness of life." (Rom. 6: 4.) As it was not enough to simply cross the Red Sea, so it is not enough simply to be baptized and stop. We must be led by Christ all the way. We have no miraculous pillar of cloud and fire to guide us, but we have the word of God.

"So where he leads me I can safely go,
And in the blest hereafter I shall know
Why in his wisdom he hath led me so."

Safety.

Do you ever think of safety? The sure method is co-operation. If you have a careless friend or a reckless neighbor, ask him to join with you in a campaign for safety. It is not the weak or reckless, but the man or woman with a mind who will coöperate for human good and safety. Your weak neighbor needs your leadership in safety measures. If you have a friend who is strong and generous, see him and tell him that his coöperation is needed for safety. Tell him "safety first" is safety always. Do it now.—Exchange.

There is no service like his that serves because he loves.—Sir Philip Sidney.

THE WAR SUFFERERS' FUND

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

Previously reported	$4,377.61
Church at Smyrna, Tenn., by S. W. Peebles	84.10
Church at Sparta, Tenn.	50.00
Bethlehem congregation, Wilson County, Tenn.	39.55
Mrs. Jennie Breeden's Sunday-school Class, Bean's Creek, Tenn.	3.00
Primary Class, Mars' Hill Church, near Rucker, Tenn.	5.00
Mrs. A. C. Gallaher, Imperial, Cal.	5.00
"A Friend," Miss D. N., Nashville, Tenn.	1.00
Mrs. T. R. Grayson, Murray, Ky.	1.00
Mrs. Alvie Grubbs, Hazel, Ky.	2.00
Alva Willis, Henderson, Tenn.	2.00
Mrs. E. L. Martin, Eden, Texas	3.00
Church at Cordell Christian College, Cordell, Okla.	7.70
Mrs. W. T. Boyd, Lebanon, Tenn.	2.00
Two Members, Route 1, Clawson, Texas	6.00
J. S. Newman, Celina, Texas	20.00
Doyle and Irene Murphy, Bettie, Texas	10.00
Church at Saratoga, Ark., by G. E. Stanton	14.50
Mrs. S. A. Bell, Winchester, Tenn.	5.00
Friends at New Providence, Route 3, Pulaski, Tenn.	10.00
Shiloh congregation, Humphreys County, Tenn.	17.10
Mrs. Mollie Norfleet, Woodlawn, Tenn.	.50
Mr. and Mrs. R. D. Jordan and children, Woodlawn, Tenn.	5.50
J. C. and Carrie Shultz, Beaver Dam, Ky.	5.00
Arbor Hill congregation, Petersburg, Tenn.	10.00
Mrs. E. N. Brown, Bellview, Tenn.	2.00
Church at Corinth, White County, Tenn.	5.20
Fruit's Chapel congregation, near Hopkinsville, Ky.	5.65
Church at Almaville, Tenn.	30.00
G. M. Whitaker, Gainesboro, Tenn.	5.00
Church at Boston, Tenn.	15.00
Mrs. Sallie I. Hall, Martin, Tenn.	36.00
A. P. Baker and family, Duck River, Tenn.	5.00
Mrs. W. A. Hensley's Sunday-school class, Cookeville, Tenn.	6.41
Church at Blackman, Rutherford County, Tenn.	6.00
Church at Booneville, Miss.	9.25
Church at Coopertown, Tenn.	20.15
Alice K. Ray, Greenfield, Tenn.	1.00
Zion's Hill congregation, Weakley County, Tenn.	8.00
Frank Watson, Dresden, Tenn.	2.00
In memory of Douglas Patterson, Paris, Tenn.	5.00
A. C. Walker, Albertville, Ala.	2.50
Intermediate Class, church at Dasher, Ga.	3.72
Miss Irean Evans, Ripley, Tenn.	5.00
Church at Meaford, Ontario, Canada	5.00
J. F. Finley, Lagrange, Ark.	2.50

The following cablegram has been received from Mr. Hoover:

"The world relief program now being developed by the United States and the allies contemplates that wherever possible relief work will be financed by the countries affected through the medium of loans or other government assistance. Nevertheless, distress and suffering exists in many areas where payment for relief supplies cannot be made. These charity cases will still urgently need private benevolence.

"This is the situation with regard to the Armenians, Syrians, and Persians. There is probably no greater suffering to-day than among the persecuted peoples of Asia Minor who have no funds and cannot secure government loans and have no other credit. It is to aid this distressing situation that your committee for Armenian and Syrian relief is making its appeal to the generosity of the American people. With your financing accomplished, your committee representing these stricken people can come under the direction of the new interallied world relief organization and will receive its coöperation in the purchasing and shipment of supplies. HERBERT HOOVER."

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

Attention, Sunday-School Teachers!

The conscientious teacher of the Bible is anxious to secure the best help available in the preparation of the lesson. Patient research not only improves and enriches the mind of the teacher, but makes the class work doubly interesting to the scholars. In addition to our quarterlies, we carry two excellent books that cover the International Sunday-school Lessons. The publishers of "Peloubet's Select Notes" claim that it is the "most valuable commentary in the world," because it is "scholarly, comprehensive, condensed, and practical." It covers every phase of the lesson, from treatment and explanation of text, with notes from the best commentators, to list of special books for further study along the lines of thought suggested.

"Tarbell's Teachers' Guide" is edited by Miss Martha Tarbell, Ph.D., and has been a general favorite for many years. The author has covered everything in the field of research and investigation that the enterprising teacher or scholar would like to know. Primary, Junior, Intermediate, Senior, and Bible-class teachers find in it full explanation of Bible texts, light upon difficult passages by the best biblical scholars, and discussion of present-day problems in teaching.

We will send either one of these valuable books for $1.25, postpaid; or, in combination with a new subscriber, we will send the Gospel Advocate for one year and either one of these commentaries for $3 to the same or separate addresses.

The Young People, edited by A. B. Lipscomb, is a high-class illustrated weekly of four pages. The editor's comments upon the lessons occupy one page. The price is fifty cents per single copy for a year, or five or more copies to one address for forty cents each.

Address your order to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Holy Ground.

Probably the difficult thing for Moses to appreciate, as it is to a greater extent for us, was that any ground is holy. When he was told that the ground whereon he walked was holy ground, he was probably somewhat incredulous, certainly surprised.

And the reason why he would hesitate to believe that it was holy was the simple fact that he was walking on it. The fallacy of assuming that what we can name and touch thereby loses its mystery and often its sanctity has grown upon us. There is a certain sophistication by which we are afflicted and on account of which we are prone to have a contempt for that which the laws of life and the acquisition of partial knowledge enable us to handle.

Because we till the ground and sow the seed and reap the harvest, the spirit of thanksgiving to the God of the harvest has become obsolete. Astronomy is no longer a thing of wonder and mystery because we have measured the distance of the stars and called them by name. Life becomes prosaic to the biologist and the chemist when processes are described and analyses are made.

So, the most sacred and inspiring relationships of life are approached with awe and wonderment; and yet a few souls there are that prove superior to what at first seems the disillusionment of experience, so strong is the tendency to drag everything to our own lowest level.

The pity is that we do not see the greatest mystery of all in the very fact that we can handle and measure and name that which is in itself no less ineffable because it is placed within our reach.

He alone is emancipated from the limitations of life to whom that which is placed within his reach is no less worshipable than when it eluded his prayerful search.—Contributor, in St. John's Evangelist.

AT HOME AND ABROAD

From Elder R. H. Johnson, Booneville, Ark.: "I like the Gospel Advocate."

S. H. Hall, of Atlanta, Ga., preached for the Belmont Avenue Church, in Nashville, Sunday.

C. E. Coleman is making his home in Nashville for the present. He preached at Russell Street Church last Sunday.

From Mrs. W. W. McClellan, Fayetteville, Tenn.: "Having taken this dear paper for thirty-eight years, I feel I cannot do without it in my home."

From Mrs. Lizzie Bedford, Route 2, Tompkinsville, Ky.: "I have been taking the Gospel Advocate for thirty years and would not do without it for twice what it costs."

Mr. H. E. Hillin and Miss Katie Beatty, members of the church at Neely's Bend, were quietly married on February 4, J. C. McQuiddy officiating. The Gospel Advocate extends congratulations.

From J. T. J. Watson, Canoe, Ala.: "I have been a subscriber to the Gospel Advocate most of the time since 1867, when I became a member of the church, and still like it better than any other paper I know."

The many friends of G. A. Dunn will rejoice to learn that he is getting well after being confined to his bed for several weeks. He reports that all the congregations in his home town, Houston, Texas, are doing well.

Married, in the study of the Russell Street Church, on Saturday, February 8, at 2 P.M., Mr. James Russell Allen to Miss Helen Parker, A. B. Lipscomb officiating. The Gospel Advocate extends heartiest congratulations.

T. C. Little has agreed to serve as minister for the church at Fayetteville, Tenn. His appointments will be as follows: Friendship, first Sunday; Richmond, third Sunday; Fayetteville, second and fourth Sundays. May the Lord prosper his work.

U. G. Wilkinson wishes his friends to know that his forthcoming book on Bible prophecies as related to the great world war will be ready for delivery in a few days. Those who have ordered copies will receive them, and those who now send orders will have them filled at once. The price is fifty cents, postpaid. Address U. G. Wilkinson, Comanche, Okla.

Married, on February 1, at the residence of Elder James E. Scobey, 859 Bradford Avenue, this city, Mr. William C. Mitchell and Miss Lutie C. Chisholm. Elder Scobey officiated in his usual happy manner. Miss Chisholm, the adopted daughter of the late Dr. L. C. Chisholm, is a woman of fine Christian character. Mr. Mitchell is a superintendent of construction work at the nitrate plant near Florence, Ala., where they will reside for the present.

The little band at Arkland, Tenn., has built a new house of worship and are in debt to the extent of five hundred and seven dollars. This money was due on January 1. In order to meet the note, A. L. Neely borrowed the money on his personal account, giving a mortgage for his home. John Fry and Willie Morton, of Columbia, Tenn., are acquainted with the needs of the work. Contributions will be thankfully received. Send them to A. L. Neely, Route 8, Columbia, Tenn.

Charlie Taylor writes from Paducah, Ky.: "The Gospel Advocate grows better with each issue. I hope to send several subscribers soon. I am entering the third year's work with the Gobel Avenue church of Christ, with the largest audiences we have had since I have had the pleasure of being with the brethren at this place. 'Greater things for God' is our motto. The brethren stand nobly by their minister and encourage him in every way possible. We are expecting a splendid year for the cause."

From A. K. Ramsey, Forest Hill, La., February 5: "The local congregation on February 2 set apart our beloved brother, C. C. McQuiddy, to do the work of an evangelist. He is a consecrated man, full of faith and zeal. Through his efforts the congregation at this place was established. It has been my privilege to labor with Brother McQuiddy for the past three years, and I have found him to be an excellent colaborer in the Lord. We commend him to the love and fellowship of the churches of Christ everywhere."

From M. S. Mason, Rogersville, Mo., February 11: "I have returned to Rogersville, of which the brethren will please take note in communicating with me. I promise the brethren in my moving about so much I shall not be moved away from the hope of the gospel or be carried about by divers and strange doctrines. My time for protracted-meeting work for 1919 is not all taken. Brethren may write me when they wish, and if time is taken will so inform them. I have placed the fifth Lord's day in March and June with Bona, in Dade County. I filled all my January appointments, with good results at all places."

From W. W. Slater, Box 510, Muskogee, Okla., February 3: "I was at Fort Smith, Ark., yesterday, and preached for the Jenny Lind Avenue congregation. We had a splendid audience and a most enjoyable service. The brethren paid me well for my visit. I will visit them the first Sunday in each month. These brethren are getting along nicely and have a mind to work. They have asked me to locate with them and take up the work in Fort Smith, but as yet I have not decided just what I will do in regard to the matter. I will assist the brethren in a meeting at Silver Bend, Texas, the first of July, the Lord willing. I would appreciate another meeting in Texas for July."

From J. L. Pummill, Dallas, Texas, January 22: "I will give a report for the year 1918. We feel that we have been wonderfully blessed in many ways. We have had between one hundred and one hundred and fifty additions to the church. More than four thousand dollars passed through the treasury, of which three hundred and eleven dollars went to the Luling Orphan Home. I do not boast of numbers and finance, but the spirituality of the church is fine. Every one seems to love every one else, and, best of all, I believe they love the Lord and aim to go to heaven when they die. We who are trying to take the lead are doing all in our power to lead as the Lord directs. Brother Colley is one of the best workers I ever saw. I believe his main thought in life is to walk the streets of the New Jerusalem and to take every one with him he can when life is over. Our work for this year starts off fine, with the house crowded each Lord's-day morning and a fine crowd each evening. We hope to have a new church or our old one enlarged during the year."

From E. H. Clark, Tate, Saskatchewan, Canada, January 21: "The brethren on the round plains fifteen miles north of Punnicky held their first meeting, beginning on December 22. The Methodists' building was used till January 13. Then we met in Charles Perry's home till the meeting came to a close on January 15. Mrs. Clark and I attended the meeting from January 9 to the close. H. A. Rogers, of Carman, Manitoba, did the preaching. He is a very effective teacher, and he presented the truth very forcibly, yet in kindness. He did considerable visiting, which not only increased the interest, but gave him an opportunity for private teaching. The brethren, though only six in number, seem to be faithful. Brother York, who is in his eighty-ninth year, attended most of the meetings. I would like to encourage the brethren to coöperate with Brother Rogers in this work. There are hundreds of places in this country where the gospel has not been proclaimed. Brother Rogers is well fitted for such work. Let us help him, brethren, knowing that our labors are not in vain in the Lord."

Following is the program for Bible Lecture Week, February 23-28, at Abilene Christian College: Sunday, 11 A.M., special sermon, George A. Klingman; Sunday, 3:30 P.M., address, Dean H. E. Speck; Sunday, 7:30 P.M., "The Verbal Inspiration of the Scriptures," Hon. M. D. Gano, Dallas; Monday, 10 A.M., Prof. W. J. McConnell, North Texas State Normal; Monday, 3:30 P.M., "Our Educational Program," Prof. Joseph U. Yarbrough, University of Texas; Monday, 7:30 P.M., "Why Study the Bible?" G. Dallas Smith, Cleburne; Tuesday, 10 A.M., Cled E. Wallace, Weatherford; Tuesday, 3:30 P.M., "The Religion for Today," F. L. Rowe, Cincinnati; Tuesday, 7:30 P.M., "How to Study the Bible," G. Dallas Smith; Wednesday, 10 A.M., "Who Wrote the Bible?" G. Dallas Smith; Wednesday, 3:30 P.M., The Master Workman," Ben West, Ennis; Wednesday, 7:30 P.M., "Churches of Christ in England," John Straiton, Fort Worth; Thursday, 10 A.M., "God Revealed," G. H. P. Showalter, Austin; Thursday, 3:30 P.M., "Missions," F. B. Shepherd, Amarillo; Thursday, 7:30 P.M., "Mysteries of the Bible," G. Dallas Smith; Friday, 10 A.M., "Christian Education," Dean Batsell Baxter, Thorp Spring; Friday, 3:30 P.M., "Some Present-Day Problems and Perils," F. L. Young, Cleburne; Friday, 7:30 P.M., "The Divisions of the Bible," G. Dallas Smith."

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Into Peptiron,—The Combination of Pepsin, Nux, Iron, Celery.

This is what makes Peptiron of wonderful therapeutic value, and so successful after influenza, the grip and in blood and nerve troubles, anemia, paleness, nervous weakness and the exhausting worry and anxiety over the world war.

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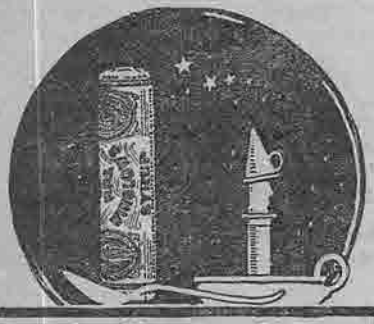
Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.



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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

My Last Appeal for Help in the Mission Field.

BY JOHN HAYES.

Brethren and Sisters in Christ: You have time and again responded to my need when I have been at work in the destitute places, and I feel sure when you read this you will be willing to aid in the spread of the gospel of Christ. You have read an account of the death of my only son, who gave up his life on French soil in defense of the liberty of his fellow man. Just before he left the camp for France, I went to see him. Among the many things he said to me was this expression of love: "Daddy, I may never return to you, and the leaving will not be so hard if I may know that in your old age you will not be dependent on any one. I have left matters so you will draw fifty-seven dollars a month the rest of your life." He well knew how earnestly I have labored in the weak places and how he had time and again responded to my necessities.

Now, brother, sister, I want and need a good horse and buggy, that I may put in my time going from house to house in this work. The church where I worship on Lord's day has given sixty dollars; another has given twenty-two. Respond to this call, and I will let the monthly payment from my son's insurance support me in this work. This is not for me. I could forbear working and rest and live. But I love the work; and since my boy has been so thoughtful of my need in this work, I am resolved to dedicate all to the service we both loved so well. I will report through the paper when I receive the amount. You have responded before when I called, and I am glad to know I have never called only when I truly needed the help. But in this case, my brother, it is for the safety of souls I am appealing. Address me, with check or money order, at Athens, Ala., Route 1.

TREMENDOUS VALUE FOR 15c.

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Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application to Pathfinder, 187 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Send us $1.25 for "Peloubet's Select Notes."

Weekly Health Talks

The Many Mysteries of Nature

BY L. W. BOWER, M. D.

You can take an onion seed and a pansy seed, and plant them side by side in the same spot of ground. In one case, you get an onion, with its peculiarly strong odor, and in the other you get a flower of rare beauty. You can plant a poppy seed and get opium (a dangerous, habit-forming drug), or you can plant a rhubarb seed and get something that helps constipation. No scientist, living or dead, can explain these mysteries of Nature. Behind the invisible life germ in each seed is hidden the deep secret that nobody understands. Everything growing out of the ground seems intended for some use in establishing natural conditions. Dr. Pierce, of Buffalo, N. Y., long since found out what is naturally best for women's diseases. He learned it all through treating thousands of cases. The result of his studies was a medicine called Dr. Pierce's Favorite Prescription. This medicine is made of vegetable growths that nature surely intended for backache, headache, weakening drains, bearing-down pains, periodical irregularities, pelvic inflammations, and for the many disorders common to women in all ages of life. Dr. Pierce's Favorite Prescription is made of lady's slipper root, black cohosh root, unicorn root, blue cohosh root and Oregon grape root. Women who take this standard remedy know that in Dr. Pierce's Favorite Prescription they are getting a safe woman's tonic so good that druggists everywhere sell it.

Favorite Prescription should have the full confidence of every woman in America because it contains no alcohol and no narcotic. Dr. Pierce knew, when he first made this standard medicine, that whiskey and morphine are injurious, and so he has always kept them out of his remedies. Send 10c to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y. for trial pkg. Tablets.

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Get a 25c. Box.

Strength

WOMEN NEED STRENGTH to meet the stress of life during these troublous times. Worry, anxiety or sorrow undermine strength and health. To be strong and well, all the organs of the body must perform the functions assigned to them by nature.

Foley Kidney Pills

help weak, overworked or diseased kidneys and bladder to normal and healthy action, so that the system is freed from waste and poisonous matter that causes backache, pains in side, sore muscles, stiff joints, lumbago, rheumatism, puffiness under eyes and kindred symptoms.

Mrs. J. D. Miller, Syracuse, N. Y., writes: "For many years, off and on, I suffered from kidney trouble and rheumatism. I had a severe backache and felt miserable, and I got to a place where I had to do something. I bought Foley Kidney Pills and after taking two bottles I can say my backache is gone, and where I used to lie awake nights with rheumatic pains, I now sleep in comfort and enjoy a good night's rest. Foley Kidney Pills did wonderful things for me and I recommend them."

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Says inside-bathing makes anyone look and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day, it quickly ferments and generates poisons, gases, and toxins which are absorbed or sucked into the blood stream through the lymph ducts, which should suck only nourishment to sustain the body.

A splendid health measure is to drink, before breakfast each day, a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases, and toxins from the stomach, liver, kidneys, and bowels, thus cleansing, sweetening, and freshening the entire alimentary canal before putting more food into the stomach.

A quarter pound of limestone phosphate costs but very little at the drug store, but is sufficient to make any one an enthusiast on inside bathing. Men and women who are accustomed to wake up with a dull, aching head, or have furred tongue, bad taste, nasty breath, sallow complexion, and others who have bilious attacks, acid stomach, or constipation, are assured of pronounced improvement in both health and appearance shortly.

Bible Lectures at Abilene, Texas.

BY W. W. FREEMAN.

Beginning on Monday, February 24, the course runs through Friday night following.

Beginning at eight o'clock on Monday night, Brother G. Dallas Smith will speak on the following subjects: "Why Study the Bible?" "How Study the Bible?" "Who Wrote the Bible?" "Mysteries of the Bible," "Divisions of the Bible."

Besides these evening services, there will be two other speeches each day. The final program is yet to appear, but we can report it thus far as follows:

On Tuesday, Brother Rowe, of the Christian Leader, will speak on "The Religion for To-day." Other speakers yet to be announced.

Wednesday: Brother Frank B. Shepherd will speak on some unusual angle of the missionary enterprise. In the afternoon Brother Ben West will speak on "The Master Workman."

Thursday: Brother F. L. Young will speak on "Some Present-day Perils and Problems." Editor Showalter, of the Firm Foundation, will give an address on the fundamental theme, "God Revealed."

Friday: Some Thorp Spring man is expected to make an address, perhaps on "Christian Education."

Other men will be secured for the two remaining hours. Brother Klingman will likely fill one of them. We have a week literally filled with rich things for Christian hearers. We want you to visit the regular classes of the school and see what we are doing. Come and see our splendid school plant, just finished, and get a bundle of blessings you will treasure as long as you live. We have no financial call to make. Tell others, and make a special effort to be with us.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Send us $1.25 for Tarbell's Teachers' Guide."

IF YOU NEED A MEDICINE YOU SHOULD HAVE THE BEST

Although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a medicine for diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root is not recommended for everything.

A sworn certificate of purity is with every bottle. You may receive a sample size bottle of Swamp-Root by parcel post. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents.

For sale at all drug stores in large and medium size bottles, also mention the Nashville Gospel Advocate.

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

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$20 daily distributing prize peace pictures—"Liberty and Peace," "True Sons of Freedom," "Human Liberty Bell," "Foch," "Pershing," Honor Roll. Enormous demand. Samples free. Also portrait catalogue. **Consolidated Portrait Co.**, Dept. 21, 1034 West Adams Street, Chicago.

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Place in any room, hall or closet. No trouble to install. Guaranteed sanitary and odorless. Endorsed by thousands of users, doctors, sanitary experts, health boards, etc. **AGENTS WANTED.**

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75c BOX FREE TO ANY SUFFERER

Up in Syracuse, N. Y., a treatment for rheumatism has been found that hundreds of users say is a wonder, reporting cases that seem little short of miraculous. Just a few treatments even in the very worst cases seem to accomplish wonders, even after other remedies have failed entirely. It seems to neutralize the uric acid and lime salt deposits in the blood, driving all the poisonous clogging waste from the system. Soreness, pain, stiffness, swelling just seem to melt away and vanish.

The treatment first introduced by Mr. Delano is so good that its owner wants everybody who suffers from rheumatism or who has a friend so afflicted, to get a free 75c package from him to prove just what it will do in every case before a penny is spent. Mr. Delano says: "To prove that the Delano treatment will positively overcome rheumatism, no matter how severe, stubborn or long standing the case, and even after all other treatments have failed, I will, if you have never previously used the treatment, send you a full size 75c package free if you will send your name and address with 10c to help pay postage and distribution expense to me personally."

F. H. Delano, 221-E. Wood Bldg., Syracuse, N. Y. I can send only one Free Package to an address.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

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

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

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

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

A Tribute to Mrs. John B. Corley.

BY E. A. E.

The life and death of many good women and godly men have been recorded in the Bible.

These records have been made for the encouragement, comfort, and hope of the living.

Was it not from these sacred records, above all others, that Longfellow learned the truth that

Lives of great men all remind us,
We can make our lives sublime?

God, in turning the curses which the covetous and false prophet, Balaam, would pronounce upon the children of Israel into blessings, made him say concerning the righteous Jacob:

Let me die the death of the righteous, and let my last end be like his.

On the other hand, as warnings to all, the life and death of not a few ungodly women and wicked men have been recorded in the Bible.

What woman could live a more ungodly life and come to a more shameful and tragical death than Jezebel?

With all trials and troubles, sorrows and afflictions, weakness within and wickedness without, unfaithfulness of some and persecution of others, by the grace of God, one can live a righteous life and come to the happy end of the Christian journey.

Such a life and such an end was the life and end of the good woman whose obituary I am now writing.

Nannie Bennett, daughter of Col. James D. and Martha Hutchison Bennett, was born near Hartsville, Tenn., on July 20, 1849.

When about fifteen years of age—in the tender years of youth, when the heart is most susceptible of good impressions—she remembered her Creator in the only true way—namely, by confessing her faith in Jesus of Nazareth as the Christ, the Son of God and Savior of the world, and in this faith turning in godly sorrow from sin, and being baptized into Christ. Thus she was added to the church and became a member of the body of Christ.

On February 11, 1880, she was married to Capt. John Burford Corley. Captain Corley died on April 4, 1916.

She died on January 16, 1918.

She is survived by one child, a son, L. Bennett Corley; one brother, A. G. Bennett; and two sisters, Misses Mary and Martha Bennett—all now of Nashville, Tenn.

From these statements it is seen that Sister Corley had passed her sixty-eighth milestone in life's journey, had been in the church about fifty-three years, and had been married when bereaved of her husband thirty-six years.

The son she leaves behind is a worthy Christian man of good business qualities and active in the business world, of attractive literary attainments, and is zealous in Christian work. May God bless him, comfort him, and guide him and his still in the good way until all shall meet in the summer land of song.

Sister Corley lived near Hartsville, Tenn., the most of her life, worshiping with the congregation there; but about seventeen years ago the family removed to Nashville. At the time of her death she was a member of the Melrose congregation.

These are interesting and important events in the life of any one; but the most important and most comforting of all events in Sister Corley's history is, she lived a life consistent with her profession of godliness. Like the godly women mentioned in the Bible, she was noted for her Christian charity. Paul speaks of the modest apparel, humility, submission, and home building and home keeping of women professing godliness. That is, godly women lead such lives. This is the most worthy and most beautiful life women can live. Any other life is out of harmony with the God-appointed sphere and mission of woman. Contrasted with the strain and pride, vain ambitions and rivalry, turmoil and

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6252 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

DOCTORS SAY CALOTABS ARE BEST FOR FLU

Influenza and Grippe, Like Ordinary Colds, Require Calotabs, the Perfected Calomel That Is Free from Nausea and Danger of Salivation.

Physicians and druggists claim that the great epidemic of influenza has conclusively demonstrated that the quickest cure for a cold and the best preventive of influenza and pneumonia is to keep the liver active so that the digestive organs may be in perfect condition. For this purpose, Calotabs, the new nauseless calomel that is freed from the sickening and salivating effects, is the most thorough and dependable, as well as the most agreeable, laxative.

Calotabs have the special advantage of not making the patient sick and weak, as they are free from the nauseating and griping qualities and do not upset the digestion and appetite. One Calotab at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with your eating, pleasure, or work. Next morning your cold has vanished, your liver is active, and you are feeling fine, with a hearty appetite for breakfast.

For your protection, Calotabs are sold only in original sealed packages; price, thirty-five cents. Sold by all druggists, and your money back if you are not glad you got them.—Advt.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

For the **HAIR—**

To make it soft, fluffy, and free from dandruff, use

TETTERINE

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

CHILDS' GIANT KOCHIA has taken its place everywhere as the greatest floral favorite. It rivals the best Ferns or Palms in decorative effects and is equally valuable for garden or pots, a pyramid of dense feathery green foliage all summer; in fall, a dark claret red till Christmas. Easiest of all plants to grow anywhere. Pkt. 20c.

HOW TO COOK VEGETABLES, a booklet giving 666 receipts for cooking, canning and preserving vegetables of all kinds, 15c.

FOR 20 cts. we will mail sample packet Kochia seed, Cook Book, New Matchless Lettuce, Two Pound Tomato, and Chinese Woolflower.

CATALOG free. All flower and vegetable seeds, bulbs, plants, and berries. We grow the finest Gladioli, Dahlias, Cannas, Irises, Peonies, Perennials, Shrubs, Vines, Ferns, Roses, Sweet Peas, Asters, Pansies, Beets, Beans, Cabbage, Onions, Tomatoes, Corn, etc. Prize strains and sterling novelties.

JOHN LEWIS CHILDS, Inc., Floral Park, N. Y.

strife of the world, such a life, with its sacrifice and work, is a tranquil and quiet one, filled with the peace and grace of God and crowned in the end with his glory. Such a life, in the wisdom and goodness of God, is a benediction to mankind.

I am writing in memory of a good woman and for the comfort of the bereaved, but also for the encouragement of hundreds of faithful wives, godly mothers, and dutiful builders of Christian homes.

Sister Corley went to Hartsville to attend the funeral services of her brother, Robert A. Bennett. After remaining eleven days to comfort his widow, she was taken suddenly sick with acute indigestion and died in thirty minutes.

We sympathize with the bereaved both because they are brothers and sisters in the Lord and personal friends whom I have known for many years. I cite them to the promises, comfort, and hope of the gospel.

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription to the Pathfinder, 187 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

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ASTHMADOR
OR MONEY REFUNDED. ASK ANY DRUGGIST
or write Dr. Schiffmann, St. Paul, Minn. Price 65c

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

THE PENALTY IS DEATH

That is the price you will pay for neglecting catarrh. Whether you are suffering with catarrh of the nose and throat, stomach, bowels, or other organs, the danger is real and must not be ignored. A catarrhal condition never cures itself. On the contrary, it gets worse. It poisons the blood, saps the vitality, weakens the system, reduces the power of resistance. Complications, always ultimately fatal in results, are sure to develop from neglected catarrh.

Get well. You can. It is your duty. You can just as well be free from this dreaded scourge, catarrh, be strong, healthy, happy, as to be sick, suffering, and dreadful of the end.

The remedy to which more thousands have pinned their faith and found relief is PE-RU-NA. For forty-six years it has been the standard treatment for this disease. The names of those who thank PE-RU-NA for their health, their life, is legion. Here is a letter from one of them, Miss Rose Farr, 1016 West Illinois Street, Evansville, Ind.: "I had a very bad case of influenza. My nose and throat were in an awful condition. The medicine of two doctors did not help me. I was advised to use PE-RU-NA. To-day I am a well woman and feeling fine, thanks to PE-RU-NA. It is fine for catarrh, la grippe, or influenza."

Miss Farr escaped the penalty; so can you. PE-RU-NA comes in tablet or liquid form. Sold everywhere.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3352 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

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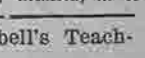

Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Send us $1.25 for Tarbell's Teachers' Guide."

Tired Nervous Mothers

Should Profit by the Experience of These Two Women

Buffalo, N. Y.—"I am the mother of four children, and for nearly three years I suffered from a female trouble with pains in my back and side, and a general weakness. I had professional attendance most of that time but did not seem to get well. As a last resort I decided to try Lydia E. Pinkham's Vegetable Compound which I had seen advertised in the newspapers, and in two weeks noticed a marked improvement. I continued its use and am now free from pain and able to do all my housework."—Mrs. B. B. ZIELINSKA, 202 Weiss Street, Buffalo, N. Y.

Portland, Ind.—"I had a displacement and suffered so badly from it at times I could not be on my feet at all. I was all run down and so weak I could not do my housework, was nervous and could not lie down at night. I took treatments from a physician but they did not help me. My Aunt recommended Lydia E. Pinkham's Vegetable Compound. I tried it and now I am strong and well again and do my own work and I give Lydia E. Pinkham's Compound the credit."—Mrs. JOSEPHINE KIMBLE, 935 West Race Street, Portland, Ind.

Every Sick Woman Should Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

The Wichita Falls Meeting.

BY U. G. WILKINSON.

The meeting at Wichita Falls, Texas, was a success in every way. It was a general meeting of gospel preachers, and was attended by a number of our best and most wide-awake preachers. It began on Monday night, January 20, and closed on Friday night following. I shall not take space to go into details, but will say that every minute of the time, both day and night, was filled with very interesting discussions of Bible questions by the different preachers present.

I do not know that I can recall all the names of preachers present, but I now remember the following: J. C. White, T. B. Clark, J. P. Kimbrell, A. W. Young, Dr. G. A. Trott, A. F. Thurman, W. W. Brewer, A. C. Huff, J. H. Lawson, R. L. Gillentine, Brother Stewart, J. Q. Taylor, C. L. Taylor, Jesse P. Sewell, J. D. Shipman, U. G. Wilkinson, L. F. Martin, and W. A. Philpot. There may have been others, but I do not now recall them. In addition, Brother Ernest Christian and A. L. Yowell, of Wichita Falls, were also present.

Many good things were said and done and the expression was almost universal that it was one of the best meetings of the kind yet attended by those present.

We adjourned with the understanding that we would all do our best to meet again at the Abilene and Denton meetings, the last week in February and the first week in March, respectively.

All visitors were royally entertained by the home brethren. Wichita Falls has a splendid body of brethren. The writer hereof remained over and preached on Sunday for them. There was one confession Friday night at the close of the general meeting—a noble young man, who was baptized Sunday evening. We are sure that much good was done.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

A Little Success.

Do not let a little success turn your head. Remember that there are several billion people in the world who do not even know that you are alive. —Arkansas Thomas Cat.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Brother Dunn's Work in France.

The following letter will be of interest to many of our readers:

January 8, 1919.—Dear Brother Lipscomb: I believe I promised to write you a letter when I should arrive in France and get well enough acquainted with my work as to be able to give information that would be worth while. It takes more time than one thinks to comply with all the regulations and reach his destination. I was about six weeks getting over and getting to work. I came over on a transport with soldiers. On our ship we had one hundred and seventy-five officers, twenty-five Red Cross dietitians, two thousand enlisted men, and two Y. M. C. A. workers. In addition, there was the ship's crew of about five hundred men.

We had an interesting trip across the Atlantic. Our convoy was the last to cross the Atlantic before the armistice was signed. In fact, the news of the signing the armistice reached us during our voyage. We came direct across and landed at Brest. One feels that he is in an American port on landing at Brest. It is the chief port for America. You see thousands of Americans busily engaged in every branch of service at the port, where the great ocean-going vessels are coming in and going out of port.

Everywhere I have been the Americans were in evidence. The Americans handle their own transportation and mail system over here. Everywhere I go, I am in the hands of the Americans. Any information I need, I can always find Americans to give it.

I am located in the little village of Ballon, about sixteen miles out from the city, Le Mans. Le Mans is an old city with a population of about seventy-five thousand in normal times. Before the fighting ceased there were seventy-five thousand or more refugees here from Northern France and Belgium. Within a radius of about twenty miles, with Le Mans as a center, there are about two hundred thousand American soldiers. They tell us they expect soon to have five hundred thousand soldiers here. This is a depot camp into which the soldiers are to be assembled and sent out to the ports of debarkation. The soldiers are camped in the villages and old chateaus. There are usually from about two companies to a battalion camped at a place. They usually sleep on the ground or the concrete floors. These camps are usually from two to four miles apart.

Just now, since hostilities have ceased, is the most critical and most important time since the outbreak of the war for the American soldier. They have nowhere to go, nothing to do, nothing to see, and no purpose in view. They are just waiting in a mentally desperate condition. They all want to go home. This does not express it. They are desperate to go home. Under such circumstances the boys are more an easy prey to temptation than ever before. Temptations are wholesale. Such a situation as we have causes some of them to drift into a don't-care condition and lose all restraining influences.

You hear it said that the demand is great for constructive work along mental, physical, and spiritual lines for the two millions of young men in uniform. I think this is certainly true. The need for such work is greater than before. But the difficulties under which we labor are many. It is very difficult to do what I want to do. We have all kinds of difficult and perplexing experiences. Life is most of the time very hard and trying. The best work one can do is the personal work. Here is where I come in close contact with the inner life of a young man. They tell us it will take all this year to get the boys back home.

Most fraternally, JOHN E. DUNN.

Look around at the men and women you meet in a single day. One glance is enough to tell the ones with plenty of rich, red blood, strength and physical energy to back up their mental power and make them a success in whatever they undertake.

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital, (Outdoor Dept.), New York, and the Westchester County Hospital, says that to help make strong, keen, red-blooded Americans there is nothing so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and endorsed by such men as U. S. Commissioner of Immigration Hon. Anthony Caminetti, also United States Judge G. W. Atkinson, of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

PELOUBET'S SELECT NOTES
TARBELL'S TEACHERS' GUIDE } Each, postpaid, $1.25
McQUIDDY PRINTING COMPANY
317-319 FIFTH AVE., NORTH NASHVILLE, TENN.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving story-book for the asking.

Send us $1.25 for Tarbell's Teachers' Guide."

Dare to Turn Back.

It often requires courage to turn back when we have taken a wrong step, but it is easier to turn back after the first step than after the second or third, and much safer and pleasanter. —Exchange.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6252 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

In answering advertisements, please mention this publication.

Cause of Stomach Sickness

How to Relieve Stomach Distress in a Few Minutes. Money Back if Treatment Does Not Overcome Any Form of Indigestion.

If you feel as though there was a lump of lead at the pit of the stomach, take a couple of Mi-o-na stomach tablets and in five minutes you should see that all stomach distress has vanished.

If you belch gas, have heartburn or sour stomach, you need Mi-o-na. If your stomach feels up-set the morning after the night before, take two Mi-o-na tablets and see how quickly you get relief.

If you have shortness of breath, pain in the stomach, waterbrash or foul breath, you need Mi-o-na and the sooner you get it, the sooner your stomach should perform its duties properly.

If you use a box of Mi-o-na tablets and feel that it has not overcome your indigestion or stomach trouble, take the empty box to your dealer and he will refund your money. For sale by all leading druggists.

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

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

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

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

Cresolene's best recommendation is its 39 years of successful use. **Send postal for Descriptive Booklet.**

FOR SALE BY DRUGGISTS

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

DRIVE OUT THE POISONS OF

RHEUMATISM

New Treatment Brings Wonderful Relief to Thousands After Everything Else Failed.

$1.00 Treatment FREE

A New York chemist has perfected a new treatment "ASEPTONE," which is bringing marvelous relief and Positive Results to Rheumatic sufferers everywhere. There is no reason now for you to keep complaining of the misery and suffering Rheumatism is causing you. Write us today and this new scientific treatment will be sent to you free, and then you can prove by personal test what it will do in freeing you from the slavery of Rheumatism and restoring you to a life of usefulness.

With ASEPTONE we will send you our booklet "HOW TO GET WELL" which explains what Rheumatism is, how it persists in spite of ordinary remedies and how it can be conquered at home by proper treatment. Write today. SEND NO MONEY. We will forward by return mail the ASEPTONE treatment free to convince you what it will do.

Worth Pharmacal Co., 76 Cortlandt St., New York

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.**

SAVE YOUR TEETH

Sore, Bleeding Gums and Loose Teeth relieved with RYAN'S RIGGS REMEDY. Guaranteed to benefit or your money will be returned. Sent to any address for $1 postpaid.

Ryan Chemical Co., Box 1678, Atlanta, Ga.

OBITUARIES

Dorris.

William Baldwin Dorris, of Saundersville, Tenn., fell asleep in Jesus on October 9, 1918. He obeyed the gospel at Cottontown early in life. He was born on December 23, 1866; was married to Miss Hattie B. Jones on February 16, 1897. Five children were born to this union, three of whom are living—two brothers in Gallatin, Tenn., and one sister, Mrs. L. H. Randolph, of Kentucky. He was buried at Gallatin. He was a kind husband, father, and neighbor. He practiced medicine twenty-two years. May God's grace be sufficient to enable his sorrowing ones to bear their trouble. May the mother and children live close to God and meet him where sorrows never come.

JARRATT L. SMITH.

Harrison.

Sister Katie Harrison, wife of S. O. Harrison and daughter of Brother and Sister J. S. Cates, died at her home, near Greenville, Ala. Sister Harrison was a faithful Christian and lived an exemplary life. The community has sustained a great loss. Another child of God has finished her work and gone to rest. Her death broke two homes. Sorrow and gloom filled the home. Her loving husband, broken-hearted, remarked that she was better off than he was and that he was going to live so he could meet her in the soul's sweet home. We should not sorrow as others who have no hope. Sister Harrison believed in her Savior, who is the resurrection and the life. May God help and bless us all in living for Him.

JOHN T. SMITHSON.

Rolls.

Brother John M. Rolls was born in Texas sixty-nine years ago, and twenty-four years ago he obeyed the gospel of Jesus Christ, since which time he was one of the most consistent and consecrated Christians it has been my lot to know. Though I have known him only a short while, I knew him to be a man I could depend on—quiet, unassuming, patient with all men, never failing to be present at the worship of God. But on Saturday night, January 18, 1919, the angel of death visited and called him away from labor to rest. The writer spoke such words as would point the living to the home beyond. We will miss him so much from the work here. He leaves a faithful wife, one son, two brothers, and if other kin I do not know; but I do know that no man in this country ever left a more devoted and numerous host of friends.

TICE ELKINS.

King.

Henry Clay King, an old and respected citizen of the Summertown neighborhood, died on January 9, 1919, at the advanced age of seventy-eight years, two months, and thirteen days. He leaves behind five daughters and one son and quite a number of grandchildren to mourn his death. Brother King obeyed the gospel in early life and thus became a member of the

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5252 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL BELLS
Memorials a Specialty

READY NOW

By mail, prepaid, 100 for $1, 500 for $3, 1,000 for $5—all the following plants, assorted as you wish, but not less than ten of a variety: **Cabbage**—Jersey Wakefield, Charleston Wakefield, Early Succession, New Early, All-Head, Sure-Head, Late Flat Dutch; **Beet**—Eclipse, Detroit Dark Red; **Lettuce**—Big Boston, Wayahead, Paris White Cos; **Onions**—Bermuda Red, Crystal Wax, Southport Red and White Globe, Prizetaker. Cabbage plants, 50 cents per 100, by mail, prepaid; by express, collect, 500 for $1.50, 1,000 for $2.50. Cash with order. **ALFRED JOUANNET, Mount Pleasant, S. C.**

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

Send us $1.25 for "Peloubet's Select Notes."

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

SAGE TEA BEAUTIFIES AND DARKENS HAIR

Don't Stay Gray! Sage Tea and Sulphur Darkens Hair So Naturally That Nobody Can Tell.

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

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

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

This preparation is a toilet requisite, and is not intended for the cure, mitigation, or prevention of disease.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

church of Christ, and died in the faith. His good wife was called away some ten years ago, but he was still blessed with good children that will be a blessing to the world. He sold his farm a few months ago that he might settle up his earthly affairs and be ready to go. We buried his body at Pleasant Garden in the presence of many of his neighbors and friends. Funeral services were conducted by his friend and brother in Christ, Thomas C. King. X.

Mobley.

On January 10, 1919, the writer was called to preach the funeral of Brother Mace Mobley, Jr., who lived and died near McAlpin, Fla. His death was the result of influenza followed by pneumonia. During his short illness he suffered intensely, but was very patient, thus manifesting the spirit of a Christian. He was twenty-six years old, unmarried, and lived at home with his parents. He became a Christian about four years ago, and he died as he lived. He read his Bible daily while well, and during his illness he was heard to pray much and earnestly, and said that he was "ready to go." "Blessed are the dead which die in the Lord." It is a happy thought to the bereaved parents to know that he died in the hope of eternal life. Brother Mobley was loved by all who knew him. He bore an enviable reputation for honesty and uprightness. I would point the weeping parents and the brothers and sisters to the Savior who was his Savior, and pray that God will bless them with an everlasting salvation. J. O. BARNES.

Great Difference in Cost.

Think of the difference in cost between taking a professionally prescribed medicine and taking Hood's Sarsaparilla! You know that ordinarily it is considerable. In times like these, when everybody should be economical, it is well worth saving.

Hood's Sarsaparilla affords the least expensive of all treatments for the common everyday diseases or ailments of the blood, stomach, liver, or kidneys. Many physicians use the same substances as its ingredients for these diseases and ailments; but these substances are better compounded in Hood's Sarsaparilla than they can possibly be in a prescribed medicine, which is put up in a small way, with fewer facilities, and when the physician's fee is added costs a great deal more.

Hood's Sarsaparilla is prepared by skilled pharmacists in one of the largest and best-equipped laboratories in the world, is wonderfully successful, and highly recommended to those who would recover health and strength with the minimum necessary outlay.

REPRESENTATIVES WANTED.

Acquainted with the farmer, to sell NitrAgerm, the crop and soil improver. See our ads. in this paper. Strictly commission proposition for one or several counties, whole or part time work. Some of our county men earn as much as $250 per month. Write **Sales Manager**, Box 363, Savannah, Ga.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5252 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's **free** valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

NO MORE CATARRH

A Guaranteed Treatment That Has Stood the Test of Time.

Catarrh cures come and catarrh cures go, but Hyomei continues to heal catarrh and abolish its disgusting symptoms wherever civilization exists.

Every year the already enormous sales of this really scientific treatment for catarrh grow greater, and the present year should show all records broken.

If you breathe Hyomei daily as directed it will end your catarrh, or it won't cost you a cent.

If you have a hard rubber Hyomei inhaler somewhere around the house, get it out and start it at once to forever rid yourself of catarrh.

Any good druggist will sell you a bottle of Hyomei (liquid), start to breathe it and notice how quickly it clears out the air passages and makes the entire head feel fine.

Hyomei used regularly should end catarrh, coughs, colds, bronchitis or asthma. A complete outfit, including a hard rubber pocket inhaler and bottle of Hyomei, costs but little. No stomach dosing; just breathe it. Soothing and healing the inflamed membrane.

The Just Cause.

There is a Light where'er I go,
  There is a Splendor where I wait.
  Though all around be desolate,
Warm on my eyes I feel the glow.

The fight is long, the triumph slow,
  Yet shall my soul stand strong and straight;
There is a Light where'er I go,
  There is a Splendor where I wait.

My enemy is strong, I know.
  His arts are sly, his guns are great.
  I do not fear him or his hate.
In fog, in darkness, gropes my foe.
There is a Light where'er I go.

—Selected.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write b-13 **Murine Eye Remedy Co., Chicago.**

Letters From Rheumatics.

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

Hundreds of letters like the following have been received by the management:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

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

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

Name .....

Post Office .....

Express Office .....

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

Your Best Asset
—A Skin Cleared By—
Cuticura Soap

All druggists; Soap 25, Ointment 25 & 50. Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Appeal for the Brethren at Brookport, Ill.

BY W. A. RECORD.

To the brethren and churches of Christ: As I come to you in this appeal, I am mindful of your liberal disposition and the generous manner in which you support the many calls that come for money to be used in the various ways in the kingdom of our Lord Jesus Christ. So I believe, if I can get you to realize the importance of this appeal and the condition of this church, you will also respond liberally to this call.

About eight years ago a few brethren, then members of the Christian Church, with its aid societies, instruments of music, etc., had their attention called to the fact that the Holy Spirit, who came to guide us into all truth (John 16: 13), says through the apostle John: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God." (2 John 9.) Through the apostle Paul he says, "Belief cometh of hearing, and hearing by the word of Christ" (Rom. 10: 17); and, "Whatsoever is not of faith is sin" (Rom. 14: 23). Again, he says: "As many as are led by the Spirit of God, these are sons of God." (Rom. 8: 14.) And again: "If ye are led by the Spirit, ye are not under the law." (Gal. 5: 18.)

These brethren saw, as we all can see, that, as the Spirit was to guide us into all truth, and was to guide or lead by speaking, and as he does not sp ak of societies and instruments of music in the service and worship, therefore they are no part of the truth; that to go beyond the teaching of Christ, either in service or worship, we cannot have God as our Father; that to do as an act of service or worship anything that is not taught in the word of Christ is to do it without faith, and, therefore, to commit sin; that, to be sons of God, we must be led by the Spirit of God; that, if led by the Spirit, we are not under the law (where some go for Bible proof for the use of instrumental music in the worship).

These brethren, having been converted from the error of their way, appealed to the church to put away the innovation and be scriptural in their worship and service. This the church refused to do and went on in their unscriptural way. For some time these brethren met in the afternoon and worshiped apart from those who favored the innovations, but were soon locked out of the house. Locked out of the house and persecuted for righteousness' sake, they met for a while for worship in their homes; but they soon secured a nice corner lot and erected a good, neat house,

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

For Children Also

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

Wear It 30 Days Free at Our Expense

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition

HOWARD C. RASH, Pres. Natural Body Brace Co.
289 Rash Building SALINA, KANSAS

SALTS IF BACKACHY AND KIDNEYS HURT

Drink Lots of Water and Stop Eating Meat for a While if Your Bladder Troubles You.

When you wake up with backache and dull misery in the kidney region, it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood, and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog, you must relieve them—like you relieve your bowels—removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds, and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure, and makes a delightful, effervescent lithia-water drink.

GENUINE FROST-PROOF CABBAGE PLANTS. Well rooted, winter grown in open field. Early Jersey and Charleston Wakefield, Succession and Flat Dutch. Postpaid, 250 for $1; 500, $1.50; 1,000, $2.50; by express, $2 the thousand. Prompt shipment and satisfaction guaranteed.

UNION PLANT CO.,
Texarkana, Texas.

For HEADACHE

Take the Old Reliable Liquid Remedy.
20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

which is nicely seated and well lighted with electric lights. The building of this house was not an act of malice, but a great sacrifice made by these brethren to erect a house of worship where the New Testament could be taught to the exclusion of every invention of man and God be honored and worshiped by disciples who are willing to take the teaching of the inspired apostles of Christ as their rule of faith and practice. This church now has only eight male members, one of their very best having departed from this life and gone to the reward of his labor. They are poor in this world's goods, but rich in faith and good works. By their liberal contribution and what little help they have received, their incumbrance, which was fifteen hundred dollars, has been reduced to six hundred and sixty-six dollars. They have on hand two hundred and ten dollars. Now, just a little over four hundred dollars will take this burden off of these brethren and free this church of debt, and then they can locate a sound, gospel preacher in this needy field and spread the gospel, which is God's power to save.

Brother, don't turn this call away empty-handed. These brethren deserve this help; they are tried and true; and you may rest assured that every penny you trust to their care will be used to the glory of God. Will not some church or individual who has a Liberty bond give it to this cause? The bank that holds their note will take the bond at face value as payment on the note. Brother, read this appeal to your congregation next Sunday and see how much you can secure for this just cause. Send all contributions to E. S. Kerr, Brookport, Ill., who will report all money or bonds received through the Gospel Advocate.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

Chamberlain's Tablets

WONDERFUL PHONOGRAPH FREE

Here is our New Style E. D. L. Phonograph—the latest improvement—without th horn. The lightest, most durable and compact practical phonograph ever produced. It is beautifully finished, tone arm black japanned, nickel winding crank, accurately constructed, smooth running spring motor, which plays 2 to 3 records at one winding, speed regulator, stop lever and felt-covered turn table. New improved sound box with mica diaphragm, which makes perfect reproductions of all kinds of music—band pieces, talking pieces, instrumental, orchestra, vocal, etc.

Plays Any Disc Record Up to 7 in. and plays them properly. This machine is simply wonderful—not to be compared with any other of this kind. Will give you more entertainment than anything you ever owned. Strong and durable. Small and compact with no parts to get out of order.

EVERY MACHINE REGULATED AND TESTED before it leaves the factory and guaranteed in every way. A real phonograph, not a toy, yet small and light enough to be carried to camps, excursions, etc. Gives a clearness and volume of tone not surpassed by most high-priced instruments.

TESTIMONIAL Cerro Gordo, N. C., Sept. 19, 1918.
Dear Company—I have just today received my Phonograph—and must tell you for a fact I am more than delighted with it. Many, many thanks for your honesty. I remain your friend till death.
Mrs. Fannie Rogers, Cerro Gordo, N. C.

FREE TO YOU—SEND NO MONEY Just your name and we will send you 24 of our Art Pictures to dispose of on special offer at 10c each. Send us the $2.40 you collect and for your trouble we will send this new improved E. D. L. Phonograph and a selection of 6 records, free for your trouble. You can dispose of pictures and earn this great machine and the records in a few hours' time. Address
E. D. LIFE, Dept. 1T132, 337 W. Madison St., CHICAGO

AVOID INFLUENZA AND PNEUMONIA
By Using THE ORIGINAL
GOWANS Rub-It-On FOR COLDS CROUP PNEUMONIA 25c. 50c. $1.00
Especially good for Inflammation and Congestions. Reduces Fever, Helps the Heart. Send for Sample. Satisfaction guaranteed. Gowan Medical Company, Concord, N. C.

The Easter King
A Story-Cantata
Combines in one service the attractive features of a "Story and Song Service," an Easy Grade Cantata and a Carol Service. Send 25 cents for a complete copy and one each of our new Easter Carol Services entitled "Dawn of Light" and "Victory Divine."
Moneybackifyouwantit.
TULLAR-MEREDITH CO., 241 W. 36th Street, New York

Send us $1.25 for "Tarbell's Teachers' Guide."

Responsibility.

If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain.—Charles B. Newcomb.

Unimpeachable.—If you were to see the unequaled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

Send us $1.25 for "Peloubet's Select Notes."

WINTERSMITH'S CHILL TONIC
Sold for 50 Years FOR MALARIA CHILLS AND FEVER.
Also a Fine General Strengthening Tonic At All Drug Stores.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Ruptured?

Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

FREE TRIAL

If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metallic and hard rubber devices used are nerve racking, always in the way and often cause sores from rubbing, frequently misfit, doing more injury than good. The Brooks Appliance is not a truss but instead a comfortable little air pad securely but snugly supported in place so that it is never in the way, never slips and is so comfortable and natural that you forget you are wearing it. While the air cushion and supports are resiliant so that the appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on the body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no salves, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about ruptures and the appliance but you will see also what thousands of other users think of it. The appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.

AVOIDED OPERATION.

"Was Sure He Would Be a Cripple."

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

Dear Sir:

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

RUPTURE HEALED AT THE AGE OF 81.

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

Dear Sir:—

Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite ten and a half months. It has **cured my rupture.**

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 10th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS.
Holly Hill, Fla.

NO MORE TROUBLE.

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

Dear Mr. Brooks:

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindness, I am,

Yours very truly,
Mrs. H. Tollman.
119 Towle Avenue,
Mishawaka, Ind.

PENNSYLVANIA MAN THANKFUL.

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

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

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

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

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

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Understanding of the Times.

In enumerating the tribes which had helped David to become king of Israel, the writer of the First Book of Chronicles mentions the children of Issachar, and, as their distinguishing trait, he tells us that they were "men that had understanding of the times." This was undoubtedly set down to their credit. It meant that their coöperation with David in securing the kingdom was not ill-timed, but intelligent, pertinent, and effective. Their zeal was not misdirected, but was according to knowledge and in keeping with existing circumstances.

The principle of having respect for the time in which we live and the circumstances with which we are surrounded is frequently recognized and emphasized in the Bible. Solomon, in the book of Ecclesiastes, devotes half a chapter to the timeliness of things, in which he declares there is "a time for every purpose under heaven." (Eccles. 3: 1.) Haggai, who prophesied in Judah when the temple was in ruins, rebuked the people with a fiery question: "Is it a time for you yourselves to dwell in your ceiled houses, while this house [of God] lieth waste." (Hag. 1: 4.) When Esther hesitated to go into the presence of the king and intercede for her people, Mordecai sent her a reassuring message that has become proverbial: "Who knoweth whether thou art not come to the kingdom for such a time as this?" (Esth. 4: 14.)

Jesus Christ charged that many living in his generation failed to discern the times and, in consequence, failed to embrace the opportunities which they offered. He upbraided "the cities wherein most of his mighty works were done, because they repented not." (Matt. 11: 20.) He pronounced woes upon Chorazin, Bethsaida, and Capernaum because they were unconcerned and indifferent to his presence. He wept bitterly over Jerusalem because she knew not the day of her visitation and went blindly on to her ruin.

When the apostle Paul saw certain Christians of his day lapsing into a state of spiritual coma, he sent them a stirring exhortation: "And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." (Rom. 13: 11, 12.)

These passages, selected both from the Old Testament and from the New Testament, emphasize the important truth that a knowledge of the times in which we live is necessary for an intelligent discharge of one's duty.

☼ ☼ ☼

Apostles of Reconstruction.

Much is being said and written just now about the effects of the war upon the churches in the denominational sense. Reconstruction is a favorite theme among religious writers. There are those who tell us that the boys are coming back with radically different ideas about God and Christ and the church and that preachers must respond to their new-born spiritual cravings by giving them a reconstructed religion. Some are freely predicting that the churches will be superseded by the Y. M. C. A. and the Red Cross. Such drastic changes may threaten the denominational world, but they do not threaten the existence and stability of the church of the living God. Granting that war is all that Sherman said it was, Jesus declares that the gates of hell shall not prevail against the church.

Bishop William F. McDowell, of the Methodist Episcopal Church, stated in a recent article that "the war has distinctly destroyed a whole lot of sermons that were supposed to be alive before the war began. Some of them have been torpedoed, some have been struck by submarines, some have been just burned up in the general conflagration." He might have added that some were dry enough to burn. There may be good and sufficient reasons why the denominational preachers should forget and lay aside their old-time sermons, but there is absolutely no reason why the preacher who has been earnestly declaring "the faith which was once for all delivered unto the saints" should change his message, except to make it more earnest than ever before. It is just as true in times of war as in times of peace, or you may say it is just as true in times of peace as in times of war, that the gospel is "the power of God unto salvation;" and the man who changes God's message for any purpose at any time does it at his peril.

But while the conditions of the great war did not warrant any departure from the beaten paths of apostolic teaching, they did open avenues of illustration and of practical ob-

servation that we have never before enjoyed. In letters of blood and fire against the great background of human suffering, some of the finest lessons in the Bible have been brought to the fore, so that there is the opportunity now to present some of its oldest and most precious truths in a strikingly new dress. Without assuming the rôle of prophet and telling what the effects of the war upon the church shall be, it is my purpose to simply point out what the effects of the war should be if we take advantage of this opportunity. As a matter of fact, no one can ignore the lessons of the war. It has its haunting memories that shall linger with us so long as we live. They will mold us for good or for evil.

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The Lesson of Conservation.

When we think of this war, we will think of conservation. Within the scope of that word will be embodied a program of thrift, frugality, and economy such as the world had never known before. Really, some of us had never appreciated the worth of a lump of sugar or a piece of bread or meat until these commodities had been taken out of our mouths by the establishment of meatless, wheatless, and, we might almost add, eatless days. Things are better now, of course. As the young bride wrote: "Dear Joe: Come home. Forgive and forget. I have destroyed the book of war recipes." But Joe will not soon forget the things he was deprived of and the awful taste of the substitutes.

It is equally true that the man who had suffered himself to become an habitual loafer had it put up to him in the strongest language possible that he must "either work or fight." There can be no denial of the fact that the people of this country have been made to see the superlative importance of being both industrious and thrifty. "Do your bit" was the most popular slogan of the war. Does the church need that lesson? The answer is contained in another question: Do the Scriptures teach the church this lesson? The Scriptures teach us that to work is both God-like and Christlike. Jesus said to the Judeans: "My Father worketh even until now, and I work." And to the wondering disciples, surprised to find the man they had left faint and weary apparently refreshed, he said: "My meat is to do the will of him that sent me, and to accomplish his work."

There can be no doubt that thrift is a New Testament virtue. Idleness, waste, extravagance, slipshod methods—these are all contrary to the spirit of the gospel. Paul wrote: "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." (1 Tim. 5: 8.) To be a burden upon others when one is able to take care of himself and could, if he wished, be a helper of others is not Christian, but distinctly antichristian. Every one can well afford to act upon the noble resolution once made by Washington Gladden: "One thing I am resolved upon: I will not be a sponge or a parasite. I will give an honest equivalent for what I get. I want no man's money for which I have not rendered a full return. . . . No man, no body of men, shall ever be made poorer by their dealings with me. If I can give a little more than I get every time, in that shall be my happiness. The great commonwealth of human society shall not be the loser through me. I will take good care to put into the common fund more than I take out."

Next week we shall write of other lessons emphasized by the great war.

To know how to say what other people only think is what makes men poets and sages; and to dare to say what others only dare to think makes men either martyrs or reformers, or both.—Mrs. Charles.

OUR CONTRIBUTORS

Handling Sharp-Edged Tools. No. 2.

BY F. W. SMITH.

I give this week the remaining part of the editorial under consideration, and the reader will note that it begins with a continuation of the kingdom question:

4. God's kingdom in manifestation. Rev. 11: 15.
   How manifested—
   (1) Christ will appear. [Col. 3: 4].
   (2) His saints will be revealed. [Rom. 8: 18-24.]
   (3) Opposition will be overturned. [Rev. 19: 11-20: 6.]
   (4) Fullness of the seasons will be accomplished. [Acts 3: 20, 21; Eph. 3: 10.]

PRACTICAL SUGGESTIONS.

1. We are called upon to receive the word of the kingdom.
2. To become sons of the kingdom.
3. To realize its inward power. Rom. 14: 16.
4. To prepare for its manifestation. Luke 19: 11-27.
5. To hasten its approach. 2 Pet. 3. (J. B. Rotherham.)

If God's kingdom has not been in "manifestation" on this earth since the memorable day of Pentecost, then a great deal of the New Testament is entirely meaningless. Rev. 11: 15—"And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever"—is referred to as proof of the "manifestation" of a coming kingdom. But the language is *present* tense. The writer says, "The kingdom of this world is become," etc. But however, this may be, the language refers to "the kingdom of our Lord, and of his Christ," and not to the kingdom of Israel with a literal throne in Jerusalem.

The author proceeds to inform us "how" the kingdom will be "manifested"—viz.: "(1) Christ will appear." And how does he prove a future kingdom to be manifested? Thus: "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." (Col. 3: 4.) How fruitful are the imaginations of some people, and how *flexible* and *pliable* do the Scriptures become in their hands when trying to sustain some pet theory. There is not the slightest reference to a kingdom in the passage he refers to, but it has in it the word "manifested," and that seemed to suffice. The passage simply speaks of the final coming of Christ and the manifestation of his saints with him in glory—not the glory of a kingdom born in rebellion to God, repudiated and destroyed by the Lord, but the glory of the eternal world. "(2) His saints will be revealed. [Rom. 8: 18-24.]" The whole context here shows that the apostle is referring to the saints entering into eternal life. "(3) Opposition will be overturned. [Rev. 19: 11—20: 6.]" Just what these passages have to do with a kingdom yet to be set up on this earth is exceedingly difficult to fathom. "(4) Fullness of the seasons will be accomplished. [Acts 3: 20, 21; Eph. 3: 10.]" The passage in Acts 3: 20, 21, speaking of Christ, says: "Whom the heaven must receive until the times of restoration of all things, whereof God spoke by the mouth of his holy prophets that have been from of old." The theory of the coming-kingdom folk is that God spoke by the mouth of prophets that Christ would restore the kingdom of Israel, sit on David's *literal* throne in a body of "flesh and bones," and rule in *literal* Jerusalem with a *literal* rod of iron. Hence, such a kingdom with such a king are among the "restoration of all things" spoken of in Acts 3: 21. It would be in order first for these religious

teachers to give *clear* and *unmistakable* evidence that God ever spoke such a thing by the mouth or pen of any prophet, priest, or king. The words "all things," in Acts 3: 21, must be "qualified," and most certainly "limited," to a certain class of things. To say unqualifiedly that God will "restore" all things spoken by the prophets would prevent the *destruction* of many things of which they prophesied. The passage, then, must be limited to those things which are to be "restored" without confusing it with simply the "fulfillment" of prophetic utterances. To "restore" means to bring back to an original state or condition, and this was the work for which Christ was sent into this world. The very idea of the restoration of a kingdom *born in rebellion* to God and only *tolerated* by him for a time and then *destroyed* is the most *ridiculous* thing ever suggested by a teacher of religion. No greater perversion of God's word was ever seen than the effort to force from Acts 3: 21 and Eph. 3: 10 support for such a doctrine.

"PRACTICAL SUGGESTIONS."

Under this head is drawn the following: "(1) We are called upon to receive the word of the kingdom. (2) To become sons of the kingdom. (3) To realize its inward power. (Rom. 14: 16.)" Thus far no objections can be made to these suggestions, but in his next he gives us a genuine puzzle—viz.: "(4) To prepare for its manifestation. (Luke 19: 11-27.)" If we can now receive the word of the kingdom, and become sons of the kingdom, why, then, "prepare" for its "manifestation?" Surely, if we do what he urges, there will be a considerable manifestation of the kingdom. His fifth suggestion is still more puzzling—viz.: "(5) To hasten its approach. (2 Pet. 3.)" How could it be possible for one to do the things in his first, second, and third suggestions without the kingdom being present? All of this contradictory confusion from the pen of J. B. Rotherham is most heartily indorsed as the truth of God by the editor as follows:

(The Scripture quotations in square brackets are added by the editor.)

It seems from the foregoing that the alleged heretics and "speculators" have not just sprung up of late, but have taught manfully on such subjects as the above and that acceptable to the church, before some of us were born; for the sermon outline reproduced above is taken from the "Polymathist," a book of suggestive sermon outlines, designed principally for the benefit of, and dedicated to, "all young ministers who are faithfully endeavoring to preach Christ, and him crucified," by the compiler, N. E. Cory, April, 1876. It is a standard work, and enjoys until yet a wide circulation. It is sold freely through the offices of our various papers, by the Gospel Advocate, among others. Great names grace the list of contributors, and it seems the sturdy student who contributed this outline on the kingdom of God was not afraid of being called before any Sanhedrin on heresy charges, or being stigmatized as a teacher of speculative and divisive doctrines; nor was the compiler nor the publisher of the "Polymathist" afraid of leading young ministers astray by giving them such an outline to work with. And it could hardly have been denounced as a "revamp of Russellism," for Russell had not been heard of in that day. Having by accident seen this sermon outline on page 256 of the "Polymathist," I was gratified to see what I consider the plain scripture teaching on the kingdom which has been so bitterly denounced, there set forth. Strange how things work around in the course of time!

I, too, am constrained to say: "Strange how things work around in the course of time!" It is exceedingly strange to note how a man voluntarily admitted that when he first read Russell's teaching he was "nearly swept off of his feet and thought he would have to go with him," and then, when opposed in his teaching of the false doctrine, cries out, "Persecution!" I, for one, have heard enough of the charge of a "Sanhedrin," and do here and now brand this charge as *absolutely* and *unqualifiedly* false in every particular. When a man's seniors in years and in the kingdom and service of Jesus Christ ask for a private conference, and in the spirit of the Master and the interest of his cause plead with that man to desist from teaching his speculations about unfulfilled prophecy to the disturbance and division of the churches, *they are doing their Christian duty.* For a man to rebel against such efforts upon the part of such men is to show *disrespect* for the word of God and the manifestation of a colossal egotism.

The statement that the Gospel Advocate offers for sale the book entitled "Polymathist" is not true, and neither does the Gospel Advocate offer any other book for sale. It is not in the book business. The McQuiddy Printing Company sells books.

Paul's Ambitions. No. 1.

BY JOHN STRAITON.

The great Cardinal Wolsey, in his last days, said to his friend and follower, Cromwell: "I charge thee, fling away ambition; by that sin fell the angels." But ambition is not always a sin. There is a noble and worthy ambition, as well as an ignoble and unworthy one. The man or woman who is without ambition will not go far or do much in this world or the next. "Ambition is the powerful source of good or ill," and it is for us who are Christians to select worthy ends as the object of our aspirations. "So high a hope that even ambition cannot pierce a wink beyond." The apostle Paul is universally conceded to be the greatest hero of the cross that has ever lived. If we can learn what were his ambitions and seek to emulate them, we will have chosen worthy objects to pursue.

It is true that the word "ambition" is not found in our common English version of the New Testament, but the idea is there; and when we turn to the Greek text or to that splendid translation, the American Standard Version, which every Christian should use, we find the word itself. "Philotimeomai"—to be ambitious—is found in Rom. 15: 20; 2 Cor. 5: 9; 1 Thess. 4: 11; and is, in the Common Version, translated differently each time—(1) "I have strived," (2) "we labor," (3) "ye study."

Taking the last one first, and it is really the first that Paul wrote, we have this text: "That ye be ambitious to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing." (1 Thess. 4: 11, 12.)

Oftentimes, when we are expecting something unusual and grand, we receive the usual and commonplace, and are as much disappointed as the rich young ruler was when he was told to keep the commandments. The ambition which Paul places before the Thessalonian brethren seems very ordinary, but a little reflection will show that the ends aimed at are worthy and essential to all Christians.

(1) "To be quiet." The disciples at Thessalonica had become filled with unrest and fanatical excitement by a misunderstanding of the teaching about the Lord's return. They expected the second coming in their own lifetime, at any moment, and had ceased to work, which produced much idleness, turmoil, and poverty. Such excesses and notoriety are inconsistent with the Christian life, and so Paul exhorts them to be ambitious to be quiet.

(2) "To do your own business." Idleness has a tendency to lead men to be meddlers in other men's matters, which is wrong and is forbidden to Christians. (1 Pet. 4: 5.) Nothing is more displeasing than a busybody who is continually interfering in things which do not concern him. Such conduct brings disgrace on the Christian name and hinders the advance of the gospel. Let us be ambitious to mind our own business.

(3) "And to work with your hands." When man fell, God placed this responsibility upon him. "In toil shalt thou eat of it all the days of thy life: in the sweat of thy face shalt thou eat bread, till thou return unto the ground."

(Gen. 3: 17-19.) God's punishment has been man's great blessing. Idleness is the mother of many evils; but work produces contentment, prosperity, and happiness. Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." (Eph. 4: 28.) When Paul exhorts men to work, he is not asking them to do what he did not do himself. When at Corinth, he abode with Aquila, because they were of the same trade: "and they wrought; for by their trade they were tentmakers." (Acts 18: 2, 3.) His glory was that neither did he eat bread for naught at any man's hands, but in labor and travail, working day and night, that he might not burden any of his converts. Not that he did not have the right to live of the gospel, but he decided to make himself an example unto them, that they should imitate him. (2 Thess. 3: 8, 9.)

Recently the government has given orders that men must work or fight. But Paul was before it with an even better law—work or starve. "This we commanded you, If any man will not work, neither let him eat." (2 Thess. 3: 10.) Prince or peasant, millionaire or hobo, that is the law. Let us be ambitious to work.

(4) The purpose of these three things is twofold—as it affects others and as it affects ourselves. The first end is that we may walk becomingly toward them that are without. We are judged by our friends and neighbors more by our practice than by our profession. We should, therefore, let our lives corroborate what our lips make known. If by our words we confess Christ, but by our works deny him, we are false witnesses for Jesus and hinder the truth. We are of those who hinder or hold back the truth in unrighteousness. (Rom. 1: 18.) Let us be ambitious to walk becomingly toward them that are without.

(5) The second purpose of the three exhortations is that we may have need of nothing. No person of any true spirit can tolerate the idea of being a burden to others. God has given us the ability to labor that we may supply our own needs and those of our family. If any provideth not for his own, and especially his own household, he has denied the faith and is worse than an unbeliever. (1 Tim. 5: 8.) Let us be ambitious, therefore, that we may have need of nothing.

These five ambitions may seem humble and commonplace, but they are essential parts of the true Christian life. Therefore, we should make them our own.

In the next article Paul's second ambition will be considered.

The Christian's Financial Standard.

BY JOHN R. WEATHERS.

Some thoughts concerning the financial support of the true church are haunting my mind, and now sincerely seek expression in the columns of the Gospel Advocate. I feel that these thoughts are divinely reasonable, springing as they do from faith in the word of God. That word is very sacred to me, for it is the foundation of our hope of salvation. I am not so presumptive as to think that it is possible for me to produce even a ripple in the great ocean of religious thought. But I shall consider myself most happy, O brethren, to be heard on the pressing financial dilemma of the church.

As a religious body, we profess to base all our religious acts upon the written word of God. No act of worship is faithful and divinely acceptable unless it has for its foundation the expressed will of God. The interpretations of that word are numerous and varied, but thankful we should be that man's interpretations cannot nullify the reasonable and imperative thoughts and purposes of God.

After years of earnest and prayerful investigation and thought, I have come to the conclusion that the church is largely controlled in its financial devotion by an erroneous conception of Paul's instruction and appeal as set forth in the first four verses of the sixteenth chapter of his first Corinthian letter. This is Paul's language in that connection: "Now concerning the collection for the saints, as I gave order to the churches [congregations] of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem: and if it be meet for me to go also, they shall go with me."

This language shows plainly in every feature that the occasion was local and the "order" was special and urgent to meet a special necessity of a community of saints at Jerusalem. I can see nothing in the language of this quotation to sustain the thought that Paul meant thereby to lay down the general principle for the substantial or financial support of the church of Christ. We know that the followers of Christ in the primitive congregations at Jerusalem were sorely distressed by their persecuting neighbors.

Note that Paul asked for a collection to be taken up for the special purpose of aiding the "saints," just as is frequently done now to meet temporarily real, but uncommon, cases of necessity and distress. This thought is not in our minds as we try to meet our financial obligations each Lord's day in the sanctuary. Paul said, "upon the first day of the week," not *each* first day of the week. This collecting by the Corinthian congregation and the congregations in Galatia was not to be a regular and stated occurrence, hence the apostle did not order it to be done on *each* first day of the week. In other words, it was plainly not meant as the method of giving general support of the gospel of Christ.

Paul's request or order on this occasion was for the brethren to lay by in store as they were prospered. But he failed to state what part of their prosperity should be given. Just here is the cause of the practical failure in our church finances. The part of each member's income to be paid into the Lord's treasury is not specified by Paul in this chapter. A member of the church whose net income is one thousand dollars a year may put as much or more of his means into the Lord's treasury than another whose net income is ten thousand dollars a year. Yet neither would violate the letter of the quoted text. Such variety and vacillation result from untutored consciences.

If the citizens of a State were assured by their government that they must pay into the State's treasury as they had been prospered during the past year, they would ask with an incredulous smile for the *rate* of *assessment*. If the government should direct them to use their own judgment in the matter, what think you, brethren, of that State's financial affairs? It would soon reach a condition of bankruptcy, distress, and beggary. But no civil government is so unwise.

In a preceding chapter of the same letter (1 Cor. 9: 13, 14) Paul had happily, and, as I believe, divinely, provided for the financial welfare of the church. In discoursing to his brethren on the subject of supporting the gospel, Paul says: "Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." Here, in verse 14, we have, as I believe, the divine approval and reannouncement by the Holy Spirit of God's original standard of assessment—the tithe, or tenth part. "Even so" means "in like manner." We know that the religious work of the Mosaic commonwealth was supported by the God-ordained tithe of the substance of the faithful Israelites. Their manner of divinely supporting God's cause was to

pay into their treasury *one-tenth* of their increase. "Even so" (in like manner), says the Holy Spirit, through Paul, "did the Lord ordain that they that proclaim the gospel should live by the gospel."

We know that the tithe was pleasing to God in the patriarchal and Mosaic dispensations, and here we are assured by the Holy Spirit, through Paul, that the Lord hath ordained that the gospel shall be supported in like manner. The ceremonial laws of Moses were fulfilled at the cross, but the tithe principle, a moral obligation, far antedating the age of Moses, comes on down to us as necessary and pleasing to God now as it ever was.

We know what the tenth part of our increase placed conscientiously and faithfully into the Lord's treasury would do for the spread of the gospel and the general welfare of God's cause in the world; and again we know that there is no divine reason why a Christian may not pay his tithe to the Lord, for we have no other financial standard.

Brethren, if my appeal is unscriptural in any respect, let me know wherein, that I may be wiser; but if, on the contrary, I am adjudged correct from the divine standpoint, I pray you help me to contend for this important principle of faith and practice. Does the Lord condemn it? If so, where? I am anxious to know, for his cause is languishing for lack of support.

Friendship is the transfiguration of service, the creation of a new motive, redeeming life from its drudgery, and sending the pulse beat of joy into the most trivial task. —Donald Sage Mackay.

QUICK ACTION IS NECESSARY.

We are practically giving away a number of most excellent books until March 1, 1919. To any one who will send us one new yearly subscriber to the Gospel Advocate, accompanied by $2.50, we will mail the Gospel Advocate to any specified address for one year, and will mail, prepaid, to the person sending the new subscriber, either one of the following books. Your order must be mailed not later than March 1, 1919. The offer will not be good if your order is mailed on March 2. Books from which you may select one:

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Mrs. Mary J. Cox, Nebo, Ky.	5.00
Mrs. Charles W. Webb, Nashville, Tenn.	5.00
Church at Fountain Run, Ky.	12.90
Church at Spencer Hill, Tenn.	13.25
Mr. and Mrs. J. D. Smith, Paint Rock, Ala.	2.00
Sue W. Smith, Paint Rock, Ala.	1.00
H. R. Daniel, Trenton, Ky.	5.00
Fannie Collins, Lewisburg, Tenn.	5.00
Mr. and Mrs. A. J. Pitts, Murfreesboro, Tenn.	2.00
Church at Santa Rosa, Cal.	16.15
Church at Pottsville, Texas	5.00
Mr. and Mrs. E. F. Watson, Hartsville, Tenn.	2.00
Mrs. John Elrod, Hartsville, Tenn.	1.00
Mrs. M. J. Thompson, Aplin, Ark.	2.00
Mrs. E. C. Thompson, Aplin, Ark.	2.00
Josie Means, Lebanon, Tenn.	2.00
L. N. Gray and family, Mayfield, Ky.	5.00
Morris Gray, Mayfield, Ky.	2.00
Alice Gray, Mayfield, Ky.	2.00
A. L. Wilson, Mayfield, Ky.	2.00
G. H. Golden, Bowie, Texas	5.00
Earl P. Sanders, Humboldt, S. D.	5.00
Church at Hill's Chapel, Route 1, Antioch, Tenn.	12.41

Mr. W. A. Gorski, secretary of the Polish Victims' Relief Fund, sends us the following information relative to the needs of his people:

To come into her own, Poland needs food, clothing, medical supplies, and also money, cold cash, to rebuild some of the twenty thousand and five hundred villages and three hundred towns which have been wantonly destroyed. Millions of people are still shelterless, hundreds are dying daily from exposure alone.

Herbert C. Hoover's recent statement on Poland was that one-fourth of the Polish people had perished during the German occupation. Of present conditions he said: "The mortality in cities, particularly among children, is appalling for lack of fats, milk, meat, and bread."

The story of Poland's waiting, struggling, pleading for help from the outside world during four and a half long years of destitution and famine can never be fully told. No human catastrophe in the world's history compares with it. Will the civilized world look on in silence now that the curtain of steel has been lifted?

Ships are sailing to Danzig with food for Poland, but the cargoes they carry must be bought and paid for by private relief organizations. Money can reach Poland through official channels. No discrimination as to race or creed is made in its distribution.

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

Saintliness always exhibits a likeness to Christ. As the streams of water that gush upward are identical with the spring from which they issue, even so there is a likeness in the saints to Christ, because it is himself, through his Spirit, reproducing himself in the individual forms of character of the separate persons in whom he dwells.—T. T. Carter.

Spirit of the Press

Woman's Influence in the Present Crisis.

That the present is a crisis, not one of us would doubt—a crisis in home life, a crisis in social life, a crisis in religious life, a crisis for our nation—a crisis in world history. When the time came that our own nation, in honor and humanity, took her place in the great world war, the practical intelligent womanhood of America asked with one voice: "What can we do to help?" The President and his cabinet were besieged with letters from women—individual women, women's clubs, women's societies and Bible classes—offering their help and asking what there was for women to do. The answer was so simple, so practical, so matter-of-fact, that, like Naaman of old, we could scarcely believe that it was an answer at all. "Go back to your home routine and do your work more carefully than you ever have done. Be economical and thrifty; save the waste; be sparing with meat, with sugar and fats, and use flour substitutes freely, that we may have plenty of substantial food to send to our brave boys and our needy allies."

It seemed such a humdrum, commonplace thing—this daily saving of dribs and scraps, this detailed planning and careful buying, this serving of beans instead of steak, and plain corn bread instead of the old flaky biscuits.

But this was not our government's only task for the women of America. There were garments to be knitted and sewed, comforts and surgical dressings to be made, and comfort bags to be filled for the brave boys flocking by the thousands to our training camps. So the American woman saved not only her food, but her time as well, and yielded her skillful fingers to her country's need.

But equally vital with the work of her hands is woman's personal influence in time of stress and storm. Because of her intense emotional nature, her wealth of love, her deep and persistent feeling, and because she possesses that mysterious gift called "intuition," woman's influence is always felt in times of the world's great crises. Ever since Miriam and her maidens sang, "The Lord hath triumphed gloriously, the horse and his rider hath he cast into the sea;" ever since Barak said to Deborah, "If you go with us to battle, we will go; but if you go not, neither will we venture;" ever since Hannah took the young child Samuel to the house of God and gave him to the old priest Eli; ever since the women of Israel sang, "Saul hath slain his thousands, and David his tens of thousands;" ever since Mary looked into the face of her divine Son and pondered the sayings concerning him in her heart; ever since Priscilla taught the young Apollos the way of the Lord more perfectly, and Eunice and Lois reared the young Timothy in the spirit of the Master—ever since those far-off days, woman's influence has been a mighty factor in the affairs of men and nations.

What influence, then, does our present crisis demand of American womanhood? First of all, an intense, personal loyalty to the worthy cause for which our nation stands. As it has been for the lads to go, so it is for us to give, and sometimes the giving is harder than the going. Yet the American mother, wife, and sweetheart did not lay one straw in the way of that splendid youth with his eyes on the stars and his heart on fire with patriotic zeal!

The influence of the American woman should be felt in a spirit of Christian forbearance toward our enemies. For America, this has been a righteous war. The honor and dignity of her own citizens, the wail of the oppressed, the cause of world democracy and freedom, all bade her bare her arm. She had to fight, and fight bravely, till victory was won. Yet is it not possible to strike, and strike hard, and yet strike in love? Is it not possible to throw all our force against a tyrant foe, because his cause is tyranny, and yet keep from our hearts that malicious hate that tortures childhood and helpless age, that despoils womanhood and tears away the shelter of the wounded?

Woman's influence should also be felt in America to-day in inspiring higher standards of moral living. This war has brought us face to face with the terrible waste in young American life through dissipation and sin. Sad is it for the mother whose boy must go to the camp; but sadder far for her whose son sits at her table three times a day, so weakened and diseased by sin that Uncle Sam does not want him. It is time that American women should arouse themselves to save this waste, more precious than grain or gold! It is time that we look beyond our dooryards to the darkened places of our cities and that we exert our every power to drive out the evils that lurk there! It is time that we restore the quiet family altar in our hurried homes, that we find time for that sweet companionship with our own boys and girls that safeguards them before temptations come! Wide and varied and splendid as is woman's work to-day, God never gave her a greater task than the making of a truly Christian home.

But beyond all these things, or rather running through them all like a golden thread, binding them all together and making them possible, is woman's influence for Christ and his world-wide kingdom. Never did the world need the Christ, never did it hunger after his divine presence, as it does to-day. The young lad who left home with its comfort and protecting love behind, who stood in the muddy trenches, surrounded by death in many horrid forms, and faced death each moment for himself—that lad cried out for a love that never fails or is left behind, for a hope that death itself shall leave unshaken. Loved ones who watched him go and then turned back to empty homes, robbed of his cheering presence, reached out wistful hands to the one great Comforter who never yet has failed in times like these. Truly this is no time for the church to be lax in her duty; rather is it a time of mighty need, of glorious opportunity, when hearts are tender and heaven not far away.

This great world war gathered together men from the farthest corners of the earth and lessened by thousands of miles the distance that divides them. Forth from the sunny plains of India came the Hindu to fight in the world's great conflict for democracy and freedom. If he fell in battle, fighting beside our sons and brothers, his wife became an outcast as well as a widow, because heathen superstition has not yet fled away before the light of Christ. Forth from the barren desert of Northern Africa came the Mohammedan to the blood-red battle fields of France. Out of his meager solitary life he gazed in wonder at the Christian civilization of our day. Shall he return to entrench his Mohammedanism behind the customs of the cultured West, or shall the Rose of Sharon yet blossom in his lonely desert home? Women of America, never was the call of the heathen world so urgent, so imperative, so near at hand, as it is to-day.—Mrs. May Griggs Van Voorhis, in World Call.

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No virtue can be safe that is not enthusiastic. Unless we have a passion for God, we shall fall into base passions, because a cold virtue, obeying formal rules, is powerless against the mighty and tumultuous forces which seethe in our human hearts.—Susan E. Blow.

MISSIONARY

In the Home of the Lowly.

BY J. M. M'CALEB.

While in the mountains last summer, I visited the hut of two old people who are farmers. The old woman said she was going to Tokyo in January to visit her son, who lived in Hongo ward. Hearing this, I asked her if she knew the hill called "Dangozaka" in Hongo. She said she did. "At the top of that hill," I continued, "a friend of mine, Mr. Iida, has opened a sewing school for girls for the purpose not only of teaching them how to sew, but also to teach the girls of Japan about the great Father. There is one great invisible Spirit who gave us our lives and who is the Father of all men. We are his children, but we have become disobedient children and are unfit to live with him. When young people get married, there is a go-between (nakadachi) to unite them. Between us and the great Father there is also a go-between, called 'Jesus.' If we renew our hearts and turn away from sin, he leads us back to the Father and introduces us to him." "That is a very thankful thing," she said. "The great Father has a deep heart of love and does not want to cast us away." Again she said: "What a thankful thing!"

But on the wall of their little hut, just up over the rude fireplace, I noticed some paper—once white, but now smoked brown—hanging against the wall. It is called "go hei," and symbolizes the spirits of the ancestors. Before this the old people try to worship—they know not what. It yet remains to be seen whether or not they will ever be able to rise to the lofty conception of the Supreme Being, for neither of them can read.

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Report for October.

BY J. M. M'CALEB.

Following is a report of contributions received during the month of October. For self: From South Side-Central Church, Fort Worth, Texas, $4; Horse Cave, Ky., $25; Cordell, Okla., $30.85; New Orleans, La., $1; Elwood Avenue, Louisville, Ky., $5; Little River Church, Kentucky, $5.50; Mangum, Okla., $8; by Christian Leader, $8; C. H. Byrd, 50 cents; Roy Robinson, $1; Rubelt Pearcy, $5; W. J. Campbell, $5; Mrs. W. A. Rainy, $7. Total, $105.85. Earned in Japan, $16.33.

Literary fund: Aromas, Cal., $1.

Sendagaya church: Thorn's Schoolhouse, $10.

C. G. Vincent's work: South Side-Central Church, $4; Mrs. J. J. Walker, $5; C. G. Vincent, $60; David Lipscomb College, $15. Total, $84.

Zoshigaya Church: Roy Robinson, $5.

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Living Alone.

BY J. M. M'CALEB.

Living alone has been my lot for the last seven years. It is not the ideal life and I do not recommend it. One should submit to it only when duty makes it necessary. It should be the exception and not the rule. It does not suit me at all and goes much against the grain. Every man is entitled to a home and the companionship of a companion. "It is not good for man to be alone." This is as old as the race and comes with all the force to the present-day man that it had with the first. This earth affords no greater joy nor a more beautiful object lesson than a man and a woman happily united, with all their hopes and aims as one, and to share, in sympathy and love, each other's joys and sorrows.

Yet, in the providence of God, it has fallen to my lot to live much of my time alone, so much so that some may even be so far misled as to think it is my choice. Far from it! Yet I am content with my lot. I make the best of it. There are some compensations. It gives one more time for reflection and self-improvement. I stand in constant need of both. It gives more time for prayer and communion with God. I love to think, and I live much with my own thoughts. Friends sometimes ask: "Don't you get lonely living all alone?" Of course I do, but not so lonely as the situation might seem to indicate. The best remedy for loneliness is to keep busy and to be interested in all you do. With me a week seems scarcely longer than a day, and a year seems but little more than a month, and a whole lifetime seems—O, so very brief! There is not a moment with me that drags. I am constantly urged on by the feeling that I must catch the moments as they fly, lest they swiftly pass me by and some opportunity be forever lost. My meals come too soon, and the time to retire comes before I am ready. I see already that I can accomplish only a fragment, and that I must be hurried on to life's close with but a few incomplete attempts at life's duties. Life is a great and new country across which we hurriedly pass, leaving the greater part of it unexplored and unknown. ✡ ✡ ✡

Excerpta.

BY F. B. SHEPHERD.

Brother Sherriff's daily, October 15, 1918: "Brother Hadfield's birthday. All my colored boys down except Arthur Rhoades, and only May and Florrie up in the girls. Five boys (Kaffirs) working to-day, others sick. Self busy all around disinfecting. I went to town at 11 A.M., and Brother Hadfield went out to help brethren at Intini. Brethren Phillips and Anderson both down. Things bad in town; five hundred cases at Lazeratto; fifteen hundred deaths one day in Capetown (one hundred whites). Sister Mansill and Hazel in bed to-day, but feeling better."

Letter dated December 1, 1918: "Brother Anderson's sudden departure to be with Christ has humanly upset things and plans. 'Man proposes, but God disposes.' Brother and Sister Hadfield and two children left last Wednesday for a three or four months' visit at Capetown, after which, the Lord willing, they will return to their work here in Bulawayo and Northern Rhodesia. Sister Anderson remains with her three children at Intini mission, seven miles out of Bulawayo, and will help Brother Phillips while Brother and Sister Hadfield are away. Brother Phillips will probably leave for New Zealand in June. Our helper, Sister Mrs. Mansill, purposes leaving for New Zealand about this time next year; so it is high time some one was preparing to take her place. A teacher we must have, if we have to go to the world to get one. Grade 5 is the highest taught here at present. We would like a brother, if one can be secured and supported."

Such is the story of the work and prospects in Rhodesia. Brother Phillips was sent by the New Zealand churches to assist in the field for one year. He left his wife and children at home. Truly, prospects are not bright for the future of this field. The man we have sought diligently for five years is still unfound, and yet no field presents opportunities for immediate results such as this one does. The white settlers are friendly toward us and send their children to school week days and Sundays. We need a man who will reach these parents with the great message, while at the same time sowing the seed of the kingdom in the receptive hearts of the children. Others who have only an alloy are doing things. Why cannot we who have the pure gold? Was Christ not right when he said the children of this world are wiser for their generation than the children of light?

Regular contributors to this work are urged not to slacken in their interest; others who have a love for the truth are earnestly solicited to help. Write me, at 1409-A Jackson, Amarillo, Texas.

Query Department

Brother McQuiddy: Please explain the fifth chapter of James. Does verse 14 have reference to a person who is sick in sin or physically sick? I am asking this for the benefit of myself and others. MRS. E. C. HERREN.

The passage is: "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." (James 5: 14.) It is physical and not spiritual sickness to which the passage refers, and the passage is peculiar to the early church. In the early church some of the elders would in all probability be endowed with the gift of healing. In the early church miraculous gifts were bestowed by the laying on of apostolic hands.

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Brother McQuiddy: Please explain 1 Cor. 12: 13, which reads: "For by one Spirit are we all baptized into one body." Also Rom. 6: 5, which is the reference to the above quotation. It seems to me that Rom. 6: 3-5 is the signification of water baptism; but the reading of 1 Cor. 12: 13, with Rom. 6: 5 as reference, is puzzling me. If being buried, planted, and baptized into Christ is significant of water baptism, what does it mean to be baptized by the Spirit? Mind you, I do not say *with* the Spirit, but *by* the Spirit. If water baptism baptizes us into Christ, how does the Spirit baptize us into the one body? A SISTER.

There is no conflict between 1 Cor. 12: 13 and Rom. 6: 3-5. The passage in Corinthians refers just as much to water baptism as do the passages referred to in Romans. I understand the passage in Corinthians teaches that though people may be diverse in race and conditions, all have been made parts of Christ's body by baptism, and this has been done by the direction or authority of the Holy Spirit. Those who are baptized into Christ are baptized into him by the authority of Christ and of the Spirit, who works in unison with Christ.

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Brother McQuiddy: How should the nine congregations in a county confine their efforts in keeping a preacher in the mission work? Please give me a definite, workable plan. W. CLAUDE HALL.

All Christians are members of the one body of which Christ is the head. Christians are to be one in Christ Jesus and are to be animated and controlled by the same purpose. Genuinely converted men feel called upon to devote their talents, means, and time to the saving of souls. An antimissionary spirit is an antichristian spirit. The man who has not the Spirit of Christ is none of his. Hence, all who are guided and directed by Christ, the head of the church, will be working for the accomplishment of the same end—the saving of the world. Christ, the head of the church, directs Christians to do their work in and through the local congregation. The elders or bishops are the scriptural overseers of the local church. They are to take the oversight; they are to teach and feed the flock. In so far as possible, it is the duty of the elders to see that every member of the body of Christ is effectively and faithfully at work for the salvation of souls. Each of the nine congregations should do its full duty in giving as the Lord has prospered it. Each congregation should easily donate five hundred dollars annually for the preaching of the gospel. The elders of the church should look after raising this amount and should see that it is properly used in the support of the preacher. Each of the nine congregations can do the same. Thus each church would handle its own funds, and each church would be coöperating with the other churches in supporting the preacher in a destitute field. Of course, the Lord's plan will not work unless men work it. If the elders neglect to do their duty, if men sit down and fold their hands, they should not abuse the Lord's plan because it does not work. If churches would only awake to their solemn responsibilities; if they were to only realize that souls are starving for the bread of life and that the church is the light of the world, and would then devote themselves wholly to the service of the Lord, we would have no difficulty about the plan of cooperation or in getting funds in order to win souls to Christ. As it was in the days of Christ, so it is now: the harvest is ready, but the laborers are few. Christ said unto his disciples: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." When Christians really have the spirit of devotion and sacrifice that should characterize the followers of Christ, it will be easy to get sufficient funds to preach the gospel of Christ to those who have it not. A genuine Christianity is needed more than a plan of coöperation.

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Brother McQuiddy: In the Millennial Harbinger for November, 1832, I find the following language in an article on "Regeneration:" "He cannot show that any person was ever regenerated before the advent of Jesus. No such idea can be found in the Bible (Old Testament). If, then, any of the Old Testament saints ever reached the kingdom of eternal glory, they reached it without regeneration, for there were none regenerated in their day." Please tell me if this is in harmony with the Scriptures.

R. C. MCELROY.

The language quoted is from a contributor to the Harbinger, signed "M. C." The contributor did not say that no one was saved who lived under the Old Testament dispensation, but that no one was regenerated, or born again, who lived before Christ, because Christ instituted baptism. The contributor used *regeneration* and *being born again* as interchangeable. The querist broke off the quotation at a comma. I quote the remainder of the sentence: "For there were none regenerated in their day nor do the scriptures of the Old Testament say one word about *regeneration* or *being born again*, which I suppose to be synonymous." He continues: "Unless men could be born into a kingdom before it was set up, there never was any person regenerated, or born again, before the kingdom of heaven was set up." The contributor is correct when he holds that the word "regeneration" as used in the New Testament means the Christian dispensation. The word occurs only twice in the New Testament, used once by the Lord himself and once by Paul. Its New Testament sense is much more comprehensive than that in which it is now generally used. It is used by Christ as follows: "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19: 28.) Here the passage means about what we mean by the reign of Christ, or the Christian dispensation. The other passage, used by Paul, reads: "He saved us, through the washing of regeneration and renewing of the Holy Spirit." (Tit. 3: 5.) Here the word is used in the same comprehensive sense, and the washing of regeneration means the baptism of the Christian dispensation, which baptism is peculiar to the reign of Christ. If the word "regeneration" is used in the popular and restricted sense of a spiritual change, it would not be correct to say that no one under the Old Testament dispensation had a spiritual change; but Christ and the apostles never used the word "regeneration" to express this change, but expressed it in other words.

AT HOME AND ABROAD

T. Q. Martin is preaching this week at David Lipscomb College.

Following a Sunday-morning service at the Fanning Orphan School, Eugene Pearson baptized eleven girls.

The lectures at the David Lipscomb College on "The New Testament Church" were largely attended and much enjoyed by all who heard them.

An interesting preachers' meeting is being arranged to be held at Tracy City, Tenn., beginning on March 16. We hope to have the definite program ready for publication in our next issue. All preachers are invited.

From Ben West, Ennis, Texas, February 14: "We had large crowds, spirited services, and one addition here Sunday. Our chorus class is quite interesting on Sunday at 3 P.M. The congregational singing is improving. Foy E. Wallace, Jr., is to begin a meeting with us on April 20."

The time during which the pamphlet, "How to Tithe, and Why," will be sent free, postpaid, to preachers in sufficient numbers to supply one copy to every family represented in their congregations, has been extended until July 1. Send your request to the Layman Company, 143 North Wabash Avenue, Chicago, Ill., and mention the Gospel Advocate.

From W. S. Long, Washington, D. C., February 11: "Fellowship for the work here is reviving again, interest is good, and hopes are bright. Birmingham (West End) sent $220. That was better than we have received from any other congregation. I will give another report on March 1. I have changed my address to 1420 Massachusetts Avenue, Southeast."

From George W. Farmer, Cleveland, Tenn., February 10: "Yesterday was cold and snowy here. Attendance rather light on account of so many having not fully recovered from the 'flu.' Classes in the Bible school were small, though good interest was manifested. Preaching and communion services were encouraging and uplifting. Brother Charles Holder preached at Union Grove on Saturday and yesterday."

From H. H. Turner, Altus, Okla., February 3: "I am just home from my first meeting this year. One addition. On this trip I went to the preachers' meeting at Wichita Falls, Texas. Quite a few faithful, good preachers were there. I think the meeting was profitable to us all. One addition there the last night of the meeting. I returned by way of Humphreys and preached to the faithful saints there. May God bless us."

The marriage of Miss Daisy Compton, of this city, to Judge Bancroft Murray, of Chattanooga, Tenn., was one of the important social events last week. The ceremony was performed at the home of the bride's sister, Mrs. J. W. Owen, in Waverly Place, A. B. Lipscomb officiating. Judge Bachman and Mrs. H. M. Jones, of this city, were attendants. Among the distinguished guests were Governor Roberts and the members of the Supreme Court, who came in a body. The bride and groom are at home to their friends in Chattanooga.

From W. Halliday Trice, Fresno, Cal., February 6: "The work with the Nevada Avenue congregation is moving along nicely. The influenza epidemic has about subsided and we are having our services as usual. We had good crowds last Lord's day, and a young lady made the confession and was baptized at the morning service. Yesterday I was called to Dinuba to conduct the funeral of Sister Irene Gillen. Sister Gillen was only sixteen years of age. She had been a Christian about a year and a half, and was a faithful Christian and dutiful daughter. She formerly lived in White County, Tenn., and came to California for her health about two months ago. Her mother came with her and was with her when she passed away, but her father did not arrive till the day after she died. 'Blessed are the dead who die in the Lord.'"

From T. B. Thompson, Avon Park, Fla., February 10: "I began a meeting at Mango, near Tampa, on January 22 and continued it until yesterday. There were no baptisms, and the interest did not get dangerously high at any time, owing to some 'flu' scare and a little prejudice. This is the home of a Brother Northcut, brother of our preacher whose death occurred a short time ago. The mother makes her home with her son near Mango. There are several noble brethren at Mango. Our Brother Hinton, of Avon Park, and his daughter, Amy, are teaching at Mango. These good Mango brethren, like hosts of others, might profit by a little more push. All together, brethren, let us make the kingdom first. There is some good trucking land to be had in that section of country, with a good market close for anything one might raise. Celery can be raised in abundance, and this year the price is excellent. I am to hold meetings at Tampa, Plant City, Seffner, Antioch, and Avon Park, as practically arranged for the present."

From Mrs. D. C. Selby, Linden, Ala., February 10: "There is no church nearer here than Selma, about fifty-one miles. This is a rich farming section, land is cheap, and I would like for some Christians to move in here and help build up the cause of Christ. There are three churches here—Methodist, Baptist, and Presbyterian—and we would like to establish a congregation of disciples. We exchanged some Nashville property on a farm of six hundred and eighty-two acres here and are in debt so much we cannot do much toward a preacher's support; but if any good brother will come and devote his time to preaching the gospel, we will board him free, and he can make his home with us. Or if any brother would buy some good land at forty-five dollars per acre, we would sell some and give a part of the price toward preaching the gospel at this place, for it is badly needed in this country. I hope that some preacher will come and take up the work here. This place has about one thousand inhabitants or more."

From Harry Hayes, Conservation and Reclamation Company, Q. M. C., Barracks C 2, Camp Jackson, Columbia, S. C., February 9: "We wish to let you know that we are still doing our best. To-day we had seven members present for worship. The meeting was a great one, and all the boys were glad to worship 'as it is written' in the New Testament. We are hoping to increase our attendance. We meet for worship in the First Brigade Military School Building at 2 P.M. I was at both the Sunday school at 10 A.M. and the preaching at 11 A.M. to-day at 'Y' 201. There were twenty-five present for Sunday school and seventeen present for preaching. I am sure there were five hundred in barracks who did not go to any religious services. This should give the people back at home an idea of the task before them. Picture nights (Tuesday and Friday) are always given a full house—I suppose about six hundred. Stunt nights (Monday and Saturday) are always attended well. I suppose this accounts for it all, for the boys have begun to think that Wednesday and Sunday nights should be stunt nights, too. Three of the most prominent sins among the boys are (1) gambling, (2) profanity, and (3) lust. As to the first, you can see it every day. As to the second, you can hear it nearly all the time. Concerning the third, most of their virtue seems to be gone. The success that I have made in living the Christian life since I have been here is due to my daily study of the Bible. I have read its pages every day since I came to camp (nearly ten months). It is very easy to do nothing for humanity, but it takes courage to be a Christian."

From F. P. Fonner, Buffalo, W. Va., February 4: "Our meetings are doing well here now, although the 'flu' is hindering us in some places yet. Last Lord's day our living room was full to overflowing, and some returned to duty who had become careless during the 'flu' epidemic. There was great rejoicing among us, and we give God the glory. There is not a greater mission field within the limits of the United States than the Great Kanawha Valley with its many cities, towns, and villages. This includes Charleston, the capital of the State, where our beloved brother, Ira C. Moore, has been working for some time. Buffalo is a point of strategic value in evangelizing the country around—that is, if we had a house of worship in a central location. Last fall, before the 'flu' epidemic struck us so hard, I spoke of this matter once or twice through the Gospel Advocate; but the 'flu' stopped us. I have cash in bank to the amount of one hundred and seventy dollars; in addition, I have some unpaid pledges with numerous other promises. But we cannot build a house of worship on mere promises. We must have sufficient cash in hand to pay for the lumber. With this secured, we can build the house, as we have carpenters among us. So I request congregations and individuals to make a special contribution to our building fund now or soon. I think that one thousand dollars would pay for the lumber. Let this special contribution be made not later than the first Lord's day in March, or you might set apart that day for this purpose. Please make checks for this fund payable to F. P. Fonner, treasurer. Always address me at Buffalo, W. Va."

GOSPEL ADVOCATE

EDITORS.

E. G. Sewell. M. C. Kurfees. E. A. Elam. T. B. Larimore.

MANAGING EDITORS.

J. C. McQuiddy. A. B. Lipscomb.

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EDITORIAL

Unruly Church Members.

BY J. C. M'Q.

S. S. Lappin has been considering this subject through the columns of the Christian Standard. Recently he had an essay on this subject in that paper, which elicited the following communication from an honored minister:

My Dear Brother Lappin: That was a great article of yours, in last week's Standard, on "Demitted Church Members." However, it is not broad enough to include another class of church members that are more numerous than many would suppose—men who have no claim to decency, yet who want to have a leading part in church work as officials, and will cause trouble if the preacher or any one else interferes. What would you call this sort of an animal, and how should he be handled?

Please give the form of letter of dismissal of this kind of church member. Could anything be done if the congregation were disposed to defend him? Write another article and tell us.

Brother Lappin replies: "Such a situation could not be met with a demit, nor with a permit, nor with any other kind of a mit. It would have to be dealt with bare-handed." He then proceeds to give some other good suggestions as to the course of action that should be adopted by the church.

I would respectfully suggest that the question from the honored minister indicates that the Bible warrants different ways of withdrawing fellowship from church members. I have never seen anything in the Bible that makes any distinction between the withdrawal from the man who takes a leading part in the church work and withdrawal from one who does not take a leading part. The Bible is no respecter of persons on this subject. Evangelists, preachers, elders, and all who walk disorderly should be treated alike. From all such the church is commanded to withdraw fellowship. It is true that we are not to receive an accusation against an elder, except in the mouth of two or three witnesses. Evidently this is because the elder holds a very responsible position and is liable to have false charges made against him. In order that the facts may be proven before any action is taken against any elder, more witnesses than one are demanded.

It sometimes occurs that a preacher or an evangelist is guilty of conduct that is unbecoming in a Christian. Simply because he is a preacher he is no exception, but should be withdrawn from just as any other disorderly walking member. It is true that when a church exercises discipline through its elders, or bishops, such preachers are ready to turn against the church and sometimes create a division in it. Of course, when this is so, there is something radically wrong. The evangelist or preacher is clearly a bad man or the church has no scriptural warrant for its procedure. In such case, it is to be presumed that the elders are right and have not acted hastily, unless there is very conclusive evidence to the contrary. The preachers who disturb the church by false doctrine or immoral living are guilty before God and should be turned over to Satan for the destruction of the flesh and the salvation of the soul. The preacher who divides a church for personal advantage or maintaining his own opinions, when no doctrine or Christian conduct is involved, is a factionist and should be rejected. Of such the Holy Spirit says: "A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned." (Tit. 3: 10, 11.) Any preacher who loves his own preference or opinion, or who cares more for his own personal welfare than he does for the church of God, is a factionist and should be avoided. Of such Paul says: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." (Rom. 16: 17, 18.) Learned or illiterate, little or great, elder or deacon, lay member or preacher, all are to be treated alike. Why should a preacher not be subject to the law of God the same as the most humble member of the congregation? "Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples?" (Rom. 2: 21, 22.)

Some one asks: What if the majority of the congregation decides with the disturber even when the elders are right in withdrawing fellowship? This is certainly a bad condition and one to be greatly deplored. In order to prevent such a condition as this, all faithful preachers and members, who love the truth, should give their attention and energy to educating the members of the body of Christ as to the necessity of withdrawing from disorderly walk-

ing members, regardless of their position and influence in the congregation. It seems that we had a condition very analogous to this in the church at Corinth. The church had become so corrupt that a man had his father's wife, and yet the church was puffed up and did not mourn, that he that had done this deed might be taken away from among them. Paul commanded the church: "In the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5: 4, 5.) This applies to the guilty preacher, evangelist, or leader in the church just the same as it does to the member that attracts the least attention. The church is under obligation to exercise this discipline even if the preacher turn and seek to rend it.

We learn that the church at Corinth withdrew fellowship from the guilty member. The Holy Spirit declares: "Sufficient to such a one is this punishment which was inflicted by the many." (2 Cor. 2: 6.) All who love and practice righteousness will turn away from such vicious characters. Thus, the church that is properly taught and loves the truth as it should will not uphold any member in teaching false doctrine or in living an immoral life. Churches living as the Holy Spirit directs will not keep company with a guilty offender in any way that will countenance his wrongdoing or encourage him to live such a life. They will not associate with him in a way that upholds his wrongdoing, but they will admonish him as a brother and seek to lead him out of his wrongdoing. When men of influence and ability go wrong, the churches should fearlessly inflict on them the punishment required by the law of God. Churches had better suffer for well-doing than for wrongdoing. All regret and deeply deplore the fact that men of power, ability, and influence sometimes go wrong, but this does not justify any member of the body of Christ in upholding any one in the wrong. Their true friends condemn their wrongdoing and seek to lead them out of it.

As we are having cases of this kind to occur throughout the country, it certainly behooves every lover of the Lord Jesus Christ to labor to strengthen the elders of the churches. Doubtless the leadership of the churches is weak. Preachers, evangelists, and teachers have not given scriptural attention to the development and teaching of the elders. God's way will not work itself. It must be worked by men. The elders should be encouraged to exercise their talents in teaching the word of God, in feeding and protecting the flock. These are God-given duties that should not be taken from them.

With the elders of the churches properly functioning, immoral and unfaithful evangelists and preachers would be slow to seek to take advantage of congregations. I would encourage all churches and all Christians to faithfully and fearlessly do their duty when it comes to the exercising of discipline. Again, the Holy Spirit admonishes: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (2 Thess. 3: 6.)

Bad it is, indeed, that there are churches in different parts of the country that have been divided by factionists. Churches all over the country should uphold the faithful Christians that have stood for the right, that have done right, regardless of the criticism or praise of men.

I have written this article in the hope that others will speak on the subject. I shall rejoice if this article is the beginning of a deep and prayerful effort to correct the evil. I know that preachers cannot correct factionalism while fellowshiping it and never condemning it in a way to lead men out of it. May God give us the wisdom to act wisely, for reformation is necessary and essential.

Nobility of a Faithful Christian Life.

BY E. G. S.

There is nothing but Christianity that can develop anything to compare with the life of a faithful Christian. I do not mean one that professes to be a Christian, but fails to live out the divine principles of the New Testament. Nothing short of the word of God is able to guide men aright and to exalt them above the frailties of human weakness. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4: 12.) Hence all men should be ever ready to accept all that the word of God says, and to do whatever it says do, without question or doubt. There is no other standard of morality in all the world that can compare with the New Testament.

Some men go so far into sin that it is difficult for them to lay hold of the word of God and change their lives by it. Such as these die in their sins and are eternally lost. When men go so far into sin that they are beyond the reach of the gospel of Christ, there is no chance for them to be saved. The apostle says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." When men obey from the heart that form of doctrine given in the New Testament, they are thereby made free from sin and introduced into the church of God, and there is nothing else revealed to man that can accomplish this end. When people rely upon their feelings in what they call "getting religion" before baptism, they are simply following human opinions instead of the word of God and do not thereby enter into the church of God. No acts of human wisdom, no sort of human wisdom, no matter how humbly obeyed, can put one into the church of God. Furthermore, there is no such expression in the New Testament as "getting religion." The whole idea is a delusion, a mere human invention that has no saving power in it. But when people obey the gospel as the three thousand did on the day of Pentecost, then they are following divine directions and have the promise of the remission of sins. What the apostles said was dictated by the Spirit of God and was in no sense the opinions of men. Therefore, we may have full confidence in what these inspired men have said. In the matter of salvation it is exceedingly important that we do just what the inspired writers have said in the New Testament. If we do that, the blessings of the Lord will rest upon us; but if we turn away from what the Lord says and follow what uninspired men say, we will fail to reach heaven and will go down to perdition, in which case it would have been better for us that we had never been born.

Do we ever stop to think of the difference between a faithful and an unfaithful life here, and especially that an unfaithful life will lead us into perdition? No one can be happy in this life knowing that, according to the Bible, he is on the broad road that leads to eternal ruin; but if on the narrow way, he can be sure that eternal life will be the outcome of it. There is much pleasure to be found in that sort of life here on earth. God will not force us to take the strait and narrow way he has laid out for us, but he will take us to an eternal home of bliss if we will faithfully walk in it; and not only that, but he will help us if we will strive to walk in it.

While many Christians suffer persecution in this life, they can find continual consolation in the blessed hope of eternal life; and this hope richly repays us for all the sufferings we have to endure here for Jesus' sake. So let no child of God be discouraged for sufferings he has to endure because he is a Christian, but let him rejoice that he is counted worthy to suffer for Jesus' sake. The Lord will suffer none such to be lost. Even Jesus, who did no

sin and in whose life no guile was found, suffered persecution even unto death that sinners might be saved. Christians, therefore, should suffer no distress if they are persecuted for Jesus' sake. Persecution will in no wise hinder their salvation if they continue faithful to the end. Our hope for eternal life is in faithfully doing the Lord's will so long as we live. There is no power under heaven that can drag us down to hell if we serve the Lord faithfully to the end of life; but if we follow the opinions of men instead of the word of God, there is no power that can take us to heaven. Hence it depends on how we live here as to where we shall spend eternity. Let us, therefore, be sure that we are living as the New Testament teaches, so that we may have a scriptural hope of spending eternity in heaven with all the righteous. Let us be sure to lay up treasures in heaven.

The Passover and Christ's Burial.

Brother McQuiddy: (1) Did Christ and the apostles eat the passover on the regular day, or the same day that the balance of the Jews ate it? Please note John 18: 28; 19: 14. (2) Also, how could Christ be three days and three nights in the heart of the earth, if he was buried late on Friday? K. M. BARBOUR.

(1) Christ and the apostles ate the passover on the same day that the Jews ate it, but probably a few hours earlier. The first day of the feast of unleavened bread did not begin till the day after the passover, the fifteenth day of the month. Lev. 23: 5, 6 reads: "In the first month, on the fourteenth day of the month at even, is Jehovah's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto Jehovah: seven days ye shall eat unleavened bread." (See also Num. 28: 16, 17.) But as the Jews began to eat unleavened bread on the fourteenth day of the month (Ex. 12: 18), this day was often termed the feast of unleavened bread. The evangelists use it in this sense and sometimes call even the paschal day by this name, as is shown by Mark 14: 12: "And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover?" (See also Luke 22: 7.) I think it probable that Christ kept this passover the beginning of the fourteenth day, the precise time and hour in which the Jews had eaten their first passover in Egypt. This was between the two evenings, about the ninth hour, or three o'clock, the hour in which Jesus Christ, our Passover, was sacrificed for us. John 18: 28 and John 19: 14 strengthen this position.

(2) There has been much discussion as to the exact day on which Christ was buried. I cannot hope to settle this question to the satisfaction of all, neither can I hope to give a better exposition of it than J. W. McGarvey has given in his "Commentary" on Matthew and Mark; so I insert his comment here in full:

Three days and three nights.—As Jesus was buried late Friday afternoon, and arose before sunrise Sunday morning, he was in the tomb only an hour or two of Friday, all of Saturday, and between eleven and twelve hours of Sunday, counting the day, according to Jewish custom, as beginning with sunset. It was not, then, according to our mode of expression, three days and three nights, but only two nights and a part of three days. We inquire how the statement of the text can be true, and, in order to an intelligible answer, we note the following facts and considerations.

1. The time between his death and his resurrection is expressed in three different forms. Most frequently it is said that he would rise again *on the third day.* (16: 21; 17: 23, *et al.*) Once it is said that he would rise *after three days* (Mark 8: 31); and once, in our text, that he would be in the heart of the earth *three days and three nights.*

2. The Jews, in all periods of Bible history, used the expressions *after three days* and *on the third day* as equivalents. Thus Moses says that Joseph put his brethren into prison *three days;* yet in the next sentence he represents him as releasing them *on the third day.*" (Gen. 42: 17, 18.) When the people petitioned Rehoboam to lighten their burden, he said: "Depart ye for three days, then come again to me." They departed, and "came again the *third* day, as the king had appointed." (1 Kings 12: 5, 12.) When Esther was about to venture into the king's presence, she instructed the Jews in Shushan to fast *three days, night and day;* yet she went in *on the third day.* (Esth. 4: 16; 5: 1.) Still more in point, when the Pharisees petitioned Pilate for a guard, they said to him: "This deceiver said while he was yet alive, After three days I will rise again. Command, therefore, that the sepulcher be made sure *until the third day.*" (27: 63, 64.) Now with us, if he were going to rise after three days, it would be necessary to guard the sepulcher until within the *fourth* day; and so, the fast for Esther should have run into the fourth day, the people should have returned to Rehoboam on the fourth day, and Joseph should have released his brethren on the fourth day. It is the peculiar and inaccurate usage of the Jews which makes the difference; and that the New Testament writers continued this established usage is proved by the fact, that when Matthew and Mark report the same words of Jesus, one of them uses the expression "on the third day," and the other, "after three days." (Matt. 16: 21; Mark 8: 31.)

3. In reality, after three days, and, after three days and three nights, are equivalent expressions; for if you count, for example, from Friday at sunset, after three days would be after sunset on Monday, the three days being Saturday, Sunday, and Monday. But in this period would be included three nights—viz.: Friday night, Saturday night, and Sunday night. Now it is not always true in the use of words, as it is in mathematics, that things which are equal to the same thing are equal to each other; but seeing that the expression *after three days* means the same with a Jew as *on the third day,* and that the expression *after three days* covers the same length of time as the expression *three days and three nights,* the last expression would most naturally be used as an equivalent for the first. That it was so used by Jesus is clear from the fact that, in speaking of the same lapse of time, he sometimes says *on the third day,* and at least once he says, "*three days and three nights.*" The only escape from this conclusion is to suppose that on the occasion of our text he deliberately and without reason contradicted himself in the presence of his enemies. But those enemies themselves, as we have seen, understood and employed the usage as he did, and it appears that all parties among the Jews understood these expressions as equivalents. There is no contradiction, then, between this and other passages on the subject, but the appearance of contradiction arises entirely from a peculiar Jewish usage.

It may be well to remark at this point that the above-mentioned facts refute the hypothesis of some, that Jesus was buried on the afternoon of Thursday. If he had been buried on Thursday, and had risen Sunday morning, he would have been in the grave three nights, but he would also have been there parts of *four days,* and the Jewish expression would have been: he will arise the *fourth* day, or, *after four days.* As proof of this, if we count the time from the appearance of the angel to Cornelius (Acts 10) till the arrival of Peter at the house of Cornelius, we find that it is precisely three days, according to our mode of counting; but it includes three nights and parts of four days, and hence Cornelius says to Peter: "Four days ago I was fasting until this hour," etc. (Acts 10: 30.)

Ah, my friend, God wants to use us in the Christian life as fruit bearers for him; it is our only real purpose for living; and he has given to us a matchless power, one which relates us to him and through which he manifests himself to men. Shall we not, then, every one of us, recognize his responsibility for the use of this power and personal influence and dedicate ourselves anew to him? And when we hear him say, "Whom shall I send, and who will go for me?" shall we not rise up gladly and respond: "Here am I, Lord; send me!"—Edward Bonsall.

If evil is personified in Satan, good is personified in Christ. If the personification of evil is to be conquered, he must be conquered by the personification of goodness. Christ and his cleansing blood, Christ and the grace of his Spirit and his sacraments, Christ and the virtues which he creates in man are more than a match for evil, whether in the devil or in the world, whether in ourselves or in others.—H. P. Liddon.

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I toiled and toiled, unceasing,
To win my place; but when
I gained the thing I toiled for,
I did not want it then!

For then I found life's flowers
All faded by my door;
I found the springtime showers
Less cooling than before;
I found the very sunshine
Had lost its gleaming light,
And that the stars were pallid
That lit the world at night.

I longed for wealth—to hold it;
I longed for might and fame;
But when I could enfold it,
I found it just a name;
And that the things worth saving
Were youth and smiles and flowers,
And that the wealth enduring
Was found in golden hours.

—Margaret E. Sangster.

In Memory of Robert A. Bennett.

BY E. A. E.

Robert A. Bennett, son of Col. James D. Bennett and brother to Sister John B. Corley and A. G., Mary, and Martha Bennett, was born near Hartsville, Tenn., on April 3, 1859; spent his life in that community; and died on January 5, 1918. He was married about twenty years ago to Miss Sallie Vance, who survives him.

In early life Brother Bennett came into the church of Christ and in no way ever doubted that the gospel is the power of God unto salvation to every one who believes it. He was properly regarded by neighbors and friends a most kind-hearted, public-spirited man, possessing fine traits of character. He was, for instance, in every way a very generous man—forbearing with the faults and sins of others, forgiving, and helpful to the needy. He had many friends. Such a man always has friends. "A glad heart maketh a cheerful countenance," and "he that is of a cheerful heart hath a continual feast." It is a happy thing to carry cheer and good will about with one. The one who does this lives not in vain. As light comes from the sun, these come from a heart that is in good humor with men and wishes good to all.

Brother Bennett was not without faults; no man is. But his faults were not insincerity, ingratitude, and lack of the milk of human kindness.

Some men's sins are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid. (1 Tim. 5: 24, 25.)

But Brother Bennett, as we should all be, was ever ready to acknowledge his faults and to confess his sins. The Bible teaches all to do this, with the promise that God will then forgive.

If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1: 9.)

After all, God is our judge, and will in great mercy and justice judge all.

May God comfort always the bereaved wife and sisters and brother, enabling them to rejoice in the hope of the gospel "with joy unspeakable and full of glory."

Make the best of everything, think the best of everybody, hope the best for yourself, and give to all, all love.—Charles Dickens.

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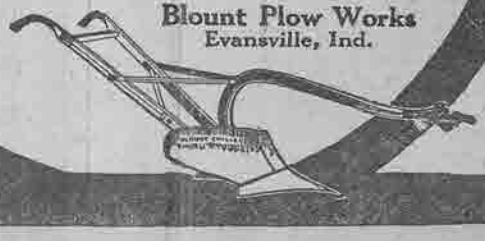

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A Prospective Debate.

BY W. CURTIS PORTER.

I am to meet A. N. Dugger in a ten-days' discussion. Elder Dugger is editor of the Bible Advocate, published at Stanberry, Mo. He is also the champion debater among his people. He claims to be a member of the "Church of God," but belongs to one branch of the Seventh-Day Adventists. He is not of the original type, yet he is "a chip of the same block." The date for the debate has not been set, but very likely it will be sometime in August. It will likely be held at Anderson, Mo.

The following propositions will be discussed: (1) "The Scriptures teach that the kingdom of Christ was established on the first Pentecost after the resurrection of Christ." I affirm; he denies. (2) "The Scriptures teach that man is wholly mortal and unconscious between death and the resurrection." He affirms; I deny. (3) "The Scriptures teach that those who die in disobedience to the gospel of Christ will suffer eternal punishment (endless torment)." I affirm; he denies. (4) "The Scriptures teach that the seventh day of the week as a Christian Sabbath is enjoined upon Christians in this age." He affirms; I deny. (5) "The Scriptures teach that Sunday, the first day of the week, is the day of worship enjoined upon Christians in this age." I affirm; he denies.

I expect much good to come from this debate; and in order for as much good as possible to come from it, I wish to have it stenographically reported and printed in book form. This I am not financially able to do, but I believe the brotherhood will come forward with their assistance. There are many who could donate five, ten, fifteen, or even twenty-five dollars to this work. Others could give smaller amounts, and the necessary funds could soon be raised. I have not consulted my opponent about this. It may be that his people would help finance the work; if not, we can do it ourselves.

Now, is there a preacher brother, or, to include more, is there a brother or sister who is a stenographer, that could be secured to do this work? If so, at what price?

I shall be fully prepared to meet my opponent upon every inch of ground. Shall we have the debate printed? You can answer. I hope to receive many letters in response to this. What do you say, brethren? My address is Monette, Ark.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Weekly Health Talks

Where Most Sickness Begins and Ends

BY FRANKLIN DUANE, M. D.

It can be said broadly that most human ills begin in the stomach and end in the stomach. Good digestion means good health, and poor digestion means bad health. The minute your stomach fails to properly dispose of the food you eat, troubles begin to crop out in various forms. Indigestion and dyspepsia are the commonest forms, but thin, impure blood, headaches, backaches, pimples, blotches, dizziness, belching, coated tongue, weakness, poor appetite, sleeplessness, coughs, colds and bronchitis are almost as common. There is but one way to have good health, and that is to put and keep your stomach in good order. This is easy to do if you take Dr. Pierce's Golden Medical Discovery. It is a wonderful tonic and blood purifier, and is so safe to take, for it is made of roots and herbs. Dr. Pierce, of Buffalo, N. Y., stands behind this standard medicine, and it is good to know that so distinguished a physician is proud to have his name identified with it. When you take Golden Medical Discovery, you are getting the benefit of the experience of a doctor whose reputation goes all around the earth. Still more, you get a temperance medicine that contains not a drop of alcohol or narcotic of any kind. Long ago Dr. Pierce combined certain valuable vegetable ingredients—without the use of alcohol—so that these remedies always have been strictly temperance medicines.

If piles are torturing you, get and use Pierce's Anodyne Pile Ointment. The quick relief it gives is hard to believe until you try it. If constipated, Dr. Pierce's Pleasant Pellets should be taken while using Anodyne Pile Ointment. Few indeed are the cases which these splendid remedies will not relieve and usually overcome. They are so good that nearly every drug store has them for sale.

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes.

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

A new remedy used internally and exter nally for coughs, colds, croup, sore throat, diphtheria, and tonsillitis.

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.

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

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

Send us $1.25 for "Peloubet's Select Notes."

TO ALL WOMEN WHO ARE ILL

This Woman Recommends Lydia E. Pinkham's Vegetable Compound—Her Personal Experience.

McLean, Neb.—"I want to recommend Lydia E. Pinkham's Vegetable Compound to all women who suffer from any functional disturbance, as it has done me more good than all the doctor's medicine. Since taking it I have a fine healthy baby girl and have gained in health and strength. My husband and I both praise your medicine to all suffering women."—Mrs. JOHN KOPPELMANN, R. No. 1, McLean, Nebraska.

This famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, has been restoring women of America to health for more than forty years and it will well pay any woman who suffers from displacements, inflammation, ulceration, irregularities, backache, headaches, nervousness or "the blues" to give this successful remedy a trial.

For special suggestions in regard to your ailment write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its long experience is at your service.

TETTERINE

Clears Baby's Skin

and drives off the rash and pimples. Harmless, Soothing, Fragrant.

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Why Bald So Young

Rub Dandruff and Itching with Cuticura Ointment

Shampoo With Cuticura Soap

Druggists: Soap, Ointment, Talcum 25c. each.

CATARRH VANISHES

Here is One Treatment That All Sufferers Can Rely Upon.

If you want to drive catarrh and all its disgusting symptoms from your system in the shortest possible time, go to your druggist and ask for a Hyomei outfit today.

Breathe Hyomei and let it rid you of catarrh; it gives such quick relief that all who use it for the first time are astonished.

Hyomei is a pure pleasant antiseptic, which is breathed into the lungs over the inflamed membrane; it soothes the sore spots, and heals all inflammation.

Don't suffer another day with catarrh; the disease is dangerous and often ends in consumption. Start the Hyomei treatment today. No stomach dosing, no sprays or douches; just breathe it—that's all. Ask your druggist.

A Preachers' Meeting at Tracy City.

We are arranging for a preachers' meeting at Tracy City, Grundy County, Tenn., to begin on the third Lord's day in March and to continue one week, closing on the fourth Lord's-day evening. Tracy City is located on top of the Cumberland Mountain, about twenty-five miles from main-line railroad, leaving the main line at Cowan, between Nashville and Chattanooga. Preaching brethren from all over the State are invited to attend. We hope to accomplish much good in this meeting, and hope to have a large attendance. This will be the opportune time for those who have never seen the mountains. The brethren have arranged to take care of all who attend. They will also arrange to show them the attractive scenes on the mountain, as many of them have cars. The congregation at Tracy City has over one hundred members. This is the home of our lamented brother, J. D. Northcut, who passed away recently. The loyal Christian brethren will be the only ones invited to take part in the discussions. The meeting will be free to all who wish to attend, and will be furnished with a good song leader. All singing evangelists are invited to attend and take part in the song service. The subjects to be discussed, and by whom, will be published later.

R. E. L. Taylor is manager, assisted by Brethren Bailey Brooks, Dr. W. P. Stone, Dr. E. B. Finney, and George Thorogood.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5252 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

REPRESENTATIVES WANTED.

Acquainted with the farmer, to sell NitrAgerm, the crop and soil improver. See our ads. in this paper. Strictly commission proposition for one or several counties, whole or part time work. Some of our county men earn as much as $250 per month. Write Sales Manager, Box 363, Savannah, Ga.

SWAMP-ROOT.

Is not recommended for everything; but if you have kidney, liver or bladder trouble it may be found just the medicine you need. At druggists in large and medium size bottles. You may receive a sample size bottle of this reliable medicine by Parcel Post, also pamphlet telling about it.

Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the Nashville Gospel Advocate.

Stop That Headache! It's Stopping Your Work

Use

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For Any Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

VACCINATE YOUR HOGS

BUY SERUM direct from the Manufacturers and be assured of a fresh and reliable product.

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Write for 90-page Hog Book. It is free.

CHURCH ENVELOPES.

Double and single envelope systems. Samples and prices sent upon request.

Double Envelope Corporation, Roanoke, Va.

$20 daily distributing prize peace pictures—"Liberty and Peace," "True Sons of Freedom," "Human Liberty Bell," "Foch," "Pershing," Honor Roll. Enormous demand. Samples free. Also portrait catalogue. Consolidated Portrait Co., Dept. 21, 1034 West Adams Street, Chicago.

SOFT BLEEDING RECEDING GUMS & LOOSE TEETH

quickly relieved with RYAN'S RIGGS REMEDY. Guaranteed to benefit or your money will be refunded. Sent for $1 postpaid.

RYAN CHEMICAL CO., Box 1678 Atlanta, Ga.

New Calomel is Best for Colds and Influenza

Doctors Now Prescribe Calotabs, the Purified Calomel, That Is Safe and Nauseless.

Doctors are warning the public that simple colds and mild cases of influenza often lead to pneumonia and other serious complications. They say that every cold should receive immediate attention, and that the first step in the treatment is to make sure that the liver is active. For this purpose, Calotabs, the perfected, nauseless calomel that is freed from danger of salivation, is the surest, best, and most agreeable laxative.

One Calotab at bedtime, with a swallow of water—that's all. No salts, no nausea, no danger, and no upsetting of the digestion and appetite. Next morning your cold has vanished, your liver is active, your system is purified and refreshed, and you are feeling fine, with a hearty appetite for breakfast.

For your protection, Calotabs are sold only in original sealed packages; price, thirty-five cents. All druggists recommend and guarantee Calotabs by offering to refund the price if you are not delighted with them.—Advt.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

ECZEMA

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

OBITUARIES

Anderson.

On December 20, 1918, death claimed Sister Bula McMurray Anderson, wife of Brother John W. Anderson. Sister Anderson was born on December 17, 1885. She obeyed the gospel under the teaching of Brother R. P. Meeks about eighteen years ago. She was married in Nashville, Tenn., on November 26, 1917, Brother T. B. Larimore officiating. The writer was called to the home of Brother James T. Anderson, Hurricane Mills, Tenn., to speak to the sorrowing reatives and friends at the burial. Of all the beautiful things that could be said of Sister Bula Anderson, and they are many, the best of all is, she was a Christian. Her life was one of sunshine. She loved home. She leaves a rich legacy of a life beautifully lived. "Blessed are the dead who die in the Lord." She was buried in the family plat at Hurricane Mills.

A. G. Freed.

Smith.

Gentry S. Smith, Jr., was born at Hall's Hill, Tenn., on January 1, 1886; was "born again," of the water and Spirit, in September, 1900. He obeyed the gospel at Union Chapel, being baptized by Brother W. D. Barr. He was the son of Jarratt L. Smith, the eldest of five children, four of whom yet remain. His mother was Ida May Wright. He was only seven and one-half years old when she died. He was married, in 1906, to Rosa Lee Pearcy, who died soon after the marriage, leaving a little boy. The second marriage was in South Dakota, where he was living at the time of his death. On December 4, 1918, the shocking news came of his death from influenza followed by typhoid-pneumonia, which lasted but a few days. He leaves a wife and one little boy there. He was good, but not perfect; was so forgiving and was good to wait on the sick. He bore no malice and seemed to love every one. He believed in the church of Christ as the only divine institution to do the Lord's work and affiliated with nothing ecclesiastical, fraternal, or political. He was buried at Sioux Falls. Farewell, darling son, we will meet thee in a lovelier home. Will the brethren pray for us to bear our loss?

Jarratt L. Smith.

Neal.

In the death of Sister W. F. Neal the church in Canada has sustained a great loss. Widow of Brother W. F. Neal, who died in Louisville, Ky., in August, 1917, she had been to him at one time the stimulative force and governing influence, "the fruitful vine in the innermost parts of his house," which, like the ivy on the castle wall depending upon the strong tower for support, yet its frail tendrils intertwine to bind the great stones together. As his colaborer in church work, she was ever active. She was firm in her convictions, immovable where principles she held dear were involved, but withal always thoughtful for the salvation of others and considerate of their weaknesses and limitations. To the writer she was "mother in the gospel"—a mother indeed, faithful and beloved; and if at last he be deemed worthy to greet her in that better land and have some sheaves to lay at the feet of Jesus, it will be largely because her admirable tact, perhaps her greatest attribute, was brought to bear successfully to guide his feet off the treacherous sands of skepticism onto the solid rock of revealed truth. Besides her immediate relatives, she leaves a host of friends, especially at Meaford, Ontario, Canada, who mourn her departure—friends who have enjoyed the blessing of her acquaintance and the help and encouragement her devotion to the cause has induced. We sorrow—yes, and God does not deny it to us; but we sorrow not as those that have no hope, for into our sadness there beams a gleam of happy anticipation that we shall at last again blend our voices with hers in praises of Him who "wipes away the tears from off all faces."

F. B. Shepherd.

Hicks.

Brother T. R. Hicks was born, in Alabama, on August 26, 1861, and died, in Bradentown, Fla., on November 7, 1918, at the age of fifty-seven years. He obeyed the gospel twenty-six years ago, in Montgomery, Ala. Brother Hicks was a noble, self-sacrificing preacher of the plain and simple gospel plan of salvation. He never tired of trying to save souls, and almost always at a financial sacrifice of himself and family. He worked with his hands to support himself and family six days in the week, and on the first day of the week would preach the gospel to a few Christians and friends in some out-of-the-way place in the country. Brother Hicks often became discouraged in his best efforts; but his love for humanity would cause him to grasp the least opportunity to do good, and he would start out with renewed vigor to help a sinner to Christ. He had been with us in Bradentown six years, and our harmony and sweet fellowship has always been such as Christians could admire. He was always ready to feed the flock, visit the sick, and administer to the poor, the sick, and the needy. He was loved by the church as a whole; and if he had any enemies, we never knew it. To know him was to love him. In the home he was a kind and loving husband and father, and his greatest desire was that his children live such lives as to be examples to others. Brother Hicks leaves a wife and six children—four boys and two girls—all members of the one body. While his body is dead to us, his spirit still lives with us, and we know that he lives with his Lord.

D. B. Whittle.

Shore.

Little Jimmie Shore was born on April 26, 1913, and died on January 12, 1919. She was the youngest child of Mr. and Mrs. J. L. Shore. She had had the influenza, but had got well, as we all thought, and then she was taken with locked bowels. Physicians said an operation was all that could save her life. Her father carried her to Memphis on Saturday morning. She was operated on at 11 A.M. and died

on Lord's-day morning about six o'clock. About three minutes before she died she threw her arms around her father's neck, kissed him several times, and said: "Good-by, daddy; good-by, mamma." She leaves a father, mother, three sisters, grandfather and grandmother, several uncles and aunts, besides many close friends, to mourn her death. Jimmie was one of the sweetest children I ever knew. To know her was to love her. She was always good and quiet. We will miss her at the Lord's-day service, for she was aways anxious to be with her Sunday-school class and always knew her lesson. Loved ones, weep not for little Jimmie. She is safe in the arms of her Savior, who said: "Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Just think of her as an angel in heaven who is waiting to greet all her loved ones around the eternal throne of God. It is so sad to give her up, as she was bound so closely to her loved ones by the ties of nature. You will miss her, O so much, but your loss is heaven's gain. She is one more jewel added in heaven. It should make heaven more precious to you. So you can meet your precious one again, if you will only live as God has commanded in his precious word. The funeral services were conducted at the home by Brother Lewis Jones, after which the body was laid to rest in Troy cemetery. L. H.

JELL-O

Ice Cream Powder

To make the finest ice cream, stir the powder in milk and freeze it, without adding sugar, eggs or anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

Two packages 25 cents at any grocer's.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.**

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QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing. 50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Headache

THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

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NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.
A copy of the pamphlet will be sent FREE to any address on request.
THE BIGGS SANITARIUM, Asheville, N. C.

Go Labor On.

Go labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

Go labor on, 'tis not for naught,
Thy earthly loss is heavenly gain.
Men heed thee, love thee, praise thee not;
The Master praises—what are men?

Go labor on while yet 'tis day,
The world's dark night is hastening on;
Speed, speed thy work, cast sloth away,
It is not thus that souls are won.

—Selected.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription to the Pathfinder, 187 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

Great and Small Minds.

If you would stand well with a great mind, leave him with a favorable impression of yourself; if with a little mind, leave him with a favorable opinion of himself.—Coleridge.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

READY NOW

By mail, prepaid, 100 for $1, 500 for $3, 1,000 for $5—all the following plants, assorted as you wish, but not less than ten of a variety: **Cabbage**—Jersey Wakefield, Charleston Wakefield, Early Succession, New Early, All-Head, Sure-Head, Late Flat Dutch; **Beet**—Eclipse, Detroit Dark Red; **Lettuce**—Big Boston, Wayahead, Paris White Cos; **Onions**—Bermuda Red, Crystal Wax, Southport Red and White Globe, Prizetaker. Cabbage plants, 50 cents per 100, by mail, prepaid; by express, collect, 500 for $1.50, 1,000 for $2.50. Cash with order. **ALFRED JOUANNET, Mount Pleasant, S. C.**

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Asthma Sufferers

A New Home Cure that Any One Can Use Without Discomfort or Loss of Time.

We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now, and then begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE ASTHMA COUPON.

FRONTIER ASTHMA COMPANY,
Room 938T, Niagara and Hudson Streets, Buffalo, N. Y.:
Send free trial of your method to

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GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

AVOID INFLUENZA
and its dreaded ally, Pneumonia, by using
GOWANS Rub-It-On FOR COLDS CROUP PNEUMONIA 25c. 50c. $1.00
The original excellent external remedy. Keep the organs in good condition, using GOWAN'S LAXATIVE KIDNEY PILLS—25c. Satisfaction guaranteed if directions are followed. Gowan's relieves fevers and helps the heart. Send for sample. Gowan Medical Co., Concord, N. C.

GENUINE FROST-PROOF CABBAGE PLANTS. Well rooted, winter grown in open field. Early Jersey and Charleston Wakefield, Succession and Flat Dutch. Postpaid, 250 for $1; 500, $1.50; 1,000, $2.50; by express, $2 the thousand. Prompt shipment and satisfaction guaranteed.
UNION PLANT CO.,
Texarkana, Texas.

CAPUDINE

The Liquid Remedy for Headaches. A Good Preventive Treatment for INFLUENZA also. Relieves Quickly. Try it.

Baptists vs. Campbellites. No. 5.

BY M. S. MASON.

Mr. Bandy says his kingdom has the proper subjects. If so, they are subjects under two laws. The law was taken away at Christ's death; but this antedates his death, so they would have to be under two laws, or law and grace, which are antagonistic. (Gal. 5: 4.) If so, they are unsaved, for Christ was imperfect till suffering (Heb. 2: 10), and he did not suffer till in his death. So his subjects must have an imperfect salvation before death. If so, what were they subject to? It has been shown there was no law, no king, and no church organization. What were they subject to?

Mr. Bandy also says his kingdom has the territory. If so, the Gentiles have no part in it; for the commission of that period only embraced the Jews. (Matt. 10: 5.) If so, the evangelistic forces occupied this territory uncommissioned. It was after his death and resurrection, and not before, when he stated his universal authority and gave his world-wide commission. If so, David in Ps. 2 did not tell the truth, for there the heathen and the uttermost parts of the earth are to be given to Christ after the king is set on the holy hill of Zion. Mr. Bandy has this territory tendered before he becomes King. So in summary Mr. Bandy fails to show the essential elements of a kingdom in his period of establishment and fails to prove his point.

Mr. Bandy in the same paragraph now raps at the pedobaptists on the church's not being a continuation of the Jewish theocracy, then adds: "Neither could it have been in a state of preparation, as some teach: for, Jesus not many days after says 'my church.'" Here, of course, he refers to Matt. 16: 18. This passage completely upsets Mr. Bandy's theory, for here Jesus says, "I will build," showing that his church had not then been built, when, according to Mr. Bandy's contention, it had. If Mr. Bandy says "will build" means to edify or build to an original construction, we simply call attention to the fact that Mr. Thayer teaches us that "will build" may come from "aedificare," which means "to edify," or "oikodomeo," which means "to build from the foundation, or to originally construct." The phrase in Matt. 16: 18 comes from the latter. So this places by Christ's own language the origin of the church in the future, when Mr. Bandy says it had been in existence several months.

But we are not through with Matt. 16: 18. Mr. Bandy could not have introduced a passage more against his theory than this. "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." When Jesus died, his soul went into Hades, as shown in Acts 2: 30. Jesus stated before his death that the gates of Hades should not prevail against his building his church—that is, his soul would not be confined there, but would break the bars of the gates and come forth and build his church. If Mr. Bandy's theory be true, the confinement of Jesus' soul in Hades could not have interfered with the building of the church, for it was already built; but inasmuch as its construction was contingent on the release of Jesus from the underworld, we know the church was not built until after that time. Mr. Bandy also adds that Jesus not only claims the church, but immediately clothes it with executive power. To prove this,

"I Would Not Part with it for $10,000"

So writes an enthusiastic, grateful customer, "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN AND MEN. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

For Children Also

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

Wear It 30 Days Free at Our Expense

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition
HOWARD C. RASH. Pres. Natural Body Brace Co.
289 Rash Building SALINA, KANSAS

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6252 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

he quotes Matt. 6: 7; 18: 17. I do not see the application of Matt. 6: 7, and Matt. 18: 17 is only legislation when the church should be formed. God gave commandments to the Israelites regarding the king years before they had a king. (Deut. 17: 14.) Why, then, could not Jesus have legislated for the church before it originated? While Jesus was on this earth his teaching was threefold. (1) He taught the Jews the proper observance of the law; (2) he forgave sins according to his will without obligating himself to forgive on the same terms after his death; (3) he taught the disciples such things as they would need in teaching when the kingdom should be built. This teaching of Matt. 17 belongs to that class.

Mr. Bandy makes some statements in the next paragraph, on page 10, which are purely begging the question and will not be noticed now.

Mr. Bandy now gives us twenty passages of scripture which he would have prove that Jesus established his church, or kingdom, during his personal ministry. He asks us to note them carefully, which we do, and especially to show that they are misapplied. First, Matt. 15: 18. I cannot make an application of Matt. 15: 18, so I suppose he means Matt. 16: 18. Certainly enough has been said about that. Second, Ps. 22: 22 and Heb. 2: 12, which are collated passages. What he means to make of these passages is that Jesus was to "sing in the church." He sang at the Supper. Therefore the church existed at the Supper, or before his death. Now, if we shall read both Ps. 22 and Heb. 2: 12, we shall see that the singing was done after the death of Christ. Note Heb. 2: 9, 10; Ps. 22: 18. Heb. 2: 9, 10 speaks of his death and suffering; Ps. 22: 18 refers to his vesture being raffled, which was at his crucifixion. He also uses Matt. 26: 30 with these passages. Third, John 17: 4. Here he wishes us to know that Jesus had his work all done when he spoke to the disciples the night of the betrayal. Think how this minimizes Christ's death, burial, and resurrection; they are nonessentials!

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

Public Is Warned Against Taking Substitutes For Nuxated Iron

Physicians Below Say That Ordinary Metallic Iron Preparations Cannot Possibly Give The Same STRENGTH, POWER AND ENDURANCE

As Organic Iron—Nuxated Iron

United States Judge Atkinson Gives Opinion

Careful investigation by physicians among druggists and patients has revealed the fact that there are thousands of people taking iron who do not distinguish between organic iron and metallic iron, and that such persons often fail to obtain the vital energy, strength and endurance which they seek, simply because they have taken the wrong form of iron.

Therefore, physicians mentioned below, advise those who feel the need of a strength and blood builder to go to their family doctors and obtain a prescription calling for organic iron—Nuxated Iron—and present this to their druggist so that there may be no question about obtaining the proper article. But if they do not wish to go to the trouble of getting a prescription for Nuxated Iron then be sure to look on the label and see that the words NUXATED IRON are printed thereon—not Nux and Iron nor any other form of Iron, but Nuxated Iron.

The remarkable results produced by Nuxated Iron and its widespread sale (it being estimated that over three million people annually are today using it), has led to the offering of numerous substitutes, and these physicians say that health officials and doctors everywhere should caution the public against accepting substitutes, in medicines and they especially warn against accepting substitutes for Nuxated Iron, which, instead of being organic iron may be nothing more than a metallic iron compound which may in some cases produce more harm than good. The widespread publication of the above information has been suggested by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital; Dr. Ferdinand King, New York Physician and Medical Author and others, so that the public may be informed on this subject and protected from the use of metallic iron under the delusion that it is Nuxated Iron or at least something as good as Nuxated Iron.

It is surprising how many people suffer from iron deficiency and do not know it. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength and see how much you have gained.

Judge G. W. Atkinson

United States Judge G. W. Atkinson, of the Court of Claims, Washington, D. C., says: "It is without hesitation that I recommend Nuxated Iron to persons who in the stress of physical or mental labors have permitted the system to become debilitated, the body exhausted or the nerves run down. It has restored my appetite and my vitality. I feel that I have dropped off the burden of months of toil in the few weeks that I have been following the very simple directions for the use of Nuxated Iron."

Manufacturers' Note: Nuxated Iron, which is prescribed and recommended above by physicians, is not a secret remedy, but one which is well known to druggists. Unlike the older, inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

What It Is.

Philosophers make a great deal of the mystery of life; but when you have got it all summed up, it turns out to be nothing but an opportunity to be a friend to somebody else.—Exchange.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application to Pathfinder, 187 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Send us $1.25 for Tarbell's Teachers' Guide."

NitrA-Germ

for

Peas, beans, peanuts

Doubles the yield, and improves your land. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Funds for the Church at Ridgely, Tenn.

BY A. H. LANNOM.

Since our last report we have received the following contributions for the work at Ridgely, Tenn.: From Mrs. C. W. Brevard, Union City, Tenn., $2.50; congregation at Hornbeak, Tenn., $5; John A. Huffstutter, Elbridge, Tenn., $5; Mr. and Mrs. J. T. Foster, Glass, Tenn., $5. The church here is very thankful to the donors, and will say to the brotherhood at large that we are doing business for the Lord. The writer has agreed to be with this congregation on the third Lord's day in each month for this year. In addition to my support and the support of their annual meeting, they have pledged to support one of the French orphans. They are a liberal-hearted little band. Remember, they have four hundred dollars to raise by March to finish paying for their seats. Will you not help them do this? I am still asking all who read this, especially all my personal friends, to send one dollar to S. H. Gore, Ridgely, Tenn. Do this, and you will be a blessing and will be blessed in one act.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5252 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Fortunes in Old Confederate Envelopes.

They may be worth a lot of money. Among the old letters of many Southern folks there are thousands of very rare envelopes and stamps. Many have been found and sold for fortunes—some as high as $300; many have brought upward of $50. It sounds "fishy," but it's true. They are valuable because they are rare. They are rare, not because there are only a few, for there are many of them, but simply because most of them are stored away and forgotten in old attics.

Look among your old war letters. You are likely to find a fortune. If you find some old Confederate envelopes or stamps bearing the year 1861 and dated or canceled some time during the spring, summer, or early fall of 1861, send them to Mr. Harold C. Brooks, Marshall, Mich., and he will immediately write you, stating whether they are of value, and, if so, will offer you full value for them. He is a private collector of rare stamps and envelopes, and will give you full value for them if they are of value. Send only the complete envelopes and stamps.

The advertising manager of the Gospel Advocate has known Mr. Brooks for years, and you may place fullest confidence in his integrity. He will advise you frankly, and is willing to pay the highest prices; for the higher-priced ones are the rarest stamps, and he wishes the rarest ones.

In 1861, just after the war was declared and before the Confederacy had time to make their regular issues of stamps, many local post offices were allowed to make provisional issues. These stamps and envelopes were issued in 1861 by the postmasters of different cities. In marking the envelopes, the canceling stamps of the post office were frequently employed. It is often difficult to determine whether such a mark was used provisionally or merely indicates postage paid at the time the letter was deposited in the post office. Occasionally the same mark was used for both purposes. These stamps are the ones that are valuable. The regular issues of the Confederacy are not rare. Look for the local issues. You can identify them. They are known to have been issued by the following towns:

Aberdeen, Miss.; Albany, Ga.; Athens, Ga.; Atlanta, Ga.; Augusta, Ga.; Autaugaville, Ala.; Baton Rouge, La.; Beaumont, Texas; Bridgeville, Ala.; Charleston, S. C.; Columbia, S. C.; Columbus, Ga.; Danville, Va.; Emory, Va.; Franklin, N. C.; Fredericksburg, Va.; Gallatin, Tenn.; Goliad, Texas; Gonzales, Texas; Greensboro, Ala.; Greenville, Ala.; Greenwood, Va.; Grove Hill, Ala.; Hallettsville, Texas; Helen, Texas; Independence, Texas; Jetersville, Va.; Jonesboro, Tenn.; Kingston, Tenn.; Knoxville, Tenn.; Lenoir, N. C.; Lexington, Miss.; Livingston, Ala.; Lynchburg, Va.; Macon, Ga.; Marion, Va.; Memphis, Tenn.; Milledgeville, Ga.; Mobile, Ala.; Montgomery, Ala.; Mount Lebanon, Tenn.; Nashville, Tenn.; New Orleans, La.; New Smyrna, Fla.; Petersburg, Va.; Pittsylvania Courthouse, Va.; Pleasant Shade, Va.; Raleigh, N. C.; Rheatown, Tenn.; Richmond, Texas; Ringgold, Ga.; Salem, N. C.; Salem, Va.; Salisbury, N. C.; Selma, Ala.; Spartanburg, S. C.; Statesville, N. C.; Tellico Plains, Tenn.; Thomasville, Ga.; Tuscumbia, Ala.; Tuscaloosa, Ala.; Uniontown, Ala.; Victoria, Texas.

Possibly other towns had provisional local stamp issues, but the above are all that are known to collectors. Should you find any of these rare local issues, send them to Mr. Brooks. He will offer what he regards them as worth to him, and, in case the offer is not satisfactory, will return the envelopes and stamps to the sender. Don't deface nor detach the stamps, but send the complete envelopes. Your search may be a very profitable one for you and a greatly welcomed one for Mr. Brooks.

Most of these were probably what you might call "franked envelopes" instead of adhesive stamps. Still, there are both envelopes and stamps in this class of postage. The probability is that they were issued at the time the war began to take the place of the Federal issues and before the Confederate Government had time to prepare regular national stamps.

The first regular issue of the Confederate stamps was late in 1861, so that these issues put out by the various cities were in use from the beginning of the war until late in 1861, and consequently all would bear the postmark date of the year 1861.

Address

MR. HAROLD C. BROOKS,
Marshall, Mich.

UGH! CALOMEL MAKES YOU DEATHLY SICK

Stop using dangerous drug before it salivates you! It's horrible!

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

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

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

Corn will out-grow itself
if you use
NitrA-Germ
Use it on cowpeas, velvet beans, peanuts, etc. Costs $2.00 per acre, delivered.
Write NitrA-Germ, Savannah, Ga., for booklet.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

How Shiver Mineral Water Relieves Rheumatism.

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any condition due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

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

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .. .. ..

Report from Senatobia, Miss.

BY J. P. LOWREY.

Since our last report we have received the following contributions to the building fund: From Harbert Avenue Church, Memphis, Tenn., $15; Sister Brevard, Union City, Tenn., $3; Brother Cook, Arkansas, $25. For these contributions we feel very thankful. We are anxious to see the meetinghouse in Senatobia go on to completion, and enough such contributions as the above will soon put us in position to go on toward perfection. Brother, you want to see this work done in Mississippi; why not have a part in it? It does seem that brethren who have the ability would be willing to respond to an appeal from this field when a preacher has had the courage to make the fight against all manner of opposition without calling for help till the cause is permanently established, and then not for himself, but to build a house in which the church can worship and grow. Do not think for a moment that the church at Senatobia will not pass every dollar on in the establishment of the cause of Christ in new places in Mississippi. We are making a greater effort in Tate County this year than ever before. Now that the war is over and our boys are returning home, we realize that our responsibilities are greater. Help us to build the church house at Senatobia!

Peptiron

A Real Iron Tonic

Puts iron into the blood, giving nerve strength and endurance, restores appetite, aids digestion, promotes sweet, refreshing sleep.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable **free** poultry book that gives the experience of a man who has made a fortune out of poultry.

MEET GOOD GARDEN LUCK HALF WAY

MOST folks keep wondering, after seed planting, whether they are going to have "good luck" with their gardens.

Planters of Hastings' Seeds don't have to wonder about their garden "luck." They know it will be "good luck" because they have met "good luck" half way by planting seeds of the right varieties and of known good qualities of germination.

Hastings' Seed Catalog Free

One hundred handsomely illustrated pages, every page of value to ones who really care about successful gardens and farm crops in the South. Back of this 1919 Hastings' Catalog is thirty years of seed business experience in the South and the friendship and esteem of hundreds of thousands who buy from us each year. We would like to add your name to theirs. Write for this FREE Catalog now.

H. G. HASTINGS COMPANY

"The South's Foremost Seedsmen"

ATLANTA, GA.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES.

Varying Movements of Leaves.

Different species of trees move their leaves very differently, so that one may sometimes tell by the motion of shadows on the ground, if he be too indolent to look up, under what kind of tree he is sitting. On the tulip tree (which has the finest name that ever tree had, making the very pronouncing of its name almost like the utterance of a strain of music—Liriodendron tulipifera)—on the tulip tree, the aspen, and on all native poplars the leaves have an intense individualism. Each one moves to suit itself. Under the same wind one is trilling up and down, another is whirling, another slowly vibrating right and left, and others still, quieting themselves to sleep, as a mother gently pats her slumbering child; and each one intent upon a motion of its own. Sometimes other trees have single frisky leaves, but usually the oaks, maples, beeches, have community of motion. They are all acting together, or are all alike still.—Henry Ward Beecher.

Recipe for Gray Hair.

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

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about a much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

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

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.....

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

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

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Ruptured?

Throw Away Your Truss.

It is too heavy; too uncomfortable; too binding; too big; and it neither relieves nor cures.

The only truly comfortable and scientific device for holding rupture is the BROOKS RUPTURE APPLIANCE.

FREE TRIAL

If you have been wearing a truss you know too well how burdensome, painful, hard and inconvenient it is. The various metallic and hard rubber devices used are nerve racking, always in the way and often cause sores from rubbing, frequently misfit, doing more injury than good. The Brooks Appliance is not a truss but instead a comfortable little air pad securely but snugly supported in place so that it is never in the way, never slips and is so comfortable and natural that you forget you are wearing it. While the air cushion and supports are resiliant so that the appliance gives with every motion of the body its pressure is uniform at all times and as long as it is on the body keeps you absolutely safe against strangulation. It readily makes itself as near a part of the human body as nature permits, with no salves, no harness, and no inconvenience. Try it at our risk and you will never give it up until you are well. Fill out the coupon below and you will not only get full information about ruptures and the appliance but you will see also what thousands of other users think of it. The appliance doesn't cost you a cent if you are not entirely pleased and you are to be the judge.

AVOIDED OPERAT ON.
"Was Sure He Would Be a Cripple."

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:

Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad. in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as he could be.

I cannot thank you too much for what you have done for my boy.

Yours respectfully,
OLIVER HANSON.
Ada, Minn.

RUPTURE HEALED AT THE AGE OF 81.

Mr. C. E. Brooks, Marshall, Mich.
Dear Sir:—

Less than a year ago I sent to you for an appliance which came promptly. I at once put it on and it fitted perfectly. I have worn the appliance not quite ten and a half months. It has cured my rupture.

I tried the other day while the appliance was off, to see if I could force anything out of the opening to make a break there but I could not though I tried hard.

Now I think this remarkable, as I am in my eighty-first year. I am an old veteran of the Civil War, born and raised in the town of New Boston, State of New Hampshire, from which place I enlisted in the 16th N. H. Vol. Inft. in Co. C, commanded by Col. M. T. Donahue.

I cannot feel but that I owe you this testimony for I had never expected to be cured. However, thanks be to God I found a cure through the valuable appliance you made for me.

Your friend,
E. A. RICHARDS.
Holly Hill, Fla.

NO MORE TROUBLE.

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

Answering your letter, will say we need no more Appliances, as our son has been completely cured by wearing your Appliance.

We recently had him examined, and the doctor said the opening was entirely closed and that it wasn't necessary to wear it longer.

Thanking you for your kindness, I am,
Yours very truly,
Mrs. H. Tollman,
119 Towle Avenue,
Mishawaka, Ind.

PENNSYLVANIA MAN THANKFUL.

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

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

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

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

The above is C. E. Brooks, inventor of the Appliance. Mr. Brooks cured himself of Rupture over 30 years ago and patented the Appliance from his personal experience. If Ruptured write today to the Brooks Appliance Co., Marshall, Mich.

Ten Reasons for Superiority of the Brooks Appliance.

1. It is the only Appliance of the kind on the market today and in it are embodied the principles that inventors have sought for years.

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

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

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

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

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

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

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

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

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

BROOKS APPLIANCE CO., 443 D. State Street, Marshall, Mich.
Please send me by mail in plain wrapper your illustrated book and full information about your appliance for the cure of rupture.

Name .....
Address .....
R. F. D. .....City ..... State.....

Clip and sign this coupon and mail it today.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

"Efficiency" Written Large.

Another word that is written large in the annals of the great war is the word "efficiency." There are some business enterprises so great in operations and so far-reaching in results that the very thought of them bewilders the mind of the average man. I stand in awe before the marvelous foresight of the brain that conceived and executed the digging of the Panama Canal; I marvel at the world reach of the Bank of England, the Standard Oil Company, the Bell Telephone, the Marconi System, and a dozen other wonders of modern business and commerce. Modern science is a composite miracle; geology brings me to my knees; astronomy makes me worship. Forget for a moment the horrible side of it; eliminate the picture of its carnage, its devastation, and its death, and think only of its marvelous enterprise, of its gigantic proofs of efficiency, and the great war overwhelms the imagination.

No one ten years ago would have thought it possible for hostile air craft to fly over London and drop bombs upon its helpless people. Not even Alexander Dumas in his wildest flights of fancy could imagine the "Big Bertha" cannon firing her deadly missiles sixty miles into the heart of Paris or a merchant submarine plowing its way underneath the Atlantic to bring mail and merchandise to our shores. But these things have been done. They constitute the most exciting part of the history of the war. And how wonderful this modern equipment when compared with the old in museums where knights in shining armor guard the hall!

But, compared with the task of the church, the execution of the great commission, the task that Jesus Christ committed to eleven humble Galileans, and through them to the church, these things are like specks on the sun. Frankly, we shall lose one of the greatest lessons of the war if we do not let it teach us to become more efficient in doing our Master's will. The reconstruction that we need is not a new gospel or a new church, but the reconstruction of the lives of men and women by teaching them the word, "that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 17.)

But what is an efficient church? The church that has an unselfish membership, clean in character and united in spirit, is efficient. The church that honors God and uplifts men by its service is efficient. The church that deliberately aims, thoughtfully plans, and unceasingly labors to win the greatest number of souls to Jesus Christ is efficient. The church that gives its little children and its grown people the things that are best adapted to their happiness through faithful teachers is efficient. The church that inspires its members to live straight and helpful lives in the home, in business, in society, and everywhere else, is efficient. These are the fruits of the Spirit, and they may all be included under the two heads of Winning and Training. Every passage, then, that encourages the church to win a soul and to train a soul for Christ is an "efficiency passage."

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Who Is a Slacker?

Within the past two years there is scarcely a word that has been brought before the public eye more frequently than the word "slacker." It has been on the lips of men everywhere and has been featured in the public prints. The leading rôle in one of the most popular plays is "the Slacker." The cartoonists, who find humor even in cruel war, took up the theme most readily. One of the metropolitan dailies carried a "slacker" comic every day. It is not my purpose to discuss this subject in relation to the war further than to repeat one important truth which I tried to emphasize during the war—viz.: no man had the right, nor has he the right now, to dub the consistent Christian who has conscientious scruples against killing his fellow man "a slacker." Certainly every man has a right to obey God, and no government has the right to compel a man to do a wrong thing. Be it said to the credit of our noble President that he did not claim that right. The judge of man's relations to God can, of course, be only the man himself. The State cannot be the judge. The United States has never claimed this prerogative.

One of the unhappiest recollections of the war is found in the fact that some conscientious objectors were greatly misunderstood and some were sorely mistreated. On the other hand, it is fair to state that some who had never been recognized as faithful Christians before the war suddenly developed the symptoms of "conscientious objection." Some months ago a noted bishop wrote an article

in which he stated that "the conscientious objector will not die for any of these principles, nor will he suffer one hour of agony, nor endure a pin prick." His statement was not true. At the very time he wrote it more than four thousand such men had been imprisoned in England and thirty had been taken to France, condemned to die. Their sentence was afterwards commuted to ten years' penal servitude. Are there no hours of agony in such experiences? I firmly believe that when a true history of men's hearts is known and read, there shall be found written in the book of God's remembrance the names of some of these men "of whom the world was not worthy."

✡ ✡ ✡

If Church Slackers Were Rounded Up.

But what an army of culprits would be revealed if the slackers of the church were all rounded up, the tens of thousands who once enlisted to the extent of getting their names on the membership roll, but have disgracefully lain down on the job! If the civil authorities are after such characters, hunting them down everywhere and bringing them to a strict account, what should be the attitude of the church, the army of our Lord, toward the shirker and the slacker who refuses to put on the whole armor of God and fight the good fight of faith, the one who is unwilling to lose his life or even endure hardship for Jesus' sake?

Zephaniah is called "one of the minor prophets," but he certainly gives us a great thought in this: "Fear thou not; O Zion, let not thy hands be slack." This exhortation may apply to every one of the Christian's activities—preaching the gospel, studying the Bible, praying, ministering to the necessities of saints, relieving the poor. In all things that hath been commanded we must be wide awake, make the most of our opportunities, be our best at all times, on the stretch for better and greater things in the Lord. Solomon said: "He becometh poor that dealeth with a slack hand." That is true of any business. It is especially true of the Lord's business. We get out of the church what we put into it. Other people are hurt by the slacker's ways, but the slacker most of all. The all-seeing eye of the Captain of our salvation is upon him and he shall not escape.

The Three Books.

Ever ere thou goest to thy nightly couch place before thee three books which thou must continually possess. The first is old, worm-eaten, musty, written in the blackest of characters; the second is white and beautiful, with red writing; the third glitters in golden letters. First, thou shalt read the old book—that is to say, contemplate thy past life, which, in common with all mortals, is black in guilt and sorrow. Go in and open the door of conscience, which at the last judgment of Christ shall be displayed before God and the universe. Reflect on the evil of thy ways, how indifferent thou hast been in words, works, wishes, and thoughts; cast down thine eyes with the publican and say: "God, be merciful to me a sinner. O Lord, I have sinned, I have sinned; do thou have mercy upon me." Then shall the Lord drive from thee fear and anguish, and bestow upon thee faith and hope. He will excite within thee the desire to praise him, and will make thee faithful even unto death. Now lay aside the old book and fetch from thy memory the white one. Behold, this is the spotless life of Christ, typical of his pure soul, and written in red, in remembrance of his crown of thorns and bleeding wounds. These are the red letters which witness to us his undying love. Gaze upon them in sympathy, and bless him that he has opened to thee the gates of heaven and prepared for thee a place therein. Lastly, raise thine eyes to the heights, and read there the golden writing of the third book—that is, contemplate the glories of eternal life, compared to which all earthly brightness disappears, as torchlight in the blaze of the mid day sun.—John Ruysbroek.

OUR CONTRIBUTORS

Reflections at the Bedside of a Dying Brother.

BY G. C. BREWER.

How large a part death plays in all life's considerations! If we should take the subject of death out of our hymn books, the sweetest melodies that ever blessed the earth would be destroyed. It was the tragic death of his loved ones that inspired H. G. Spafford to give the world that soul-exultant song, "It is Well with My Soul"—that song of hopeful joy, the cry of a chastened soul thrown helpless on the Savior, which found his grace sufficient. It was the sweet hope that when

> "The night is gone,
> And with the morn those angel faces smile
> Which I have loved long since and lost a while,"

that led John Henry Newman to bless poor groping humanity with that classic in hymnology, the sentiment of which should be in the heart of every man constantly, known as "Lead, Kindly Light." And no hymn writer has ever voiced the prayer of a sad and lonely soul more aptly than did Mrs. Smith when she wrote "Tarry with Me, O My Savior;" and she was influenced, no doubt, by the thought that

> Many friends were gathered round me
> In the bright days of the past;
> But the grave has closed above them,
> And I linger here the last.

If we should take away the influence of death from the literature of the world, our finest classics would be ruined. Two of the best orations this country has ever produced are the address of John J. Ingalls in the United States Senate on the death of Senator Hill and the speech of Robert G. Ingersoll at the funeral of his brother. Both are masterpieces of eloquence. And what of poetry? What gave us Tennyson's "In Memoriam," or Gray's "Elegy," or Milton's "Lycidas," or Bryant's "Thanatopsis," or Poe's "Annabel Lee?" And what is the crowning merit of "The Raven?" What is it that has made "Hamlet" immortal? Did not Shakespeare excel in his philosophies on death?

And yet what is there in either literature, philosophies, or science that will satisfy the heart of one standing at the brink of the grave? Who has solved the problem of death? Who has surveyed his land? Biology gives us a scientific treatment of death. History knows it as a universal fact. Poetry draws near and hovers over it a moment, only to withdraw in terror. Philosophy finds it a mystery of being, the one great mystery of not being. All contributions to the theme are marked by an essential vagueness; every avenue of approach seems darkened by an impenetrable shadow. We can go just so far, and then there yawns before us an abyss, forbidding, dark, dank, and dismal. We can go with our loved ones into the shadows, and then something separates us. That trembling soul that loved our company, that clung to us, that shared our anxiety, suddenly springs from us and refuses to be touched by our tears or to respond to our cries. Then we see the grave close above all that we ever saw or could see and love of our dear one. The form we loved, the features once radiant with life, the eyes that sparkled with joy or were suffused with tears of sympathy, the tongue that spoke to us, the vocal organs that once gave the sounds of a voice resonant and musical—they are all there, but the features are cold and blank, the eyes are expressionless, the tongue is still, and the voice is hushed. All these must now mingle with the dust of the earth and

become a brother of the insensible and insensate clod. What a wreck! And yet this is the common fate of all. "Into the night go all," wrote Henely. And Ingersoll said: "Whether in mid-sea or among the breakers of the farther shore, a wreck at last must mark the end of each and all. And every life, no matter if its every hour is rich with love, and every moment jeweled with a joy, will, at its close, become a tragedy as sad and deep and dark as can be woven out of the warp and woof of the mystery of death. . . . Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry."

In this beautiful language the eloquent unbeliever uttered the despairing cry of all humanity when it, unaided, tries to read the riddle of life and death. In vain Reason beats its wings against the bars of its cage and falls back in breathless exhaustion. Yet the soul revolts at the thought that endless silence and pathetic dust is the ultimate end of all human hopes and achievements. It refuses to accept the sentence and says with Emerson:

> This is not the whole sad story of creation
> Told by toiling millions o'er and o'er;
> One day, then black annihiliation,
> A sunlit passage to a sunless shore.

When Knowledge admits its limitations and Reason acknowledges its helplessness, then "Faith sees a star." Faith alone can dispel this mortal darkness; nothing but faith can give us the victory over this ghastly foe. But even faith cannot make death sweet or lovely. Death is an *enemy*, and it is but natural that the flesh should dread it. Even the psalmist who sang so sweetly of "fearing no evil" in the "valley and the shadow," when sickness overtook him and death threatened him, prayed earnestly: "O spare me, that I may recover strength before I go hence and be no more." And the Wise Man who taught us to fear God and keep his commandments, and who taught that at death the body goes to dust and the spirit returns to God who gave it, when contemplating the fate of the body, grew gloomy and pessimistic. The flesh does not anticipate its ultimate end with pleasure, however much the spirit may rejoice in the hope of dwelling in a "house not made with hands." And as there is often suffering in the flesh, there is also often a struggle in death that faith and hope may lessen, but cannot prevent. Have you ever seen a loved one join battle with death and fight a losing fight? Have you ever seen a heroic soul torn from its earthly tabernacle when the flesh was reluctant to give it up?

On the night of October 13, 1918, it was my bitter experience to sit alone by the bedside of a beloved brother who was breathing his last hours away in intense suffering; far from home and loved ones—with the one exception—with no friend or acquaintance near; dying in an army hospital where disease was rampant and where death was holding high carnival, where sympathy was crowded out and where he was known only by the number of his bed. During the day of Sunday, the thirteenth, his bed had been moved out on the veranda of the base hospital, where there were many other sufferers, but where their beds were not crowded so close together as they were in the ward. Now there was room for a chair between the beds, and I was permitted to sit near my brother. This was the ostensible purpose in moving to the outside, but the real purpose was very different. A death in the hospital was kept as quiet as possible and a body was always removed without any commotion. I noticed that there was unusual space between my brother's bed and the beds on either side of it. I observed, too, that his bed was placed near the door (the veranda was screened). This confirmed my fears. But there was evidently no purpose to hide the truth from me, for when I approached the captain—the doctor in charge of the ward—he told me plainly that death was certain and that it was not more than twenty-four hours away, and was likely to occur any hour. It was then my duty to overcome the shock as best I could and control myself and sit near the dying man till his suffering should end. There was nothing to do; just wait for death, and be as cheerful as I could while I waited. The night came on, and the patients on the neighboring beds had all yielded to the sedatives and were sleeping. The heavy groans of my brother had brought the order from the head nurse: "Give number forty-two another hypodermic—double the dose." When this order had been obeyed, he, realizing that he would soon pass into unconsciousness, probably never to wake again in this life, said: "Lean over, brother, and let me put my arms around your neck just as I would mother's if she were here." Then, with his arm still about my neck, he fell into a semiconscious slumber, breathing with short, jerky respiration and emitting groans with every breath.

Thus surrounded, I sat alone through the night, waiting, expecting, yet dreading, what was to come. It was a chill October night; the night breeze kept up a constant rustling in the yellow autumn leaves of the oaks that stood thick around the hospital. That, with my brother's incessant groaning and the heavy, monotonous breathing of the sleepers around me, was all that could be heard. A heavy and painful stillness had settled over the camp. My mind, agitated and quickened by such conditions, was left free to rove through heavens and earth and to puzzle over the mysteries of life and death. It sped away to a far-away city and saw an anxious mother engaged in prayer for her "baby boy;" it knew, too, that there was a petition for her firstborn son who was with him. It took notice also that Christian friends had gathered in that home and that there was a prayer meeting. It even knew the names of those in the meeting. Then, with this seemingly certain knowledge, with this almost real presence of those far away, the mystery of telepathy presented itself and occupied the thoughts for a while.

Then Memory with her magic wand called up many scenes of past life. She took me back to childhood—to a happy home when the family circle was unbroken; the dying man before me was again a bright-eyed baby toddling from one to another of that happy circle, and all were laughing in affectionate joy.

Then there came a more somber scene. I was again sitting by the bedside of my baby brother. Mother was with me, and her face was full of anxiety. My boy heart was beating rapidly, and I was afraid to leave the bed and yet afraid to stay. As the scene became vivid, the unshaven face of the soldier before me became the round, sweet face of a child of four, and golden curls fringed the baby brow. O, how we prayed that this baby be not taken away from us! And he had been spared these few years, only now to be cut down in the bloom of young manhood, while in love with life and raptured with the world. Would it not have been better had he gone on that sad day long ago? Then, is not life worth living? Have these years been worth nothing to him? Shall I agree with the faithless Byron when he said:

> Count o'er the joys thine hours have seen,
> Count o'er the days from anguish free,
> And know, whatever thou hast been,
> 'Tis something better not to be.

No, I do not believe it. Life is sweet; it is the priceless gift of a merciful Creator, and it is good to live even if all our days are not "from anguish free." And who knows what effect our growth and attainments here will have on our life in the great beyond?

But just here my thoughts are disturbed by the movements of the sufferer. The effect of the opiate is dying out, or—death is hovering nearer! Ah, yes! How terri-

ble his presence! Is there no limit to suffering? Why will not cruel Death cease his tortures and release the spirit? Would I not now freely let him go?

Thus the mind starts off on another strain and Memory again begins her work. How often have I heard this noble boy sing sweet songs about death being a dream, about crossing the rolling river, about light at the river, about passing into the Savior's presence, etc.! How often, when we were in meetings together, had he requested me to preach on the twenty-third Psalm! And he always wept when the death scene was presented. How sweet to him had been the promise that the rod and the staff should comfort us when we pass into the valley and are lost in the shadows! Yea, how often had I heard him conclude a prayer with some such petition as, "Be with us in the hour of death!" Now that hour has come to him; he is in the valley and the shadows are growing deeper. But how he suffers! There is no poetry in this! There seems no light here! Where now, O Lord, is thy promise? Then, with a shock, memory seized the very words of our dying Lord: "My God, my God, why hast thou forsaken me?" Even he felt forsaken. It must be so. Death has a *sting*. It brings suffering which must be endured. It *is* a *dark valley*. The psalmist did not say it was not; he rather emphasized that fact, but rejoiced that the Lord would be with him.

But is that promise being fulfilled now? Perhaps I do not know. It may be that I cannot see. The dying man has uttered no complaint. He is facing it without a tremor. He is suffering, but endures it with a courage heroic, and even yet, I think, hopes to defeat death.

And there are considerations, too. Was it not the good providence of God that brought me here? Was he not merciful in sparing him till I got here? Are not men dying here every day with no relative or friend near them? Are there not now many bodies lying in the morgue, tagged like so many blocks of stone, awaiting a message from that home that they will never see as to the disposal of their bodies? Then, is there nothing for which we may be thankful?

Such were some of the sad reflections and ruminations of a distressed mind on that never-to-be-forgotten night.

I may state that my brother lived through the night and till two o'clock the next day, and during the forenoon of the day the chaplain came, and we had Scripture reading, prayer, and worship, in which my brother was able to join. Possibly this, too, was a fulfillment of the Lord's promise. The chaplain did not visit all the dying men. He could not; and, then, they often died without his knowing it. How came he to come this time? Peculiarly enough. A new nurse had just come into Ward 29, who was a religious girl, and, seeing that number forty-two was dying, she telephoned the chaplain.

Of course I do not know that the Lord had a hand in that, nor do I know that the chaplain was a true servant of God. He was a Lutheran, but he was tender and sympathetic, and I shall always remember him gratefully. My brother died believing the promise. Then why should I doubt it? "How excellent is thy name, O Lord, in all the earth!"

The Status of Our Discussion, Again.

BY F. W. SMITH.

In reply to my article on the above topic, Brother Moore gives us the following:

Yes, I acknowledge Brother Smith's statement that our dispute has been brotherly and no ill feeling has been engendered by reading our articles. This is the only kind of newspaper correspondence I would approve.

Brother Smith is correct again in giving the origin of our discussion, also in my claim for specific questions. I think he goes farther astray in saying that I introduced "nearly every subject in the religious category." I was following Brother Smith, and to answer him I had to go the rounds—"on both sides of the branch," as the saying goes.

You see he reproduces his proposition on apostasy, but does not seem to want to tie up on it yet. He still believes if a saved man believes an untruth it is nothing less than apostasy, the case of not believing in the resurrection, etc. It was you, Brother Smith, that had the difficulty, that to be in error meant death, then I said all are lost.

Brother Smith reproduces the two propositions I suggested, but refuses to affirm on the Spirit's work. Now, Smith, you either believe this Spirit proposition or you don't believe it. If you believe it, there is no issue between us on the Spirit's work. If you don't believe it, you can deny it. It is a plain affirmation of the Holy Spirit's presence in conversion, the very thing that you and your people deny and have denied all these years. If you believe the Holy Spirit himself is personally present in conversion, you can sign the affirmative of this proposition; if you don't believe it, you can sign the negative. I have the names of eight or ten of your brethren who have signed the negative, and all but three have debated it with me.

I will try it in a simpler form and see if you will sign one side or the other:

The Scriptures teach that the Holy Spirit himself is present in conversion or being saved.

If this is not the issue between us, there is no issue on the Spirit work.

Dr. J. A. Harding is one who denied this proposition and debated it with me two days, at Salem, near Henning, Tenn. Brother Trice, of Memphis, debated this with me at Henning.

This is to show you, Brother Smiith, that your leading men deny it.

Will Brother Smith please to cite me *where* and *when* this editor was forced "to admit that faith in Christ precedes repentance?" Here is a square issue between us. Now will Brother Smith come across with the goods? I deny it emphatically and demand the proof.

Brother Oakley is able to take care of himself, and we turn his reference to Oakley's statement over to him.

Anyway you fix it, Brother Smith, you have said saving faith follows repentance. You had to say it, Smith, or admit that your candidate was saved without faith in Christ.

I announced in last issue that Brother Smith had not replied to my last; and if he calls this a reply to it, he has mine. I would much prefer to come to definite subjects if we continue; but I am willing, if he won't sign up, to just caper with him on anything religious he wants to write about.

My friend is very much mistaken when he says in reference to me: "He still believes if a saved man believes an untruth it is nothing but apostasy." A man may, through ignorance, be honestly mistaken; but when one, like Hymenæus and Philetus with those whose faith they *overthrew, denies* one of the *fundamental* elements of the gospel, which is God's power unto salvation, I claim that he has apostatized. If those characters had not apostatized, why did Paul warn the saints against their teaching and practice in these words: "But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenæus and Philetus." (2 Tim. 2: 16, 17.) What is the force of the figure the apostle here uses—viz., "will eat as doth a gangrene"—if it does not mean the destruction of the soul? As the physical disease called "gangrene" eats away and destroys the body, so would the word or doctrine of Hymenæus and Philetus eat away and destroy the souls of men. There is no escape for my brother, and he had as well admit his error on this point. I feel that in teaching the doctrine of "once in grace, always in grace," he has overlooked these cases or else read them too casually.

I did not reply to his last article for the reason, as stated, that he had expressed a desire for a change and actually submitted propositions. There was, however, a question in that article to which I will now reply—viz.: "If you will affirm that the chief rulers believed in Jesus, I would baptize the same characters if any church would ask me to do so." *I will affirm just what the divine record says about the matter, and in the very words of that record —viz.:* "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it,

lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." (John 12: 42, 43.) Now, an inspired apostle says they believed on Christ, and yet the editor of the Baptist Flag refuses to say whether or not he would have baptized them. Why is he so afraid of this case? Why does he not answer that he would or would not baptize such characters? He is afraid to attempt the drawing of a distinction between believing "on" Christ and believing "in" Christ, with the case of the jailer (Acts 16: 31) staring him in the face. Paul told the jailer to "believe on the Lord Jesus," promising salvation to him if he would do so. John, another inspired apostle, says that of the chief rulers "many believed on him," the very same form of expression. Brother Moore will not hesitate to say that he would have baptized the jailer who believed on the Lord, but he *balks* when he comes to the chief rulers who believed on the Lord. I press my question: Brother Moore, had you been present, would you have baptized those chief rulers, even if a church had asked you to do so? I know his trouble and sympathize with him. His attitude is this: If I say, "I would not have baptized those rulers," I would have to put my refusal to do so on the ground that they had not repented; but that will be admitting that faith comes before repentance. If I say, "I would have baptized them," then I confess that I would have baptized people without repentance. Poor man! His doctrine of repentance before faith involves him in a hopeless difficulty. In the case of the rulers we have some who believed on the Lord, but were unfitted for baptism; while in the case of the jailer we have one who believed on the Lord who was fit for baptism. Brother Moore does not know the difference between the two cases, but I will teach him when we come to discuss baptism.

My friend denies admitting that faith in Christ precedes repentance and calls for the proof. Well, here it is: "Sure they believed the preaching which produced conviction, and they discovered their lost condition and asked what to do." Now, the preaching was about Christ being the promised Messiah of the prophets, the one God had made Lord and Christ—the Savior of the world. When they heard this, they were pricked in their hearts and cried out: "What shall we do?" Now, if this faith which my friend admits brought conviction was not in Christ, *will he please tell us in whom or what it was?* Do not forget, if you please, that Peter did not tell them to *believe* after they asked that question, but did tell them to *repent.*

Now a word about my friend's proposition on the Holy Spirit. He refers to his discussions with other men who denied his proposition, but I remind him that he is debating with me now. If those men, in order to get a discussion with him, permitted my friend to so frame a proposition that he could roam all over creation, that is no reason why I should do the same. I shall not be so imprudent as to deny the "presence" of the Holy Spirit anywhere any more than I would deny the "presence" of God or Christ. What I demand of my opponent, and what I have the perfect right to demand of him, is this: that he affirm *what* the Holy Spirit does, and *how* he does it, when present in conversion. Here is what his brother, J. B. Moody, affirmed on the subject: "The Scriptures teach that man is so depraved that he is unable without a direct enabling power of the Holy Spirit to obey the gospel of the Son of God." In laying down his foundation, he said: "My proposition requires me to prove that in the conversion of a sinner (conversion being used in that wider sense that includes regeneration and sanctification) there is a divine power exerted that does not reside in the word, or that is not of the word." (Page 4, "Harding-Moody Debate.") If this is what Brother Moore means by the "presence" of the Holy Spirit in the conversion of a sinner, let him say so, and I am at his service, for *I do not believe one word of it.*

Brother Z. T. Sweeney's Letter.

Clearwater, Fla., January 27, 1919.—Dear Brother Kurfees: I am just in receipt of the Gospel Advocate of January 16, containing two or three columns of self-glorification over what you call my "fiasco," my "exit from the arena of debate," my "withdrawal without a valid reason," etc., etc.

This article calls for a statement of a few facts from myself.

First: You issued a statement that "God has legislated in the realm of vocal music and provided for and appointed it as an ordinance in the worship of Christians." I was greatly surprised at the statement. I knew you could not prove it, but I denied it in order to let you try it. I had no idea but you meant just what you said, and was perfectly justified in supposing you did.

Second: We had hardly begun the discussion before you turned a double summersault and landed upon another proposition as different from the proposition we were discussing as day is from night—a proposition that does not contain one-fourth of the content of the original discussion. You did this without consulting me—a thing you had no right to do. The second proposition hardly bears a resemblance to the first. There is not a lexicographer in the land that will justify the arbitrary change in propositions upon philological grounds. I do not care to deny the second proposition; but if I wanted to wrangle, I could do so, and you could not prove it if your neck depended upon it. You have not introduced a scripture passage that, fairly interpreted, will sustain your second proposition.

You assume that God told the Ephesian and Colossian brethren that they must use vocal music; you assume he *commanded* them to do it. Then you assume that you have proved your proposition. Then you assume that if you have not proven it, "Brother Sweeney cannot prove anything in the New Testament." Well, what if I can't? Does that prove *your* proposition? I don't think I *could* prove anything on the kind of testimony you have introduced. I wouldn't try it. I would prefer to "assume" it.

But I *can prove things.* The New Testament bristles and sparkles with texts to prove that God has legislated upon, provided for, and appointed baptism as an ordinance in Christianity. The same is true of the Lord's Supper. If you think I can't, deny that I can, and we will "argy." Moreover, I will do it in clear and specific terms, without resorting to inconsequential deductions and far-fetched inferences.

When I admitted that I had "misunderstood" you, it was not in a spirit of cowardice, but of downright magnanimity. I saw that you had taken on a contract that you could not fill; I felt that you were seeing it also. In this way I accounted for your sudden and otherwise unaccountable "flop." But it seems that you won't be let down easy. I have never refused to discuss the proposition we agreed upon. I simply refused to let you lead me into a proposition that I had never denied and which would place me at a disadvantage in the discussion. I was discussing religious problems when you were in your knickerbockers, and know propositions.

I now call upon you to proceed with the discussion as agreed upon. You made the proposition and I have defined it, and you have admitted that I have defined it correctly. When you offer some testimony to prove the truthfulness of the terms of your proposition, you will find me on hand to examine that testimony.

Until you do that, I must ask you to excuse me from following you all over creation in your meanderings to prove what nobody has denied.

I write plainly, but your article justifies plain writing.

Sincerely and fraternally, Z. T. SWEENEY.

Spirit of the Press

Why Foreign Missionary Service Should Appeal to Students in This Hour.

In this hour, as in no other, Christian character demands the moral equivalent of war. Foreign missionary service provides this in an outstanding way. The young man wishing to sustain his high spirit of courage and devotion to a great cause should not leave the missionary call unconsidered. The challenge of the work in non-Christian lands is high and bold and compelling. Foreign missionary conquest is a warfare, and it appeals to the pioneer and dauntless spirit. In fact, a courageous young Christian man in this hour, who has the proper training and qualifications for it, will find himself under the necessity of establishing real reasons why he should not go as a foreign missionary.

A new thrill has come to American manhood. The young men who have gone to the front have been fighting for sacred ideals, for human freedom, for the liberation of women and little children. Many of those who have stayed at home have had the same lofty purpose. There is a new unselfishness in the world to-day. America has been giving her young life, not only for others, but for other lands and other races. We have been crusaders on a distant continent in a great cause. The same dominant note runs through the call for service in distant mission fields.

America has a new acquaintance with the world. We have formerly been the most provincial and confined of the Christian nations. We are now one of the most neighborly and far-reaching in our sympathies. Because our country was satisfied and provincial in its policies, it was difficult before the war for us to think in world terms. It is easy now. Our living and planning for the future will touch the ends of the earth. Every one who thinks will have an interest in foreign lands now. The war has introduced us to mankind. God pity us if we shrink within ourselves again!

It is perfectly natural to discuss self-denial now. The "sacrifice" of foreign missionary service will scarcely be mentioned again. The men or women who have given their all at the front for the freedom of the world will not dare to have mental reservations about the distance of Tibet or the loneliness of Africa again. The parents who were willing to give all their sons for the war will hardly refuse to release one for missionary service now.

The war will leave a great unsatisfied longing in the hearts of men. The soldier who went to the front will not readily adjust himself to an ordinary service when he gets home. The boys who wore the khaki and did not reach the fighting line will be unsatisfied without doing some big thing in the future. The boys of the Students' Army Training Corps are chagrined and adrift. They had hoped to serve, and their camps have been disbanded. The possibility for a rare and unselfish life work will appeal to them more than ever before.

We have become used to the draft principle of service. Our boys have become accustomed to taking orders. If we are leaders and lay upon our Christian young men the burden of the divine draft for sacrificial service, they will accept it. Our men and women will be as true to the call of Christ when they recognize it as they were to the call of the country.

There are more specific openings for specially trained men and women now than ever before. Foreign missionary work is being more thoroughly organized along social lines than formerly. It will now be easier for strong people who have a special type of training to find a place where their specific equipment will fit into the work.

The church at home will not need to be converted to a universal enterprises in the future; with the new world consciousness will come a new sense of the world responsibility. The church will now send people to mission lands with a determination to back them up in the great enterprise as never before.

Distance has been eliminated. The world is a startled and humbled neighborhood. Since two millions of our men have crossed the sea for a good cause, the ocean will be no longer a barrier to a life work. We may indeed say: "I saw a new heaven and a new earth, for the first heaven and the first earth are passed away: and *the sea is no more*." The ocean which was formerly a mysterious and terrible barrier is now more than a highway; it is a doorway to all the peoples of earth.—World Call.

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The Menace of Mormonism.

A vigorous fight against Mormonism is on in Atlanta and throughout the country. It is said that the Mormons have five thousand missionaries at work in the United States and a large number in other countries. In spite of the fact that they have a bad name, they are making converts both in the cities and rural districts. They have a church in Atlanta, which is steadily increasing in numbers. It is well known that one of the fundamental principles of Mormonism is polygamy. While the laws of the various States prohibit polygamy, the Mormons are teaching it, and thereby are increasing sentiment in its favor. Such a sentiment is a menace to the social and domestic life of our American people. If the Mormons could control legislation, no doubt polygamy would be practiced throughout the country.

The total number of Mormons in the United States is very small, as compared with that of the leading evangelical denominations; yet the Mormons support five thousand missionaries in the United States, besides those who are working in other countries. The reason is, they tithe, and therefore make the propagation of their religion a part of their business. Funds available for missionary work increase in proportion to the increase in their numbers. In time they will gain unexpected power, a power that will endanger the fundamental principles of Christianity and of our national government. The best way to fight Mormonism as a menace is for the members of our evangelical churches to practice tithing and thereby put themselves in position to teach the people the better way. The enterprise and liberality of the Mormons should serve as an example to the evangelical churches of this country. —Christian Index.

Christians should overcome evil with good. A Christian should not be guilty of allowing a Mormon to be more liberal in the support of his pernicious doctrine than he is in supporting the truth. A failure to practice the Christian religion is the curse of the church. Paul says: "For to me to live is Christ, and to die is gain." (Phil. 1: 21.) To the Corinthians he said: "For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2: 2.) A consistent practice of the religion of Christ will destroy Mormonism and other pernicious isms.

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Woman and the League of Nations.

A claim that women be given a place in whatever bodies may be created for putting into effect the idea of a League of Nations is made in a resolution presented to the Peace Conference by an organization of French women under the presidency of Madame Juliate Adam. This resolution accompanied that passed by the organization in which the demand was made that those responsible for atrocities during the war be punished as criminals so as to prevent the recurrence of barbarities. The text of this latter resolution reads: "In violation of the primitive law of humanity, thousands of women and girls, even children, of all social conditions, have been systematically torn from their families, submitted to inhuman tortures, and treated as slaves." The age-long notion that women are more merciful than men may suffer a reversal. However, our observation is that the responsibility of fixing punishments sobers people. —Christian-Evangelist.

Some women are more bitter than some men. It is far easier for men or women to tell those in responsible positions what to do than it is to practice as they preach.

Georgia and the Far Southern Field

By S. H. Hall

Take a Look at Yourself.

Recently I read in "Collier's" a legend by Count Ilya Tolstoy, entitled "The Four Stages of Love." The impression was such that I cannot get the desire from my heart to pass it on to the readers of the Gospel Advocate. Just remember that it is a "legend" and be certain to think seriously as you read. Here it is:

When God created man and breathed into his nostrils the breath of life, he called to his side the Angel of Good, and God spake to him thus: "Here is a man. Take care of him and make him happy."

Then quoth the angel: "How can I care for him, and how can I make him happy? For the Spirit of Evil hovers continuously over him and would lure him to a realm of darkness, the Kingdom of Death. How can I link him to life?"

Then God counseled the angel: "Awake in man's heart the instinct of love which I gave him, and make him love himself. Let him once learn to love himself, and he will beware of Death."

And the man began to live and struggle against the forces of Death and to love his own person and hate the semblance of Death. Then the man knew his wife, and she conceived and bore him children, and the generations succeeded each other from children to children, and the families were fruitful and multiplied.

So the Spirit of Evil rejoiced, and he began to plot against them. In their hearts he sowed the seeds of dissent. Each man, loving only himself, began to quarrel. Brother slew brother; parents killed their children, and children their parents.

Then the Angel of Good, grievously dismayed, pleaded with God thus: "I have aroused in man the instinct of love for himself: but the Spirit of Evil has planted in his heart the seeds of strife, and now men, loving only themselves, quarrel with their families; brother slays brother; parents kill their children, and children their parents."

Whereupon God answered: "Raise man to the second stage and make him love his family."

So the love of man burst into a brilliant flame as he learned to love his household as himself. Then the race of men increased as the sands of the sea and peopled the whole earth.

But the Spirit of Evil chuckled in his malevolent designs as he said to himself: "Now that the race of man has multiplied on the earth and families have peopled it, I will make them struggle together for the illusive things of life. I will set household against household and family against family, and each will seek the triumph of his own, and they will all strive for earthly fortune, each for his own share."

So the love of man for his household involved him in strife and murder.

And sadness came upon the Angel of Good, and in his sorrow he spake thus to God: "Behold, what misery the love for family has engendered! Man destroys whole households that his own may survive, while the Spirit of Evil triumphs over the earth."

Then God answered the Angel of Good, and said: "Raise man to the third stage of love, so that he may love his nation."

So families were united into tribes and tribes into nations, and the people learned to love only those of their own country and nationality.

Whereupon the joy of the Spirit of Evil knew no bounds, and he spake to himself thus: "I will set nation against nation. Each man shall fight for the greed of his own country. So the love of man for his nation will burst into flame all over the world, and the rivers will flow red with blood into a sea of destruction, in the frightful fray of nationalities, and nothing can stem the blood that is shed."

So at the head of each nation the Spirit of Evil placed wicked rulers, and crowned their heads with diadems of gold and made their hard hearts bitter as gall. And the rulers poisoned the hearts of their subjects with hatred for foreigners. So men slew brother men in battle because their love was only for their own land and for their own ruler. And a devastating fire swept from one ocean to the other over the earth until at last mankind trembled on the brink of a dark precipice of destruction.

Then with anguish in his soul the Angel of Good came into the presence of God and said: "In the name of love for their country, which people call patriotism, they destroy one another more mercilessly than before, and the Spirit of Evil greatly rejoices in his victory."

Whereupon God answered the Angel of Good and spake to him thus: "Raise man to the highest degree of love, making him to love all nations and races living on the face of the earth, teaching him that all mankind are his brothers. Make him love each human being as he loves his country, and his country as he loves his family, and his family as he loves himself. Then shall my will be done and my kingdom come on earth as in heaven. And man will live to enjoy the happiness which I have prepared for him."

Then the face of the Angel of Good glowed with great joy as he began to fulfill the will of God. And there followed the falling of thrones, and the golden diadems of the rulers were cast into the dust. So the Spirit of Evil lost his faithful servants, as mankind assembled together in one mighty family of nations, the strong caring for the weak.

And a star of wondrous luster arose in the heavens and a marvelous light of iridescent beauty enveloped the earth, for a new flame of love illuminated a new path and warmed the hearts of men, auguring the coming of an earthly heaven, which was promised by the Prince of Peace —the kingdom of God. Thus mankind at last found happiness.

On this legend, Mr. Tolstoy himself makes the following comment:

If we apply the moral of this legend to present world conditions, we may easily determine the primal causes of the social and political chaos which is convulsing the world. The Spirit of Evil that undermines the best tendencies of mankind—the only enemy that makes happiness and peace impossible on earth—is none other than the Spirit of Selfishness—selfishness of individuals, of families, of castes, parties, classes, and nations.

Selfishness is the source of strife in all departments of life; selfishness blocks the best impulses of mankind; selfishness is a ball and chain upon civilization.

Of course, we all know that Jehovah's blessed book, the Bible, teaches us that our Father in heaven put this law of love before man from the very beginning and condemned in no uncertain way every shadow of selfishness. The thought was not attained, finally, by evolution as an outgrowth of Jehovah's experience with man. I think it is true that God so overrules man's experiences here on the earth that by a process that you may call "evolution" man is brought to recognize the fact that his greatest good is to be found in surrendering to the truths that Jehovah, for ages, has been trying to get man to see, love, and embrace. This speaks loudly for the superhuman origin of our Bible. Its great truths and principles cannot be improved upon. Man cannot suggest an improvement. Man wanders from God with his various schemes and inventions, but ultimately has to come back to the eternal principles that Jehovah has ever declared is best for man. Truly did Micah (6:8) declare: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?".

But the thing I had in mind at the beginning of this article was to insist that every one of us take a look at self and see how far we are letting selfishness in us block the progress of the cause of Christ. Does not the teaching of Christ condemn every vestige of selfishness? Can you find any other doctrine which, if received with the whole heart, will develop in man the perfectly unselfish life as will the doctrine of Christ? Certainly you cannot.

Get this: If we are, indeed, what we claim to be, the unselfish life should be seen in us as in no other people. If we are, indeed, what we claim to be, the great and exalting principles of Christ's teaching are seen when people see and walk with us. May every one that reads this pray for the fullness of this life in God's people here on the earth.

Missionary

A Mission Call.

BY I. B. BRADLEY.

It becomes necessary for me to call attention to the needs of the Japanese work again. Why does it require constant reminders to be placed before the brethren to make them sensible of an obligation that is never fulfilled to the completion? After once taking hold of a matter, why do we need to be constantly told that we must keep it up? Having sent missionaries to the foreign field, why is it that some one must be continually telling them that these workers need supporting? Yet such is the case. If some one does not keep continually reminding those who have sent out missionaries and have supported them for a while that they need supplies regularly, they forget that they have gone out and that they owe them anything. Why is it so? Brethren do not so easily forget business obligations. They do not so soon forget material interests. Having made an investment in material things, they do not cease to keep up with them and send anything that may be necessary to the success of the investment. Then, since they have invested something in the foreign mission work, why drop it and let the money they have invested fail to bring any dividends for lack of a support?

Brethren, you have invested several hundred dollars in a work under the labors of Sister Sarah Andrews. She cannot produce results without supplies. These supplies must be regular that she may not be handicapped and embarrassed in her efforts. You have said by your past investments in this work that you had faith in it and that you felt that it was a worthy undertaking and ought to have help. Shall the work fail now because you do not stand by your past pledges—made when you gave to this work? Shall she, having begun this work, encouraged by your support in the past, be compelled to turn from her desires and from the work already begun? Let not those who have supported the work in the past give it up before it has had time to produce results. It takes a long time to develop the latent powers of a people who have for ages been brought up under the influence of superstition and idolatry and interest them in a religion that is wholly new and strange to them. They must be led by persistent, patient, painstaking, and prudent steps, up to the knowledge of the true God and the Christian religion. It takes a long time for an American to learn the language and get ready to teach them successfully. Your missionary has been there more than three years now, and is ready, or will be by the first of July, to begin work in earnest. Shall she now be made to lack the necessary support for her work? Having furnished her with the means to learn the language and the customs of the people, so that she knows how to approach them and can teach them, shall she want for the means to keep her at work now, when she is in position to really accomplish something?

The United States has made "drive" after "drive" for the sinews of war and for the means to supply the soldiers after they have reached the field of strife. The citizens have responded to every call with a liberality that is praiseworthy. They have given and given, again and again, at the call of the head of the government. As citizens, this was what they should have done. Many of those who responded to this call were citizens of another government—the kingdom of God. Will they be as true to this government as they have been to the civil government? Will they answer the call of the King of kings as they did the call of the United States of America? Let us believe that they will. Let it not be said of the citizens of God's kingdom that they are less loyal than the citizens of the United States. At least, let not those who helped in the war prove less loyal to the church than they did to the country they claim as their own, their native land.

Brethren, let us all resolve that we will take care of the work that has been begun and that we will not let those we have sent out lack for a support. The last month I had to wait several days after the usual time for the draft to be sent before I had funds enough to make up the necessary amount. I dislike very much to delay the monthly allotment to Sister Andrews, but, on account of the neglect of some of those who have been contributing from the first to send their gift, it has to be delayed. I wish I could impress upon the mind and heart of each one who sends this thought: "My contribution ought to be in the hands of Brother Bradley by the twenty-fifth day of each month, so that he can send it by the first of the succeeding month." Let this sink deep into the mind, dear reader, as you see these words, and before you forget or overlook it write me out that check or money order and send it right away. The next check is due to be started to Tokyo, Japan, on the first of March. Please let me have your contribution at once, so that I may not be delayed in sending the amount necessary for her month's support.

This is the King's business, and shall we be found lacking in our loyalty to him? He has said: "Go ye into all the world, and preach the gospel to every creature;" and: "Go . . . teach all nations: . . . and, lo, I am with you always, even unto the end of the world." Shall we heed his command? Or shall we let the god of this world—money—get such a hold upon us that we will let the Master's work and the workers go unheeded? O that the church would wake up to the great responsibility laid upon her and do her Lord's bidding! O that the men and women who have the means would put a part of it in the investment looking to the salvation of the heathen—every one without the gospel of Christ! Let us do more for the work this year than we have ever done, both at home and in the lands beyond the sea.

But let us be systematic in our contributions. Let us select some one and send regularly to that one, for the support of that one. Do not switch from one worker to another. Send to me for the Sarah Andrews work or for the Lillie Cypert work. ☼ ☼ ☼

Five Days in the Country.

BY J. M. M'CALEB.

Brother Hiratsuka and the writer, accompanied by Miss Andrews and Miss Cypert, went to his native village, Shiodamura, on November 23. We were met by Shinzo Shibata and Senzo Shibata. We spoke in the latter's home Saturday night, and taught the children a song before speaking. I spoke again Sunday morning. The Lord's Supper in the afternoon. Nine were present besides our company. Monday night we spoke in Mr. Suzuki's home, about five miles away. He is not a Christian, but is the village chief. I spent the night in the home of Brother Hiratsuka's nephew, his birthplace. Tuesday we went to Yamagata, a town of thirty-five hundred people. I spoke in the school building to two hundred young people. On the way home next day we spoke to a waiting crowd at the station. In these meetings the sisters assisted much with their singing. The people of this section had never seen a foreign woman before; naturally, they aroused much curiosity. The Japanese women thought them very fair and beautiful.

AT HOME AND ABROAD

Oscar Parham preached at Lyles, Tenn., Sunday.

No life is successful until it is radiant.—Lillian Whiting.

R. V. Cawthon is in a meeting at Meaford, Ontario, Canada.

N. B. Hardeman, of Henderson, Tenn., paid us a call on Monday.

From T. Reginald Boley: "I like the paper. It is a good one."

C. Petty has changed his address from Belfast, Tenn., to Pineapple, Ala.

Brethren Lucas and Stutz, of Florence, Ala., were among our visitors last week.

F. O. Howell writes: "All is well with us at Obion, Tenn. The church is moving upward."

Thomas H. Burton has located at Union, S. C., and will do evangelistic work in that State.

From John R. Weathers Washington, D. C.: "Let the good work go on; preach the gospel."

Miss Lula Gammill writes: "I think the Gospel Advocate the grandest paper in the brotherhood."

W. H. Guin writes: "I have been taking the Gospel Advocate for thirty years and cannot be without it."

Everybody enjoyed the soul-stirring sermons preached by T. Q. Martin at the David Lipscomb College.

From Miss Myra H. Smithson, Franklin, Tenn.: "The Gospel Advocate seems to be better than ever, as I enjoy reading it more."

Doing an injury puts you below your enemy. Revenging one makes you but even with him. Forgiving him sets you above him.—Benjamin Franklin.

From T. D. Long, Tupelo, Miss.: "I have been a subscriber for at least twenty-five years, and I feel like I could not get along without the Gospel Advocate."

We were grieved to learn of the death of Emma Floyd, daughter of the beloved J. D. Floyd, at Tullahoma, Tenn. Funeral services were conducted, Sunday, at Flat Creek, Tenn.

A good physician who is a Christian is wanted at Trezevant, Tenn. If you are qualified, get in touch with I. G. Hurt, the druggist at that place, or write to Elder H. J. Stafford.

Beware of the weepy woman, she of many sorrows. Most of them are of her own making, and her keenest enjoyment consists in retailing them to her friends and enlisting the sympathy of the tender-hearted.—Lloyd.

A person never acquires that indefinable something known as "charm" until he can learn to forget himself; and he seldom accomplishes the big thing of life until he has learned to live in his work and eliminate himself from the equation.

From T. E. Tatum, Hallsville, Texas, February 18: "I am now ready to enter the evangelistic field again. I expect to be in Arkansas soon and in Tennessee later. If I am wanted at your place for a meeting, write me at Hallsville, Texas."

Thus said Gautama: "It therefore follows, if a man is happy, he dwells in happy thoughts; if miserable, he dwells in despondent and debilitating thoughts. Whatever the state of the man, within the soul lies the cause of the state, and never without it."

From R. V. Robinson: "I wish you would state in the Gospel Advocate that after March 1 my address will be changed from Waco, Texas, to Stephenville, Texas. I will move to Stephenville about the first of March and take up local work with the church there."

From E. C. Fuqua, Fort Collins, Col.: "The work here is prospering splendidly. I preached to large audiences on February 9. One addition a week ago. The religious interests are picking up since the lifting of the 'flu' ban and everything will soon be normal again."

William J. Campbell writes: "Brother McCaleb expects to stop on his way home in Honolulu and hold a meeting there. This work will need our prayers and support. The work that we hope to see started there will likely need a laborer to locate there to continue the spread of the gospel. So let us get ready to support this work."

From J. S. Daugherty, Kirbyville, Texas, February 10: "Though I have not been reporting, I have been very busy. I preach for the home congregation each second Lord's day and at near-by points the other Sundays. Besides my preaching, I am clearing and fencing about seven acres of East Texas land, preparing to augment the preacher's salary. My spare time is all engaged for protracted meetings until August 15, with other calls coming in. Brethren, let us proclaim His word faithfully."

A Boy's Prayer.—Give me clean hands, clean words, and clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work as hard and play as fair in thy sight alone as if all the world saw; forgive me when I am unkind and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself; send me chances to do a little good every day and so grow more like Christ.—President William DeWitt Hyde.

From J. S. Daugherty, Kirbyville, Texas, February 19: "The Lord willing, I am to meet a Mr. Copeland, a 'digressive,' of Waterman, Texas, who styles himself 'a whale fisher,' in discussion at Stockman, Shelby County, beginning on February 28 and continuing three days. He is to affirm that he and his brethren represent the true church of Christ; I will affirm the music question. All wishing to attend the debate from a distance can come to Timpson and then catch the Santa Fé train to Stockman."

From W. G. Jernigan, Grand Saline, Texas: "The churches of Christ at this place and Sand Flat, four miles east of here, are supporting me this year for mission work. This is a step that these brethren have taken which should be followed by several more congregations in this State. C. D. Record, of Whitesboro, Texas, is being supported for the same kind of work by the congregations at Shady Grove and Jamestown. May the Lord bless these brethren who are sending us forth to preach the word to a lost generation."

From O. E. Phillips, Hillsboro, Texas: "Our work here is doing nicely so far. I have been here five months. Our crowds are fine, interest good, and we have had a number of additions by membership and baptism. I spend fifteen minutes with the children every Lord's day just before the regular preaching service. I began with twenty-five and now have one hundred and twenty-five, and hope for quite an increase when spring comes and people get over the 'flu.' I use their toys and such things as they are familiar with to teach them Bible truths. I firmly believe that with one year's training they will hardly yield to sectarianism."

From H. A. Rogers, Punnichy, Saskatchewan, Canada, February 17: "Work here is going along with much encouragement. I have held meetings for four weeks here, amidst strong opposition from Methodists and Anglicans, with very much increased interest. Seven confessions to date, and many more are convinced of the truth of Christ, and we look for more confessions. This is the first time for the pure gospel to be preached in this part. Brethren, can you help us in locating a good young man for this province to help me in the work? I can establish and plant congregations all over this field, I feel sure, but need help in keeping up the work. I came in here a total stranger four weeks ago, and believe I have the confidence of the greater part of the people to-day. Notwithstanding the people had been prejudiced against me before I reached here and many seemed to despise me, yet I lived through it and consider that I have come out victorious. Now, brethren, we need another man, or two other men, and there are none here; so we will have to look across the lines or to Ontario for this man. Can you not help us in finding a young, willing heart which is loyal and ambitious to come over and help us? We would, on securing a man, need coöperation to support him. Let us find the man, then we will, I think, find the coöperation. Let us take the field for Christ while it is available. I seem to be adapted to wading in amidst opposition and planting the cause of our Lord; so will you not come to my assistance while the sun shines on my efforts, so that I can continue to establish the church all over this county? I can give satisfactory and abundant references as to what I am doing. Will some young man who reads this come over and help us? Talk this over in your meetings, brethren, and see if you can aid us in this field by securing the right man, and then, if you can, help us to sustain him."

GOSPEL ADVOCATE

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EDITORIAL

Our "Knickerbockers" and Brother Sweeney's "Magnanimity."

BY M. C. K.

On page 197 of this issue of the Gospel Advocate will be found, breathing out the animus of a flaming philippic, the crowning act in Brother Sweeney's "fiasco." When we think of the high pedestal on which our conception of him as a Christian controversialist had placed him at the time he accepted the Advocate's challenge, and then think of the turn which he has taken in our discussion, followed now by such an article as that before us, we are reminded of the Shakespearean exclamation over the fall of Cæsar: "O, what a fall was there, my countrymen!" It is a pity that he did not have a friend to advise him before he allowed this present unique document to pass from his hands. We prefer to make no comment on his claim concerning "a spirit of cowardice;" but instead of this document's exhibiting "downright magnanimity," it exhibits, in a marked degree, the very opposite quality. We ask for it a careful perusal by our readers before they read our comments on the situation.

In view of the rare *spirit* which he displays, we admonish him to keep cool, respectfully reminding him, in the meantime, that the part which he has played in his would-be discussion with the Gospel Advocate is a matter of record before our readers, and mere assertions cannot change it. Our readers fully understand what he has done and particularly what he has *not* done in this discussion, and they know equally well the record of the editor of the Advocate; and hence, in spite of our brother's hasty and excited charges to the contrary, they know that we have not "meandered" all over creation," nor "turned a double summersault" nor any other kind of a "summersault," nor written "two or three columns of self-glorification." They also know that, instead of our having "taken on a contract that" we "could not fill," our brother made haste to get out of a discussion which he seems to have entered without due thought. Moreover, as to his ability to take care of his own side in the music controversy, if the part which he has played in this instance is a correct index to it, they know that he has been "weighed in the balances and found wanting," and all his camouflage in the way of excited assertions against facts cannot hide from them the inglorious failure of his effort. As to our being "let down easy," it is sufficient to observe that after his "backdown" we did not need to be "let down" at all.

After such a withdrawal from the discussion as he has so conspicuously staged, most papers would refuse to publish anything further from him on the subject, and this is really what his course merits, but we publish this article and note the facts of the situation as the case now stands.

1. He says: "You issued a statement that 'God has legislated in the realm of vocal music and provided for and appointed it as an ordinance in the worship of Christians.'" Not quite that—an adroit change of our language which it seems to have suited his purpose to make—but *this* is what we affirmed, and still affirm, and what we clearly and incontestably proved by the explicit language of the New Testament—namely, "that God has legislated upon, provided for, and appointed vocal music in the worship of Christians;" and he "was perfectly justified in supposing" that we "meant just what" we "said;" but, strange to say, when we proceeded accordingly to submit positive proof from the New Testament in support of the proposition, he fled the field and we were left without an opponent. Doubtless with an eye to the future, and adopting the principle of Falstaff, "the better part of valor is discretion," he acted on the sentiment of the familiar lines:

> "He that fights and runs away,
> May turn to fight another day;
> But he that is in battle slain,
> Will never rise to fight again."

If, as he now claims, he "denied" the proposition "in order to let" us "try" to prove it, but "knew" that we "could not prove it," we certainly thank him for the opportunity; but no doubt our readers will think that his claim finds scant support in the face of the fact that, as soon as the proof was submitted, he could not, to use the language of Lady Macbeth, "screw his courage to the sticking place," but beat a hasty retreat from "the firing line." We did "proceed with the discussion as agreed upon;" but when we submitted "some testimony to prove the truthfulness of" our "proposition," our fleeing opponent was gone, and there was nobody "on hand to examine that testimony."

2. He makes the following unaccountable statement: "We had hardly begun the discussion before you . . . landed upon another proposition as different from the proposition we were discussing as day is from night." In view of the facts of the record, we are sorry that our brother says this. Our readers know that it is not correct. The record speaks for itself and shows, as plainly as language can show anything, that we not only did *not* "land upon another proposition," but stuck to and defended the identically same proposition throughout. Yea, more, we accepted his own definition of the terms of that proposition, only "admonishing," to quote our former statement, "against hard and fast lines" in the use of them "which would virtually mean that 'God has legislated upon, provided for, and appointed' *nothing* that is to be done in Christian worship." Hence, his statement that "the second proposition hardly bears a resemblance to the first" is both absurd and preposterous. *There was no "second proposition."* The one proposition was kept throughout, and the truth of it was abundantly established by explicit passages from the New Testament which show, as formerly expressed, "that God has *named, specified,* and thus *indicated* vocal music to be used in Christian worship, just as he has named, specified, and indicated the Lord's Supper and what is to be eaten in that supper in Christian worship." And again we ask: "If that does not prove it, PRAY WHAT COULD EVER PROVE IT?"

3. He says we "assume that God told the Ephesian and Colossian brethren that they must use vocal music." We respectfully reply that we "assume" no such thing; but we gave the specific language of the New Testament showing that God *named, specified,* and thus *indicated* that kind of music to be used in Christian worship, and that, through an inspired apostle, he *commanded* "the Ephesian and Colossian brethren" to use it in that worship. Wheth-

er they felt "that they must use" it or not would depend altogether on their respect for the word of God. If they felt as Brother Sweeney and those of his way of thinking seem to feel, they would, of course, use it or not use it as they liked, and would use a different kind of music altogether if they chose.

4. After informing us that he "*can prove things*," he says: "The New Testament bristles and sparkles with texts to prove that God has legislated upon, provided for, and appointed baptism as an ordinance in Christianity." Exactly so; and it "bristles and sparkles with texts to prove," *in precisely the same way*, "that God has legislated upon, provided for, and appointed" *vocal music to be used in Christian worship*. There is not a solitary passage in the New Testament enjoining upon men baptism in *becoming Christians* that is any clearer or more specific than the passages enjoining upon them vocal music to be used in *worshiping as Christians*. Moreover, there is not a solitary passage in the New Testament which "provides for and appoints" the Lord's Supper in Christian worship in terms any clearer or more specific than those which "provide for and appoint" vocal music in that worship. Our brother had a fine opportunity to meet the argument here, but, for reasons perhaps best known to himself, he retired from the discussion without even attempting it; and since that spectacular performance, both he and his cause would have suffered less in the estimation of the public if he had had the good judgment to keep still.

5. Notwithstanding the remarkable and conspicuous absence of any *act* on his part in the present case in the way of either discussing propositions or showing that he knows them, he seems anxious, nevertheless, to appear as a veritable Nestor in the polemic art; and so, as a dernier resort in that direction and with no other visible proof, he *tells* us that he "knows propositions," and that he "was discussing religious problems when" we "were in" our "knickerbockers!" Of course, we are too youthful to question or to pass judgment on his ancient record in the field of religious polemics; but, even though we be "a youth to fortune and to fame unknown," yet, in view of his conspicuous rôle in playing the "baby act," in the present case, we submit, if we had only preserved our "knickerbockers," it would be fitting to pass them on to him! But our knickerbockers, like our opponent, are gone!

6. Finally, the Gospel Advocate has always believed in religious controversy, if conducted in the proper way, and it has been making a special effort in recent years to contribute whatever it might toward elevating the tone and character of such exchanges, and thus to conserve and hold in proper channels one of the most powerful means of defending and advancing among men the claims of Christianity; and it is a matter of deep regret that it should have been plunged unawares into an altercation such as this has proved to be. It is just such a manner and spirit as exhibited in the thrusts about "flops," "turning double summersaults," "meanderings all over creation," etc., and the turn our brother chose to take in this discussion that, years ago, brought into disrepute the matter of controversy between the pro and con parties over the organ and society. Cannot Christian men differ and express their differences on the high plane of mutual courtesy, dignity, and respect? The defect at this point has existed on both sides of the controversy, and we have no wish to condone, but freely acknowledge it for the anti-organ and antisociety side; and for our own part, we have been making an earnest effort for years to correct the defect and to project all controversy in which we took part to the high plane here mentioned, which alone is worthy of Christians. We confidently expected the high standard to be maintained in this case until we should have a complete and model discussion; and hence, to no one, we think, can the turn taken in it be a greater surprise than to the editor of the Gospel Advocate. Here is a sample of expressions reaching us from intelligent and educated men among our readers:

I cannot see what more Sweeney could expect, to prove that singing such songs and hymns and psalms as the New Testament directs is ordained of God, than that which you have presented. If what you have presented does not prove that, then, as you correctly say, there is no proof that any worship has been ordained of God. Ah, but I was disappointed and surprised that he would "take that turn;" yet from the outset I could but wonder what he meant by denying such a proposition.

We close this not altogether pleasant exchange with the immortal words of Abraham Lincoln spoken when his country was engaged in fratricidal strife and as, with a great heart and a great mind, he looked across the bloody chasm yawning between the North and South: "With malice toward none, with charity for all."

The Churches of America Have a Great Responsibility.

BY J. C. M'Q.

The following is clipped from the Literary Digest of February 15, which shows how America is regarded by the people of the Orient. It is not the purpose of this article to deal with governmental questions or the favorable light in which our government now stands with the other governments of the world, but to call the attention of the churches to our Christian obligations to the people of all nations. Here is the clipping:

AMERICA'S DUTY IN ORIENT EYES.

Our national disposition has always tended to the avoidance of "entangling alliances," a feeling that still persists in many minds despite our participation in the Great War and in the Peace Conference, so that one notes with acute interest suggestions to the contrary which come, not from this side of the Atlantic, but from the other. Perhaps no more remote source of such ideas could be found than Shanghai, China, in which city is published The Celestial Empire, the weekly edition of the Shanghai Mercury. That the United States should accept a commission from the allies to watch over the development of civilization in the Middle East, including large portions of territory that have lately been of the empire of the Turk, is a proposal said to emanate from an important British source, which receives the warmest approval of this Far-East weekly. No other nation enjoys the reputation won for the United States by its missionaries and teachers, we are told; and while other nations have gone to that land as warriors, concession exploiters, or something equally mundane, the Stars and Stripes have "flown over nothing more worldly than a hospital or a school." Moreover, America would have no ax to grind in the way of territorial ambitions, which makes it the one great power capable of action with the minimum of friction or opposition from the rest. Then, too, she has plenty of money, a great requirement of the Middle East, and The Celestial Empire points out that if the world is quickly to recover its previous food supply in sufficient quantity, American capital will be required in many quarters, and "for a time the nations hard hit by the war will of necessity have to take careful note of their changed positions financially and so be the less ready to risk expenditure that may take time to become fruitful."

The unselfish attitude of our government in the recent war with Germany has impressed the people of the world very favorably with the magnanimity of the people of the United States. From the article clipped from the Literary Digest it also appears that the people of the Orient have been attracted and won by the Christian deportment of American missionaries, which should be encouraging to all Christian people and should lead them to make greater efforts for the conversion of the world. This war has brought the people of the Orient much nearer to the people of this country and made them realize that all the nations of earth are of one blood and that we are kindred people. The effect of this war is to impress the churches with the fact that all people are the same with God and stand in

the same relation to him—that is, that all have souls to be saved and that the gospel is God's power unto salvation to all nations alike. As the time is opportune, as a favorable reception is guaranteed to the gospel when it is carried by American missionaries, it certainly behooves all Christians to be active in obeying the great commission, which says: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be damned." (Mark 16: 15, 16.) Christians should imitate the example that the apostles have given us. The Holy Spirit plainly declares that the gospel was preached to every creature under heaven. Also, we learn from Rom. 10: 18 that the Holy Spirit, in writing of the preaching of the apostles, says: "Their sound went out into all the earth, and their words unto the ends of the world." When Christians consider the value of the soul and that the world cannot satisfy the hunger and thirst of the soul, it certainly behooves them to make the work of soul saving the business of their lives. The world with all of its glory will fade away in a moment, but the soul is to live throughout the countless ages of eternity. As it was in the days of Christ, so now are the indications that the field is white for the harvest; souls are ready to be garnered, but it is difficult to find reapers. As Christ said to his disciples, so in the light of the article clipped from the Literary Digest we may say: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 37, 38.) When Christians truly realize the value of a soul and when they are devoted and consecrated to the service of God, it will not be difficult to raise sufficient means to support the laborer in the field. Consecration and devotion to the cause of Christ are needed a thousand times more to-day than money. When Christians have these in a scriptural degree, we will hear less cry about money and will find more workers ready to enter the field. We are short of missionaries, and even some that are in the field are not displaying the spirit of the Lord Jesus Christ. The church should be looking for efficient, sacrificing, and godly missionaries. The church should not be satisfied to recommend a man for a missionary who has made a failure in all his undertakings. The man who is inefficient and incapable here would be inefficient and incapable in China, Japan, or India. How seldom do we find a successful man here ready and willing to go as a missionary to China! Men who succeed here are usually content to remain here. As the time is opportune for preaching the gospel in the Orient and as the responsibility appears to rest mainly upon the American churches, it behooves the churches now to select men who are especially fitted for this work. Failures in every calling of life should not be selected to preach the gospel in the Orient, since they will fail; while men in love with the truth and fitted by natural ability and attainments for the work will accomplish great things in preaching the gospel in a foreign field. The churches should begin their work at the man end of the line and not at the money end of the line. I believe that with the right kind of preacher or missionary in the Orient, it will not be difficult to raise the money to support him in the work. I have found the churches liberal whenever they had confidence in the man or in the work for which an appeal was made. Christians have responded liberally and cheerfully to bring Brother Jelley home, to relieve war sufferers, and for the support of orphan children.

When Paul was in the missionary field, the church at Philippi contributed to him. The Holy Spirit declares: "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need." (Phil. 4: 15, 16.) This shows that the church did not do its work through a missionary society, but that Paul knew that the church at Philippi was contributing to him. It is not possible for a missionary to see through a missionary board and know just what local church contributes to his support. When churches undertake to support a missionary, the missionary should report back to that church. For instance, we learn that Paul and Barnabas were sent on a missionary journey by the church at Antioch. (See Acts 13: 3.) After they had preached the gospel in Iconium, Lycaonia, Lystra, Derbe, Perga, and Attalia, they reported back to Antioch, "from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles." (Acts 14: 26, 27.) The missionary who is anxious to act as did the apostles will rehearse the work that he has done to the churches supporting him and will cheerfully make report of all funds contributed by the supporting churches. Missionaries and churches claiming to be guided by "it is written" have been derelict along this line. Missionaries have damaged their work because they did not have sufficient respect for divine example to lead them to report as did the apostles. It is to be hoped that efficient missionaries may be secured for the work in the Orient. The Gospel Advocate is ready to give full support and encouragement to such missionaries.

Attention, Sunday-School Teachers!

The conscientious teacher of the Bible is anxious to secure the best help available in the preparation of the lesson. Patient research not only improves and enriches the mind of the teacher, but makes the class work doubly interesting to the scholars. In addition to our quarterlies, we carry two excellent books that cover the International Sunday-school Lessons. The publishers of "Peloubet's Select Notes" claim that it is the "most valuable commentary in the world," because it is "scholarly, comprehensive, condensed, and practical." It covers every phase of the lesson, from treatment and explanation of text, with notes from the best commentators, to list of special books for further study along the lines of thought suggested.

"Tarbell's Teachers' Guide" is edited by Miss Martha Tarbell, Ph.D., and has been a general favorite for many years. The author has covered everything in the field of research and investigation that the enterprising teacher or scholar would like to know. Primary, Junior, Intermediate, Senior, and Bible-class teachers find in it full explanation of Bible texts, light upon difficult passages by the best biblical scholars, and discussion of present-day problems in teaching.

We will send either one of these valuable books for $1.25, postpaid; or, in combination with a new subscriber, we will send the Gospel Advocate for one year and either one of these commentaries for $3 to the same or separate addresses.

The Young People, edited by A. B. Lipscomb, is a high-class illustrated weekly of four pages. The editor's comments upon the lessons occupy one page. The price is fifty cents per single copy for a year, or five or more copies to one address for forty cents each.

Address your order to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

No earthly prosperity need perforce enchain the soul and dull all its finer sensibilities, and kill out of it its sense of high destiny, if only the love of God is there to extract whatever is of lasting value and to cast the dross away. —H. P. Liddon.

THE WAR SUFFERERS' FUND

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

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The following cablegram, sent by President Wilson from Paris to Mr. Cleveland H. Dodge, treasurer of the Armenian and Syrian Relief Committee, is significant:

The appropriation asked of Congress for handling food relief is not intended in any way to take the place of the subscription being asked for relief and rehabilitation in the Near East. I hope that this subscription will not in any way be interrupted or reduced. The need is immediate and very great. WOODROW WILSON.

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

Preachers' Meeting Program.

Beginning on March 16, 1919, at 11 A.M., at Tracy City, Tenn., the church of Christ will entertain the gospel preachers in an eight-days' meeting, in which the following subjects will be discussed by the ablest advocates of these subjects that we can obtain. The preachers whose names follow each subject will be desired for that special subject. All vacancies to be supplied from the attending preachers. The program as arranged is as follows: Opening sermon, Lord's-day morning, "The New Testament Church—What Is It?" C. E. Wooldridge; Lord's-day night, "God's Missionary Society," S. H. Hall; Monday afternoon, "The Church the Light of the World," A. B. Lipscomb; Monday night, "The Holy Spirit in Conversion," G. C. Brewer; Tuesday afternoon, "Is the Church in Danger of Apostasy?" J. Paul Slayden; Tuesday night, "Why Are We Right?" F. B. Srygley; Wednesday afternoon, "The Eldership," E. A. Elam; Wednesday night, "The Christian's Duty on Lord's Day," Charles Holder; Thursday afternoon, "The Work of an Evangelist," J. D. Floyd; Thursday night, "Instrumental Music in the Worship," M. C. Kurfees; Friday afternoon, "Supporting the Gospel," E. H. Hoover; Friday night, "Christian Baptism," F. W. Smith; Saturday afternoon, "Woman's Work in the Church," Price Billingsley; Saturday night, to be supplied; Lord's-day morning, "Did God Write the Bible?" S. P. Pittman; Lord's-day afternoon, "The Proper Division of the Word," Robert Jernigan; Lord's-day night, "Our Savior's Prayer for Unity," I. B. Bradley.

There will be ten-minute talks by many preachers during the entire eight days, and no one will be denied the privilege of speech as long as time permits.

Brethren, come and help us to all get closer together and to become more helpful to each other in "strengthening the things that remain." All singing evangelists are invited to be present and assist in the song services; and they will get a pleasant surprise.

All expenses for the speakers to whom subjects have been assigned will be met by the brethren. All visiting preachers will be cared for while attending the meeting. All gospel preachers are invited to come and spend the week.

R. E. L. Taylor, manager; Bailey Brooks, Dr. W. P. Stone, Dr. E. B. Finney, and George Thorogood, assisting.

True friendship is a spiritual relation. God reveals himself to us in many ways through our different friends. —Selected.

Let every one that hath a calling be diligent in pursuance of his employment, so as not lightly or without reasonable occasion to neglect it.—Jeremy Taylor.

All growth, all strength, all uplift, all power to rise in the world and to remain arisen, come from the myriad holds we have taken upon higher surrounding realities. —James Lane Allen.

QUICK ACTION IS NECESSARY.

We are practically giving away a number of most excellent books until March 1, 1919. To any one who will send us one new yearly subscriber to the Gospel Advocate, accompanied by $2.50, we will mail the Gospel Advocate to any specified address for one year, and will mail, prepaid, to the person sending the new subscriber, either one of the following books. Your order must be mailed not later than March 1, 1919. The offer will not be good if your order is mailed on March 2. Books from which you may select one:

1. "A Debate on the Roman Catholic Religion." Campbell and Purcell.
2. "On the Rock." D. R. Dungan.
3. "The Evidences of Christianity." A. Campbell.
4. "The Christian System." A. Campbell.
5. "Christian Baptism." A. Campbell.
6. "The Word of Reconciliation." J. D. Floyd.
7. "The True Origin of Mormon Polygamy." Shook.
8. "Folk-McQuiddy Discussion on the Plan of Salvation."
9. "Civil Government." David Lipscomb.
10. "Commentary on Acts of Apostles." D. Lipscomb.
11. "Life and Sermons of Jesse L. Sewell." D. Lipscomb.
12. "Sweeney's Sermons." John S. Sweeney.
13. "Life of Elder (Raccoon) John Smith." John Augustus Williams.
14. "The Jerusalem Tragedy." A. P. Stout.
15. "The Divine Demonstration." Everest.

Orders will not be filled on any book after the present supply of books is exhausted. Immediate action will secure any book in the list, but delay may lose any one. McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

A REAL IRON TONIC

Like Peptiron May Be Just What You Need This Spring.

Probably nine people out of ten have lost or are losing their grip on health in these trying months of awful epidemics, exposure to damp, changeable weather, and association with sick people in overheated homes.

Depleted blood, loss of the red corpuscles, shattered nerves, loss of appetite, dull, dozy feelings in the head, irritability, all loudly call for the real tonic strength and nourishment that Peptiron will give you. It is a wonderful corrective of anemic tendency, paleness, languor, nerve exhaustion.

Peptiron restores the red corpuscles to the blood and gives a natural vigor and snap that keeps up courage, makes you cheery and helpful to your family and friends, and contributes wonderfully to the health of all. Remember this one thing—as vitally, positively true—Peptiron is a real iron tonic.

Grandma Used Sage Tea to Darken Hair

She Made Up a Mixture of Sage Tea and Sulphur to Bring Back Color, Gloss, and Youthfulness.

Common garden sage brewed into a heavy tea, with sulphur added, will turn gray, streaked, and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked, or gray. Mixing the Sage Tea and sulphur recipe at home, though, is troublesome. An easier way is to get a fifty-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft, and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation, or prevention of disease.

80 YEARS AGO

Mr. Edward Goodenough, of Goodenough and Woglam Sunday School Supply House, secured a remarkable formula for a skin ointment, which he sold privately for a half century by personal recommendation, making up the preparation at his home. So remarkably efficient did it prove for all skin troubles that Mr. Goodenough received large numbers of the most enthusiastic commendations from his customers. His grandson, Mr. F. E. Kirby, as vice-president of The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y., is still active in the production of this ointment under the name so widely and well known to grateful users as Palmer's "Skin-Success." Mr. Kirby is as enthusiastic as his grandfather over its merits and declares that it is the best preparation of its kind on the market or known to the medical profession for freckles, tan, sunburn, pimples, eczema and other skin troubles. Send for free sample.

Notes from Dallas, Texas.

BY A. O. COLLEY.

We cannot tell in these peculiar times what will come next. All cities have their problems to face. It is sometimes very hard for a gospel preacher to know just how far he can go without dishonoring God or insulting man. We are asked to take part in many questionable things, and our friends think that we just want to be "curious" if we "run not with them to the same excess of riot."

Praises have been heaped upon George W. Truett, a Baptist preacher, of Dallas, for the part he played in the world war until there can little more be thought of to say.

I heard a digressive preacher, John G. Slaytor, of the East Dallas Christian Church, offer a prayer in a union service at the Coliseum in Dallas, in which he did not use the name of Jesus Christ. At the close of the prayer he said: "We ask these blessings in the name of the flag of the United States." When I became a Christian, I had no idea that a Christian preacher would ever drift so far from the "simplicity that is in Christ" that he would for any cause sacrifice the name of Christ to please Jews or Greeks.

Brethren, when you oppose a regular preacher to work under the eldership of a city congregation, you are opposing and discouraging a very necessary work. If there is any place in the Lord's creation where a good, God-loving, faithful preacher, one that will be faithful to the Book, is needed above other places, it is in the large cities, where fashion, fad, and fancy seem to dominate the thought of many religious people. I do not say that the Pearl and Bryan Streets Church needs me, but it surely needs some one to proclaim, in an uncompromising manner, the gospel in its primitive purity. I do not know how long or how short my stay may be here. I love the work and love the church, and think they love me, but I only want to stay as long anywhere as I think I can be of real use or service in building up the church. I shall gladly spend and be spent in the Lord's cause here or going "everywhere preaching the word."

Washington Thriftograms.

The one hundred and eighty-seventh anniversary of George Washington's birthday was celebrated on February 22. Washington, the successful builder of a nation, gave voice to rules for personal and national success which are as applicable in this 1919 year of necessary thrift as in his day. Here are some of his words on the use of money and resources that might have been written for the present situation in America:

"I am no more disposed to squander than to stint."

"Economy makes happy homes and sound nations. Instill it deep."

"It is not the lowest-priced goods that are always the cheapest."

"I cannot enjoin too strongly upon you a due observance of economy and frugality."

"Keep an account book and enter therein every farthing of your receipts and expenditures."

"Promote frugality and industry by example, encourage manufactures, and avoid dissipation."

"Reason, too late perhaps, may convince you of the folly of misspending time."

"There is no proverb in the whole catalogue of them more true than 'A penny saved is a penny got.'"

"Nothing but harmony, honesty, industry, and frugality are necessary to make us a great and happy nation."

These statements by George Washington as to wise personal economy might be paraphrased to-day in the injunction of the National Thrift Campaign: Spend wisely, save intelligently, avoid waste, and invest safely. Buy War Saving Stamps and Thrift Stamps.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6252 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Send us $1.25 for "Peloubet's Select Notes."

Corn will out-grow itself

if you use

NitrA-Germ

Use it on cowpeas, velvet beans, peanuts, etc. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

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

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

Established 1879

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

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

Cresolene's best recommendation is its 39 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

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

Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert—vigorous and vivacious—a good, clear skin; a natural, rosy complexion, and freedom from illness are assured only by clean, healthy blood. If only every woman and likewise every man could realize the wonders of the morning inside bath, what a gratifying change would take place!

Instead of the thousands of sickly, anæmic-looking men, women, and girls with pasty or muddy complexions; instead of the multitudes of "nerve wrecks," "run-downs," "brain fags," and pessimists, we should see a virile, optimistic throng of rosy-cheeked people everywhere.

An inside bath is had by drinking, each morning before breakfast, a glass of real hot water, with a teaspoonful of limestone phosphate in it to wash from the stomach, liver, kidneys, and ten yards of bowels the previous day's indigestible waste, sour fermentations and poisons, thus cleansing, sweetening, and freshening the entire alimentary canal before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rheumatism, colds, and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store, which will cost but a trifle, but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice internal sanitation. We must remember that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the blood, while the pores in the thirty feet of bowels do.

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

It Really Happened.

BY H. M. PHILLIPS.

Giving to the cause of the Lord is a great thing, but seldom is it practiced as it should be. There seems to be no limit or end to giving, for the need is ever present; and the more you give, the more you can give, for you get in practice and it becomes an easy matter. The church at Miami, Fla., is not rich nor large—about fifty members—but it is liberal when the need is seen. Here are some late acts of this body: About three weeks ago fifty-one dollars and twenty-one cents was given for the orphans at Bowling Green, Ky.; two or three weeks before fifty dollars was contributed for the church at Washington, D. C.; a week ago thirty-two dollars and fifty cents was given for Brother C. S. Osterhus, who lost his home by fire; then five dollars each month is given for foreign missions. So we, being in the habit of giving and practicing for a while, got ready for the giving last night. We needed three rooms for class work, which were to cost seven hundred dollars. So to raise that was the task. The baskets were passed and about eighteen dollars was lacking. We went again, and got about seventeen dollars more than we asked; so I had to tell the brethren to quit, for we had enough and too much already. We will start to build to-morrow. Now did you ever have such to happen? It is the first time in my experience to see a congregation give more than was needed to build. But it really did happen here. This is a fine example, to my mind, how the church ought to go about the Lord's work. No outside begging, no assessing, no long waiting, but just a free-will offering. Brethren, go thou, and do likewise; it will do you good.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the $00,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application to Pathfinder, 187 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

$20 daily distributing prize peace pictures—"Liberty and Peace," "True Sons of Freedom," "Human Liberty Bell," "Foch." "Pershing," Honor Roll. Enormous demand. Samples free. Also portrait catalogue. **Consolidated Portrait Co.**, Dept. 21, 1034 West Adams Street, Chicago.

ICE CREAM

1 Cent a Dish

is one of the luxuries everybody wants, and everybody can have it by using

JELL-O ICE CREAM Powder

Dissolve a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you have two quarts of delicious ice cream.

Five kinds of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Two packages 25 cents, at any grocer's.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6252 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Better Than Pills—For Liver Ills

The reason

Get a 25¢ Box

NR Tonight—Tomorrow Alright

Rheumatism and Indigestion.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

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

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

Name .....

Post Office .....

Express Office .....

(Please write distinctly.)

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

CHURCH NEWS

Texas.

Ennis, February 17.—Yesterday was a glorious and happy day here. There were three additions. The attendance is fine at all services. We have ordered one hundred new song books and the interest is growing numerically. We are preparing for our meeting in April.—Ben West.

District of Columbia.

Washington, February 16.—This was a delightful day for the church here. Each service was well attended. Several strangers were present to hear the gospel. There is an encouraging future for the church of Christ when we have a house of worship to which to invite people, but until then our progress is sure to be greatly hindered. We have only a small hall. We are asking the congregations to give the contribution of February 23 or March 2. We hope all who have not helped this work will do this. Send all donations to E. L. Mills, 2002 G Street, N. W., Washington, D. C., or to the Gospel Advocate, Nashville, Tenn.—W. S. Long.

Tobacco Habit Banished

In forty-eight to seventy-two hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write **Newell Pharmacal Co.**, Dept. 90, St. Louis, Mo., for FREE booklet, "Tobacco Redeemer," and positive proof.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5252 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

NitrA-Germ

for

Peas, beans, peanuts

Doubles the yield, and improves your land. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

MOTHERS TO BE

Should Read Mrs. Monyhan's Letter Published by Her Permission.

Mitchell, Ind.—"Lydia E. Pinkham's Vegetable Compound helped me so much during the time I was looking forward to the coming of my little one that I am recommending it to other expectant mothers. Before taking it, some days I suffered with neuralgia so badly that I thought I could not live, but after taking three bottles of Lydia E. Pinkham's Vegetable Compound I was entirely relieved of neuralgia, I had gained in strength and was able to go around and do all my housework. My baby when seven months old weighed 19 pounds and I feel better than I have for a long time. I never had any medicine do me so much good."—Mrs. PEARL MONYHAN, Mitchell, Ind.

Good health during maternity is a most important factor to both mother and child, and many letters have been received by the Lydia E. Pinkham Medicine Co., Lynn, Mass., telling of health restored during this trying period by the use of Lydia E. Pinkham's Vegetable Compound.

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.

Best Preventive for Influenza is Active Liver

Calotabs, the Nauseless Calomel That Is Free from Danger of Salivation, Is the Ideal Laxative for Colds and Flu.

Keep your liver active, your system purified, and your digestive organs in perfect working order. That is the advice of physicians as to how to avoid influenza and serious complications. At the first sign of a cold or sore throat, take a Calotab, the perfected calomel, that is free from the nauseating and salivating qualities of the old-style calomel, and whose medicinal properties are vastly improved.

One Calotab at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with your eating, pleasure, or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Calotabs are sold only in original sealed packages; price, thirty-five cents. Your druggist recommends and guarantees Calotabs by offering to refund the price if you are not delighted with them.—Advt.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Send us $1.25 for Tarbell's Teachers' Guide."

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Monument Proposed for Brother Northcut.

BY R. E. L. TAYLOR.

To the Churches of Christ: The congregation that Brother J. D. Northcut, deceased, labored with since he began preaching over twenty years ago feel that each congregation will contribute liberally to erect a monument to his grave as a token of love and remembrance of him as a loyal preacher of the gospel of Christ. Many of the congregations have already written to Sister Northcut asking her for permission to contribute to this monument because of the much good he accomplished while laboring among them. The monument has already been selected by his wife, and it is something nice. I am sure every one contributing to this cause will be proud to visit the cemetery at Tracy City and see it. I am asking every congregation that he has labored with in each State to send a contribution to me at Decherd, Tenn. I will acknowledge receipt of same through the Gospel Advocate and the Christian Leader. Who will be the first? I have forty-two congregations listed. If all these will send as much as twelve dollars each, this will pay for the monument.

Take Hood's Sarsaparilla

This Spring To Purify Vitalize and Enrich Your Blood

Create Appetite, Give Strength

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

MEN AND WOMEN

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness often disappear when the kidneys are out of order or diseased. For good results use Dr. Kilmer's Swamp-Root the great kidney medicine. At druggists in large and medium size bottles. Sample size bottle by Parcel Post, also pamphlet.

Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents. When writing mention the Nashville Gospel Advocate.

EAT LESS AND TAKE SALTS FOR KIDNEYS

Take a Glass of Salts Before Breakfast if Your Back Hurts or Bladder Bothers You.

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid, which the kidneys strive to filter out; they weaken from over work, become sluggish, the elimina tive tissues clog, and the result is kidney trouble, bladder weakness, and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts, or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

CABBAGE PLANTS.

Millions genuine frostproof. Charleston Wakefields, Early Flat Dutch. By express, 1,000, $2; 5,000, $1.75; 10,000 and over, $1.50 a thousand. By prepaid parcel post, 300, $1; 500, $1.50; 1,000, $2.50. Send for price list on sweet potato and other plants.

PARKER FARMS, Moultrie, Ga.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

Winning

POOR HEALTH is a handicap that few overcome when striving to win success. Good health helps in winning life's battle. It brings strength, energy, endurance, power, zeal.

Foley Kidney Pills

have helped thousands to health and happiness. They strengthen and heal weak, overworked and deranged kidneys and bladder, so that the disease producing waste is carried out of the system. They banish backache, rheumatic pains, stiffness, soreness

Miss Sara Weston, 120 Kishwaukee Street, Belvidere, Ill., writes: "I am pleased to state Foley Kidney Pills made a great difference in me. I was in great agony. I could not stoop down, and when I was down I had to crawl up by a chair, I was so lame all over I suffered agony. Now I feel like a new person, stronger and better in every way. My general health is quite improved. I can and do heartily recommend Foley Kidney Pills to all suffering in the way I did."

Stop Itching

Skins with Tetterine

50c. at your druggist's or from SHUPTRINE CO., Savannah, Ga.

Babies Smile

when stomachs do their work and bowels move naturally. Fretful, crying babies need

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator to make the stomach digest food, and bowels to move as they should. Contains no alcohol, opiates, narcotics, or other harmful ingredients.

At your druggists

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels— Take Cascarets to-night.

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

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL BELLS Memorials a Specialty

"It Is More Blessed to Give Than to Receive.

We never know how much happiness an encouraging word will create. Little did the editor dream when he sent the Gospel Advocate to an invalid sister for a year that he would receive a letter like the following. We omit the name and address of the beneficiary:

A——, Tenn., February 4, 1919.—Mr. A. B. Lipscomb, editor Gospel Advocate, Nashville, Tenn.—My Dear Sir: I have just been referred to the following most beautiful and touching letter penned by you:

"Nashville, Tenn. Mrs. ——, A——, Tenn.—Dear Sister: As a little token of our esteem, we have marked your paper paid up to January 22, 1920, free of charge. We do not wish you to be without it. We hope by that time you will be feeling better every way.

"Yours fraternally,
[Signed] "A. B. Lipscomb."

This was an act of yours that merits much and means more than words can express. On February 22, 1906, Mrs. —— became afflicted from a hurt and has been bedridden for these long thirteen years. I have made a practice of visiting her in her sickness during all this time, and have averaged of late years, I should say, twice a week, and during this time her life has reflected sunshine and courage and has been a stimulus to others to battle for the right, and without complaining. She has borne her afflictions patiently and with fortitude, and her example has been such as to lend inspiration to those coming in contact with her everyday life and a beacon light to the worth of Christianity. During this time she has been a subscriber to your valuable paper, and by dint of hard application has managed to take it at times when it seemed impossible to do so; and she has pleaded its cause and worth to others; and I do not remember that I have ever found her alone that I did not see her reading either the Bible or the Gospel Advocate, and always found one or both lying on the bed beside her. She has made sacrifices to take and pay for the Gospel Advocate. She has talked it all these years, and oftentimes gave the paper to me and others to read. It has given her the greatest consolation during these years, and has been a solace to her and armed her with courage to fight on against all odds, so far as this life is concerned, and brightened her prospects for the life beyond. And just as clouds hung heaviest over her physical life here, and as she lay on her bed in the deep of winter while all things were fitted to add to her sadness, and while realizing that force of circumstances had impelled her to undergo the crucial ordeal of writing you to discontinue the Gospel Advocate for the time, and as the cruel hand of fate was thus sealing the decree, a rift in the clouds appeared and the sunlight came to view again and found way to her heart and soul and her hope was strengthened. Tears trickled from her eyes as she broke the seal of the letter and read the above lines of yours, and apparently a new lease of life possessed her, and happiness unbounded; and now, through the chill of winter in the mountains far out, in her Christian home, she will be seen with the loved Gospel Advocate and Bible as her constant companions, making light the burdens and lessening the ills to flesh—she will enter her last days as the happiest—and all for this favor of yours. No goal could supply the appreciation nor wealth counteract the influence.

I was not asked to write this letter, but the thought of it all just made such an impression upon me that I could not refrain. No greater blessing could you have given her than this act of yours; and while I am a member of the Baptist Church, such experiences as these, and the notice taken thereof, I must say, as indicated by your act toward her, and hers as a result, is the loudest preaching on earth that can be given an outsider.

Surely, Christianity means something, and is most forcibly reflected in personal acts. Sincerely yours,

L. V. WOODLEE.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every batch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

6 BELL-ANS Hot water Sure Relief

BELL-ANS FOR INDIGESTION

BANISH CATARRH

Breathe Hyomei for Two Minutes and Relieve Stuffed Up Head.

If you want to get relief from catarrh, cold in the head or from an irritating cough in the shortest time breathe Hyomei.

It should clean out your head in two minutes and allow you to breathe freely.

Hyomei often ends a cold in one day, it will relieve you of disgusting snuffles, hawking, spitting and offensive breath in a week.

Hyomei is made chiefly from a soothing, healing, antiseptic, that comes from the eucalyptus forests of inland Australia where catarrh, asthma and consumption were never known to exist.

Hyomei is pleasant and easy to breathe. Just pour a few drops into the hard rubber inhaler, use as directed and relief is almost certain.

A complete Hyomei outfit, including inhaler and one bottle of Hyomei, costs but little at druggists everywhere. If you already own an inhaler you can get an extra bottle of Hyomei at druggists.

In Memory of Douglas Patterson.

BY E. A. E.

On the fifth Sunday in last December I preached in the courthouse to the small and struggling congregation of Paris, Tenn., and it was my good pleasure to stop with Brother and Sister J. A. Patterson. There were then three bright children—one daughter and two sons—in that home, filling it with sunshine and gladness, poetry and music. All were interested in the work we were doing in the courthouse. On January 19, at 10:20 o'clock, the youngest one, Douglas, eight years of age, succumbed to pneumonia following a severe attack of influenza and passed to the great beyond.

Douglas loved to sing, loved Bible stories, and felt an interest in the congregation and its work to a remarkable degree for one of his years. The day before he died and while conscious he repeated the twenty-third Psalm.

It is a source of great grief to his parents and his surviving little sister and brother to give him up; but how precious and bright are the promises and hope of the gospel in reference to him! He is as a flower removed from the home garden to grow and bloom in the garden of God on high. Without personal sin, innocent and pure, he was ready for the presence of God.

Suffer little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven. (Matt. 19: 14.)

A good friend of Douglas and the family, who lived a close neighbor for seven or eight years, having heard of his death, started to send five dollars to purchase flowers for his burial, but changed her purpose, saying she knew Douglas would prefer that the five dollars go toward buying food for starving children over the sea; and she sent it with the request, in harmony, as she thought, with the little one's feelings, to send it on to the needy. So it goes through this paper on its happy mission. We are glad to record this.

In Christian love we sympathize deeply with these parents and surviving children; we weep with those who weep. In their own faith and trust, these parents have already expressed their resignation to this bereavement and declared, with David, that while they cannot bring Douglas back, they can go to him. May God's grace be sufficient for them!

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Makes Better Soap

Red Devil Lye is the secret of making best soap at home.

So easy and economical—just use one can of Red Devil Lye with 6½ pounds of grease and get 12 big cakes of soap that you know are made of pure materials.

Red Devil Lye saves work and money in soap making, whether by cold or boiling process, or for soft or hard soap.

Makes *more* soap per can and *better* soap. Far superior to ball or hard lye. Full directions on can.

Get the genuine Red Devil Lye. Finely pulverized; instantly dissolves in warm or cold water. Air-tight cap—easy to take off and put on—keeps contents fresh until all used.

Write for free booklet giving scores of uses and full directions.

Wm. Schield Mfg. Co., St. Louis, Mo.

You need Red Devil Lye for

Outhouses — Washing Clothes
Softening Water — Peeling Peaches
Kitchen Sanitation — Cleaning Silverware
Scrubbing — Destroying Fly Eggs

Order Red Devil Lye from your grocer,—*today.*

Work While at Work.

It is a good thing not to take your hobbies to the office. It is also a good thing to dispense with easy-chairs and other luxuries in your place of business. Take the rest cure at home. The office is a place of toil. It should be comfortable, but its appointments should be suggestive of work and efficiency rather than leisure. Instead of making a man feel like taking a nap, the office environment should be such as to urge him to his best efforts.—Selected.

A Warning.—To feel tired before exertion is not laziness; it's a sign that the system lacks vitality and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.

Send us $1.25 for Tarbell's Teachers' Guide."

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

GET RID OF THAT FAT

Free Trial Treatment on Request
Ask also for my "pay-when-reduced" offer. My treatment has often reduced at the rate of a pound a day. No dieting, no exercise, absolutely safe and sure method.

Mrs. E. Bateman writes:—*Have taken your treatment and it is wonderful how it reduces. It does just as you say. I have reduced a pound a day and feel fine.*

Mrs. Anna Schmidt writes:—*I weighed 178 pounds before I started your treatment and I now weigh 138 pounds. You may print this if you like.*

These are just examples of what my treatment can accomplish. Let me send you more proof at my expense.

DR. R. NEWMAN, Licensed Physician
286 Fifth Avenue, New York, Desk S-386.

DRIVE OUT THE POISONS OF

RHEUMATISM

New Treatment Brings Wonderful Relief to Thousands After Everything Else Failed.

$1.00 Treatment FREE

A New York chemist has perfected a new treatment "ASEPTONE," which is bringing marvelous relief and Positive Results to Rheumatic sufferers everywhere. There is no reason now for you to keep complaining of the misery and suffering Rheumatism is causing you. Write us today and this new scientific treatment will be sent to you free, and then you can prove by personal test what it will do in freeing you from the slavery of Rheumatism and restoring you to a life of usefulness.

With ASEPTONE we will send you our booklet "HOW TO GET WELL" which explains what Rheumatism is, how it persists in spite of ordinary remedies and how it can be conquered at home by proper treatment. Write today. SEND NO MONEY. We will forward by return mail the ASEPTONE treatment free to convince you what it will do.

Worth Pharmacal Co., 76 Cortlandt St., New York

Order a Hygienic Feather Bed right from this ad. Absolutely no risk. Our bank deposit guarantees satisfaction or refund of money without questions. All new feathers; highest grade ticking. Beds, 26-pound, $10.20; 31-pound, $11.20; 36-pound, $12.10; 41-pound, $12.60. Pair 5-pound pillows, $1.80; 7-pound, $2.40. Heavy wool-nap cotton blankets, pair, double, $4.95. Others, $1.95, $3.75, and up to $9.72 in wool; others in cotton as low as $2.28. Send money order, check, or registered currency; and say whether to ship by freight or express.

HYGIENIC FEATHER & BEDDING CO., P. O. Box 463, Charlotte, N. C.

TETTERINE
for the COMPLEXION
50c. at your druggist's or from Shuptrine Co., Savannah, Ga

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

My First Visit to the Church at Tullahoma, Tenn.

BY ISAAC C. HOSKINS.

On Saturday afternoon, February 1, I accompanied Brother Smoot to his home, where I was hospitably entertained till Monday morning. Visiting the church Sunday morning, I found about fifty-five or sixty of the faithful, and among the number our venerable brother, J. D. Floyd, of whom I had often read in the Gospel Advocate—a grand, good man and a faithful preacher of the gospel. He is somewhat feeble in body, but active and alert in mind, preaching occasionally. I met another patriarch—Brother Camp, who has been a reader of the Advocate for nearly forty years, and at whose former home, in Southern Indiana, Brother Floyd held a meeting forty-one years ago, and now they both live in Tullahoma. I met Brother Moore and a nephew of Brother J. C. McQuiddy and many others, all of whom gave me a royal welcome. The brethren meet in a very neat house with a seating capacity of about two hundred. Everything is paid for, and they have an excellent opportunity to grow. A good prospect is before them. May Heaven's blessings attend them.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription to the Pathfinder, 187 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

FREE ECZEMA REMEDY.

Such wonderful results in eczema and all skin diseases instantly follow the soothing application of Krano-Zema, the new scientific treatment, and so confident is the Krano-Zema Company that they will gladly send any reader a full-sized $1 treatment by prepaid mail without one cent in advance. If satisfied after using the treatment two weeks, pay $1; but if not, you do not pay one cent. Take advantage of this amazing free offer to-day. Send no money, just your name and address, to the

KRANO-ZEMA COMPANY,
95 Phillips Building, Girard, Kan.

Rely On Cuticura For Skin Troubles

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

FREE TO
Asthma Sufferers

A New Home Cure that Any One Can Use Without Discomfort or Loss of Time.

We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now, and then begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE ASTHMA COUPON.

FRONTIER ASTHMA COMPANY,
Room 936T, Niagara and Hudson Streets, Buffalo, N. Y.:
Send free trial of your method to

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Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5252 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Don't Spoil a Good Meal With a Bad Stomach

If a physician, a specialist in stomach diseases, came to you and said: "I will fix up that miserable, worn out stomach for you or money back.

"I will make it as good as new so you will not suffer from any distress and can eat what you want without fear or suffering, or money back," would you turn down this offer?

And when you are offered Mi-o-na stomach tablets, made from a prescription better than many of the stomach specialists know how to write, are you going to be narrow minded and continue to suffer from indigestion, or are you going to be fair to yourself and try Mi-o-na on the money back agreement.

Mi-o-na stomach tablets are offered to you on this basis, that if they do not put your stomach into such good shape that there is no dizziness, sour stomach, biliousness, sick headache, and stomach distress, your money will be returned. For sale by all leading druggists.

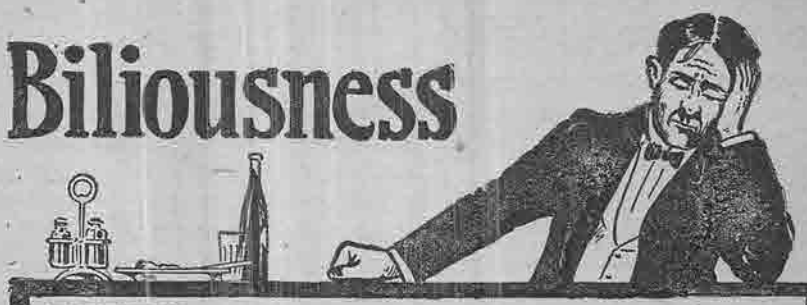
The Master's Vineyard

Kentucky.

Van Buren, February 17.—I am recovering from a light attack of "flu," and am glad to be out again. I could not fill my appointment at Van Buren yesterday, but Brother L. G. Milton, our bank cashier, gave an interesting lesson. I am very anxious to have some seasoned man come and take my place in this part of the vineyard when I leave. I received several letters some time ago, but some matters had not fully developed and I had to dismiss the matter at that time. No, we are not seeking a salary man or place hunter, for we believe he is a curse to the church. We want the man who seeks "first the kingdom of God, and his righteousness." These brethren where I labor will give the temporal necessities. Now, if you can give the proper references as to consecration, ability, etc., we want to hear from you. Please send stamps when writing. Write me, and I will give you a full description of the work.—R. A. Craig.

Tennessee.

Cleveland, February 17.—At yesterday's services the attendance was better and the interest deepening. The Bible classes are getting larger each succeeding Lord's day. One feature of special interest is our Bible class for grown people. Much interest is being manifested in this class. Attention has been called to the work here time and again, and we want to still keep it before the brotherhood. Cleveland is the capital of Bradley County, twenty-nine miles above Chattanooga toward Knoxville, on the Southern Railroad. It is a beautiful town of ten thousand or more people, and is quite a manufacturing and business town for one of its size. For the benefit of those who might be interested I give the following list: One stove foundry, one hollow-ware foundry, one large woolen mill, three hosiery mills, one coffin and casket factory, three lumber plants, two flouring mills, one overalls factory, one large chair factory, one canning factory, one excelsior factory, one ice and cold-storage plant, the home office of the Tennessee Power Company, eight garages, two newspapers, two large public-school buildings, one magnificient county high-school building, and Centenary College (a fine school plant for girls). The church of Christ is not strong either numerically or financially, though there is some as good material as can be found anywhere. A neat church building has been put up. It is of brick and will be very nice when completed. While we meet in it and it is very comfortable, yet it is not quite completed and there is a note of about five hundred dollars still due. Brother Fred M. Little's family is still here, though he has been forced to look to business pursuits that carry him away from here all the time. I am hoping that he will soon be able to return and join us in the work of building up the cause here. Brother C. W. Phillips lives here, though he works in Chattanooga through the week and preaches every Lord's day somewhere. He is a good man and a good preacher and should be kept in the field all the time. I have taken up the work with the church here for a while, and, by the help of God and good and faithful brethren and sisters, we hope to succeed in making great gains for the cause. If any congregations or brethren would like to have fellowship with us in this great work, it will be so much appreciated, and it may be communicated to J. M. Carl, J. L. Bivens, or myself. We would like to interest a number of Christian families in coming here to live. It is a nice, clean, business town, and very thrifty in all respects. I shall be glad to answer any inquiry and give all information possible. There is no better fruit and vegetable-growing section in the State than this. In fact, East Tennessee, with its manufacturing and its mineral resources, is the coming part of the State.—George W. Farmer.



Biliousness

WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

Chamberlain's Tablets

THE CREAM OF SONG.

This is exactly what you get when you buy "The Cross and Resurrection in Song," containing about three hundred songs—the best of the old songs and the sweetest new music published. Get it at the following reasonable prices: In limp cover, at $4.25 per dozen, prepaid; $25 per hundred, not prepaid. Sample copy at 30 cents. Send all orders to S. H. and FLAVIL HALL, 28 Ashby Street, Atlanta, Ga.

The Haymow News A MUSICAL COMEDY

This funny-bone tickler depicts the tribulations of a rural newspaper in its efforts to please everybody. Comical country characters are employed in this great laugh-maker. Suitable for any place where good wholesome fun would be desired. To introduce, one copy only will be mailed for 25 cents.

TULLAR-MEREDITH CO., 241 W. 36th St., New York

AVOID INFLUENZA AND PNEUMONIA

By Using THE ORIGINAL

Especially good for Inflammation and Congestions. Reduces Fever, Helps the Heart. Send for Sample. Satisfaction guaranteed.

GOWANS Rub-It-On FOR COLDS CROUP PNEUMONIA 25c 50c $1.00

Gowan Medical Company, Concord, N. C.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.

Weekly Health Talks

What Doctor Pierce Has Done For Humanity!

BY DOCTOR CRIPPS.

It has always seemed to me that Dr. Pierce, of Buffalo, N. Y., should be placed near the top when a list of America's great benefactors is written. He studied and conquered human diseases to a degree that few realize. Whenever he found a remedy that overcame disease, he at once announced it in the newspapers and told where it could be bought at a small price. He did not follow the usual custom of keeping the ingredients secret, so that the rich only could afford to buy the medicine, but openly printed the name of each root and herb he used. And so to-day the names of Dr. Pierce and his medicines are widely known, and they stand for better health and better citizenship.

One of this great physician's most successful remedies is known as Doctor Pierce's Pleasant Pellets. These are little, sugar-coated pills, composed of Mayapple, leaves of aloe, root of jalap—things that Nature grows in the ground. These Pellets are safe because they move the bowels gently, leaving no bad after-effects, as so many pills do. Very often they make a person who takes them feel like a new man or woman, for they cleanse the intestines of hard, decayed and poisonous matter that accumulates when one is costive. If you are constipated, by all means go to your druggist and get some of Dr. Pierce's Pleasant Pellets. They may prove to be the very thing your system requires to make you well and happy.

REPRESENTATIVES WANTED.

Acquainted with the farmer, to sell NitrAgerm, the crop and soil improver. See our ads. in this paper. Strictly commission proposition for one or several counties, whole or part time work. Some of our county men earn as much as $250 per month. Write Sales Manager, Box 363, Savannah, Ga.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, try Danderine.

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

Money Received for Lexington (Ky.) Church Debt.

BY H. C. SHOULDERS.

Previously reported, $2,097.03; church at Dickson, Tenn., $5; Liberty congregation, Granville, Tenn., $5; J. F. Boyce, Burton, W. Va., $1; Andrew Hartman, Route 2, Standish, Mich., $1; Mrs. S. A. Terry, Granville, Tenn., $10; James L. Spurlock, Griffithsville, W. Va., $1; Dr. H. K. Smith, Sellersburg, Ind., $5; Mrs. Noah Miller, Herrick, Ill., $1; "A Brother," Nebraska, $2; L. E. Kenney and wife, Spencer, Ind., $1; Mrs. Jewell Montgomery, Bourne, Ky., $1; E. D. Fryman and wife, Cynthiana, Ky., $5; Miss Lizzie Taylor, Cynthiana, Ky., $3; M. W. Borden, Henry, Tenn., $1; Joe A. Mason, Estill Springs, Tenn., $1; Miss Ella Talley, Petersburg, Tenn., $5; W. B. McQuiddy, Bellbuckle, Tenn., $15; Mrs. Lydia Jackson, Sellersburg, Ind., $1; B. H. Vaughn and wife, Game, Ky., $2; Mrs. Sarah A. Soper, Slater, Mo., $5; Charlie Kirtley, Sellersburg, Ind., $5; Mrs. Irine Ruby, Sellersburg, Ind., $1; Mrs. Irine Ruby, Sellersburg, Ind., $1; M. G. Wells and wife, Sellersburg, Ind., $5; S. P. Taylor and wife, South Tunnel, Tenn., $5; Mrs. R. Weeks, Watsonville, Cal., $1; Mrs. J. W. McFarland, Lebanon, Tenn., $1; Mrs. J. J. McFarland, Lebanon, Tenn., $1; Sister J. S. Buntch, Fulton, Ky., $2; Miss Lucy Newsom, Bolivar, Tenn., $1; Miss Alma Kirk, Cottontown, Tenn., $1; Mrs. S. F. Crabtree, Horse Cave, Ky., $1; Fred E. Dennis, Elba, Ohio, $1; church at Muskogee, Okla., $10.50; Pilcher Avenue congregation, Nashville, Tenn., $5; Mattie J. Welch, Route 1, Wilmore, Ky., $1; P. N. Lavender and wife, Thompson's Station, Tenn., $1; church at Schochoh, Ky., $5; Porter Collins, Oneco, Fla., $2; Mrs. Brown Collins, Oneco, Fla., 50 cents; Mrs. J. A. Crowell, Oneco, Fla., $1; Mrs. Hattie Lee Gibbs, Oneco, Fla., $1.50; J. T. Lee, Arkadelphia, Ala., $1; P. J. Mitchell, Arkadelphia, Ala., $1; Billie Mitchell, Arkadelphia, Ala., $1; D. M. Sandlin, Arkadelphia, Ala., $1; Essie Sandlin, Arkadelphia, Ala., $1; Lillie Lee, Arkadelphia, Ala., 50 cents; Henry Lee, Arkadelphia, Ala., 50 cents; Earl Lee, Arkadelphia, Ala., 50 cents; T. I. Lee, Arkadelphia, Ala., 50 cents; Millwood congregation, Oakville, Ky., $3; church at Sellersburg, Ind., $25; church at Buechel, Ky., $5; O. H. Tallman, Owen Sound, Ontario, Canada, $1; Bethel congregation, Greenwood, Tenn., $8.21; church at Beamsville, Ontario, Canada, by S. M. Jones, $5; Mary E. Glenn, Sharon Grove, Ky., $1; church at Eagleville, Tenn., $5; W. T. Varner and family, Louisville, W. Va., $3; J. E. Thornberry, Lawrenceburg, Tenn., $5; Thomas D. Rose, Mackville, Ky., $2; J. W. Gibson, Washington, D. C., $1; E. Willard, Drumright, Okla., $1; church at Mount Juliet, Tenn., $5; Mrs. O. V. Grubbs, Manchester, Tenn., $1; Mrs. I. C. Hoskins, Manchester, Tenn., $1. The congregation at Lexington raised $182 to pay on the debt.

On February 1 I sent a check for $663 to H. A. Shockney to be applied to the church debt. The congregation itself raised $182, making a total of $845. The debt was $975. This leaves a balance unpaid of $130. Since the payment was made I have received $19. We now need $111 to settle the debt and burn the mortgage. In raising this money, I have received with donations many good letters containing good wishes and prayers that the debt would be paid. We certainly appreciate all these things and return to every one giving to this fund our very best wishes and Christian greeting. Just one more little lift and the debt will go into nothing and the mortgage will go to ashes and all will be happy. Let one hundred and eleven persons send me one dollar each; or, if that cannot be done, let one hundred and eleven congregations send one dollar. Brethren, this is a very little amount; so let us wipe it out with a whirl, then turn our attention to Washington, Muskogee, Cincinnati, the missionaries, and the orphan homes, and demonstrate the religion of Jesus. Remember my address—Box 194, Sellersburg, Ind.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

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A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $6 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c for samples. Money back if not pleased. Send 80c for 100 cards, "A Prayer by the Sunday School."
E. A. K. HACKETT, Dept. 56, FORT WAYNE, IND.

Panhandle Paragraphs.

BY F. B. SHEPHERD.

There have been eleven additions to our congregation at Amarillo since January 1, with ever-increasing congregations at all services. The Bible school has grown until the question of accommodation has become a problem that demands immediate attention.

The church at Canadian has arranged for a special series of services to be held on March 2-9. Brother Kercheville, of Lelia Lake, is to be the principal speaker, with Brother O. M. Reynolds conducting the song services. The writer also acknowledges a special invitation to attend and take part. Brethren within easy reach of Canadian will do well to arrange to attend.

The right of a church to be called "Christian" or "of Christ" is as much dependent upon its *work* as upon its *worship*. If it is to wear his name, let it exemplify the life of the living Christ.

Something more is involved in membership in a church than mere formal union; there should be a consciousness of responsibility for its edification, extension, and perpetuation.

A local assembly is no better than the individuals comprising it; hence, the supreme test of our loyalty and faithfulness is not what the "church" is doing, but what am "I" doing.

Obligations of citizenship are twofold—viz., by virtue of position occupied and promise made. In becoming a child of God, a citizen of the kingdom, we vow to love, obey, and laud God; to love his Son, his church, his people; to live godly; to worship him; to own him as supreme; to sacrifice for him, defend his cause, preach his word.

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." (Eccles. 5: 4, 5.)

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

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The Kind That Puts Roses Into the Cheeks of Women and Force, Strength, and Courage Into the Veins of Men

Watch the People You Meet On the Street—You Can Tell Those Who Have Plenty of Iron In Their Blood—Strong, Healthy, Vigorous Folks

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Sworn Statement of the Composition of the FORMULA of Nuxated Iron

It is conservatively estimated that this remarkable formula is now being used by over three million people annually. Among those who have used and strongly endorse it are many physicians who have been connected with the best hospitals and medical societies, former United States Senator and Vice-Presidential nominee, Chas. A. Towne, of Minnesota; U. S. Commissioner of Immigration, Hon. Anthony Caminetti; Judge Atkinson of the United States Court of Claims at Washington; Wm. L. Chambers, Commissioner of the United States Board of Mediation and Conciliation at Washington, and former Health Commissioner Wm. R. Kerr, of Chicago.

Newspapers everywhere are invited to copy this statement for the benefit of their readers. It is suggested that physicians make a record of it and keep it in their offices so that they may intelligently answer questions of patients concerning it. Everybody is advised to cut it out and keep it. A copy of the actual sworn statement will be sent to anyone who desires such. It is as follows: Iron Peptonate (Special specific Standard) Quantity given below. Sodium Glycerophosphates U. S. P. (Monsanto). Calcium Glycerophosphates U. S. P. (Monsanto). P. E. Nux Vomica U. S. P. Cascarine Bitter. Magnesium Carbonate Po. Ginger U. S. P. Oil Cassia Cinnamon Precip. U. S. P. Calcium Carbonate Precip. U. S. P.

Each dose of two tablets of Nuxated Iron contains one and one-half grains of organic iron in the form of iron peptonate, of a special specific standard, which in our opinion possesses superior qualities to any other known form of iron. By using other makes of Iron Peptonate we could have put the same quantity of actual iron in the tablets at less than one-fourth the cost to us, and by using metallic iron we could have accomplished the same thing at less than one-twelfth the cost; but by so doing we must have most certainly impaired their therapeutic efficacy. Glycerophosphates used in Nuxated Iron is one of the most expensive tonic ingredients known. It is especially recommended to build up the nerve force and thereby increase brain power, as glycerophosphates are said to contain phosphorus in that particular state so similar to that in which it is found in the nerve and brain cells of men.

As will be seen from the above, two important ingredients of Nuxated Iron (Iron Peptonate and Glycerophosphates) are very expensive products as compared with most other tonics.

Under such circumstances the temptation to adulteration and substitution by unscrupulous persons, is very great and the public is hereby warned to be careful and see every bottle is plainly labeled "Nuxated Iron" by the Dae Health Laboratories, Paris, London and Detroit, U. S. A., as this is the only genuine article. If you have taken other forms of iron without success, this does not prove Nuxated Iron will not help you.

Manufacturer's Note—Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic, strength and blood builder. (In case of illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor, as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists.

English Lavender and Mint.

The great secret of English lavender and mint lies in the soil—a light, friable, chalky soil, not often found in a climate congenial to both plants, yet essential to a perfect result. Each, in fact, may be grown with a certain measure of success on hill, in marshland, or meadow, for both are hardy, and when well rooted are nearly impervious to drought and frost.—Exchange.

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine EyeRemedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-13 Murine Eye Remedy Co., Chicago.

2,200 pounds of cotton when **NITRA-GERM** was used with preceding crop of peas without fertilizer, as compared with 1,200 with fertilizer. Easy to use. Try it. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

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Rheumatism Quickly Relieved!

The Well-Known Remedy for Rheumatism, Gross' Specific, Is a Powerful Blood Purifier.

G. S. removes uric acid and impurities from the blood, and at the same time acts on the liver and kidneys, carrying the poisonous secretions out of the system through the natural channels. The system is thus cleansed of the poisons of rheumatism, and the sufferer is relieved of those dreadful pains and the swelling. G. S. is a very safe and sure remedy and a powerful enemy of rheumatism. It is an effective uric-acid solvent and gives quick relief to the sufferer. G. S. is also very efficient in treating related diseases, such as lumbago, sciatica, neuralgia, indigestion, dyspepsia, biliousness, and constipation.

Absolute Guarantee.

Such excellent results have been secured from the use of G. S., and so surely will this remedy relieve rheumatic sufferers, that the manufacturer guarantees G. S. to give beneficial results. If no relief is secured, your money is promptly refunded.

The Best Physicians Endorse G. S.

Noted Physician of Forty-Two Years' Experience Recommends G. S.

L. M. Gross: Fort Smith, Ark.

I have practiced medicine for forty-two years, and have had a great deal of experience in the treatment of rheumatism; but I have not found anything that equals G. S., and I take great pleasure in recommending it for rheumatism in any form.

R. M. OSBORN, M.D.

Physician Urges Rheumatic Sufferers to Use G. S. After His Own Experience.

L. M. Gross: St. Paul, Ark.

I, as thousands of others, am glad I met you or heard of your medicine. I have practiced medicine for thirty-nine years. I have had rheumatism for fifty years and constipation for thirty-five years. I have taken two bottles of G. S., and am now well, and I am recommending and using it in my practice. I believe it is the best rheumatism, blood, liver, and kidney medicine in the world.

GEORGE KIDWELL, M.D.

G. S. Only Medicine That Gave Relief.

Lake View, Miss.

Mrs. Loyd is praising your wonderful medicine by making speeches of its merits and its cures, which is calling people from every walk of life to consult me about your medicine. It will speak some credit to you by printing her testimony when many knew how low she was. She says she could talk her lifetime for G. S. and Mr. Gross, the discoverer.

REV. G. W. LOYD.

G. S. Used by Soldiers at Camp Hancock With Splendid Results.

W. H. Morse, M.D., 449 Zion Street, Hartford, Conn.

Dr. Gross, Little Rock, Ark.

Dear Sir: I inclose a consulting chemist's certificate on your G. S., which came to my notice as the "Great Stuff" used by our boys at Camp Hancock. That which they said made me curious to know the "why" and "wherefore" of its chemical character and therapy. The certificate states results.

I have said to the boys that at the camp, or anywhere else, where the renal, hepatic, and splenetic functions become deranged, if G. S. is used, "Hic Habitat Felicitas" may be written over the door.

Finally, I congratulate you on your preparation, and am sure that, with it in the house, one will not find any pleasure in having rheumatism, gout, or a bilious spell.

Heartily yours, W. H. MORSE.

Entirely Relieved of Rheumatism After Taking One and One-Half Bottles of G. S.

L. M. Gross Hot Springs, Ark.

Dear Sir: I have been taking G. S. for two weeks, and I am receiving great benefits when all other treatments have failed. I would recommend G. S. to any one suffering with rheumatism. I have received much benefit from one bottle of this medicine, and more than I did from sixty baths and forty electrical treatments.

Yours truly, O. A. PATTON (A Visitor).

A Consulting Chemist's Statement.

W. H. Morse, M.D., Consulting Chemist.

To Whom It May Concern:

This is to certify that I have had the opportunity of examining the preparation, G. S., purchased in the open market in Atlanta, Ga., and of exhibiting the same in medical practice.

I find it to be a meritorious remedy, carefully compounded, and of high therapeutical value in the treatment of derangements of the functions of the kidneys, liver, and spleen, which derangements are indicated by rheumatic, rheumatoid, and gouty disorder.

The exact cause of rheumatism is unknown, but it is generally supposed to be due to an excess of uric acid in the blood. That excess occurs when the functions of the kidneys, liver, and spleen are deranged.

Therefore, as G. S. restores those functions, and thus frees the blood of uric acid and all else that is contaminating, it stands to reason that it is remedial of rheumatism, gout, lithæmia, uricacidæmia, and auto-infection from all suboxidation products of the uric acid type.

Respectfully and heartily submitted, W. H. MORSE.

Thinks G. S. Greatest Medicine in the World.

Butler, Pa.

Dear Sir: I will write you a few lines to let you know what one bottle of your medicine has done for me. I think it is the greatest medicine in the world, and I will praise it, I don't care where I am. I have another friend that sent after it. They have seen what it has done for me. Send me three bottles. I have suffered for eight years with kidney, liver, and bladder disease and rheumatism. I could not sit up straight in a chair; bent over all the time until I got your G. S. I have dreamed of it many a night, and God showed me it would cure me.

J. H. JORDEN.

Said G. S. is a God-Sent Medicine.

L. M. Gross: Marie, Ark.

Your medicine is doing wonderful work in my town. My wife used one bottle, and said it is a God-sent medicine to broken-down women. God bless Rev. Covington for giving her your address!

REV. E. L. JONES.

Thankful for G. S.

1915 North Fifteenth Street, Fort Smith, Ark.

Mr. L. M. Gross:

Will drop you a few lines to let you know that I got the medicine you sent me, and have taken one bottle and part of the other one. I feel better than I have felt for some time, and I want to thank you for the medicine. May the Lord bless you in your business. I would like to see you. MARION GENTRY.

Best Medicine She Ever Used.

L. M. Gross. Schlater, Miss.

Dear Sir: I received the bottle of G. S., and it is serving me fine. Send to me another bottle of G. S. I do not believe that I will ever use anything but G. S. It is the best medicine I have ever used. I have rested better since I have taken G. S. than I have rested in four years.

MAMIE NELSON.

Take Gross' Liver Pills. Price, 25c.

If you cannot get G. S. from your dealer, write direct to the manufacturer.

PRICE, $1 PER BOTTLE, OR 6 BOTTLES FOR $5.

L. M. GROSS,

Box 17 - - - - - Little Rock, Arkansas.

Be Sure to Mention This Paper.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Lesson of Cost.

Viewed from another angle, the most colossal feature of the great war was its cost. Financially speaking, it cost so much that it was hardly possible to estimate the tremendous expenditures of a single day. Suffice it to say that our people have learned to think in terms of millions where formerly they thought in terms of thousands, and in terms of billions where formerly they thought in terms of millions. The people of Tennessee, always generous in providing for the establishment of philanthropic institutions, have risen to such amazing heights of liberality in the purchase of Liberty bonds as to excite the wonder and admiration of the whole country.

I am told that Louis Hill, of the Great Northern Railway, has over the desk in his private office a picture of a cow. "It is the only common cow that has ever been killed on our tracks," explains Mr. Hill. "Thousands have been killed, and we have always found, when we came to adjust the loss, that the animals were full-blooded prize winners. But one farmer was frank enough to admit that his cow was just a common cow. That is her picture over the desk. I am proud of it." This story reminds us of the high cost of living during the war. Nothing was so common as to be cheap.

But our dearest price has been in the blood of our sons—a sacrifice that can never be told in dollars and cents; one that is spelled by tears of anguish, by broken hearts, and by shortened lives. What lesson should the tremendous cost of this war bring to the church? Is it not the lesson that everything worth while has been accomplished by paying the price? This is true even of the common commodities of life. Did you ever think of the hundreds of hands that bear the food before you eat it? Did you ever think of the sweat and the blood that are woven into the texture of the garments you wear? Of pale, nervous women and even children toiling far into the night? Think of medicine—of the lives that have been exhausted in laboratories to find remedies for our physical ills. Think of invention—of perfecting the aëroplane, for example. Already they are carrying the mails, and within a short time, no doubt, they will be transporting passengers from one city to another; but before that time some must fall to the earth and die. There must be the price of human suffering before these human birds can fly to perfection.

What does it cost to be faithful? It cost Abraham the yielding up of his only son; it cost Esther the risk of her life; it cost Daniel imprisonment in the lions' den; it cost Stephen the death of a martyr; it cost Peter the same; it cost Jesus his life. What does it cost you?

Surely we cannot find a grander principle to govern us in our service to the church and to the world than that enunciated by David when he was commanded to build an altar on the threshing floor of Araunah the Jebusite. The heathen king was magnanimous and offered to give David not only the threshing floor, but also the wood and the oxen for the sacrifice. But David, unlike the average man who seeks to worship God as cheaply as possible, said: "Nay; but I will verily buy it of thee at a price; neither will I offer burnt offerings unto Jehovah my God which cost me nothing." (2 Sam. 24: 24.)

☼ ☼ ☼

The Lesson of Liberty.

Now that the war is over, the one great result hoped for by the victorious armies is spelled in one word—liberty. To-day the human family is thinking more of liberty than ever before. Freedom is the keynote of every national anthem. In France they are singing the "Marseillaise." Our British cousins join in one mighty chorus:

"While Britannia rules the waves,
Britons never can be slaves."

And here in the United States there is no hamlet so remote but what we do not hear them singing:

"My country, 'tis of thee,
Sweet land of liberty!"

Others, perhaps, can speak more consistently, and certainly with greater eloquence, of this kind of freedom. Therefore, I shall not dwell upon it further than to say that I appreciate the glorious privilege of being an American citizen and believe the sentiment which says:

"Better to sit in Freedom's hall
With cold, damp feet and moldering wall,
Than bend the neck and bow the knee
In the proudest palace of slavery."

But shall not this great world cry for liberty make us more eager for the "glorious liberty of the children of God?" (Rom. 8: 21.) That there is such liberty cannot be gainsaid by any faithful student of the word. The possession of it is one of the distinctive marks of the Christian religion. Jesus makes it an object of promise, saying: "If therefore the Son of man shall make you free,

ye shall be free indeed." (John 8: 36.) Paul guards it with righteous jealousy in his warning against false brethren "who came in privily to spy out our liberty which we have in Christ Jesus." (Gal. 2: 4.) Again, he writes: "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." (Gal. 5: 1.) James (1: 25) also gives us his contribution along this line: "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." There is no liberty that can be compared with the freedom of the spirit, the escape from the bondage of sin.

✡ ✡ ✡

"In Every Loss Some Gain to Match."

George Alfred Townsend tells of a visit he paid not long ago to the ground upon which the battle of Bull Run was fought: "I saw pure, delicate flowers growing out of empty ammunition boxes; I saw a wild rose thrusting up its graceful head through the top of a broken drum, which doubtless sounded its last charge in that battle; I saw a sweet-scented scarlet verbena peeping out of the fragment of an exploded shell, in which strange pot it was planted." Even so shall the beautiful and graceful ever grow out of the horrid and terrible things that transpire in this changing, but ever-advancing, world. Men shall "rise on stepping-stones of their dead selves to higher [and better] things." The loss sustained in this great war is beyond human description; it cannot be conceived of. But if we learn and apply the lessons of our chastening, it is gloriously possible

> "To find in every loss some gain to match,
> Or stretch through time a hand to catch
> The far-off interest of tears."

Young.

BY E. A. E.

"At rest" is a very significant and quite an appropriate inscription on the casket or on the tombstone of one who has been as busy, generous, and useful as was Sister Young. It is meaningless, with a tinge of irony, too, to write "at rest" over the body of one who never in life did anything of real worth for the good of humanity and in the fear of God.

While many men and not a few women in every generation are unfaithful and untrue, wicked and ungodly, and great numbers whose names are on some church roll are frivolous and worldly, are covetous and unrighteous, or are lukewarm and self-satisfied; yet, since the life and death of the righteous Abel or the faithful Abraham and his godly wife, there have been true and righteous men and women on earth upon whom the Father has bestowed "his precious and exceeding great promises." From every age have gone up "the faithful few" who will form "a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues," who stand "before the throne and before the Lamb, arrayed in white robes," with "palms in their hands," and who "cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb." All this is true of all human beings who in the imperfections and weakness of humanity faithfully serve God. All who endure to the end, Jesus declares, shall be saved. Then weak and frail human beings can be saved.

Many are the encouraging, hopeful, beautiful, and, therefore, true things written in the Bible concerning all who die in the Lord. The righteous and holy will be righteous and holy still, and yet more so.

Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. (Rev. 14: 13.)

Precious in the sight of Jehovah is the death of his saints. (Ps. 116: 15.)

God "giveth unto his beloved sleep." (Ps. 127: 2.) Jesus said of Jairus' daughter: "Weep not: for she is not dead, but sleepeth." Of Lazarus he said: "Our friend Lazarus is fallen asleep; but let us go, that I may awake him out of sleep."

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. (1 Thess. 4: 13, 14; see verses 15-17.)

All the righteous dead are in the keeping of God, whom he will bring with Christ when Christ comes.

After saying this Paul adds: "Wherefore comfort one another with these words." God has not appointed us, if we are his children, "unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep [are alive on the earth or are dead when he comes—there is no difference], we should live together with him." Then he again adds: "Wherefore exhort [comfort] one another, and build each other up, even as also ye do." (See 1 Thess. 5: 1-11.)

There cannot be a more beautiful, a truer, a more comforting, and a more glorious funeral sermon or obituary than that which is contained in 1 Thess. 4: 13 to 5: 11 and in 1 Cor. 15. The Christian is not afraid to die, because "hope putteth not to shame;" because "there is no fear in love," and "perfect love casteth out fear;" and because God has given him the victory over death and the grave through our Lord Jesus Christ. The Christian rejoices always "in hope of the glory of God."

In 2 Cor. 5: 1-10 are other triumphant and victorious declarations of being "at home with the Lord" when that which is mortal has been "swallowed up of life" and the Christian, upon the dissolution of "the earthly house" of his tabernacle, has entered into "the building from God, a house not made with hands, eternal, in the heavens." This blessedness and glory depend upon being well pleasing unto God during the earthly life. We cannot doubt the promises of God, which are yea and amen in Christ, if we comply with the conditions upon which they rest.

Like the mellow, golden glow of the sunset, precious memories linger behind the departure of such a mother, friend, and neighbor as Sister Young.

Rhoda Foster was born on December 2, 1841; was married to D. H. Young on September 8, 1864; through faith in God and Jesus her Savior and in penitence was baptized into Christ on September 15, 1867; became the mother of nine children—six sons and three daughters, and died on November 23, 1918. From these dates we see she had lived her threescore years and ten, and by reason of strength seven more. Four sons and the three daughters survive her. Brother Young preceded her into the great beyond ten years.

With her literary education, her chief instruction and training were received in the school of Christ with the Bible as her textbook. As she looked into the perfect law of liberty, she was not a hearer who forgets, but a doer of the word of God, and was blessed in her obedience to it. In all relationships of life—wife, mother, relative, neighbor—she was true and faithful, regular in her attendance upon the public services of the church, and active in the discharge of private Christian duties. She grew in grace and the knowledge of our Lord and Savior Jesus Christ. She was kind and charitable. She and her husband appreciated true education and made an earnest effort to give to their children such an education as would fit them for usefulness in life. Almost all, if not all, their children attended Burritt College, at Spencer, Tenn., and are now filling useful places in life.

Sister Young's life was such as the world needs to-day and must have or the race will go to destruction.

The Creator of man and woman knew when he created them what spheres he wanted each to occupy and what

missions he wanted each to fill. To say that he does not know this now and that his word, governing these spheres and missions and relationships, has failed is to impeach his wisdom. To say that woman in the present-day enlightenment and civilization (?) has outgrown her God-ordained mission is to say she has outgrown the Bible, Christ, the Holy Spirit, and God. Let the women, blinded by the glamour of "woman's rights" outside of her God-appointed sphere and so blinded by the god of this world that the light of the gospel of God's Son cannot shine into their hearts, believe this if they choose, but Sister Young believed the word of God. All godly women now believe the word of God. God knew or he did not know. If he did not know, then let women throw the Bible aside as a last year's almanac, and eat, drink, and be merry, as hosts of them are doing, for to-morrow they die. Their choice is between the Bible and the wisdom and foolishness and wickedness of this world.

Sister Young tried to fill the mission for which God created her, and those who knew her best know how well she succeeded. She was a home builder and home keeper. She was modest and humble and clothed herself in modest apparel. She endeavored to cultivate the adornments of heart and life pleasing to God. The heart of her husband safely trusted in her. Her children rose up and called her blessed. When young and helpless, they never feared the cold of winter and the pinch of poverty because of the willing working hands of a loving mother and the industry and care of a watchful father. Sister Young was strong in body and mind as well as in the Lord and the power of his might. While governed by the same principles and filled with the same spirit and obedient to the same Lord, not many women can do the work at home which Sister Young did, because they are not physically able.

Her brother-in-law writes of her as follows:

I do not know of a woman who comes any nearer up to the standard you held up in your funeral sermon than Rhoda did. She visited the sick and the poor; and when she went to see them, it was to take them something or in some other way to do something for them. When we were all in the country and my children were small, they never visited her home that she did not give them something to bring back with them, and that was the case with many others. In rearing her large family, she rarely ever had any outside help in her housework. Much of the time she milked from two to a half dozen cows, and, besides supplying her own family, had milk and butter to sell. She was from home less than most women I know.

This tells the story of every faithful wife and godly mother—a worker at home. All cannot do the same amount of work, mental or physical; but all, whether in the country or in the crowded city, can live the same true and patient, earnest and home-keeping lives.

Sister Young was my personal friend, and I am glad to be known as her friend and a friend of her family. No tie can be stronger than pure and unselfish friendship, except Christian fellowship.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.

I am not saying that Sister Young made no mistakes and had no faults. Certainly not; for we all have faults and make mistakes. But she had access through Christ to the throne of God and the promise that when she confessed to the Father her faults he would forgive.

She leaves behind a noble example for her children and a Christian influence over all who associated with her. Let all cherish her memory and endeavor by the grace of God to meet her in the better land.

OUR CONTRIBUTORS

Uninspired Interpreters.

BY F. W. SMITH.

The prophetic interpreters—men who are "cock sure" that they can interpret to perfection the unfulfilled prophecies of both the Old Testament and the New Testament—are constantly getting themselves in a tangle, crossing and recrossing their own tracks. As a sample of this superior (?) wisdom, note the following:

THE GREAT TRIBULATION (Matt 24: 19-21).—The *time* referred to is the beginning of the unexampled tribulation that is to break upon the world, upon Judah and Jerusalem especially, just before the glorious appearing of Jesus Christ. (Matt. 24: 29, 30.) The ones to whom the Lord gives this counsel of immediate flight are those believers in him who shall be residing in Judea at that time. When they shall see "the abomination" (the idol image) that maketh desolate standing in the then reconstructed temple, they must flee without delay. The country, being under control again of the Jews, regathered in unbelief (as we see them regathering to-day), would be under Jewish law; the Sabbath day, therefore, would offer little chance for quick departure; so likewise the winter would be an unfavorable time for such sudden flight; and women who are with child or have the care of infants at that time would be certain to be overtaken, because unable to flee as fast as others who have no impediments. A similar situation was predicted for the destruction of Jerusalem which occurred in A.D. 70, in almost identical language. (Luke 21: 20-24.) But that was only a type and foreshadowing of the last distress of Jerusalem in the great tribulation. This tribulation is referred to in the Old Testament, in Dan. 12: 1 and Jer. 30: 7. It is the last stage of Israel's trouble, and is followed by their final and lasting deliverance. (Comp. Zech. 14.)

This wonderful information was given in response to a query by a sister seeking light on the passages regarding "the great tribulation." It shall be my purpose to point out the *contradictions*, *inconsistencies*, and *absurdities* of the author of the foregoing.

1. This same writer heretofore taught with reference to the *manner* in which the saints would escape "the great tribulation" of Matt. 24: 21, the following: "From this terrible testing time the faithful Christians (these wise virgins) are delivered. *How* is told us in 1 Thess. 4: 16, 17—an event that necessarily precedes Christ's glorious appearing with his saints. (Col. 3: 4.)" But it was shown then by *surface* facts, as I shall now show by the same facts, how he *perverts* the word of God. Mark you, 1 Thess. 4: 16, 17 says that when the Lord comes the saints shall be caught up from the earth "to meet the Lord in the air;" while, in order to escape the tribulation mentioned in Matt. 24: 21, they were told to "flee to the mountain." He now informs the inquiring sister that they were to escape by "fleeing to the mountains;" and she would have a perfect right to ask which position is true.

2. The "abomination" of this prophecy is converted into an "idol image" in order to fill a gap that will aid in making out a theory that has no higher origin than a fertile imagination. Suppose it should be admitted that the word "abomination" is sometimes used in connection with "idol images," then what? Would that prove that the idol itself was the abomination? The very meaning of the word "abomination" precludes any such idea, for it means that which is "impure, detestable, shamefully wicked," etc., qualities which cannot be predicated of inanimate objects such as wood and stone, out of which idols were made. The abomination consisted in the *worship* of idols; hence, those who worshiped such things were an abomination in the sight of God. Certain kinds

of fish were an abomination to God's people (Lev. 11: 10), because to eat them was a violation of God's law; but it was the act of the people in eating that caused the abomination. God created the fish, and all his works were good. The prayers of certain people are said to be an abomination in the sight of God. (Prov. 28: 9.) In the light of these plain facts, it is a perversion of God's word to make the "abomination" of Matt. 24: 15 an "idol image" placed in a "reconstructed temple" in Jerusalem. The "abomination" of this prophecy was to make *desolate* both the people and the land of Judea, a thing which could only be done by the armies of the Gentile or heathen nation—viz., the Roman armies. The article under review *assumes* that "the holy place" must necessarily mean the temple in Jerusalem; but since the city was called "the holy city," and the land of Palestine "the holy land," what ground is there for saying it *must be the temple?* Ah! A theory has been set on foot regarding certain things that must transpire just before the coming of Christ, and "missing links" must be supplied, even to the "reconstruction" of the temple in Jerusalem.

3. The temple itself, as well as the sacrificial offerings made there, were all typical—one typical of the church of Christ, the others typical of the sacrificial offering of Christ himself on the cross. When the things typified became realities, then the types ceased to have any significance at all other than matters of history. Notwithstanding this fact, we are gravely told that God is going to so favor the Jews as to enable them to "regather" in Judea that they may rebuild the temple and reinstate animal sacrifice! And all for what purpose, may I ask? Is Christ to be crucified again? The reëstablishment of animal sacrifice could have no other meaning; and yet the Scriptures declare that Christ has suffered once for all. Any interpretation of prophecy that has God favoring and leading the Jews to reëstablish a system of religion that was typical and shadowy, that served its purpose and was done away by divine legislation, is so ridiculous that we wonder how sensible people give it one favorable thought. There are at least twelve million Jews in the world, and the land of Palestine could not support one-third of them. Besides this, the Jews are a commercial race, and where the flag of commerce floats you will find him. That many of the poorer class of Jews from the lands of persecution will go to Palestine may be true, but that such is the fulfillment of divine prophecy has never been proved, and neither can it be done.

There is absolutely no difference between Luke 21: 20-24 and Matt. 24: 15-30. They are, beyond any doubt, parallel passages, giving an account of the same things. It is a shame to have churches rent asunder over men's teaching these foolish and absurd theories.

What About It?

BY J. D. WALLING.

What about the tremendous problems that will meet the earnest Christian this year? There will be many, and they will be weighty. The one great purpose of a union of all Christians should and will engage the interest and labors of many, but the prospects seem as gloomy as ever. In the Pathfinder of January 4 we read: "Platforms and creeds are broad and general in their terms, and they have to be in order to appeal to great masses of people, but even then there are all grades and shades of belief. It is true that these multifarious denominations and divisions may be necessary in order to accommodate all the different types of minds. To one person a given doctrine will seem indisputable gospel, while it may strike another as being so absurd as not to be entertained for a moment."

Why have "platforms and creeds" at all? Why not teach the world that Jesus Christ is the Christian's platform and creed and that he needs no other? The Bible contains his rule of action, and is broad enough for all men of faith and general enough to include all who will "fear God, and keep his commandments." The only reason that there are "all grades and shades of belief" is that there are all "grades and shades" of "platforms and creeds" to produce as many "grades and shades of belief." If men had only one creed, they would have only one faith. No, all "these multifarious denominations and divisions" are not "necessary in order to accommodate all the different types of minds;" but all minds, of all types, should be taught that "there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all" (Eph. 4: 4-6); and that each mind, of whatsoever type, must accommodate itself to the one faith and be content to dwell in the one body. Under such conditions the one gospel will strike all alike as being indisputable, and none will, therefore, for one moment ever have an idea that it is in the remotest sense absurd.

But the article continues: "Now, if people, being so different, are still able to harmonize sufficiently to agree on general purposes of good, why cannot they sacrifice their personal views a little more and consent to join in one grand unified army and present a united front against evil? As Lloyd George says, there are innumerable rivers and streams, but they all flow to the common sea. There should be a 'common sea' of energy which all the forces of righteousness throughout the world could contribute to."

But if they all have one creed, one standard, and that Jesus, they will none of them have to sacrifice any personal views, for the very good reason that they will "all speak the same thing," and there will "be no divisions among them; but they will "be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.) They should, therefore, be joined "in one grand unified army, and present a united front against evil." "There are innumerable rivers and streams." But there is one way, and only one, to heaven. Jesus says: "I am the way." That way runs all the distance through the church, and is sustained by a "common sea of energy" contained in the gospel, unto which "all the forces of righteousness throughout the world can contribute." Why not all the world stop long enough to see the simplicity of the way? But the article goes on to say: "The tremendous problems of reconstruction which now confront the world are going to affect our churches, just as they will affect everything else. What about the returning soldiers? They have seen the benefits of coöperation and of having a common purpose. What will they think of churches that continue to haggle over fine points of doctrine and interpretation and that waste their strength on controversies and jealousies when there are such vast labors to be carried on in the world?"

The "tremendous problem" that now seems to confront the world is, how to get men to fit their ideas to the Bible, and not the Bible to their ideas. The Bible has too long been treated as if just any one could twist or change it to suit his peculiar ideas. It is to be wished that, in a reconstruction of things, some one may succeed in persuading the "returning soldiers" that "whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) In so doing they will not only see the benefits of, but realize, the "common purpose" of the gospel. In that event, there will be no churches haggling over "fine points" or anything else, and there will be no waste of time or strength over "controversies and jealousies," for none of these things will exist. "Returning soldiers" and all other good citizens will find coöperation and "common purpose" among all Christians, if they will go to the New Testament for their

faith. O for the voice that can call the world to the open Bible, that the world through the open Book may see the unity there is in Christ Jesus! Just as the "returning soldiers have seen the benefits of coöperation and of having a common purpose," and this coöperation being through the supreme commander, Foch, so will they and all the world see the benefits of the "unity of the Spirit in the bond of peace" through the Lord Jesus Christ, if we are ever able to get the world to see that "these multifarious denominations" only gender strife and division. Suppose Pershing, Haig, Diaz, and others had handled the commands of Foch as the denominations handle the words of Jesus, would the war be over? Now, suppose all denominations should come together and receive the words of the Christ just as each nation of the allies received the commands of Foch; would there not be a world peace through the Lord Jesus Christ? What about it?

Madam Paderewski's Letter.

Through the kindness of her son, the Gospel Advocate is enabled to give to its readers an intensely interesting letter from Madam Paderewski, wife of the eminent musician, who is now the Polish premier. The letter follows:

Warsaw, January 9, 1919.—My Dear Son: At last I have an opportunity of communicating with you by letter and to tell you how much I miss you both.

Probably you have read in the papers about our trip to Poland. A British cruiser landed us in Danzig. From the very moment we set foot on Polish soil worries and sorrows have not ceased to surround us. The unfriendly reception on the part of the Germans in Danzig, the verbal instructions received from a German general forbidding us to proceed to Posen, the bloody riots which occurred in Posen, which city we visited in spite of orders to the contrary—all these instances were but an illustration of the conditions existing in Poland even to-day.

In Posen the Hotel Bazar, wherein we stopped, was attacked by a German regiment with peculiar and special ferocity. Five dumdum bullets entered Mr. Paderewski's room. During five days we lived in a truly warlike atmosphere. The hotel was transformed into a redoubt. Arms and ammunition were being carried to it day and night. In every window there was a machine gun, and we were defended by our dear Polish soldiers, who stood guard over us without a moment's respite. Most of these brave boys were still wearing the German army uniforms which the Germans had forcibly compelled them to wear during this war. Oftentimes without food, without any general to command them, they accomplished miracles nevertheless. It was these same Poles who had served in the German ranks against their will, who took Gnesno, Inowroclaw, and disarmed the German garrisons of occupation. And on the night of our departure from Posen they stormed Ostrow (the frontier town) in order that we might be the first ones to pass from one part of Poland to the other without having to undergo German inspection.

Neither pen nor words can describe adequately Mr. Paderewski's entry into Posen, Warsaw, and Cracow. He was greeted as a savior, a liberator. Such a greeting could only be given by a people whose lot had been slavery for over one hundred and forty years and which is coming back to life and is standing on the threshold of freedom.

Here in Warsaw to-day the skies are black, as though prognosticating the approach of a storm. I feel terribly depressed. The population is without work, without bread, without any possibility of earning its livelihood, and, as a result, the cost of living is terribly high—higher than any one even in America could possibly imagine.

No relief in any shape from outside has reached us so far, although Mr. Kellog, of the American Commission, has arrived, and in spite of the fact that the British have also sent a mission to investigate the conditions. Plenty of investigating commissions, but no actual relief in sight. My only trust rests in God, as usual, and that is my sole consolation.

Mr. Paderewski is overworked. He labors practically day and night, insisting upon reading himself every document he signs, preparing speeches, receiving delegations from every part of the country.

I am starting a home for disabled Polish soldiers, and am trying to organize all the Polish women into one large society, all of them without distinction as to creed or race, and am binding them into one fraternal relief organization under the name of Polish White Cross. Shall I succeed? That I shall know in a few days.

We arrived here without baggage, each one bringing only a small suit case. It looks as though we shall have to remain here until March, for there is so much work ahead of us and Mr. Paderewski cannot abandon his post. We travel in the private car of Ex-Governor General von Besseler. Polish and foreign officers accompany us everywhere. Sentries stand at our door and watch over our safety. It all seems like a fairy tale. What a pity that you could not be with us to witness the rebirth of our dearly beloved country!

When shall we see you again? It is our intention to return this summer to America, the country of freedom. I am longing for California and its beautiful climate.

The skies are getting darker and darker. The storm is here. I am getting more and more depressed. Yesterday I had a terrible day. I visited the military hospitals where are lying the wounded soldiers brought back from Lemberg, and also the Polish prisoners of war whom Germany releases now in a condition beyond description. They arrive here half naked in unheated cattle cars, and so weakened by starvation that they have to be carried to the hospital. There are thousands and thousands of them, and we have no medicine, no hospital supplies worth speaking of. What there is of it must be bought by the ounce, when it is needed by the pound. My heart breaks when I think of it all.

Pray to God that he grants us to be together once more.

HELENA PADEREWSKI.

Contributions for the Polish sufferers may be sent to A. B. Lipscomb, who will forward them to the Polish Victims' Relief Fund, of which Mr. Paderewski is chairman.

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Spirit of the Press

A Word to Church Hecklers.

(Literary Digest.)

Continued "heckling the church" is a pastime that recent events seem to render futile, for the church in the past two years has shown she deserves something better at the hands of her critics—most of them, says a writer in the Minneapolis Tribune, "ordained servants of the church." Carpers, clerical and lay, who, according to this writer, have delighted "to show the utter insufficiency, fallacy, and insanity of many of the church's methods, and more particularly the gross incompetency and narrowness of the church's leaders," will not be pleased to see the category into which this writer assembles them. It would be more becoming in them, he avers, "to lend their influence through coöperation in bettering conditions as they conceive them than to stand outside this sacred institution and despoil and defame it as the Germans did the great cathedral at Reims." He writes in defense:

We believe it may be stated that the clergy of this and other lands have averaged up fairly well with other bodies and professions in meeting the demands of the war period. The thousands of Catholic priests in France who responded to the call to the colors and went into the trenches to give their lives for the republic are a refutation of the statement that the church has no concern for the things of the state. The ready response of the clergy and Christian men and women generally in all countries to the call for selfless service in Red Cross, Y. M. C. A., Knights of Columbus, Salvation Army, and other noble agencies is a further denial of the frequently made charge that the church is too other-worldly. It is a singular but conspicuous fact that whenever anything breaks down in our social system the church is charged with dereliction; on the other hand, whenever things move along normally and all our various agencies efficiently function, there is little said for the institution that constitutes a large part of the source of inspiration and power.

We do believe that now and again there have been marked evidences of narrowness and bigotry in the administration of religious institutions. Again, we submit that all too frequently the whole accent has been placed upon future bliss rather than present world betterment: but our age has witnessed revolutionary changes, not only in the church's teaching, but in the church's method. There may not be many martyrs in our day, but there are certainly Christian heroes to be found in every town and city ready to spend and be spent, not only that their fellows may have a closer realization of a future heaven, but a more perfect realization of a better world in which we now live. . . .

After all, the only kind of criticism that is worth while is constructive and coöperative. The clergy are not by any means free from faults, but it is our observation that the vast majority of them are, with great limitations of both means and money, prosecuting a work that calls for harder service, greater tact, finer diplomacy, and truer consecration than that called for by any other occupation with which we are familiar. The war doubtless will effect far-reaching and salutary changes in the church's system, and we hope we shall have a saner and more consistent religious teaching and practice; but this will be effected through the exacting labors of those on the inside rather than the stone-throwing of those on the outside.

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A Huge Drive for Missions.

(Literary Digest.)

The war has taught us not only to think in large figures, but to work in unity. The Methodists started a movement for home and foreign missions with $85,000,000 as an ideal for a working capital; but the plan looked so good to other churches that they have decided to come together, pool their efforts, and raise not eighty-five, but three hundred millions. With five years to do it, and the Liberty Loan campaigns as an educational preparation for the people, the aim looks as good as accomplished. The New York Times estimates some 25,000,000 communicants of thirty or more different denominations, with 200,000 individual churches and at least 20,000,000 Sunday-school pupils to take care of the raising of this fund in five years. The country, we are told, has been "divided into districts, the districts into smaller localities, and the localities into unions of groups of churches." One hundred thousand speakers are ready to herald the story, and no community will fail to hear the message. It is now four years since the movement was first under way, initiated by Dr. S. Earl Taylor, executive secretary of the Joint Centenary Committee of the Methodist Episcopal Church, who began a survey of world conditions, religious, sanitary, educational, etc. The Times points out that not the least important field of the work will be home missions. It seems that there are three important phases of this: First, the treatment of the depressed, belated, or so-called inferior classes; secondly, the teaching of religion to the laboring classes; and thirdly, the activities with the Indians, negroes, Mexicans, Alaskans, and similar groups of the country. On the subject of those, Dr. Taylor's survey bears the following message:

The biggest piece of missionary work possible would be for the people in every Christian church to start to-morrow and be friendly, cordial, and helpful to the immigrants living at their doors. This would mean decent houses and more schools for them, and it would mean a moral education which so far they have not yet received. They are brought in touch with the worst side of American life, and that is the side that is uppermost in letters to their friends and in conversation when they return home. The failure so to apply Christianity is almost fatal. The cost to the allies of the defection of Russia is incalculable. That defection is due to many causes, but to none more than to the stories of exploitation told by returned Russian immigrants from America. Intensive home mission work on Manhattan Island, south of Fourteenth Street, would have more than paid for itself at this juncture.

There is every indication that the laboring classes of the world are to be very much more influential to-day than they have been up to now, and the gravest question to-day is whether their leadership shall be sane, inclusive, and religious, or whether it shall be characterized by narrowness, eccentricity, and contempt for the church. In America alone do you find a free church, supported only by the voluntary contributions of people who like that sort of thing. In fact, it is a most significant tribute to the vitality and power of Christianity that there have been started and are now being maintained in the United States more than 175,000 churches, not one of which receives any subsidy from the State. The religious leadership of the world at the present moment rests unquestionably with the United States.

In a smaller but in somewhat more concrete fashion, specific home missionary activity has international implications. Money spent on Italian work in the United States bears a very intimate relationship to that spent by the Foreign Board in Italy. Money spent for the benefit of Mexican refugees makes more valuable every dollar sent to Mexico by the Foreign Board. The thousands of dollars used for Oriental work on the Pacific Coast and Hawaii are profoundly helpful to the work in China, Japan, Korea, and the Philippines. It is a mistake to talk about "America for Christ." It is also a mistake to talk about "the world" when in the thought that word does not include America. So far as we can see, the world cannot be saved apart from America.

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Paderewski, when asked the reason for his success, said: "After my work with the orchestra of four hours was over, I used to practice twelve hours a day. I did this for fourteen years. The other musicians laughed at me and called me a fool. I persevered in this. Now people applaud me and call me a genius."

Query Department

Brother McQuiddy: I have been trying to walk the strait road for more than fifty years. Our congregation is loyal to the word as we undersand it. While I have condemned innovations, I have never been tried until lately. I spent two months at St. Petersburg, Fla., lately, and tried to find the church of Christ, and did—one that had a board out in large letters. The janitor was in. I asked him if they were loyal. He did not seem to understand me; so I asked if they had the organ in worship. He said: "Yes." So I read: "What is not of faith is sin." I met with them only once, and they had a quartet—two ladies and two men—to sing with the pipe organ and then a lady solo. The brother preached all right. I could have gone every Lord's day, but did not. Now, do you think I sinned in not going? I also attended the Catholic Church once, the Episcopal once. The way I look at it, they are not far ahead of our progressive brethren, and I think they will soon catch up. If it is not asking too much of you, please answer through the Gospel Advocate. MRS. RICE A. MAUPIN.

If to meet with the progressive brethren on the first day of the week would do violence to the conscience of our sister, she certainly did right in staying away. "To him that esteemeth a thing to be unclean, to him it is unclean." Members of the church should be slow to put themselves in a position where they cannot worship God according to the New Testament. I certainly would not go to the Catholic Cathedral or meet with denominations that I regard more in error than I do the "progressives." It would be better to hunt out some member of the church, get together two or three who are content to worship as the New Testament directs, rather than do anything that one understands the Bible forbids. Before condemning others, however, we should be sure that we are right ourselves. We should give ourselves a heart-searching examination to see whether we have been just as devoted and just as consistent in the worship of God as we should have been. There is danger of straining at gnats and swallowing camels. The point I wish to emphasize is this: that we are not always consistent in condemning others. We are careless and unconcerned and fail to improve the opportunities that we have for building up primitive Christianity. Without condoning or compromising with error, we should first be active and persistent in doing all that we can to extend the religion of the New Testament in its purity and simplicity. When we do this, we will not likely be placed in a position that we cannot worship God acceptably.

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Brother McQuiddy: Is the supper mentioned in the thirteenth chapter of John the passover supper, or Lord's Supper, or the Bethany supper? At which supper did Christ wash the disciples' feet? W. F. CHAMPION.

The supper mentioned in the thirteenth chapter of John is evidently the passover, at which time the Lord instituted the Lord's Supper, and not the Bethany supper, an account of which is recorded in Matt. 26: 1-16; also in Mark 14: 1-9 and John 12: 1-8. That this Bethany supper at which Jesus was anointed is different from the passover supper is clear for the following reasons: We note from Matt. 26: 17-19 that after the Bethany supper had been eaten and Jesus had been anointed, "the disciples came to Jesus, saying, "Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the passover." (Read also Mark 14: 12; John 13: 1, 2.) Thus all the evangelists show that the Bethany supper was eaten before the preparation was made for the passover supper. There is diversity of opinion, however, as to whether Jesus was anointed twice, at two different times, in two different places, by two different persons, or whether there are three different accounts with some varying circumstances of one and the same transaction. While there is good authority claiming that there were two anointings, I am inclined to the view that there was but one anointing with varying circumstances. It is contended that the supper and the anointing recorded by John happened six days before the passover, but the other anointing is fixed on the second day before the feast. A sufficient answer to this is the reply that while it says, "Jesus came to Bethany six days before the passover," it does not say that the supper was made for him six days before the passover. It is probable, and the twelfth chapter of John read in its connection indicates, that Jesus remained in Bethany some days before the supper and anointing. For instance, in John 12: 12, 13 much people is said to have met Jesus on the day after his arrival at Bethany, not on the day after his unction. It is also contended that the supper was in the house of Lazarus, Mary, and Martha, in Bethany, but there is nothing to sustain this view. It seems probable that Lazarus would not have been called if he had been the host. Martha, the sister of Lazarus, might do Jesus honor by ministering to him in any other house as well as in her own. She was Simon's neighbor, and perhaps his relative. While Jesus washed the disciples' feet at the passover supper and while foot washing is an ordinance of the Lord, Jesus did not ordain it as a stated public ordinance of the church, but as a private duty or good work. A wise and safe rule is to let the Scriptures interpret themselves. The apostles under the guidance of the Holy Spirit are the best interpreters of the meaning and intentions of the Savior's language. They observed the Lord's Supper as a public ordinance. (Read Acts 2: 42; 20: 7; 1 Cor. 11: 20-24.) About this there can be no doubt. The apostles did not so interpret the admonition to wash one another's feet. We have no account of their washing feet publicly. There is but one account of foot washing in the Bible, and that is found in 1 Tim. 5: 3-10: "Honor widows that are widows indeed. But if any widow hath children or grandchildren, let them learn first to show piety toward their own family, and to requite their parents: for this is acceptable in the sight of God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. But she that giveth herself to pleasure is dead while she liveth. These things also command, that they may be without reproach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. Let none be enrolled as a widow under threescore years old, having been the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work." Here it is placed with entertaining strangers, rearing children, administering to the sick and afflicted, and in engaging in all good works. These were also private and personal duties. Thus the Scriptures interpreted by the apostles teach that it should be a private and social duty to be performed when needed. It is a humble service, and I think it should be so observed now.

GOSPEL ADVOCATE

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EDITORIAL

The "Janes-McHenry-Martin-Jorgenson Combination."

BY J. C. M'Q.

Sometime ago I published in our columns that the Gospel Advocate could not see its way clear to support the missionaries now in India. This statement was published after much prayerful consideration and deliberation. We have known for some time of the trouble and strife that exist among the missionaries in India. We learned of this through Brethren McHenry, Janes, and Jelley. We were not hasty in taking action, but were hopeful that truth and righteousness would prevail and that the brethren there might work together in a way that would be pleasing to the Lord. But in this hope we were doomed to disappointment, and so now give to our readers the following letter from Brother E. S. Jelley:

Dehra Dun, U. P., British India, 1918.—Dear Brother McQuiddy: I have with interest scanned the Gospel Advocate for October 10, 1918, and find that the serpent which you and Brother Rowe have been pressing to your bosoms is inclined to sting you. This is as it should be. Doubtless you will get enough of the Janes-Jorgenson-McHenry-Martin crew after I and other lovers of decency have been driven to quit the synagogue. I will say nothing further on that line. I realize far too well that one who went out for Christ full and comes back empty, with the smirch of the hot breath of Secretary Janes upon him, does not count. I realize that you all have been very tolerant toward me in my uninteresting troubles, that you have even been so good as to befriend me to a certain extent (very much so financially), and I am indeed grateful. But I also realize that in the church of Christ, that part of it with which you and I are directly associated, there is a premium upon dishonesty, because the gullible and inexperienced are liable to accept the statements of crafty men, and the seeming pillars and watchmen like yourself and Brother Rowe are too indifferent to the truth to shut deceptive and unreliable writers out of your columns, but, instead, give them as much liberty for free advertising purposes as possible.

I am not a prophet; but if either history or the Bible gives any indication of the results of such a course, I should say that it will bring saddening and bitter fruit—not to yourselves, but to the brethren whom you are supposed to conserve. Of course, it is easiest to drift with the current. You all must have known for the last seven years that "Brother" Jorgenson is a George Müllerite heretic. I answered him in Word and Work when he came out and put down George Müller and Spurgeon as sound disciples, about that length of time ago. You have also probably known for a long time something of the character of the Janes-McHenry-Martin-Jorgenson combination—certainly you have known how they have treated wife and me; yet up to date you allow them and their protégés, McHenry and Martin, to use your space for the purpose of ruining the work in India, work for which I have given half a lifetime, and work for which wife gave her life, and in so doing you have destroyed my hope of the possibility of reviving the work under "sound" and "safe" auspices; because when once one appoints the enemies of the work to look after it and ruin it, they can be trusted to do a pretty thorough job in two or three years, just as the Germans in France did harm which it will take a score of years to partially repair. You know very well that we have the reputation of being antimissionary. We have not the number of missionaries in the foreign world (twenty-one) that the "River Brethren," numbering some five thousand members in the United States of America, have in India and Africa. You know that this is caused by the suspicious attitude of the brethren, and you must know that putting evil men in the saddle and letting them ruin the work of the church in India will not only make it impossible for decent men to come out while they are out here, but that also, when go home or die, or go to some other body, there will be a these adventurers get tired of playing at missionary and reaction against wasting money on missionary work for which nothing can be shown. Aside from this, there is the question of decency. Never mind me; I do not care now about my reputation among us; but there is my wife. Is the attempt on her reputation to be condoned as usual, and her traducers given free advertising in your papers as usual? Kindly answer definitely and oblige.

Your brother in Christ, E. S. JELLEY.

I pass without comment the criticisms that reflect unfavorably on me and my associates, but I esteem it my duty to give attention to the unhappy strife and division that have blighted our mission in far-away India, and the cause of this sad condition. That it is a deplorable plight and one that should be remedied, all will readily agree. I am ready to make the sacrifice necessary to help enlighten faithful Christians and to help place the responsibility for this strife among the missionaries just where it belongs. I shall count myself happy, if, by the performance of this duty in the fear of God and with malice toward none, I shall be helpful in bringing the missionaries and others to a strict compliance with the word of God.

Something less than a decade ago I was active in raising funds to send Brother Jelley to India. Suffice it to say that he was fully recommended for the work; and the readers of the Gospel Advocate, being assured of this, responded promptly and liberally to the call, so that the funds for his transportation to India were soon in hand and he in India. A brother of means had agreed to supply him thirty dollars per month while engaged in the work in India, which it was thought would take care of his living expenses; but Brother Jelley soon saw that he and his family could not live on this amount, so our readers were called on to supply the amount lacking of his support, which was cheerfully provided and without great effort. I was also active in encouraging the churches to support Brother Bishop (deceased) and other missionaries in Japan. While I was thus engaged in the work, Brother R. H. Boll began to select men and urge the churches to send them as missionaries to the foreign field. As I have never been without an abundance of work and responsibility, I gladly welcomed the relief, thinking that he could devote more time to advancing the missionary cause than I had been able to do. Among those whom he selected to go to India was Brother Hume McHenry, whom he said the church at Allensville, Ky., would support. This church is to be commended for its liberality and zeal and for the example that it has given other churches. I am informed that this church is keeping up its contribution to Brother McHenry at the present time. Its

example also in continuing in well-doing is worthy of emulation and should be commended to other churches. Those who continue in well-doing are to be blessed in the deed, and not those who draw back and fail to execute their good resolutions. But Brother McHenry soon reported that he was not receiving sufficient funds from Allensville to carry on the work and urged that other churches make contributions for him. Brother Jelley had reported through the papers that he needed a helper in India, and this brother was selected and sent to supply the need. Brother McHenry had not been in India very long until clouds began to gather in the missionary horizon and thunderbolts of criticism were mailed to the editors of our papers. Brother Jelley began to complain that Brother McHenry was preaching and teaching speculative views on unfulfilled prophecy, and Brother McHenry charged Brother Jelley with being guilty of unchristian conduct. Brother Jelley also charged a combine against him, consisting of Janes, Jorgenson, and Martin, in addition to McHenry. A letter also came to this office from Brother McHenry which clearly revealed his sympathy, with the head of the "School of Prophets" in Louisville, Ky. After having learned many things from correspondence from India and through other sources, the truth finally dawned upon my associates and me that the missionaries in India, save Jelley, were teaching speculative views which are not essential to salvation, and the pressing of which is calculated to create strife. Brother Jelley's letter clearly shows alienation, bitterness, and strife, for which he holds especially responsible Janes, Jorgenson, McHenry, and Martin. He charges, and has repeatedly charged, that these brethren were persistent in teaching their views on the meaning of unfulfilled prophecy, and that these views had been featured almost to the destruction of all missionary effort in India. It is the same old story repeated. Years ago a number of us importuned and pleaded with brethren, with tears in our eyes, to hold their opinions as private property instead of propagating them to the disturbance of churches. It was not intimated to them that they should not study the prophecies nor that they should not study the whole Bible, but they were simply urged not to exalt an opinion of the meaning of an unfulfilled prophecy to the position of an essential of salvation. It has been evident for some time that Brother Don Carlos Janes, of Louisville, Ky., had assumed unto himself the control of the missionaries in India and that he was disposed to divert funds from Jelley to McHenry and Martin. Attention has also been called to the fact that he gave his encouragement to drive a wedge into the Highland Church in Louisville. He is a party to withdrawing fellowship from two brethren when there was no ground for such action, as will be developed later. This division in Louisville would not and could not exist if a number of young preachers had not been so far advanced (in their own estimation) in Bible teaching that they would not heed the righteous counsel of their seniors, and men who had devoted their lives to the propagation of the gospel. Like Rehoboam, son of Solomon, they preferred to act on the advice of young men rather than take the counsel of old men. As the result was evil, and only evil, in the days of Rehoboam, so we see that the action of these young brethren has produced the same terrible and awful results. Their unjustifiable action has had the same results in India that some of us have seen it produce here. The exalting of opinions into the position of essentials of salvation will not only blight all missionary effort in India and elsewhere, but it will destroy the congregations themselves. The consequences of such a sin stretch through eternity. I have not the language to fittingly portray the horrible results and the consequences that will follow such action if longer continued.

When the sad condition in India was revealed to us by many letters that came from India, we ceased to publish anything in the Gospel Advocate from the Janes-Jorgenson-McHenry-Martin combination. After full consultation, the Christian Leader, Firm Foundation, and Gospel Advocate decided that the best thing to do was to bring Brother Jelley home; hence, an appeal was made for funds for this purpose. A number of things influenced this decision in addition to the sad condition of the missionary work in India. Some time after we had ceased to make appeals for Brethren McHenry and Martin in the Advocate, Brother Don Carlos Janes, interested especially in them, addressed a letter to the Advocate, under date of January 6, 1919, in which he said: "I wish to inquire what the policy of the Advocate is in the matter of publishing articles and reports from Brethren McHenry and Martin. Also, I urge the Advocate to show more interest in financing our missionaries in 1919 than it has been showing for a good while in the past." As we must answer to the Lord and not to man, we did not reply to Brother Janes' autocratic demand. Moreover, we do not understand just why we are obligated especially to Brethren McHenry and Martin. As already explained, Brother McHenry's support was assured by the church at Allensville, Ky. Brother Martin was practically unknown, except to those who manage the aforesaid "combination." The same is true of the Bixlers and Miss Wheeler, who have been recently announced as the new missionaries to Japan. Janes and Jorgenson selected them and then appealed to the readers of the Christian Leader, the Firm Foundation, and the Gospel Advocate to support them.

Even to-day as I write this article there comes another complaint from Brother Jelley, asking: "Who gets all the money sent for Brother Govind Ram, the new Indian missionary?" He explains that McHenry and Martin ordained Ram sometime ago and appealed for funds in his behalf and that funds were sent, but none were received by the native missionary. Brother Ram himself joins in this protest. They further add: "Lots of things are crooked about alleged work in or for India that could be straightened out if wrongdoers were not screened."

That our readers may see just why the native worker, Ram, has received no funds, I insert here a warning written on September 20, 1918, and sent to the papers for publication:

WARNING.

You are warned against sending money direct to any native evangelist who may claim to be connected with us in the work. They often have to be dealt with before a letter can go to America and back. For this reason please send all funds direct to us for distribution.

W. HUME MCHENRY.
S. O. MARTIN.

As we have always urged that speculative views should not be made tests of Christian fellowship, it is evident that we should not be so inconsistent as to uphold those who make such views tests of fellowship. Certain it is that the man who has the spirit of Christ will do no such thing. Brother R. H. Boll had no sympathy for those guilty of such conduct when he wrote me a letter under date of February 19, 1916, in which he says: "The teachings in question could furnish no reasonable ground for division; and a division could be caused on any difference, however trifling, by proceeding exactly as you did in this case." Speculative teachings on unfulfilled prophecy were the "teachings in question." He was simply asked to hold them as private property and not press them to disturbance in the churches, as he freely admitted had been done. The man who does the pressing is responsible for the division. No man creates division simply by asking another not to force an organ into the church over the conscience of Christians, but he who forces it into the church is the guilty party. In view of the sad condition of the Highland Church at Louisville, for which Brother Boll's associate

preaches. I am fearful that a change has come over the spirit of his dream.

Years ago Brother Boll said to me that it would be a sad day for the churches when such opinions were made tests of fellowship. In this statement I most heartily concurred, and see no reason why I should change that view now. But this very thing against which we warned the brethren, and warned them only with the purest of motives, has happened in Louisville, and the chief actor in bringing it about is the associate of Brother R. H. Boll. If we are to put any credence in the statement of Brother E. L. Jorgenson, we are irresistibly led to the conclusion that opposition to the "teachings in question" brought about the disfellowshiping of two brethren. It appears that those who led in this mischievous work did not stop to inquire whether the ground was "reasonable" or unreasonable, nor whether it was scriptural or unscriptural. Trying to justify himself and in defense of himself, Brother Jorgenson says: "The issue being purely doctrinal, the church saw that not even 'for unity's sake' could they yield to the opposers. For on that principle one man, with or without a following, right or wrong, could control the teaching and faith of the church; for whatever doctrine he disliked, be it ever so important, he could suppress by an appeal to change preachers 'for unity's sake.'" Such action is indeed "unreasonable," unscriptural, and unchristian. Such conduct destroys the very foundation of the church of Jesus Christ and will bring alienation, division, and strife into every local church where it is practiced. While no sane, sensible man would disfellowship a brother because of his peculiar teachings that are not fundamentals, yet no man who loves the truth and who has the spirit of Christ will encourage and support the man who destroys the unity of churches and even works their destruction in order that he may propagate his divisive teaching. No man is an enemy to these misguided brethren simply because he seeks to lead them out of darkness into light. If these brethren believe that their peculiar views are fundamentals of salvation, let them say so clearly without equivocation and then we will know where to place them. No true man will ask another to stultify his faith; but every true man will seek to lead misguided men out of their error, not because they wish to destroy them, but because they must do so in order to obey and honor Jehovah. When a man's erroneous doctrine is brought under fire, he should stand up like a man and boldly and fearlessly defend it. If he should not be able to defend it, he should not cry out "persecution and martyrdom." Such a course is unworthy of a Christian. Instead of so acting, let each adopt the following as his own: "I learn the wisdom of St. Bernard: 'Nothing can work me damage except myself; the harm that I sustain, I carry about with me, and never am a real sufferer but by my own fault." Some years ago I wrote a number of articles giving my objections to this doctrine of unfulfilled prophecies. At the close of these articles I invited any one who wished to review them to do so, assuring him that, if the review was written in courteous language, I would be glad to give it a hearing in our columns. To my surprise, I received no review from any of the brethren, but received one from a genuine Russellite, who resided in Nashville. It is vicious, wicked, and damnable to press any teaching that is not fundamental to salvation to the alienation, separation, and destruction of the churches of Christ. If those who are stressing such teachings will cease to do so and repent of the evil that they have wrought, then every loyal, faithful disciple in the land will be ready to heartily coöperate with them in every good work. While the Christian attitude is one of patient waiting for the coming of the Lord and not anxious expectation, yet no one will ostracize another for his private opinion of what will transpire when he comes. The same proposition that was presented to these brethren a number of years ago is presented to them again. The very fact that Brother Boll himself did cease for months to teach this doctrine, both in the Leader and the Advocate, on his own initiative and his own good judgment, shows that he himself did not regard his teaching on unfulfilled prophecy essential to salvation. Hence, we ask in all seriousness, why not, for the sake of unity, continue to cease teaching that doctrine? Will they choose again to propagate teachings which are not fundamental to salvation, but which produce division in the churches? "Behold, how good and how pleasant it is for brethren to dwell together in unity!" May the God of all wisdom guide them and help them to manifest due consideration for the church, for the truth, and for their own salvation.

Our Trip to California.

BY T. B. LARIMORE.

We—Mrs. Larimore and I—left Nashville for California, Tuesday morning, December 3, 1918—a clear, cold morning—and genuinely enjoyed the trip, on the L. & N., to New Orleans, reaching that delightful city about eight o'clock the next morning.

We had intended to spend Tuesday night in Montgomery, and make the entire trip in daylight; but we were so pleasantly situated on the train that we decided to "let well enough alone," as Samantha Allen would say; so we stayed on that selfsame train till we reached the Crescent City, not missing much by doing so, so far as sight-seeing was concerned, as there was not much new to us in the scenery on that part of the journey.

We found New Orleans basking in a blaze of sunshine, the air being as balmy and pleasant as are the breezes of a typical Tennessee May or June morning—not the slightest semblance of winter there. As we always consider it good to be in New Orleans, we decided to remain there two days, at least—indeed, as long as we reasonably could—which we did.

We visited many points of interest. We traversed historic streets shaded by palms, magnolias, and other beautiful trees; saw fine gardens and such a profusion of flowers of various sorts, sizes, and colors as we had rarely ever seen, likewise the beautiful oak in one of New Orleans' many parks—"suicide oak"—under the boughs of which there have been thirteen suicides in five years.

We crossed the Mississippi many times on one of the ferryboats that ply between New Orleans and Algiers on the right bank of the river. When we reached the Algiers wharf, after making several round trips, a polite officer of the boat informed us that we could not return to the city on that boat, as it was "tied up, on account of a strike," and would not recross the river till the strike was broken or called off. The strike "tied up" all the ferryboats crossing and recrossing there. So we were stranded, with the Father of Waters between us and the place where we wished to be.

"How shall we reach the city?" was the question we had to solve. One reason why strikes should never be is this: they entail trouble upon the innocent, as well as the guilty. But there are two sides to even this question. There should never be any cause for a strike. Capital should never oppress labor. Labor should never disturb capital. Employers should always try to bless their employees; employees should always try to bless their employers; "for none of us liveth to himself, and no man dieth to himself." We should live for the good that we can do, as the days of life are going by. The Golden Rule—"All things whatsoever ye would that men should do to you, do ye even so to them"—would regulate all these things perfectly and settle the strike question permanently, if all would reduce its beneficent principles to practice.

We finally boarded, at another wharf, a barge on which

a Southern Pacific freight train was about to be ferried across the river, and it took us to the other shore.

We went to the vacant spot where once stood the memorable slave market—the old Royal Hotel—always intensely and thrillingly interesting to me because of its horrible history. Tens of thousands of human beings were bought and sold in the basement of that building, before African slavery was blotted out by the blood of the brave. We have been there twice since the building was demolished and the rubbish was removed. Not a brick or stone marks the spot; and, instead of the thrilling, old-time "Going! Going! Gone!" that meant so much to miserable mortals then, only solemn silence meets the imagination of men, women, and children when they see that scar on the bosom of the Crescent City now.

Friday, about noon, we reluctantly and regretfully left New Orleans, crossing the Mississippi on the same boat on which we had previously crossed the river there, and went to Lake Charles, La., where we spent the night, having resolved to make the balance of the journey in daytime, if practicable.

Reaching Lake Charles after sunset and leaving there early the next morning, we saw but little of that little city. That day we traveled to Houston, Texas, part of the way through territory devastated, a few months before, by a terrific tornado that uprooted thousands of trees and demolished many houses, leaving wreck and ruin in its wake.

Saturday afternoon we reached Houston, where we were met at the station by our good friend and sister, Mrs. C. E. Barrick, her daughter Madge and little son Nolan, we having notified the Barrick household when to expect us. We spent a delightful Sunday in Houston. I preached twice that day in the Auditorium, where all the churches of Christ in the city met on that occasion. The scene forcibly impressed upon my mind David's "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

We met there Brother G. A. Dunn, whom I have known from his childhood. He was sick then, but I hope he is well now. He is the son of a wonderful woman, who, left a widow when her five sons and one daughter were little children, brought them up "in the nurture and admonition of the Lord," making a good, Christian woman of the daughter, a Christian physician and four gospel preachers of the five boys. Verily, she hath a reward here; but a greater reward awaits her Over There.

Monday morning we dropped down to Galveston, fifty miles south of Houston, to see that island city and its wonderful sea wall that cost twenty-five million dollars, I believe. We "stopped"—a few minutes—at the great Galvez Hotel, "the pride of Galveston," but neither ate nor slept there. We enjoyed a walk along the sea wall and on the shell-strewn beach in front of the Galvez. We returned to Houston that evening, and I preached for "the Heights" congregation there that night.

The cause in Houston seems to be in good hands, all the congregations working well, none of them lacking either zeal or liberality, and, therefore, prospering. We neither saw nor heard anything discouraging or disparaging of the work or of any of the workers there.

We decided to remain another day, to visit the San Jacinto battle ground—a place I had long wanted to see—where Sam Houston, whom Tennessee gave to Texas, commanded, was wounded, and won a memorable victory that made Texas free.

Sister Painter kindly volunteered to take us in her handsome Hudson super-six. At a reasonably early hour in the morning, nine of us, including four children, started to San Jacinto, not for a battle, but for a pleasant picnic. As we were passing through Camp Logan, a United States encampment near Houston, having gone somewhat out of our way to visit the camp, a government car, lighter than ours, running "like a streak of khaki lightning," as one of our party expressed it, with four soldiers in it, collided with our car about the middle of two camp streets. The soldiers were all thrown out of their car, which was so completely demolished that an officer, who reached the scene of the wreck a few moments after it occurred, said: "I wouldn't give ten cents for that car."

Our car limped away, to a government garage near by, and was "laid up for repairs." Strange as it may seem, no one was hurt in the smash-up, which protection I attribute to Providence. Sister Painter, our competent chauffeur, seeing the soldiers' car coming at right angles to our way and realizing the danger of a collision, threw on the brakes and shut off the power; thus, while not preventing the inevitable collision, unquestionably preventing serious, if not fatal, results. We were fortunate in having a brave, level-headed woman at the wheel.

Texans are not accustomed to being turned from their course by trifles as trivial as the wrecking of a couple of cars and the shaking up and scaring of a few young people; hence, after a picnic dinner at Camp Logan, friends having furnished us another car, we reached the San Jacinto battle ground early enough to see a beautiful sunset vividly reflected in the waters of the lake or river skirting the western edge of the park.

We said good-by to Houston friends Wednesday morning and resumed our westward journey, reaching San Antonio about nine o'clock that night. We hoped to meet there the friends with whom we spent the greater part of last winter—Hubert Jones and family—but, having failed to make a note of their new address, we failed to find them. Influenza was raging in the city, Thursday was an excessively dark, gloomy, rainy day, and we were anxious to reach El Paso; hence, we left San Antonio Thursday night—that being the most convenient time to start west from that city—and, after traveling a night and a day, through foothills and over deserts, we reached El Paso, Friday evening.

We had notified friends there when to expect us, and were met at the station by Miss Mamie Young, formerly of Sparta, Tenn., now of El Paso, and Miss Mae Anderson, also formerly of Sparta, now of Oneida, Tenn. Later we met Miss Mae's mother, whom we were delighted to see again; also Prof. A. H. Hughey, superintendent of El Paso schools, and his wife, formerly Miss Bess Caruthers—old-time friends—and their little son, A. H., Jr., who contributed as much as possible to our happiness during our brief visit to El Paso, and took us to the station when we resumed our journey.

There is an earnest congregation of Christians in El Paso, with a good house in which to meet for work and worship. The congregation and the house are due largely to the faithfulness, self-sacrifice, and earnestness of Sister Mamie Young, whose whole heart is in the work. We enjoyed meeting the "saints and faithful" there at two services Sunday. Sunday afternoon we visited sisters in two sanitariums, and held communion services at both places.

Monday morning we left El Paso for Maricopa, a little town on the desert, west of Tucson (2-son'), Ariz., where we spent the night, simply because that was the end of a day's travel. We resumed our journey early the next morning and spent almost the entire day traveling through the desert. Many complain that crossing the desert is tiresome; but it is never so to me. There is always something interesting to see. We passed near Salton Sea, where, on former trips on the Southern Pacific, I had fed the fish that crowded close as the train passed over an arm of the sea; but that sea is passing away—drying up—and the train does not now pass over any part of it.

We pursued our Western way—due west—the road so literally straight sometimes that we could look back over the track and see the shining rails seemingly approaching each other till they met in the distance—and, at last, late

Tuesday evening, we reached Los Angeles, after passing through beautiful orange groves and other green and growing vegetation that marks the entrance into California.

We remained in Los Angeles only two nights and a day, having promised to be in another part of the State before Christmas. We visited the hospitable home of Mr. and Mrs. J. W. Montgomery, our special friends, near Hanford, and then went on to Madera, fifty miles north of Hanford, where we had planned to spend Christmas with our daughter, Ettie, and her family, who live near Madera.

We spent not only Christmas there, but most of the month of January, rearranging our plans that had been somewhat disarranged by the epidemic of influenza that was sweeping over the country then, and, incidentally, helping to saw wood to feed our delightful open fireplace. California weather is very fine, but it is also sometimes a little "sharp," making an open wood fire an appreciated comfort. Indeed, I would not try to live anywhere without an open fireplace.

When two-thirds of January had slipped away, we left the Madera community and returned to the Hanford community, having secured three pleasant rooms in the home of Mr. W. J. Tyler, three miles from Hanford—one mile from Armona, Kings County, which is our post office. We have two open fireplaces in our part of the house—an open fireplace being one of the absolute essentials we demanded in our search for rooms. Indeed, some of our friends say we rented the fireplaces and Mr. and Mrs. Tyler, in the goodness of their hearts, "threw in" the rooms and other comforts and luxuries we enjoy.

We are in the country, where we can walk and work—burn brush, prune trees and grapevines, dig up Johnson grass, raise morning-glories, touch-me-nots, etc., and genuinely enjoy life. Last, but not least, I am so situated that I can preach whensoever I will—and I usually will—likewise give an account of myself to my friends occasionally through the Gospel Advocate, which I am always glad to do when I can. Selah.

Faith.

The ocean lesson most bewildering
Which great waves sing
Is multiplicity in union. Far
On polar seas the snow, blown to and fro,
Falls soft as swansdown, every flake a star.
There without fleck or stain the flakes remain
In utter purity till next year's dawn
On pack and berg and shore, but evermore
Melt as they touch the billows, and are gone.
Are these things four in one or one in three?
Is water ice or cloud or snow or sea?

Clasping the globe the five great oceans lie:
Each to its sky
They differ, beach to deep, ten thousand ways,
And by strong currents strange they interchange
Their single substance after many days.
Diverse they are yet one, when all is done;
Since work betrays its maker, oceans are
Type, witness, parable, signs, symbols all:
O blind, blind, blind, who cannot read afar
The incommunicable mystery
Of the five oceans which are all the sea.

Yet blind with over-wisdom landsmen go,
And thus, and so,
Have all things been, they say, and shall be still;
Nor dream they any change that leaps their range
Of narrow knowledge: but, on crest and hill
Of the great ocean surge, seamen who urge
Their hollow ships between vast nights and days
Are lessoned of the high wind, sea, and sky
That unto God thunder a threefold praise.
Cities breed unbelief, but great and free
Faith in the living God dwells on the sea.

—Louis Tucker.

THE WAR SUFFERERS' FUND

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

Previously reported	$5,425.68
Church at Rock Springs, Texas	100.00
"A Friend," Martin, Tenn.	5.00
T. F. Brundidge, Dresden, Tenn.	2.00
J. B. Lynn, Waverly, Ky.	2.00
Church at Albany, Texas	10.00
Mrs. Ann Goodrich, Fayetteville, Tenn.	2.00
Church at Crockett, Tate County, Miss.	10.00
Mrs. M. T. Caruthers, Coleman, Fla.	3.00
Church at Pleasant View, Tenn.	7.02
Mrs. D. W. Hardegree, Canton, Texas	5.00
F. Walker Romine (four years), Henderson, Tenn.	1.00
Church at Cathey's Creek, Tenn.	3.25
Church at Sharon Grove, Ky.	4.00
Beasley's Chapel congregation, Boston, Tenn.	16.65
Church at Chestnut Ridge, Petersburg, Tenn.	9.68
"A Friend," Nashville, Tenn.	5.00
Sunday-school children at Center, Ark.	2.00
Central church of Christ, Fulton, Ky.	17.73
Charles T. Powell, Nashville, Tenn.	1.00
Mr. and Mrs. J. A. Craighead, Gainesboro, Tenn.	2.50
Katherine Gilbert (five years), Columbia, Tenn.	2.85

Regarding the present actual state of the peoples of the Near East, Dr. Dutton said: "Starvation has become so common in these lands that one of our workers sent the following report: 'Heroic men and women who have strained every energy to save lives now have the unthinkable task of picking out those who shall perish.' This is the human pressure back of the slogan, 'They shall not perish,' being used in the campaign for thirty millions of dollars."

Dr. Dutton was asked if he believed the American people were tired of giving. He said: "America's money is going out of her pockets faster than ever in her history, because it is America's part in this frightful world cataclysm. It is to these people we owe in part the debt of our untouched homes, our unviolated families, and our almost normally conducted industries. For these things are thirty millions of dollars an adequate return? When the American people come to realize the situation in the Near East as it actually is, I think not."

In concluding his comment upon the President's urgent appeal, Dr. Dutton said: "As the President is trying to lead the nations to a just peace, so he desires that America shall lead the world in this supreme effort to save and rehabilitate the Christian peoples who, because they have clung to their faith and our faith, have been compelled to pass through the surpassing travail of the war."

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

His Vital Message.

His vital message to us is, that if He is born in the human heart there will be the same strength to overcome sin to which His life bore witness. No wonder the weary world catches the minstrelsy of the skies and flings it on every wind that blows! No wonder the soul takes up the glad overture of the angels and that it spreads over the earth like a holy contagion! For this downward trend has been arrested by a divine interference. God has not forgotten to be kind, for he inaugurated the reign of grace. In every land the joy of this natal day will light up faces with uncommon luster. Young and old will reëcho the music that comes from heaven to earth; and no subject is higher in range and importance, for heaven with its rapturous symphonies has no grander melody and no treasure that surpasses our living Redeemer. It becomes us to give heartiest welcome to the Bethlehem Babe, "for unto you is born this day a Savior which is Christ the Lord."—Ezra Keller.

Never borrow trouble. If the evil is not to come, it is useless and so much waste; if it is to come, you will need all your strength to meet it.—Selected.

AT HOME AND ABROAD

Send us $1.25 for "Peloubet's Select Notes."

Content is the philosopher's stone that turns all it touches into gold.—Poor Richard.

D. W. Pope writes: "We always look forward for the paper, as we have learned to love it."

In opening the door of success, use the key of tact, lubricated by the oil of understanding.—Lloyd.

R. V. Cawthon reports a good start in the meeting at Meaford, Ontario, Canada. His father is leading the singing. J. L. Hines is the minister for this congregation.

We were very much shocked and grieved to learn of the death of R. R. Womack, one of the leaders in the work at Cookeville, Tenn. May the Lord bless and sustain the bereaved.

From G. W. Jarrett, Coffeeville, Ala., February 24: "I am located here, and busy preaching and teaching music. Everything is getting along fine here. All correspondence appreciated."

John Hayes, of Athens, Ala., has suffered another bereavement. This time it is the death of the four-year-old baby. Our brother has had many trials of late, but his faith is unshaken.

From Herbert E. Winkler: "Instead of writing me at Adairville, Ky., those wishing to write me about meetings or monthly work should address me at Ashland City, Tenn., Route 4. I am probably through moving for a while."

H. W. Wrye, and old Tennessee preacher, who now lives at Dallas, Texas, was called home last week on the sad mission of attending his mother's funeral. She had been for many years a faithful Christian. The whole family has our undivided sympathy.

Married, in the study of the Russell Street Church, this city, Thursday, February 6, at 6 P.M., Mr. H. M. Cawthon and Miss Helen G. McCartney, A. B. Lipscomb officiating. These young people are fine Christian characters. The Gospel Advocate extends heartiest congratulations.

From Ben West, Ennis, Texas, February 24: "Yesterday was a great day at the church here. Three additions by transfer from Denton. Hon. W. A. Johnson, one of our members, spoke last night on 'Christian Education.' Foy Wallace, Jr., is to begin a meeting with us on April 20."

From Louis Dasaro: "The Italian Bible school at Bellaire, Ohio, is doing fine. Attendance on February 2, 39; February 9, 49; February 16, 51; February 23, 59. The following money was received to help me in the Italian mission: From Flemington, Pa., $17; Sunbury, Pa., $12; Shadyside, Ohio, $3; Lover, Pa., $10; Bolivar, Pa., $4. I thank all for their help. My address is L. Daraso, Box 1272, Shadyside, Ohio."

J. G. Allen reports the following contributions for the work at Muskogee, Okla.: Previously reported, $197.50; church at Sellersburg, Ind., $5; Twelfth Avenue Church, Nashville, Tenn., $10; Reid Avenue Church, Nashville, Tenn., $16; G. T. Mustain, Horse Cave, Ky., $5; J. C. Barnett, Ravine, Miss., $1; J. W. Gibson, Washington, D. C., $1; T. E. Anderson, Toone, Tenn., $5; Mrs. J. J. Walker, McMinnville, Tenn., $5. Address Brother Allen at 1412 Baltimore Avenue, Muskogee, Okla.

From R. D. Smith, Terrell, Texas, February 28: "Our work is progressing nicely, and we feel that, considering all things, it is very satisfactory. The war and influenza have hindered much; but now that both have apparently folded their tents, it seems that life is beginning to reappear in our work. G. Dallas Smith, of Cleburne, will be with us in a meeting, beginning on March 16. We are doing our best to get things in readiness for the meeting. If you come this way, stop to see us."

The congregation at Cleveland, Tenn., would like to locate with a good song leader. A young or even middle-aged man who can lead songs well and will take an interest in it would be a great acquisition here, and we think we could secure him a good position at one of the public works or with some business firm. We shall be glad to get in communication with some one, and we shall do our best to get him a good position where it will be good for him and the congregation also. Write George W. Farmer, Cleveland, Tenn.

From P. D. Copeland, Antioch, Fla.: "T. B. Thompson, of Avon Park, is to begin a series of meetings, beginning on the third Lord's day in March. We have suffered a falling-off from the congregation for the last few months. We would be glad for some faithful brother to settle in this part of the country and help us with the Lord's work. We think we have some advantages that are not at some other places. We have grove and truck land connected near together. Do not get it into your mind that the dollars just roll off the trees without an effort. We have to labor for what we receive."

From Horace W. Busby, Fort Worth, Texas, February 26: "Our work in the Glenwood congregation, this city, is increasing in interest all the time. During the month of February the house was well filled each Sunday at both morning and evening services; last Sunday and Sunday night part of the audience had to stand. For the month, nineteen have been added to the congregation. Two of the number baptized were Catholics. At the Tuesday-night Bible study, last evening, two were baptized; about one hundred and seventy-five were present. Our membership now is above five hundred. There was an average of twelve additions per month throughout last year. Besides my work with the Glenwood congregation last year, I held fourteen meetings. As a result, one hundred and ninety-nine were baptized and a large number renewed their relationship to the Lord's work."

From Willie Hunter, Livingston, Tenn., March 1: "I have just returned from a visit to Camp Wheeler, Macon, Ga., where my brother, J. L. Hunter, is stationed. I preached five days at Macon to small, but attentive, crowds. A number of our brethren have labored there, including T. Q. Martin, Morgan H. Carter, and S. P. Pittman, of whom the brethren spoke. C. E. Coleman had just moved from Macon to Nashville, Tenn. The brethren there all love Brother Coleman and regretted very much to give him up. They are now without any preacher. On my way home I stopped over in Nashville and spent one night very pleasantly with Brother Coleman. We went out to David Lipscomb College and heard T. Q. Martin preach a fine discourse on Heb. 12: 28, and saw several of the preaching brethren of Nashville. I was away from home only about nine days, but I enjoyed this trip greatly."

Here is our President's conception of the Bible: "The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it not only full of real men and women, but also of the things you have wondered about and been troubled about all your life, as men have been always. And the more you read, the more it will become plain to you what things are worth while and what are not; what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the approval of the Christ, who gave everything for them; and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible, you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

From F. P. Fonner, Buffalo, W. Va., February 26: "I have received personal help in my work as follows: From B. F. Criss, $5; Jacob Stamm, $2; Mr. and Mrs. Ira C. Hardesty, $3; A. R. Stalker, $10; Mrs. Alice L. Miller, $5; Mrs. McCoy, $5; James Johnson, $5. I certainly do appreciate this help. May God bless all the donors. We have also received additions to our building fund as follows: From the church of Christ at Odell, W. Va., $100; Mr. and Mrs. W. W. Smith, $10; Mrs. Bertie Smith, $5; Mrs. Teets, $1; Mrs. Lucia Haas, $1; Mrs. Ira C. Hardesty and mother, $3. Thus our building fund is increasing, and we are very thankful. We are hoping that other congregations and individuals will respond at an early date to this call and send us a special contribution for this fund. We also hope that these contributions will be of a substantial character. But if you cannot send a large amount, then please do send what you can without further delay. I can use a check. Please make checks for our building fund payable to F. P. Fonner, treasurer; or you can send your offering for this fund to the Gospel Advocate office. I will always get my mail if it is addressed to me at Buffalo, W. Va. Of course, I still need personal help in the Lord's work. Please remember us in prayers and offerings as often as you possibly can. In sending personal help, you might divide it into two parts and let part of it go to our building fund."

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The Second Coming.

BY J. L. HINES.

Is the second coming a Bible doctrine? Of course it is, and it should be taught as much as any other; but there are those who would speculate upon this very thing and say that "he is coming to earth" "in flesh and blood, to sit upon David's throne in Jerusalem, and thereby establish a glorified kingdom and reign for a thousand years." Does the Bible teach this doctrine? No—a thousand times no!—and I challenge any man to attempt to prove it. This thing is what many of us are denying, and not the coming of the Lord; and because we deny this, some say: "You don't believe in the Lord's return;" "You won't preach on it, and you brand those who do believe and teach it as speculators, disturbers of churches, and factionists." Now, that is not the truth. We do believe and teach that Christ is coming, but we refuse to believe and teach that he is coming with flesh and blood to earth, to sit on David's throne in Jerusalem and establish a glorified kingdom and reign for a thousand years; and those who do teach such are "speculators," "factionists," and "disturbers of the churches." Now let them meet the issue like men, and not misrepresent; for a man that will misrepresent, knowingly, will lie, cheat, and steal.

1. How is he coming? "Ye men of Galilee, why stand ye looking into heaven? This Jesus . . . shall so come in like manner as ye beheld him going into heaven." (Acts 1: 11.) "Behold, he cometh with the clouds." (Rev. 1: 7.)

2. Where will the saints be at his coming? "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4: 16, 17.) Peter says: "The heavens shall pass away, . . . and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. . . . But . . . we look for new heavens and a new earth." (2 Pet. 3: 8-13.) That doesn't look much like Christ is coming to this earth in person to reign a thousand years. Reign with whom? What kind of material would that "glorified" kingdom be made of? Going to give the wicked a second chance, eh? Pshaw! Such speculation!

3. Prepare to die or for his coming? "For to me to live is Christ, and to die is gain." (Phil. 1: 21.) To pre-

Weekly Health Talks

A WORD ABOUT THE KIDNEYS

BY DOCTOR WATSON.

People are easily frightened when they think something is the matter with their lungs or heart, and well they may be; but few people understand the dangers of diseased kidneys. These organs have a duty of vital importance to perform, and if they are diseased, there is no telling how or where the symptoms may appear. The kidneys are filters, and when they are healthy they remove the poisons from the blood and purify it. When the kidneys are diseased, the poisons are spread everywhere, and one of these poisons is uric acid. The uric acid is carried all through the system and deposited in various places, in the form of urate salts—in the feet, ankles, wrists and back—often forming bags under the eyes. Sometimes the resulting trouble is called rheumatism, lumbago, sciatica and backache. Finally, come stone in the bladder, diabetes and Bright's disease.

Dr. Pierce, of Buffalo, N. Y., in recent years, discovered that a certain combination of remedies would dissolve uric acid (urate salts) in the system. He found this combination to be harmless, so that he made it up in tablets, of double strength, and called them Anuric Tablets. They dissolve uric acid in the human system as hot coffee dissolves sugar. If you have uric acid troubles, don't delay in taking Anuric Tablets, which can be secured in the drug stores. You can write Dr. Pierce, too, and he will tell you what to eat and how to live so that more uric acid will not form in your system. Dr. Pierce will not charge for this advice.

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Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in Catarrh, is the originator of a combination of medical herbs, flowers and berries, to be smoked in a pipe or ready prepared cigarette. In the process of smoking this vapor reaches the air passages of the head, nose and throat, when inhaled, **AS SHOWN IN THE ACCOMPANYING ILLUSTRATION.** The warm, healing, antiseptic vapor is carried directly to the very parts affected. Dr. Blosser's Remedy fights and kills the catarrhal germs where liquids, sprays, douches, salves and medicated creams cannot possibly go. His Remedy is pleasant, simple and convenient, so it may be used at home by man, woman or child. It is entirely harmless, **CONTAINS NO TOBACCO** or habit forming drugs. No matter how severe or long-standing your case may be, you should know what this Remedy will do for you.

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Write a letter enclosing ten cents (in coin or stamps), and mail to The Blosser Company, and they will send you a liberal Trial Outfit of Dr. Blosser's Catarrh Remedy, containing a bag of the Remedy for smoking in a pipe, a dainty new pipe, and also some of the ready prepared cigarettes. From Trial Outfit you can decide which form of the Remedy you prefer.

They will also send you an illustrated booklet explaining about Catarrh, together with letters from customers who have used this Remedy with satisfactory results. You will be delighted with this Remedy when you see how its pleasant, warm, medicated smoke-vapor goes to every spot, relieving the congestion, opening up the air passages, and you will readily understand why this Remedy is becoming so generally used.

If you suffer from Catarrh, asthma, bronchial irritation, catarrhal deafness, catarrhal headaches, or if you are subject to frequent colds, you cannot afford to neglect the use of this Remedy. The regular package of Dr. Blosser's Catarrh Remedy costs $1.25 by mail (either thirty days' supply for the pipe or one hundred cigarettes). If you suffer from Catarrh, you should order a regular package today, or send ten cents for the Trial Outfit to

THE BLOSSER COMPANY, Box 4468 ATLANTA, GA.

pare to die is to prepare to live with Christ. "But I am in a strait betwixt the two, having the desire to depart and be with Christ." (Verse 23.) We are "waiting" for his coming, "watching," "desiring," and praying for it. (1 Cor. 1: 7; Matt. 24: 42; 2 Pet. 3: 12; Rev. 22: 20.) The issue between these men and me is not the second coming, but the issue is this: that Christ is coming to this earth, clothed with flesh and blood, establish any kind of a kingdom, sit on David's literal throne in Jerusalem and reign in person for a thousand years. I deny that the Scriptures teach that, and challenge any man to the task of proving it.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription of the Pathfinder, 305 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

Idleness.

The hardest work and the most dreary is that of "killing time." There is more genuine gratification in performing the most menial of tasks than is to be found in gilded idleness. Much false sympathy was aroused a few years ago over one of Millet's paintings. The poor peasant leaning on his hoe was the cause of much mental distress on the part of those that thought they saw in him only a victim of heartless menial labor. But it is not the man with the hoe that is to be pitied; it is the man without. The man out of work—and he may be dressed well, at that—is a far more distressing sight than he that performs even the most menial service.—Selected.

Recipe for Gray Hair.

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

REPRESENTATIVES WANTED.

Acquainted with the farmer, to sell NitrAgerm, the crop and soil improver. See our ads. in this paper. Strictly commission proposition for one or several counties, whole or part time work. Some of our county men earn as much as $250 per month. Write **Sales Manager**, Box 362, Savannah, Ga.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3253 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

CABBAGE PLANTS.

Millions genuine frostproof. Charleston Wakefields, Early Flat Dutch. By express, 1,000, $2; 5,000, $1.75; 10,000 and over, $1.50 a thousand. By prepaid parcel post, 300, $1; 500, $1.50; 1,000, $2.50. Send for price list on sweet potato and other plants.

PARKER FARMS, Moultrie, Ga.

CAPUDINE

The Liquid Remedy for Headaches. A Good Preventive Treatment for INFLUENZA also. Relieves Quickly. Try it.

Walk Erect

Strengthen Your Aching Back With

ALKAVIS

When your kidneys and bladder fail in the discharge of their duty much of the poisonous waste, instead of being eliminated, is retained, developing inflammatory conditions. The result is Bright's Disease, Diabetes or chronic Inflammation of the Kidneys or Bladder. Rheumatism and Gout follow.

The System Needs Regulation.

ALKAVIS

for

Kidneys

Liver and Urinary Organs will regulate the organs, cleanse the system, drive out the poisons and stop the aches.

Will Put You on Your Feet.

MINISTER

believes it saved his life. Rev. James Binkley states:

"I Believe Alkavis Saved My Life!"

Green Forest, Ark., April 25, 1909.
The Alkavis Co.

Gentlemen:—I was bothered with Kidney and Bladder Trouble for about twelve years, and finally got so I could not walk without a cane and had to be careful how I stepped. I tried everything I could get that was recommended for it, but nothing did me any good until I tried Alkavis. I sent for a bottle, which did me more good than anything I had tried. I then sent for six bottles of it, and it cured me. I advise all sufferers from Kidney or Bladder Trouble to try Alkavis, for I believe that it saved my life.

Yours truly,
(REV.) JAMES BINKLEY.

Eight Years Later
Renewed Testimony

Green Forest, Ark., December 26, 1917.
The Alkavis Co.

Gentlemen:—Sixteen years have passed since I was relieved of my trouble, and it has not bothered me since. I am now seventy-five years old. For the benefit of suffering humanity, I make this and the above statement.

Yours very truly,
(REV.) JAMES BINKLEY

TRIAL BOTTLE FREE.

Ask your druggist for ALKAVIS. It will save you many pains. If he can't supply you, write for a trial bottle *free*.

ALKAVIS CO.,
81 Warren Ave., Detroit, Mich.

Peloubet's Select Notes and Tarbell's Teachers' Guide, each, $1.25, postpaid. McQuiddy Printing Company, Nashville, Tenn.

Getting Full Value of Flowers.

Highly ornamental vases are attractive in themselves, but as flower holders they may be said to be partial failures, as they do not serve their purpose to the fullest extent. They rather attract attention to themselves than set off the blooms for which they are designed. A vase of plain material or color or one on which the design is obscure is more to be desired, as it presents the flowers in their full beauty and does not distract one's attention. In the same way, a vase of lusterware, of a shade that blends with the flowers it holds, is far more attractive than one of contrasting color. Vases that are to be used for all kinds of flowers might better be green, of a dull shade, as this resembles the plant coloring and is not noticeable.—Exchange.

The Heavenly Life.

The heavenly life must be a resourceful one, full of activity of some nature, ever carried on in the presence of God. But the crowning joy of all will be the Master, for we are told that we shall see him as he is. Ah, all eternity will never exhaust the joys of the risen life; and there must be an ever-increasing knowledge of God, with a deeper understanding of his unfathomable purposes. This little world has been one where the mystery of suffering has held sway, but there in the Land of Light there will be no more pain.—Selected.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists; price, 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

When once we give way to temper, temper will claim a right of way, and come in easier every time. He that will be in a pet for any little thing will soon be out at elbows about nothing at all. A thunderstorm curdles the milk, and so does a passion sour the heart and spoil the character.—Spurgeon.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort.—At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13
Murine Eye Remedy Co., Chicago.

THE WEATHER FOR COUGHS AND COLDS

At the first sneeze or cough, chills, fever, or a discharge of mucous from the nose and throat, watch out. You have caught cold. For such emergencies there is one remedy which the prudent family always keeps in the house.

PE-RU-NA

Ready-to-take for Catarrh and Catarrhal Conditions

Do not neglect a cold. It is a catarrhal condition which may become chronic and give rise to other and more serious disorders. PE-RU-NA also wards off the Grip or Spanish Influenza and is excellent to build up the system after an attack.

PE-RU-NA is the standby in thousands of homes for sour stomach, belching, indigestion, constipation, pains in the stomach and bowels, nausea, rheumatism, or any disorder due to a catarrhal inflammation of the mucous membranes in any of the organs of the body.

PE-RU-NA in the house will often prevent serious and lingering sickness.

A Bottle of PE RU-NA is Fourteen Ounces of Prevention.

Tablets or Liquid Sold Everywhere

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6253 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. **By Leading Toilet Counters or Mail, Dept. R. F. National Toilet Company Paris, Tenn.**

The Influence of a Bible Class.

BY W. S. LONG.

It is remarkable what influence a class of young people may wield for good in a community when they are taught to work, as well as to study the Bible. I know of a young man who started a class with only three young people, but he urged each one to help him build up the class by bringing some one else to be a member of the class. In a short time the class grew to be one hundred. By saving the money that often goes for picture shows, ice cream, soft drinks, chewing gum, and other such pleasures, and then adding some more to it, a wonderful good may be done.

I often see where a class of young people have sent "once and again" to help an orphans' home, or preach the gospel to the lost in Japan, or to some other good work.

Brother A. O. Colley, of Dallas, Texas, has a young people's class who have just sent ten dollars to assist in building a house of worship in Washington. This was the first class to send. Brother J. T. Westmoreland's Bible class, of Jackson, Tenn., followed with ten dollars. Suppose all the young people's classes in the States should send a donation? The young people could thus turn their money, which is often thrown away, into the salvation of souls. This is Bible economy; this is "gathering up the fragments, that nothing be lost." Now, how many teachers will put this into practice? Not only will these young people be doing good while young, but will cultivate the noble and godly grace of giving, which is a necessary attribute of a good character.

Other classes desiring to help build a house of worship in our national capital should send their donations to E. L. Mills, 2002 G Street, N. W., Washington, D. C.; or send to the Gospel Advocate, Nashville, Tenn., and the same will be forwarded at once.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Remember the Golden Rule.

Perhaps the person is not living who has not certain little peculiarities; but that is no reason why some narrow-minded individual should take it upon herself to weave into whole cloth those tiny, discordant ravelings, and then pass on her "discovery" to any one who will listen. If the listener is a believer in the Golden Rule, she will not only turn a deaf ear to such a recital, but dismiss her uncharitable informant as quickly as possible.—Exchange.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—Beecher.

How Doctors Treat Colds and the Flu

First Step in Treatment Is a Brisk Purgative with Calotabs, the New Nauseless Calomel.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nauseless calomel, called "Calotabs," which is free from the sickening, weakening, and salivating effects of the old-style calomel. Doctors also point out the fact that an active liver goes a long way toward preventing influenza, and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with your eating, pleasure, or work. Next morning your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages; price, thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful. —Advt.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5253 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's **free** valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Send us $1.25 for "Peloubet's Select Notes."

Baby Wakes Up Smiling

after its food has been digested as it should be, which is best done by giving

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Thousands of wise mothers know from actual experience that there is nothing better than this remarkable remedy for overcoming constipation, diarrhoea, feverishness and other baby troubles.

This purely vegetable preparation is absolutely harmless—contains no opiates, narcotics, alcohol or other harmful ingredients.

If your baby is fretful, cries, or gives other symptoms of not being well, give Mrs. Winslow's Syrup and note the bounding health and happy smiles that follow.

At all Druggists

ANGLO-AMERICAN DRUG CO., 215-217 Fulton Street, New York

General Selling Agents:

Harold F. Ritchie & Co., Inc., New York—Toronto, Can.

HOW MRS. BOYD AVOIDED AN OPERATION

Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.

"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

Sometimes there are serious conditions where a hospital operation is the only alternative, but on the other hand so many women have been cured by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, after doctors have said that an operation was necessary—every woman who wants to avoid an operation should give it a fair trial before submitting to such a trying ordeal.

If complications exist, write to Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice. The result of many years experience is at your service.

Girls! Use Lemons! Make a Bleaching, Beautifying Cream

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth, so no lemon pulp gets in; then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness, and tan, and is the ideal skin softener, smoothener, and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands. It naturally should help to soften, freshen, bleach, and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough, red hands.

Send us $1.25 for Tarbell's Teachers' Guide."

What the World Needs, and Why It Needs It.

BY W. L. REEVES.

Much is being written just now about what the world needs, and much that is written is not what is needed, for it is not the great Physician's remedy. Nothing will remedy the situation for time and eternity but God's prescription taken day by day just as prescribed.

The gospel of Jesus Christ is not only the remedy, but it is the only remedy that can do for the nations of the earth what is so greatly needed just at this time.

First, they need the gospel because, if accepted, it will crush out all of the enmity existing among them one toward another. Nothing else will or can do that.

Secondly, all nations of earth need the gospel of Christ as contained in these few words: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7: 12.) If this rule is accepted and observed by all concerned, there will never be any more serious trouble between the nations, for the principle in it covers the whole ground and governs aright every act that could be performed between them.

Thirdly, all kindreds, tribes, and tongues of earth need the gospel of Christ because that, and that alone, can deliver them from the evils so rife among them. This is important to that extent Christ gave his life "that he might deliver us from this present evil world, according to the will of God and our Father." (Gal. 1: 4.) If the world is ever delivered from such evils, God must deliver it.

The gospel is the power of God (Rom. 1: 16) unto this end; so the gospel must in some way reach the people, for by it is the word preached (1 Pet. 1: 25), and "faith cometh by hearing the word of God" (Rom. 10: 17), and the heart is purified by faith (Acts 15: 9), and the life will be clean, just, and upright if the heart is pure. "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4: 23.)

The governments of men fail because they do not apply to the hearts of their subjects. The law of Moses was done away with for this very reason. "It could not make him that did the service perfect, as pertaining to the conscience." (Heb. 9: 9.)

Seeing that the gospel is the remedy that will not only drive out the evil in the world, but will actually feed the teeming millions who are hungry, why should any professed Christian even think about making void God's plan by trying to do the work some other

Anybody can Make Ice Cream

There is a great deal of satisfaction in making your own ice cream and having it just as you want it. This has been almost impossible because of the difficulty and the high cost.

Now, by using Jell-O Ice Cream Powder, anybody can make ice cream easily and cheaply with perfect success. No eggs or sugar needed.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

Two packages **25** cents at grocers'.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9252 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

2,200 pounds of cotton when

NITRA-GERM

was used with preceding crop of peas without fertilizer, as compared with 1,200 with fertilizer. Easy to use. Try it.

Costs $2.00 per acre, delivered.

Write NitrA-Germ, Savannah, Ga., for booklet.

AUTO TOP COVERS

$8.00 and up. Parcels Post Paid.

30 x 3½ tires $15.00. Other sizes in proportion

Easy to Apply

Liberty Tops Tailored to Fit

The best is none too good if your top is worth recovering at all. The top is always the first part to wear out. Don't buy any old makeshift. Get our new catalog with samples and prices of NEW TOPS, TOP COVERS—SEAT COVERS, TIRES and TUBES.

LIBERTY TOP & TIRE CO., Dept. D6. CINCINNATI, O.

Headache

Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

way? All other ways are signal failures, and those religionists who work in such ways and through human institutions will see it thus in the end. Think of the wisdom—want of wisdom—in setting aside the gospel way, the gospel institution, and in some other way and through some other institution go to the rescue of men, women, and children when they are in the worst sort of distress; then, after they are thus rescued and peace and plenty abound, get busy proclaiming the gospel of Christ with a view to building up the only institution in which Christ through his sufferings offered to "redeem us from this present evil world." (Gal. 1: 4.)

What answer could such as do so give to the beneficiaries of their labors, if told (and they would be told) by them that they prefer membership in the institution which was a help in time of need? "Pure religion and undefiled before God is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 27.)

Brethren, we must glorify God through the church. We do this by the practice of pure religion. The church is the only religious institution God has, save the family; so it follows that we must do our religious work, administering to the afflicted, etc., under the auspices of the church of God. It is the business of the church to give to the world just what it needs—viz., the gospel of Jesus Christ. Every member has a part to do in this great work; so let us awake from sleep, and do more this year than ever before.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe ... may have a copy of his money-... ok for the asking.

... BOOKS
...rch
...songs of the ... all over the ... Only $6 per hundred for ... 1 and No. 2 combined. ...ack if not pleased. Send ... the Sunday School."
...6. FORT WAYNE, IND.
6c

Public Should Demand Original Nuxated Iron

Physician Warns Against Danger Of Accepting Substitutes—Says

That Ordinary Metallic Iron Preparations Cannot Possibly Give The Same

Strength, Power and Endurance

As Organic Iron—Nuxated Iron

The remarkable results produced by Nuxated Iron and its widespread sale (it being estimated that over three million people annually are today using it) has led to the offering of numerous substitutes, and these physicians mentioned below say that health officials and doctors everywhere should caution the public against accepting substitutes for Nuxated Iron, as these substitutes instead of being organic iron may be nothing more than a metallic iron compound which may in some cases produce more harm than good. Those who feel the need of a strength and blood builder, should go to their family doctors and obtain a prescription calling for organic iron—Nuxated Iron—and present this to their druggist so that there may be no question about obtaining the proper article. But if they do not wish to go to the trouble of getting a prescription for Nuxated Iron then they should be sure to look on the label and see that the words NUXATED IRON are printed thereon.

There are thousands of people taking iron who do not distinguish between organic iron and metallic iron and such persons often fail to obtain the vital energy, strength and endurance which they seek simply because they have taken the wrong form of iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength and see how much you have gained.

Manufacturers' Note: The widespread publication of the above information has been suggested by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Department) New York and the Westchester County Hospital; Dr. Ferdinand King, New York Physician and Medical Author and others so that the public may be informed on this subject and protected from the use of metallic iron under the delusion that it is Nuxated Iron or at least something as good as Nuxated Iron. Nuxated Iron is not a secret remedy but one which is well known to druggists. Unlike the older, inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed in this city by all good druggists.

Honest Clean Through

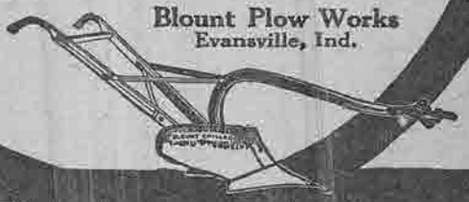
That's the principle upon which every Blount "True Blue" plow and other Blount "True Blue" farm implement is built. The "True Blue" stamp is your protection. If it isn't there, it's not a Blount "True Blue"—honest clean through.

50 Years Southern Planters Stand-by

Thousands of Southern planters say there is more service and satisfaction in the Blount "True Blue" than in any other make. The Blount "True Blue" line is made to meet their every requirement. There's a Blount "True Blue" for every kind of soil and every purpose—plows, cultivators, pulverizers, discs, listers, middle breakers, lime spreaders, rollers, etc.

If your near dealer does not handle the Blount "True Blue" line, write us.

Blount Plow Works
Evansville, Ind.



WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA CHILLS AND FEVER.
Also a Fine General Strengthening Tonic. At All Drug Stores.

Cuticura Stops Itching and Saves the Hair

All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Ends Stubborn Coughs in a Hurry

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, whooping cough, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, known as the most reliable remedy for throat and chest ailments.

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

WAR HISTORY PROFITS ALL YEAR ROUND

on sales of the world-famed Personal Help Series. A separate volume for each member of every home. Greatest standard sellers on earth. First reports show over $60 per day in subscriptions. Exclusive territory free; $2 combination sample, 50 cents. Terms most liberal, cash or credit. Be first to get control of territory and make fortune this year. Also biggest commission, and patriotic pictures free with sales of War History and Roosevelt. Send 10 cents each postage on free samples.

MULLIKIN COMPANY,
Marietta, Ohio.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

OBITUARIES

Inman.

Mildred Pearl Inman was the daughter of Mr. and Mrs. J. L. Inman, of Campbell Station, Tenn. She was born on December 15, 1912, and died on January 18, 1919. Her time was quite brief on this earth. She had the misfortune of falling and cutting a small gash in her left cheek, which at first was not thought serious; but after eight days she appeared a little stupid, a physician was called, and her condition was found to be alarming. She was carried at once to the hospital at Columbia, Tenn., but blood poison soon developed and death brought the precious little life to a close. Mildred had some beautiful traits of character, and some of these were brought out in her work in studying the Bible lesson on Lord's day. She impressed her teacher as being loyal, intelligent, and obedient. Her tenderness in years and sweetness in disposition bound her very close to her parents and her brothers and sister. Her stay in her earthly home was short, but her little life was so pure and good the Lord took her to a better home. May He who rules well heal the hearts of the loved ones and drive away the clouds of sorrow with the precious promises in the word of the Lord. I have no fears but that dear little Mildred will live with angels in the heavenly home, where she will be happy forever with the Lord.

F. C. SOWELL.

Armstrong-Hopkins.

I have just received letters telling me of the death of Sister Armstrong-Hopkins. It will be remembered by a great many that Brother and Sister Armstrong-Hopkins were for many years missionaries to India on behalf of the Methodist Church. After their return to America, Brother Armstrong-Hopkins served as pastor of several Methodist churches, and it was while holding a pastorate in Pennsylvania that they came to a more perfect understanding of the Scriptures. After having been baptized by Brother L. S. White, they expressed a strong desire to return to India as missionaries, this time with the gospel of Jesus Christ void of all sectarianism. They visited a number of our churches prior to their sailing for India. The six years since that time they spent principally in Berhampore, Delhi, and Satara, India. Due to sickness and the lack of sufficient support, they were unable to do the work which they really wished to do. However, through Brother Armstrong-Hopkins' preaching and teaching there were several conversions, one of whom was a high-caste native. Sister Armstrong-Hopkins did considerable medical work, for some of which she was paid. Most of it, however, was among the poorer classes, who were barely able to pay for medicine. The summer of 1916 was an especially hard one on Brother and Sister Armstrong-Hopkins, for they were both very ill. It was then that Brother McHenry visited them and, seeing their great need, invited them to his home in Satara, where he and Sister McHenry cared for them and also assisted them financially.

Freckles

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5253 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.

Send us $1.25 for Tarbell's Teachers' Guide."

Corn will ou
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Nitr
Use it on cowpe
nuts, etc. Costs $2
Write NitrA-Germ, Sa

Mothers Thank Us

Keep your growing girls free from colds and weakening coughs and you are helping them to healthy vigorous womanhood.

Thousands of mothers have written letters of thanks, telling what

Foley's Honey and Tar

has done for their daughters in ridding them of coughs that "hung on" and weakened them just at the age when the young girls required all the physical strength they could command.

Foley's Honey and Tar is noted for its quick effect on coughs, colds and croup.

Mrs. Ada Sanders, Cottentown, Tenn., writes:—"We use Foley's Honey and Tar as our best and only cough remedy. It never fails to cure our two girls when they have colds."

AGENTS $6 a Day

Should be easily made selling our Concentrated Non-Alcoholic Food Flavors, Soaps, Perfumes and Toilet Preparations. Over 100 kinds, put up in collapsible tubes. Ten times the strength of bottle extracts. Every home in city or country is a possible customer. Entirely new. Quick sellers. Good repeaters. Not sold in stores. No competition. 100 per cent. profit to agents. Little or no capital required. Elegant sample case for workers. Start now while it's new. Write today—a post card will do—for full particulars FREE

AMERICAN PRODUCTS CO., 9316 American Bldg. Cincinnati, O.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhoea that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3252 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Send us $1.25 for "Peloubet's Select Notes."

Early in the year 1918, while en route from Satara to Aurangabad, they again took so seriously ill that they were sent to St. George's Hospital, in Bombay, where, on February 16, Brother Armstrong-Hopkins died. Sister Armstrong-Hopkins never altogether recovered from this illness, and on December 12 she, too, passed on to the great beyond. When friends in Bombay realized that her end was very near, they wired Brother Martin in Aurangabad; but, although he started for Bombay immediately, he did not arrive until after the funeral. Thus these two, Brother and Sister Armstrong-Hopkins, who had lived together through so many years, were called, within a period of less than one year, to leave this world to await the last great day.

(Miss) NELLIE STRAITON.

Peptiron

A Real Iron Tonic

Combines iron with nux, celery, pepsin and other tonics, nutrients and digestives. Of wonderful help in nervous weakness and debility.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

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

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

Patriotism.

Patriotism, magical emotion, which makes you rise superior to all obstacles, support all weariness, willingly accept all necessary discipline, and joyfully face all dangers.—Joffre.

We must take care to do right things rightly, for a just sentence may be unjustly executed.—William Penn.

Old Sores

SHOULD NOT RUN ON FOREVER.

While it may not look dangerous and may not rapidly grow larger, its progress may fool you. Dirt and millions of germs will attack it every day. Blood poison is likely to set in at any time. Buy a box of Gray's Ointment. It immediately soothes the pain, cleanses the wound, kills the germs, and begins healing. It is immediately effective with sores, boils, cuts, stings, burns, bruises, eczema, and the many similar forms of skin eruption. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

DO YOU NEED A KIDNEY MEDICINE?

Dr. Kilmer's Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble, it may be found just the medicine you need. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle healing herbal compound—a physician's prescription which has proved its great value in thousands of the most distressing cases according to reliable testimony.

At druggists in large and medium size bottles.

You may have a sample size bottle of this always reliable preparation by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the Nashville Gospel Advocate.

Calomel Salivates and Makes You Sick

Acts like dynamite on a sluggish liver and you lose a day's work.

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

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

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

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

A Moth-Proof Cedar Chest $2 of Any Clothes Closet

Charles M. Frey, President New York Entomological Society states: "'No Moth' positively will keep moths out of closets, etc."

"No trouble with moths since using 'No Moth'." Greene's Smart Shop, Michigan Boulevard, Chicago.

Size: 6 in. x 2 in.

"No-Moth"

Moths won't come near the penetrating odor of cedar. You won't need to worry again about your valuable clothing, furs, woolens. Saving one garment pays for No-Moth 20 times over.

Put One in Every Clothes Closet

The balsam odor of Pine for your sleeping room, or the fragrance of California Eucalyptus, for heading, or of sweet Lavender for linen closets, can be diffused by the same device. Works day and night. Lasts a year.

Write TODAY!

Send $2.00 for "No Moth" to be shipped to you at once prepaid. Pine Eucalyptus, or Lavender also, $2.00 each. Send your order today. You run no risk. If you are in any way dissatisfied return them and a million dollar Kansas City bank guarantees to refund your money instantly. Order one today for every closet.

FREE BOOK Send for valuable free treatise on prevention of moth pest. Also tells about other delightful forest odors. Send your order today. Your satisfaction is bank guaranteed.

Dealers Wanted Be ready to supply this new scientific bank guaranteed moth preventer, as well as the other forest aromas. Dealers Write Today.

E. J. Reefer, 2122 GRAND AVE., KANSAS CITY, MO.

How Shiver Mineral Water Relieves Rheumatism.

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any condition due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

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

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

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

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9253 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

A Tribute to the Memory of Nannie Smith.

BY CARL BURCHAM.

Another noble Christian life has been cut down in its flower. Little did the friends and loved ones of Nannie Smith think, when she left her home last September to spend her vacation in Washington City and visit friends here, that they would never hear her voice again and never see her living face. Yet it was even so.

En route to Washington she contracted influenza. This soon went into pneumonia, and before any of her people could more than start to her she was dead.

There is so much in the life of Nannie Smith that was noble and beautiful that a brief sketch of her life and character may help other young people to live the life of faith and righteousness.

Nannie Mann Smith was born in Franklin County, Tenn., and was the oldest child of D. L. and Sallie Smith. While she was quite young her father and mother moved to Artesia, N. M., where her father died soon afterwards. Thus early in life was brought upon Nannie the responsibiliy of helping support her mother and helping support and educate the three younger children. While a mere girl she went to Amarillo, Texas, and assumed the duties of life and the responsibilities of a mature and well-developed character. She was young, at the impressionable and susceptible age of life; but she fought a good fight, she kept the faith, so that even in death she was gloriously triumphant. Nannie's first work in Amarillo was that of bookkeeper and stenographer for the City Gas Company. Here her work was laborious and her employer exacting. But she held the place for two years, where others both before and after her held it for only a few weeks or months, and after her resignation she was offered a good increase in salary to return. From this place she went to the general offices of the Santa Fé Railway, where she began work as a stenographer. Soon she was promoted to the auditing department, and before she had been in this office long she was given supervision of the work of several other clerks, and she herself made out the monthly reports that were sent to Santa Fé headquarters in the North. Her work was thorough and accurate. From this place she was promoted to the office of the vice president and general manager as private secretary. Here her work, though much less laborious, required a higher degree of accuracy and efficiency. But she succeeded here. Her salary was increased. Her employer advised with her as to the

Learn How TO CAN EVAPORATE DEHYDRATE

Get an El-Flo Book of Recipes for successfully canning in glass or tin. Tells just what you want to know about canning all kinds of fruits and vegetables, meats, jellies, jams, etc., also how to do successfully dehydrating and evaporating. Compiled by government experts, noted chefs, and our Research Department. Beautifully illustrated. Price, only 97 cents. Similar older instruction books selling at $2.50 to $3. If not fully pleased, remail the book to us and your money will be promptly returned. Also ask for our free catalogue, B-11, of canning outfits.

HOME CANNER MANUFACTURING CO.,
Hickory, N. C., U. S. A.

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by Specialists as ...
great value in the ...
ment of Nervous D...

AT ALL DRUGG...

MILES MEDICAL CO., E...

FOOT TROUBL...

No Need of Them, Says Br...
Who Has Evidently S...
Big Problem.

According to the testimony of people living in the southl... where, J. R. Simon of 158... Brooklyn, N. Y., has successfu... a system of shoe building l... prime object the conquering ... shoe troubles. It appears tha... establishment has become n... quarters for people whose fe... remarkable comfort shoe, k... EzWear, but obtainable onl... ventor. Mr. Simon's new ca... several hundred shoes that ... fort with style at amazingly l... is now ready for free distri...

proper forms of expression and the choice of words in his correspondence and commended her ability and faithfulness. A short time before her death he said to her one day when they had finished some important work: "Miss Smith, it certainly is a pleasure to have one employee I can depend on."

In her work, Nannie Smith succeeded well. She was diligent and faithful and mastered all that was given her to do. She was rapidly promoted and her salary was steadily increased. In matters of current interest and in general knowledge she was well informed and manifested the same thoroughness and capability of mind. Although she had never had any college training or higher education, she was better informed and more cultured than many who have received diplomas and degrees from colleges and universities. In this also her life is worthy of being patterned after by young people everywhere.

But above all this and far more worthy of note is the life of Nannie Smith as a Christian. In early life she accepted the Lord Jesus Christ as her Savior and Lord, and she never denied him or forsook him. Her association in a large part was necessarily with the world; and about her at all times, in her daily contact with the many other men and women among whom she worked, were worldly ideas and ideals. But they all knew the principles for which she stood; and when she said "no," it was sufficient. She said it often. I would not say that she was not influenced at all by constant association with worldly people, but she never for one moment swerved from her steadfast purpose to serve and obey the true and living God. She loved the church, gave freely of her means to support its work, and was always present at worship, at the prayer meetings, and at the Sunday-morning Bible study, if possible. She was familiar with the teachings of the Bible and was nearly always ready with an answer to any question on its teachings. Her mind and heart were set on seeing the church grow and expand, upon teaching, preaching, and helping the poor and needy. The awful war troubled her much, and more and more she came to believe in the church and its work, and she strove to build up the work in Amarillo. She herself made plans to increase the usefulness of the church, talked to the other members about how they all ought to do more, promised to give more of her means toward any worthy effort, and went out among the sick and distressed to minister to them and contribute to their needs. A short time before her death she had been faithful to wait upon the sick,

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

Keep Yourself Fit

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

Send us $1.25 for "Tarbell's Teachers' Guide."

HASTINGS' SEEDS

OUR New Spring Catalog for 1919 (Catalog No. 57) is now ready for you; 100 illustrated pages of useful information on Profitable Farming, Gardening and Flower Culture; handsome cover design in natural colors.

A 30-Year Record

For thirty years HASTINGS' SEEDS have been the standard of seed purity and excellence in every Southern State. Planting them is "crop insurance," so far as the results can be determined by the seed planted. Write today for FREE COPY of 1919 Catalog. It will help make your garden and farm profitable.

H. G. HASTINGS CO.

"The South's Foremost Seedsmen"

ATLANTA, GA.

H. G. HASTINGS CO.
ATLANTA, GEORGIA

taxing her strength to go and serve them after her work hours and at night. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

And while our human hearts cannot comprehend at all why one so young, who loved life so well, and whose future was so full of promise, should be thus rudely snatched away, there comes to our minds these blessed words: "Precious in the sight of the Lord is the death of his saints."

"The silver cord is loosed; the golden bowl is broken." We cannot know the ways of life or understand the way of death; but by faith we look forward unto the dawning of that perfect, eternal day when shall be consummated that matchless triumph, the triumph of all God's saints over death.

Jesus said in the most sublime language of all: "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

The greatest thing in Nannie Smith's life was her belief on Jesus. Those who knew her best believe that she has gone to live in his presence and in the presence of God forever and ever.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6253 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.**

Constipation

THERE IS NOTHING equal to Chamberlain Tablets for constipation. When the prop dose is taken their action is so agreeable and natural that you do not realize that it is the effe of a medicine. These tablets possess tonic prope ties that aid in establishing a natural and regul action of the bowels. Chamberlain's Tablets ha cured many cases of chronic constipation.

Chamberlain's Table

STONECYPHER'S IRISH POTATO BUG KILLER

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A Man and the W

The world owes you not by your own achievement made it your debtor. Th Imagines that the world living has taken the first knavery; the second ste when he tries to collect the is not due him. The gre cess in this, the greater th he takes out of the world he has put into it.—Lyma

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB.

A Theory and a Fact.

There are two ways in which we may find the origin of man. One traces him upward from the ape; the other, downward from the Almighty. The first is a theory; the second is an established fact. Man is the appropriate crown of terrestrial creation, and forms the connecting link between the material and spiritual realms. The apostle Paul declares, "We are the offspring of God," which means that which originates from one's own life. You never say "father" to a force, to a mist, to a mile, nor to a million of miles. A machine is the product of the brain, but a son is begotten. Divine fatherhood was originally universal for an unfallen race to be perpetuated in the natural order of generation. This relation, forfeited by transgression and lost through death in the day of disobedience, can only be restored through the provisions of grace in the gospel and by individual determination. Men are the children of God, not by racial descent, but by the birth of the Spirit. (John 3: 5, 6.) He restores the term to human phraseology by restoring the experience to human hearts. (Gal. 4: 6.)

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When God Becomes a Real Father.

How many find in God a real father? Job exclaimed: "O that I knew where I might find him!" Philip said: "Lord, show us the Father, and it sufficeth us." This is the heart cry of spiritually orphaned men. We may find the answer in what Jesus said to Philip: "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?" (John 14: 9.) All the disclosures of God made in the Old Testament are taken up, combined, and glorified in the revelation of Jesus Christ set forth in the New Testament. There is no aspect of the divine nature that may not be seen perfectly in the portrait of Jesus Christ. The Son of God manifests the wisdom and power of God, his kindness, justice, mercy, and holiness. But since man became estranged from God, our Savior shows us how God may become real to us by showing us how we may be forgiven. God becomes "our Father" in the filial sense only through regeneration. Sin has separated us from him, and the relationship of spiritual sonship is recovered through the forgiveness of sins provided for in the gospel. It is thus that Jesus shows us the way.

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Knowledge More Than Acquaintance.

But do we know Jesus Christ? Some might answer in the words of polite society: "Yes, I have received an introduction to him." True enough, in human relationships an introduction to another person entitles us to the claim that we know him. Even a nodding street acquaintance will suffice. But, applied to Jesus, such knowledge is worthless. J. H. Jowett properly says: "It has no content. It is a mere superficies, a thing without depth. It is not implicated with anything vital. We might lose it, and its absence would in no wise impair the volume or quality of our personal life." But knowledge is more than mere acquaintance. How different is the conception of one who knows Jesus as "the Lamb slain from the foundation of the world;" as the "Man of sorrows, and acquainted with grief;" as the "Son of the living God;" as the Brightness of the Father's glory; as the Savior of the world; as the Intercessor for the saints; as the Life, the Light, and the Word!

The purpose that Jesus had in coming to earth is impressively declared in Matt. 20: 27, 28. He came to "give his life a ransom for many." Although he "thought it not robbery to be equal with God," he humbled himself and "became obedient unto death, even the death of the cross," that he might render supreme sacrifice and service to mankind. His Father was also a party to the gift. "He gave his only begotten Son." (John 3: 16.) Paul tells us that he "spared not his own Son, but delivered him up for us all." (Rom. 8: 32.) People of all ages need to have a clear conception of who Christ was and what he came to do. How truly said: "Let us use a great word greatly, and settle with ourselves that this word 'know' is marvelously deep and that no man has ever touched the bottom!"

"Come and See."

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And Jesus Christ wants us to know him. No doubt about that. He is in the waiting, appealing, entreating attitude. Once we ask, as two of his earliest disciples did, "Where abidest thou?" his answer will be: "Come and see." That is the way to find out about Christ. Do not stand off and

criticize, but go to his word for knowledge and light. But he said also to his early disciples: "Follow me." That is Christ's summons to us all. Follow—not human philosophers, not human teachers, but the Son of God. Any person to be real to us must be known to us. Confidence is a mark of closest friendship. But confidence must be based on knowledge. If some persons gave no more study or attention to their friendships than they do to the study of Christ, those friends would vanish into thin air.

Oliver Cromwell put it straight when he said: "I know nothing that will give men the like power and strength that the knowledge of God in Christ will."

Our Contributors

Scoffers and Scoffing.

BY W. H. CARTER.

In a recent article we have the following: "It is high time to wake out of sleep. 'When they are saying, Peace and safety, then sudden destruction cometh upon them.' (1 Tim. 5: 3.) The apostle here expects his brethren to be informed. He says: 'But ye are not in darkness, that that day should overtake you unawares.' 'So then let us not sleep.' We see these conditions being fulfilled right before our eyes, yet we have among us brethren scoffing at those who are warning to watchfulness in expectancy of his near approach."

I am of opinion that this writer has drawn upon the imagination and failed to set forth all the facts. If one forms an opinion about the coming of the Christ and becomes so dogmatic about it that he preaches it to the division of brethren, and one, for the love of the cause and unity of the body, points out his error, does he thereby become a scoffer? Jesus pointed out the erroneous teaching of the Jews. (Matt. 15: 1-9.) Was he "scoffing" at them?

But where is the trouble? It is not in regard to the coming of Christ, nor that it may be near or far away; but there are some who have adopted Adventism along this line, who have taken a step in advance of them in the field of speculative theories and have taught that his coming is "imminent"—about to take place immediately—and have asserted that he will come in a body of flesh and bones without blood. They also join with C. T. Russell that the kingdom of Christ has not been established and will not be until the Jews are gathered at Jerusalem and Christ comes at the beginning of the millennium.

Some good brethren, in the discharge of their duty to God and man, exposed this teaching and showed that it contradicted the teaching of Christ and his apostles. Were they "scoffing?" Not long after this theory was formulated in a German mind and began to be propagated, I had a conversation with a sister who was a member of a congregation a majority of whom had been won over to the theory; and after talking for some time about the point as to the establishing of the kingdom, with much emphasis she said: "I believe in the second coming of Christ." "I do, too," I replied, and asked if she knew of any of our brethren who did not believe that Christ would come again.

Now, here is not a scoff, but, as I now see it, a "camouflage." The real teaching about the millennium, the kingdom, the second chance, etc., is camouflaged with the one thought that the second coming of Christ is immediately to take place. No one knows whether he will come in a year or in a thousand years. Nearly two thousand years ago James (5: 8) said, "For the coming of the Lord draweth nigh;" and of this event our Savior said: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24: 36.) "O," you say, "look at the signs; don't you see the signs?" What signs? "Why," you say, "the wars." Well, there have been wars before, and men as honest and as smart as you are thought they saw the signs; but time proved that they were mistaken, and it is, to say the least, possible that you are mistaken. My brother, it is not speculators and theorists on unfulfilled prophecy or anything else that God wants and that is badly needed now, but faithful men who will be content to preach the word and shun not to declare all the counsel of God. Let us do as we are taught—look for, expect, and be ready for the Lord when he comes; but let us not be led into unscriptural speculations as to the nearness of his coming, but live to-day so as to be ready if he should come to-morrow. I know not the day nor the hour, but I do know that my Lord will come, for in his blessed word he has said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." (John 14: 1-3.)

Enoch—A Prophet.

BY H. LEO BOLES.

Enoch has the distinction of being the first prophet that God has told us about; he stands at the head of a long list of prophets. As Abel stands at the head of the Honor Roll of God's heroes of faith, so Enoch stands at the head of the long line of prophets. Prophecies had been uttered before Enoch's day, but these were given, it seems, directly by Jehovah. When Jehovah spake to Eve in the garden of Eden, before the banishment of man from the garden, a prophecy was given. "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." (Gen. 3: 15.) This seems to be a prophecy concerning the Christ.

A prophet, according to the uniform teaching of the Bible, is a speaker of or for God. A prophet is God's mouthpiece to the people, while a priest is the people's mouthpiece to God. Sometimes the double function of prophet and priest was given to one man. Samuel was a prophet and also a priest; this is also true of many others. The words of a prophet are not the productions of his own spirit, but come from God; they are the words of God, given to the people through the prophet. Many times the prophets were unfaithful to God. Frequently they would refrain from giving God's message to the people, and again they would speak their own thoughts and claim that they were the thoughts of Jehovah. "Thus saith Jehovah of hosts, Hearken not unto the words of the prophets that prophesy unto you: they teach you vanity; they speak a vision of their own heart, and not out of the mouth of Jehovah." (Jer. 23: 16.) Again: "Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own heart, Hear ye the word of Jehovah." (Ezek. 13: 2.) Here a condemnation is placed upon the prophets who prophesy "out of their own heart" or "speak a vision of their own heart, and not out of the mouth of Jehovah." All who attempt to speak in the name of Christ to-day can learn a very profitable lesson from the limitations placed upon the prophets of old. "If any man speaketh, speaking as it were oracles of God; . . . that in all things God may

be glorified through Christ Jesus." (1 Pet. 4: 11.) God is glorified when his truth or will is spoken faithfully to-day; no one can speak his own thoughts, dreams, will, or way without dishonoring God. This has been true in every age of the world.

A prophet was first called a "seer." "Beforetime in Israel, when a man went to inquire of God, thus he said, Come, and let us go to the seer; for he that is now called a Prophet was beforetime called a Seer." (1 Sam. 9: 9.) He was called a "seer" because by the Spirit of God he could look into the future and see things which do not lie in the domain of natural sight. The curtain was lifted, and he was permitted to see the things of God and ways of Jehovah which ordinary man unaided by Jehovah could not see. However, the element of futurity is not necessary in all prophesying; prophesying in New Testament times simply means to teach, especially teaching which is given by the aid of inspiration.

The prophet who has the fullest function as a speaker for God must have a life consistent with the character of Jehovah. It is true that God spoke through Balaam and even through Balaam's ass, yet these prophecies were not of long duration. Enoch, who walked with God, was prepared in heart, life, and character to become the mouthpiece of Jehovah to the people. The spirit of prophecy must be blended with faith and love in order to reach the highest degree. Balaam prophesied and saw in prophetic vision the star of Jacob arising, but in unbelief shut his eyes against its light; he lived a prophet, but died an idolater. Caiaphas, following the impulse of his own passion and governed by the prejudice of a blinded mind, uttered a truth of which he was not aware, stumbled on a prediction which he was unknowingly helping to fulfill. But such men are not called true prophets. As the prophet was required to adjust his life with the will of God, so preachers and teachers of God's will to-day must be in harmony with God's word.

Permit me to say here that the preachers of this age are largely to blame for the condition of the churches now. Preachers are jealous of each other and have not that fellow feeling that the servants of God should have for each other. This is because in heart and life they are not in harmony with the Spirit of Christ and the teaching of his word. Enoch, impressed with the solemn truth which he preached to others, daily improved by it himself. It is better to possess a humble and charitable spirit with a childlike faith than to "speak with the tongues of men and of angels" and be destitute of the Christian graces.

Some think that Enoch prophesied concerning the flood, which occurred the year his oldest son, Methuselah, died; this may be true. Jude (14, 15) says: "And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungody of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him." Jude makes application of the condemnation of God upon all ungodliness before the flood and after the flood until the coming of our Lord. This prophecy gives us a clearer insight into the condition of affairs on the earth while Enoch was living. Enoch points out to the ungodly of all ages the final judgment of Jehovah upon all ungodliness. From this prophecy we learn that the doctrine of a judgment to come was taught to the world in its early infancy. Enoch was enabled to see down the generations of earth to the coming of the Lord with all of his holy ones to execute judgment on all ungodliness. How vast and how profound must be that intelligence which can communicate unto man the foreknowledge of events so remote! Enoch was enabled to see from the very infancy of the world down the aisles of time to the awful day of its dissolution.

Paul's Ambitions. No. 2.

BY JOHN STRAITON.

Every person who goes forth to preach the gospel has before his mind some ideal to which he desires to attain. Often it is that we may get a good hearing, that large crowds may come out to the meetings; always, we hope, that men and women may be convicted of their sins, confess Christ, and become true and faithful Christians. Sometimes our ambition is that church troubles may be settled and the congregation left in order and peace, in good working shape and full of zeal for souls. Perhaps, once in a while, when pressed with debts and poverty, our main ambition may rise no higher than that the meeting may be financially supported in a generous way. Now and again even less worthy motives may move the preacher.

But if we wish to have the highest ambition of all, we turn to the New Testament and ask what was Paul's ambition as one who proclaimed the gospel as the power of God unto salvation. Would I describe a preacher such as Paul, Paul would himself direct me. Describing the sphere of his labors, he says: "So that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ; yea, being ambitious so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; but as it is written, They shall see, to whom no tidings of him came, and they who have not heard shall understand." (Rom. 15: 19-21.)

What a contrast this presents to the ambition of the great majority of our preachers! Paul's ambition was to preach where Christ had not been already named. He sought the virgin soil, the pagan darkness, where even the name of Christ was unknown. We seek the well-cultivated soil, the place where the church is strong, where we can be well supported, numerically and financially.

Our folks are well instructed in the commission. You can almost tell the Bible of a disciple by the condition of the one page where Mark 16: 16 is. Turning over the well-worn leaves, where the thumb marks are thick on the margin, like the trample of feet, proclaims where the battle was hottest.

I wrote that our folks understood the commission. I should have said "the second part of the commission." I fear that the full force of the first word is as yet unknown. "Go," said our Lord. "Stay at home," say our brethren, "at least until all the folks at home are converted." The other night at prayer meeting I heard a preacher say: "We have plenty of heathen at home. Time enough for foreign missions when they are converted." What a contrast to Paul's ambition, which was to preach the gospel where Christ was not already named!

The distinguishing feature of the Christian religion when compared with the other great religions of the world is its missionary spirit. "Go out into the highways and hedges, and constrain them to come in." (Luke 14: 23.) "Make disciples of all the nations." (Matt. 28: 19.) "Go ye into all the world, and preach the gospel to the whole creation." (Mark 16: 15.) The only boundary is the uttermost part of the earth. The glory of the apostolic age was that the gospel was "preached in all creation under heaven." (Col. 1: 23.)

I have not troubled to count how many hundreds or thousands of preachers are listed in the yearbook. But there is no trouble in counting those who have gone to where Christ is not named: of men, one in Japan, two in India, and one who is on his way home; of women, two in Japan and two in India. Do you think, if we had caught a true vision of Paul's grand ambition, that there would be such a great disproportion in the number of home and foreign preachers?

Then, when it comes to the giving of money, the New Testament reveals a rather startling condition. Nearly all

the money given to preachers was for what we now call "foreign mission work," and that great special contribution named in the letters to the Romans and Corinthians was given by the Gentiles for the benefit of Jews. Our views are altogether too parochial and provincial. We need to realize that God has "made of one every nation of men to dwell on all the face of the earth, . . . that they should seek God, if haply they might feel after him and find him." (Acts 17: 26, 27.) Then will our ambition as Christians and as preachers more nearly approximate to that of Paul's, who was ambitious so to preach the gospel, "not where Christ was already named," that he "might not build upon another man's foundation; but, as it is written, They shall see, to whom no tidings of him came, and they who have not heard shall understand."

[Note.—Those who desire to contribute to the support of our missionaries, Brother McCaleb and Sisters Sarah Andrews and Lillie Cypert, in Japan, should forward contributions to the office of the Gospel Advocate, or to Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas. Funds for South African mission work should be sent to F. B. Shepherd, Amarillo, Texas.]

Attention, Sunday-School Teachers!

The conscientious teacher of the Bible is anxious to secure the best help available in the preparation of the lesson. Patient research not only improves and enriches the mind of the teacher, but makes the class work doubly interesting to the scholars. In addition to our quarterlies, we carry two excellent books that cover the International Sunday-school Lessons. The publishers of "Peloubet's Select Notes" claim that it is the "most valuable commentary in the world," because it is "scholarly, comprehensive, condensed, and practical." It covers every phase of the lesson, from treatment and explanation of text, with notes from the best commentators, to list of special books for further study along the lines of thought suggested.

"Tarbell's Teachers' Guide" is edited by Miss Martha Tarbell, Ph.D., and has been a general favorite for many years. The author has covered everything in the field of research and investigation that the enterprising teacher or scholar would like to know. Primary, Junior, Intermediate, Senior, and Bible-class teachers find in it full explanation of Bible texts, light upon difficult passages by the best biblical scholars, and discussion of present-day problems in teaching.

We will send either one of these valuable books for $1.25, postpaid; or, in combination with a new subscriber, we will send the Gospel Advocate for one year and either one of these commentaries for $3 to the same or separate addresses.

The Young People, edited by A. B. Lipscomb, is a high-class illustrated weekly of four pages. The editor's comments upon the lessons occupy one page. The price is fifty cents per single copy for a year, or five or more copies to one address for forty cents each.

Address your order to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Emerson said: "Nothing great was ever accomplished without enthusiasm." Believe, then, in yourself, your work, and your future with all your heart and mind, and in this way you will positively succeed.

We are requesting the churches to make a liberal contribution to the Tennessee Orphans' Home on the first Lord's day in April. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for orphan children? Then give, but give also for your "own soul's sake." In giving you are answering the need of your own soul.

THE WAR SUFFERERS' FUND

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

Previously reported	$5,647.36
Church at Berea, Vienna, Ill.	45.00
Mrs. Martha Watson, Cookeville, Tenn.	2.00
Church at Campbellsville, Tenn.	16.00
Church at Saratoga, Ark., by G. E. Stanton	6.00
Mr. and Mrs. F. H. Woodward, Knob Lick, Ky.	10.00
W. S. Long's Sunday-school class, Washington, D. C.	14.82
Mrs. Mollie Wood, Trenton, Ky.	5.00
"A Brother and Sister," of Little Mountain Church.	10.00
Vertna Gillespie, Como, Miss.	1.00
H. F. Mustain, Horse Cave, Ky.	5.00
Church at Corinth, White County, Tenn.	6.80
North Grant Street Church, Cordell, Okla.	13.66
Church at New Providence, Ky.	12.82
California Avenue congregation, Nashville, Tenn.	7.81
Church at Greenfield, Tenn.	32.75
Jones' Chapel, near Gainesboro, Tenn.	10.00
Mr. and Mrs. Cathey Baker, Duck River, Tenn.	2.00
Dexter Browning, Winona, Texas	25.00
Mrs. F. B. Browning, Winona, Texas	2.00
L. D. King, Drumwright, Okla.	5.00
"A Sister," Cross Roads Church, Bells, Tenn.	1.00
"A Friend," Red Boiling Springs, Tenn.	3.50
Church at Pleasant Grove, Todd County, Ky.	33.00
Virginia Craig, Patterson, Cal.	2.00
G. L. Hawley, Madera, Cal.	10.75
A few at Leighton, Ala.	3.65
Mrs. J. R. Schoolfield, Ponder, Texas	5.00
"Two Friends," Millville, Ark.	3.00
"A Friend," Anthony, Kan.	5.00

In acknowledgment of a check for $1,000 we have received the following letter from the American Committee for Armenian and Syrian relief:

Dear Mr. Lipscomb: For the first time in two years American food and clothing are being sent directly to the sufferers in the Near East. The advance guard is already in Constantinople.

Three ships loaded with supplies and a personnel of two hundred and fifty workers, including twenty-five doctors and over sixty nurses, are carrying a message of good will to the starving and destitute peoples in the war-stricken regions of Western Asia.

The contribution of your readers gives them a personal share and a peculiar interest in the Mercurus, Pensacola, Western Belle, and the ever-increasing activities of our committee. Sincerely yours, C. V. VICKREY.

We have also received the following letter from the Polish Victims' Relief Committee:

Dear Mr. Lipscomb: With deepest gratitude I beg to acknowledge receipt of your check for five hundred dollars, which represents another donation from the readers of the Gospel Advocate. Indeed, my dear Mr. Lipscomb, you have shown us more than preference in the distribution of your funds. You may rest assured of our most heartfelt appreciation. With many, many thanks, I beg to remain,

Most gratefully yours, W. O. GORSKI,
Honorary Executive Secretary.

I. J. Paderewski, the eminent pianist and now the Premier of Poland, heads this committee.

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

When you're up against it right,
And your pocket's empty quite,
And your friends are out of sight,
Don't give in.
Just take a better clutch,
Even though it isn't much,
Scramble round to beat the Dutch,
And you'll win. —Exchange.

Blessed be he that asks for more than he expects, for he shall not be disappointed.

Spirit of the Press

Women Workers of Japan.

We are apt to think of the maid of Japan as a coy little thing, her hair full of ornaments and holding a fan and parasol, poised in some artistic manner. That is the kind we usually see on post cards. It is only the *geisha* or dancing girls who would permit their pictures to be made so public. Of late years the Empress, Princess Fushimi, and Mrs. Yajima, in the interests of the Red Cross and temperance, have allowed their pictures to go out. Mrs. Nogi's picture, after she and General Nogi committed suicide to be with the Emperor in the next world, when the former Emperor died, was printed on post cards and souvenirs. But the real women of Japan of the middle and upper classes are modest, conservative, shy, gentle. Because of centuries of training, they are submissive where custom speaks, but persevering, persistent, and progressive where they have a chance. From birth they are taught lessons of humility.

The day is coming when the little brown maid is not going to be married off by her parents without her own consent. With higher education now hers and mingling among foreign teachers and reading of the customs of other countries, she is already asserting her rights in many instances.

Until the missionary appeared, there was no place for the girl in the educational system of Japan. It was not believed that a woman had a soul nor a capacity for learning, nor was there any necessity for her to learn, as she was simply the slave and tool of man. The more simple and childlike she was, the better he liked it. Over the front entrance of one of the famous temples is written, "Women and dogs not admitted." One of the teachers said to us one day: "I do not want an educated wife. She could talk back." One young man, in talking to my husband, said: "Education of women is a failure. They think too much and talk too much."

When the missionaries began their work in Japan, it was impossible to find any parents who would allow their little girls to be taught. They finally began with little Eurasian children that they could pick off from the streets. Eurasian children, you understand, are those born of mixed parentage, European and Asiatic. Most of them at that time were illegitimate children born after America forced Japan's doors open. Everything the missionaries did was very closely watched. There was no little astonishment when it was found that even this low class of girls could learn just like boys. The better-class people began slowly and cautiously to allow their girls to be taught. To-day we find every sort of school for girls in Japan that we have for our own girls in America. The best school for girls outside of mission schools is run by Miss Ume Tsuda, a graduate of Vassar. There is almost double the number of women teachers in the schoolrooms of Japan to-day, aside from boys' schools and colleges, that there is of men teachers. Normal schools are not coëducational institutions, and both kinds are full, with waiting lists.

Formerly dressmaking was a work for men only, but now there are sewing departments in girls' schools. Women as well as men earn a livelihood by teaching and sewing for others. Embroidery work was formerly done entirely by men, but now there are as many women as men doing this work. All the large stores now have women as well as men clerks. You go to buy your railway ticket, and the chances are it will be a girl who sells it to you. This has come about within the past five years. The blame of all the faults of the whole telephone system is laid upon the shoulders of the central telephone girl, just the same as in our own land. While typewriting in Japanese is as yet impossible by any one, those who have sufficient knowledge of English hold positions as stenographers and typewriters. Among this number are women.

Singing girls play the *shamisen* and a few the *biwa*. Refined ladies play the *koto*, and with the missionary came the violin, organ, and piano. The ever-eager-to-learn Japanese wanted to try them, too. Now there is a very large school of music in Tokyo, not connected with any mission work. In this school almost any instrument you could name is taught, and an equal number of boys and girls are learning. One of Miss Kate V. Johnson's girls is a graduate of that school and is now the head of a music department in one of the mission schools in Tokyo. From this school and from mission schools go out music teachers all over Japan.

It is no disgrace for a woman to sing in public now. There are a few very sweet voices. In our mission Miss Bertha Clawson mothered a girl from the time she was quite small. The child proved to have a wonderful voice and Miss Clawson kept her under good vocal teachers. She was always sure of a hearty welcome at any public gathering, and since she married and came to America she uses her voice for Christ in San Francisco. Many girls are teaching vocal music in public and private schools.

It was as much a shock to the Japanese world as to our own when women began speaking in public. Now, wherever Mrs. Yajima goes to speak on temperance, bands greet her if they possess one in the town. She has had a great part in changing the laws of her land regarding women. The Red Cross, until this recent war, was the largest in the world and managed by Princess Fushimi. A man is at the head of it at present. Authoresses are coming to the front, and, too, there are successful women publishers of periodicals for women. In the business world we find Madam Hiraoka really at the head of the great Mitsui Banking System. The business was about to fail when she stepped in and saved the day. A woman in Osaka was the wife of a very successful manufacturer, and at his death she took over the management of his business. Another woman in Tokyo runs a big weaving establishment where several hundred girls are employed. The conditions for girls and women are all that could be asked for in her factory. Until about five years ago there were no women actresses in Japan. The first to appear before the public was the daughter of a famous actor, and it created quite a stir. Thousands of girls have learned to be nurses, and they are quick, quiet, gentle, and willing. An industry that has sprung up within the last few years is that of making a certain kind of lace. Women exclusively are used in this. Girls are being employed as office help by doctors and dentists.

With factory life in our own land and in England and English colonies have come most heart-rending conditions. Japan is proving no exception to the rule. Added to the long hours and pitifully low wages, Japan's dormitory system seems to make the conditions worse than anything we have known.

With the exception of the dark page of factory life and life for woman among the low-class people, there is a beautiful unfolding and developing of Japanese women that has come about through mission work, higher education, and contact with the outer world.—Mrs. Myrtle E. Hagin, in World Call.

Georgia and the Far Southern Field

By S. H. Hall

"Creatures Without Reason."

We find some strong language in the Second Epistle of Peter, especially the second chapter, when it comes to describing those who give themselves over to fleshly desires and impulses. As you study this chapter, in some of its parts, you wonder if the people described were capable of being anything better than they were. They are spoken of as being "born mere animals;" but there is nothing in it that sustains the idea of "total depravity," or being born "nonelect," for these very people are spoken of as "forsaking the right way, they went astray." (See verse 15.) Just remember that they "went astray."

But some one will ask: "What does it mean when it says 'creatures without reason?'" It certainly does not mean that they were not capable of exercising reason. The "prodigal son" was a creature without reason while he was living in "a far country," away from his best interests, and so remained until he "came to himself," or began to exercise reason. When we let ourselves loose and drift absolutely with the desires of the flesh, certainly we are acting as "creatures without reason" and can be spoken of as "mere animals;" for what better does an animal do? What we do and what we refuse to do determine what we are. It was said on this page some weeks ago that the most unreasonable being on earth is that being that is capable of acting according to reason and does not do it. I am more and more convinced that this is true.

Now, in this effort, I do not care to stay with those extremely unreasonable creatures spoken of by the apostle Peter, but desire to come to those who act hardly so bad, but act without reason nevertheless. I am thinking of the church member who has persuaded himself that he is a very respectable Christian, when the fact is, if all should do as he does, the cause of Christianity would lie writhing in the dust with no one to support it. I am talking about you, my brother, my sister, who come occasionally and give seldomly, very seldomly; and when you do, it is a slick nickel that you drop in because you happen not to have a penny. There is nothing more outstanding in the Holy Scriptures than that every member of the church should work, should give, should pray, should be continually interested in every phase of the work of our Lord. While this is true, there are members who stay at home for the most petty excuses—"It looks like rain," "The street cars may be crowded and I might have to stand up a block or two," ad infinitum.

Now, had we better not stop and think? God may have us written down as "creatures without reason." Is going to heaven something that can be engaged in only when the weather is fair and the sun is shining? Is meeting God in his holy appointments something that we must do only when traffic conditions are good? If so, why did not Christ leave off his sixty-mile journey to the waters of the Jordan, where John was baptizing? No, my friend, let me tell you now and forever, if we do not love Christ enough to "suffer hardship" (2 Tim. 2: 3), to make sacrifices in order to do his will and to walk in his footsteps and keep his banner unfurled before the people, we are not going to be saved.

Can you think of anything so unreasonable as getting cold and careless in the service of God? What could be more reasonable than forever being wide awake and working whole-heartedly in the service of the Lord?

"Creatures without reason." Are you right sure God has not placed his mind upon you and declared you such? I have known people to attend church regularly, to seemingly be willing to do anything within their power to forward the cause of Christ; but just let one thing be done by one member of the church that they consider a little unjust to themselves, and they quit their attendance and seemingly lose all interest in the work. Wonderful heroes they are! How do such look when you set them beside our Lord and his apostles and see the rebuffs they suffered, yet whose interest never waned?

Now let me say, in conclusion, that there is absolutely no condition in which a man can be placed where he can act with the remotest shadow of reason in losing interest in the work of the Lord. How foolish we sometimes act! How weak we sometimes show ourselves to be! May the Lord still be patient and forbearing.

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"And It Is Never Settled."

While we have our minds on sometimes allowing ourselves to act as "creatures without reason," let us think of the fusses that come up between brethren that are never settled. When such is the case, somebody is hard-hearted, somebody is stubborn, somebody loves self better than he loves God. Certainly every fuss could be settled if both parties would, indeed, pray and live: "Father, thy will, not mine, be done." Who can call this in question? And all these brethren that go on with their unsettled fusses see, doubtless, the unreasonableness of the Mormons in following Joseph Smith or the Catholics in following the pope, and yet fail to realize that they are following one but little better, if any, than the pope or Joseph Smith—namely, *self*.

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In Blindness They Continue.

What could be more unreasonable than a man who has two good eyes blindfolding himself and expecting people to treat him as we do the really blind? Could we pity such? Would we give him alms? To do so would be to act about as unreasonably as the blindfolded man. All religious blindness is about as unreasonable. God has given us his word. It is plain and simple. He says what he means, and means what he says. Yet people, because they love their theories better than they love God, will hold on to them in spite of the glorious light of the gospel of Christ. What is easier than taking your Bible and learning that baptism took place where there was "much water," that they "went down into the water" in order to be baptized, and that baptism is a burial and a resurrection? I say, what is easier than this? Then, why hold on to sprinkling, a practice started and supported by the Catholics? What is easier than opening the Bible and learning just how we must treat our wives, our husbands, our children, our friends, our neighbors—yes, and even our enemies? I say, what is more simple than God's spoken word to us on these duties? Don't tell me that you can't see it; just tell the truth and say you will not see it. For Christ has said—and it must be so—that "if any man willeth to do his will, he shall know of the teaching." (John 7: 17.)

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The Good Work Continues.

Both January and February of this year were good months for all the Atlanta congregations. There have been baptisms, members added by statement, and the indifferent brought to repentance at all the places of worship, and the attendance at all the places has increased. Good reports come from the places out from Atlanta. The "flu" seems to be about at an end here, and we are getting ready for our spring drive. Those who have friends to move to this city are asked to notify us, so we can look them up.

QUERY DEPARTMENT

Brother McQuiddy: We have no regular preacher. A number of our members would like to hear the sectarians preach after our worship is over, but our leaders do not approve the idea and will not begin the worship in order to get through in time for the eleven-o'clock service at other churches. Some of the men are leaving almost every Sunday without taking the Supper. Please tell us just what you think of this condition. X.

In my study of the New Testament I have never found any condition similar to this. In the days of the apostles there was but one church; hence, such a question as this could not arise. It appears to me, however, that if the church were as spiritual-minded as it should be and were hungering and thirsting after righteousness, it would have no desire to rush through the worship, even if it does have no preacher. We learn from history that the early church met and spent the whole day in reading and studying the Scriptures. If the leaders of this church would study the Scriptures as they should and if all the membership were laboring to have only the spirit of the Lord Jesus Christ and to glory only in the cross of Christ, they could instruct and edify themselves upon the first day of the week. The trouble, however, is that there is so little Bible reading, so few people have the spirit of Christ and realize that their business above everything else is to love and serve the Lord Jesus Christ, that they prefer to meet and go through a form of worship and then rush elsewhere to be entertained. The effort of this church should be to correct this condition and to bring itself to that condition of spirituality that will be well pleasing to the Lord Jesus Christ. When this is done, the men will have no desire to run away from the worship.

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Brother McQuiddy: There was a division some time ago in the colored church of Christ worshiping on Jackson Street, in Nashville, over some personal matters. Quite a number of the congregation left, secured an amusement hall only about three blocks from the Jackson Street house, and for several months have met there to worship. Recently they all went back to the Jackson Street Church and acknowledged their faults and asked to be forgiven, but they want to continue meeting where they are. The question is, have they repented if they want to continue the division? X.

When men make confession of wrongdoing and then ask the privilege of continuing in that wrongdoing, it is clear that their sorrow is not godly sorrow, but the sorrow of the world that worketh death. The man who confesses to drunkenness and then continues to get drunk every day in the week has not repented of his sin. When men repent of their sins, they loathe and hate them. This hatred leads them to turn away from them. Repentance is a change of will produced by godly sorrow, which leads to a reformation of life. Christ says: "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." (Matt. 12: 41.) What did the Ninevites do in repenting? "And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not." (Jon. 3: 10.) The Ninevites heard the preaching of Jonah; they believed it; they put on sackcloth and sat in ashes, and they turned from their evil way. So long as there is opposition to these brethren's meeting in the amusement hall and so long as it is deemed divisive and not best for the church, those who have been guilty of doing this, if they have repented, will cheerfully cease to meet in this hall and meet in the church house on Jackson Street as heretofore. After God had very plainly spoken to Balaam and had told him for three times and had warned him by an angel that he should not go and curse the Israelites, yet he had the audacity to stand up and say: "If it displease thee, I will get me back again." This shows the perversity of the human heart. So these brethren, after confessing their wrongdoing, now ask to be permitted to continue to do a thing that they know will be displeasing to their brethren and displeasing to the Lord. So I answer unhesitatingly that unless the entire church should decide that it would be best and no offense for those who went away to continue to worship in the amusement hall, they should not do so. I would not be misunderstood, however. If these brethren can accomplish more good by working in other fields, they should do so. Sometimes congregations get too large and should divide. It is best for them to swarm. Christians should go everywhere preaching the word. Every church should labor to build up churches in destitute fields. There are a number of preachers in this church who, instead of going to Jackson Street every Lord's day and sitting with folded hands and listening to another preach, should go out into the byways and hedges and preach the gospel, endeavoring to build up churches in new fields. There is much work that needs to be done; hence, every member of the Jackson Street Church should feel under obligation to do his best in winning souls to Christ. As an idle man tempts the devil, it is not best for a great number of brethren to remain together in idleness. In New Testament times persecution sent out the Christians into different fields, and so sometimes I think we need persecution to-day to scatter us in order that we may sow the seed of the kingdom broadcast. If these brethren feel that they can accomplish no good in the Jackson Street Church and cannot live harmoniously in that church, then the wise and scriptural thing for them to do would be, not to seek to build up in a way to tear down the Jackson Street Church, but to go into another field and build up a church that will strengthen and feed the Jackson Street Church. It is the essence of folly and shows something different from the Christian spirit to seek to build up another congregation right under the shadow of the Jackson Street Church.

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Brother McQuiddy: Please answer, through the columns of the Gospel Advocate, the following question: Was Pharaoh drowned in the Red Sea with his hosts?

JESSE S. BILLS.

Smith's Bible Dictionary, edited by Peloubet, says of "the Pharaoh of the exodus" (Ex. 5: 1): "Either Thothmes III., as Wilkinson, or Menephthah son of Rameses II., whom Brugsch thinks was probably the Pharaoh of the exodus, who with his army pursued the Israelites and was overwhelmed in the Red Sea. 'The events which form the lamentable close of his rule over Egypt are passed over by the monuments (very naturally) with perfect silence. The dumb tumulus covers the misfortune which was suffered, for the record of these events was inseparably connected with the humiliating confession of a divine visitation, to which a patriotic writer at the court of Pharaoh would hardly have brought his mind.'" The Bible narrative indicates that Pharaoh went with his hosts: "And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: for the children of Israel went out with a high hand. And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. And when Pharaoh drew nigh," etc. (Ex. 14: 6-10.) This shows clearly that Pharaoh went with his people. The natural inference is that he went with them into the sea and was drowned. I have seen it stated somewhere that the tomb of Pharaoh had recently been discovered, but this statement is not in harmony with the scripture cited above.

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EDITORIAL

Questions on the Church, the Kingdom, and the Missionary Society. No. 1.

BY M. C. K.

From a long list of questions submitted by Brother J. L. Hines, of Meaford, Canada, we shall note and consider seven of them in this article. They are as follows:

1. What does the word "church" mean?
2. What does the word "kingdom" mean?
3. Does "kingdom" as used in the New Testament always mean "church," or does it ever, and if so, in what sense?
4. Are local churches the same in the kingdom that States are in the United States?
5. Are the laws for the States the same as the laws for the Union, or do they conflict, and if so, in what way?
6. Is one local church independent of all other local churches? Is it complete, and has it organs sufficient for the life of it?
7. Can all local churches be bound together in the matter of receiving funds and selecting and sending out missionaries?

Numbering our answers to correspond with the number of the queries, we shall consider the foregoing list in the order in which they are submitted.

1. The word "church" is of Anglo-Saxon origin and is a modified form of the German "kirche," remotely derived from the Greek word "kyriakos," which means *belonging to the Lord*. So far as the literal meaning of the term is concerned, there is, strange to say, nothing in common between it and the New Testament Greek word of which, in both the Authorized Version and the Revision, it is given as a translation. The said New Testament word is "ecclesia," literally meaning *called out*, though in Greek usage it means an *assembly*, so called because those composing it were called out from their homes and assembled in a given place. The querist probably did not mean to limit his inquiry to the meaning of the Anglo-Saxon term, but meant to inquire also into the *thing* signified by it and by the original New Testament term to which they are applied in the New Testament. Hence, we add that, in New Testament usage, they are applied to, and mean simply, the people of God; and hence, since the Anglo-Saxon term, used in translation, means *belonging to the Lord* and the original term means *called out*, they are both properly so applied, since the said people both *belong to the Lord* and are *called out* of the world. As thus applied, these terms have two New Testament senses, the local and the general sense, the former, as in 1 Cor. 1: 1, meaning the people of God at a special place, and the latter, as in Matt. 16: 18, meaning the people of God everywhere in general.

2. The word "kingdom" means the people and territory ruled by a king, or the sphere in which a king has control. The latter part of the term, "dom," is said to be from the same root as *doom*, meaning *authority* and *judgment*. In this case there is a point in common between it and the New Testament Greek word (basileia) of which it is given as a translation, both meaning the domain or territory ruled by a king. In the New Testament, like the term church, it is applied to, and means, the people of God, or the people in whom God's rule or reign has been established.

3. The term "kingdom" never means "church," except in the sense that they are both composed of and mean the same people—the people of God. In 1 Thess. 1: 1 Paul calls the Thessalonian Christians "the church," and in 1 Thess. 2: 12 he admonishes the same people to "walk worthily of God, who," he says, "calleth you into his own kingdom and glory." In Rev. 1: 6, referring to Christians, including himself among them, John says: "He made us to be a kingdom." Thus, God's people are God's church, and God's people are God's kingdom. The principle here involved may be seen by remembering that God's people—the same people—are presented in the Scriptures under a variety of images, and hence that they are spoken of and must be viewed from different angles of vision. They are not only called a church and a kingdom, but a race, an army, a vineyard, and by many other designations. A race is a people descended from a common stock; and when God's people are called "an elect race" (1 Pet. 2: 9), they are viewed as the spiritual descendants from a common Father—God—and that he has, in a given way, chosen or elected them. When they are called an army, Christ is their Captain or Supreme Commander, and they are all soldiers and are admonished to "put on the whole armor of God" (Eph. 6: 11), to "fight the good fight of the faith" (1 Tim. 6: 12), to "war the good warfare" (1 Tim. 1: 18), and to "suffer hardship as good soldiers of Christ Jesus" (2 Tim. 2: 3). When they are called a vineyard, Christ is the true vine, they are all "branches," and the Heavenly Father is the "husbandman," and hence, under this image, there is vine dressing, pruning, and growing of fruit. (John 15: 1-8.) When they are called an ecclesia (church), they are viewed as *called out of* the world and in their capacity as an assembly for specific purposes. When they are called a kingdom, Christ is their King and they are all viewed and spoken of as "fellow citizens" (Eph. 2: 19) and subject to his authority. But, whether they are called a race, an army, a vineyard, a church, a kingdom, or what not, it is always one and the same people—the people of God—to which the different terms are applied; and no one of such terms denotes anything different from that which is denoted by the other, except that each presents the subject contemplated from a different point of view.

4. To this question we answer *no*. "States in the United States" are empowered to make laws for the government and regulation of their own affairs, but "local churches" have no such power. Different States in the United States are authorized, if they so choose, to make widely differing

laws, but "local churches" are all to be governed by the same laws which God has made for them.

5. "The laws for the States" in the United States are not "the same as the laws for the Union," except that they must all be in harmony with the Federal Constitution. Different States may make different laws, but no one of them is supposed to make laws in conflict with the Federal Constitution.

6. Yes. But the independence of each local church and the fact that it is "complete and has organs sufficient for the life of it" does not mean that two or more such churches cannot coöperate in certain works. Each church can retain complete control over its own work, and yet coöperate with one or more other churches in work which is common to all.

7. This question does not seem perfectly clear; but no number of local churches should be bound together in any way that would take out of the hands of any one of them the supervision and control of its own work which God himself placed in each local church. The churches can properly adopt any method or plan of procedure whatever in "receiving funds and selecting and sending out missionaries," which does not take out of the hands of any church the authority and control which God placed in it, and which does not, in any other way, contravene something which God himself has settled.

Recent Adventism.

BY J. C. M'Q.

Last week I published an article from Brother Jelley criticizing me, as one of the publishers of the Gospel Advocate, for publishing articles from those who have accepted the doctrine of Recent Adventism. That our readers may understand this doctrine, I herewith give some of the particulars that are distinctive of Recent Adventism. It treats the second advent of Christ as imminent, "threatening to occur immediately," and, in fact, almost certain to occur at an early date.

W. E. Blackstone, author of "Jesus is Coming," a book which was circulated so freely by some of our young brethren, says, on page 241 of that book: "Shall we Christians condemn the Jews for not accepting the cumulative evidence that Jesus is the Messiah, and ourselves refuse this other cumulative evidence that his second coming is near?" It regards the looked-for coming as premillennial—that is, antecedent to the thousand-year period mentioned in Rev. 20: 4, 5; it rates this coming as the indispensable condition of any such triumphs of the Christian religion as are to be associated with the millennial age. While champions of Adventism often call themselves "premillennialists," this term does not adequately describe Recent Adventism, but simply names one feature of it. It is quite possible to hold that the second coming of Christ will antedate the thousand-year period without either minifying the possibilities of the present dispensation or greatly magnifying the religious efficacy of the second coming.

Those to whom reference is here especially made teach and feature that Christ's second advent is not only imminent, but that it will be in a body of flesh and bones without blood, and that animal sacrifices are to be restored; that the Jews are to be returned to Jerusalem, the temple to be rebuilt, and that Christ is to sit on David's literal throne in Jerusalem for a thousand years. They also teach that the church of Christ is not the kingdom of Christ, but simply the "vestibule," and that baptized believers are not in the kingdom, but only in the "vestibule" of the kingdom. In emphasizing the doctrine of Adventism, they charge that "postmillennialism exalts the church." They teach that "premillennialism exalts Jesus and fills the heart of the believer with a living, personal, coming Savior. Alluding to postmillennialists, they say of them: "They very seldom preach or talk about it." This is the language of Blackstone, found in "Jesus is Coming," page 115.

In the point of view of the New Testament, the church is most closely associated with the person of Christ, so that the one essentially defines the attitude toward the other. No man can exalt the church without exalting Christ and giving due prominence to the thought that Christ is coming again. The same conditions that bring a man into the church bring him also into Christ. The New Testament nowhere warrants the separation of Christ and the church. "He is the head of the body, the church." (Col. 1: 18.)

They also teach that when Christ comes we shall receive an addition to God's revealed word. Blackstone says: "Jesus is coming again, and it is just as consistent that we shall receive an addition to the revealed word of God when he comes as it was when he came before." (Page 114.) The Holy Spirit clearly teaches that God's word is able to make us perfect without any addition to that word. I quote 2 Tim. 3: 16, 17: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." Also, we learn that if men will not receive Moses and the prophets, they would not be convinced though one rose from the dead. We have the New Testament, in addition to Moses and the prophets; so it is doubly true that if we will not be convinced by the revelation that we already have, we would not be convinced if God should give us an addition to his revealed word. (Read Luke 16: 27-31.) So long as I believe the revelation God has given us, I know it would be dangerous to preach any additional revelation, fearing that Satan had transformed himself into an angel of light and had given the new revelation. Gal. 1: 8, 9 declares: "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema."

Recent Adventism is distinctive in that it belittles the universality of Christianity or its transcendence of national distinctions. The New Testament teaching wiped out national distinctions and established an ideal incongruous with the conservation of any temporal or religious preëminence to Israel. The law, which was our tutor, fulfilled its mission in leading us to Christ, and we are told that when faith is come—that is, the gospel—we are no longer under a tutor. We are also told by Christ that the kingdom should be taken from the Jews and given to another nation bringing forth fruits.

Recent Adventism is distinctive in that it teaches that the gospel was not intended for the conversion of the world. It teaches that the world will grow steadily worse under the preaching of the gospel of Jesus Christ; it represents the world as abounding, if not *ever growing*, in wickedness, even up to the very moment of Christ's second advent. I support this by a few quotations. Tyng says: "They are without warrant in the word who are looking for the conversion of the world by the preaching of the cross and the extending influence of the church. In no portion of the scripture is such a hope justified. All that the gospel was design to accomplish was less than this." ("He Will Come," page 144.) F. C. Ottman writes: "Christ's kingdom shall be established, not, as men vainly imagine, by the preaching of the gospel, but by the iron rod that shall smite down all opposition and make the enemies of Christ like the broken pieces of the potter's vessel." ("The Unfolding of the Ages in the Revelation of John," pages 65, 66.) This he says in the face of Christ's own definition of the nature of his kingdom. (See

John 18: 36.) It would not be difficult to give many more quotations from Recent Adventism, teaching clearly that the world is growing more wicked and more corrupt and that there is no hope for the present agencies of the gospel to convert many sinners.

Recent Adventism makes a distinction between evangelism and converting the world. It teaches that the task of the church is simply to evangelize the world, to publish the truths of the gospel, as a testimony, to the end of making up the number of elect, and so hastening the second coming of Christ. It is urged that the gospel must be preached to all nations as a witness against them, and that when this is done Christ will come again. The effect of this teaching cannot be otherwise than discouraging to believers. When believers are influenced to accept the teaching that the gospel will have little effect in the conversion of the world; when they are led to believe that the world is growing more vicious and corrupt in spite of their efforts to convert and lead men to Christ, they will despair and do nothing. But to show how such a position *contradicts* and *nullifies* the great commission (Matt. 28: 19, 20), please note that it provides for making *disciples*, followers of Christ, of *all the nations*.

At one time Brother Jelley was baptizing many people in India. The number was so great and the work so great that he called for a helper. Since the helper arrived in India, who, I am informed, espouses the doctrine of Recent Adventism, we have heard little of conversions. It could hardly be otherwise. Coming again is distinctly Christ's work. He will undoubtedly come at the right time. As the missionaries have already declared the doctrine in India, it can now be used as a witness against the Indians, and thus have all the influence it can to make up the number of elect to hasten Christ's second coming—that is, according to their views. Therefore, the work of Recent Adventism is done and its advocates can well afford to anxiously expect Christ's immediate coming. *But this is not the doctrine of the New Testament.*

Another distinction of Recent Adventism is that it assigns more virtue to physical instrumentalities than it does to spiritual. It teaches that evangelism will succeed on a great scale only with the reappearance of the Lord and the inauguration of his visible reign. I hold that this view puts a premium on physical instrumentalities and is thoroughly out of harmony with the New Testament estimate of spiritual agencies. History has never shown that mere physical might and display are potent to effect spiritual transformations. Christ taught his disciples that the efficient working of the Holy Spirit in and through them far more than compensated for his physical absence. To show the *fallacy* and *absurdity* of Recent Adventism with reference to Christ's reign of a thousand years on this earth when he comes, we have only to appeal to his own teaching in the parable of the tares and the wheat. (Matt. 13: 24-43.) Here it is distinctly stated that the field is the world, in which both the righteous and wicked dwell, and that the separation of these two classes will not take place until the end of the world, when the angels will gather out the righteous and the wicked will be destroyed.

Inability to Discern the Difference Between Good and Evil.

BY E. A. E.

Reproving the Hebrew Christians for their lack of growth in the spiritual life and their inability to discern the difference between good and evil, the apostle says:

Of whom [Christ as the author of eternal salvation to all who obey him, and his priesthood (Heb. 5: 7-9)] we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil. (Heb. 5: 11-14.)

Let us observe:

1. These things about Christ were "hard of interpretation" (it was difficult to explain them to these Hebrews and to cause them to understand them), not because the things themselves could not be explained clearly and understood easily, but because these Hebrews were "dull of hearing." They had not been studious of the word of God, but had been, and were still, inattentive to it.

2. They were "dull of hearing" because of lack of earnestness and zeal; they had been, and were still, sluggish and inert as to the gospel and spiritual matters. They had not made, and were still not making, any very perceptible growth in the spiritual life.

3. In their study of the word of God, they had not gone beyond "the rudiments of the first principles of the oracles of God," and were still in need of milk, and not of solid food; they were still babes in Christ.

4. They were still in this babyhood state and, as babes, were not in a healthy condition. No babe is healthy who remains in a babyhood state longer than natural growth requires. They were in this unhealthy condition spiritually because they were "without experience of the word of righteousness." They had not practiced what they knew; knew but little; could not properly use what they knew; and knew not how to meet false teachers.

5. They could not be fed on meat because they were unhealthy babes. They could not become "full-grown men" without studying and practicing "the word of righteousness."

6. By the time this Hebrew letter was written they should have so developed and should have been so concerned about the salvation of others as to be able to teach them; yet they needed the simplest teaching and most careful nursing in order to be kept alive.

7. They were unable to tell the difference between good and evil, because they had not tried to learn the difference—had not exercised their senses to discern the difference. There is as much difference between good and evil as there is between Christ and Satan, heaven and perdition, but they had not so exercised themselves as to see this difference.

The church at Laodicea was in this same blinded and self-satisfied condition. It was neither cold nor hot. But while it was in this lukewarm state and while it congratulated itself that it was rich and had need of nothing, it was before God wretched and miserable and poor and blind, and must repent or perish. (Rev. 3: 14-22.)

Just so, to-day, church members and whole congregations are in this self-satisfied and dangerous condition because of these same fearful failures—a failure to study the word of God, a failure in zeal and earnestness, a failure to practice godliness, a failure to exercise their senses or abilities for telling the difference between right and wrong, a failure to cultivate the desire to please God and to have a conscience void of offense toward him and men, and a failure to keep out the spirit of the world.

A butcher can properly slaughter hogs, sheep, and cattle for food, but he cannot perform a surgical operation upon human beings; but the skilled surgeon, with his hand and senses exercised to this work, can perform the most difficult and most intricate operations with the greatest success. The musician, with ear so exercised, can discern the least discord in a great orchestra; while others cannot tell the difference between the finest classical music and the rudest kind. The eye of the artist, exercised to this end, sees the beauty and the lesson in the masterpieces of art;

while others' eyes are unable to see the beauty in the blended colors of the rainbow and the clouds, the stars' silver sheen, or the golden glow of the sunset. The diagnostician, by exercise and skill, can detect the presence of lurking diseases; while the quack cannot tell the difference between erysipelas and the sting of a bumblebee.

Just so, with a keen and sensitive conscience, studious of the word of righteousness and with an earnest desire to be always pleasing to God, the godly person can easily detect the worldliness and the sin in a given practice.

On the other hand, the ones who do not study the Bible, do not desire to keep unspotted from the world, and do not seek to please God, will never learn the difference between good and evil, the church and the world, the kingdom of Christ and the kingdom of Satan.

God pronounces a curse upon all that

> . . . call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; that justify the wicked for a bribe, and take away the righteousness of the righteous from him! (Isa. 5: 20-24.)

There are still people who do these things. Some, at least, do them because they have not their senses exercised by reason of use to discern good from evil. Their vision is distorted. The eye must be single for the whole body to be full of light; the purpose must be one—"but one thing I do"—in order for the eye to be single and in order to please God and be saved.

There are, no doubt, thousands of church members today who, while they should be teaching others the way of salvation, do not know even what "the rudiments of the first principles of the oracles of God" mean. Thus people can so fall as to even forget that they were ever cleansed from their old sins, or forgiven at all. (2 Pet. 1: 9.)

When people say they can see no harm in certain practices—for instance, indulging in strong drink, in cigarette smoking, in card playing, in dancing, in various ways of gambling, or in a failure to follow the Golden Rule in all dealings with men and in all social relationships—I think they speak their own honest convictions. This is fair and charitable to them. But it does not follow that there is no harm in all these and other practices because they can see no harm in them. A child sees no physical harm in poison, drinks it, and dies. A blind man cannot see the sun at noon in a clear sky on the hottest day in August, but it does not follow that there is no sun. When the blind lead the blind, they both fall into the ditch; but the ditch exists, if they do not see it. So by all these scriptures just quoted our merciful Father in heaven shows that it does not follow that there are no sin and death in certain courses of conduct because those who follow these courses do not see the sin and death.

With these general principles before us, I am ready to attempt to answer certain questions which I have been requested to answer. Without these principles to start with, it is useless to try to teach the church to come out from among the ungodly, to keep unspotted from the world, to be not conformed to it, and to set their affection upon things above, and not upon things upon the earth. For instance, so long as some suppose that godliness is a way of gain, it is useless to attempt to teach them that godliness with contentment is great gain. They must first see that godliness is not a way of gain.

People cannot be driven to see that which they are incapable of seeing, whether this incapacity comes from mental inability or from a *refusal* to exercise their senses to discern the difference between good and evil and to exercise themselves in the practice of godliness. But if they are incapable of seeing the sin in certain courses of life and the fearful consequences of pursuing these courses, how can they be held responsible for pursuing them? Because they have refused to study the Bible to learn God's will and to exercise their senses to tell the difference between good and evil, and because they have put darkness for light, bitter for sweet, and disobedience for obedience.

Studying these principles for a week, we hope to become able to see the harm in certain evil practices to which attention will be called next week and later on.

The Henderson School.

BY J. C. M'Q.

That the church of Christ needs more and better schools will not be questioned by any one. As much as we dislike to, we must admit that many of the universities and colleges throughout the country are not safe institutions for the education of our boys and girls. It is being openly charged that the leading universities of our country are teaching skeptical doctrine and have been undermining the Christian faith of our young men and young women. I am told that there are leading universities that teach that there was no such man as Adam, and also teach that we can make a better standard for the government of ourselves in the present age than the standard erected in the word of God. Christians who believe the Bible, and who believe that it is inspired of God, do not wish to send their boys and girls to such universities.

Freed and Hardeman, of Henderson, Tenn., have been doing a good work in the educational world for a number of years. They have made great sacrifices in order to bring the Henderson school up to its present high state of efficiency. Just about the time they had cleared the property of debt and were in first-class condition to continue the work they were doing, a Christian brother suggested that the institution should be enlarged and that the Christian brotherhood of the South should permanently secure it. The magnanimity of Brethren Freed and Hardeman in cheerfully acquiescing in the suggestion is to be commended. Of course, they cannot turn their property over to the brotherhood without making a sacrifice; but they are ready to make a sacrifice in the hope of getting an institution that will prove helpful and beneficial in advancing the cause of Christ throughout the whole country.

While it is the intention of those who are propagating this work to give a university education and to thoroughly educate our boys and girls in mathematics, in the languages, and in science, yet they do not propose to neglect the moral and spiritual development of those intrusted to their care. Instead of doing this, they propose to teach them the word of God daily and encourage all to study the Bible, and thus fit and qualify them for usefulness in the highest sense.

The Gospel Advocate bids this undertaking Godspeed and is ready to cheerfully do what it can to advance the interest of this institution.

There have already been several meetings in regard to it. Another is called to meet in the college hall on March 25, 26. It is hoped that brethren from different parts of the country who are interested in such work will attend the meeting without fail. Preachers should attend and use their influence to induce brethren to improve the opportunity they now have of buying the property for the brotherhood.

Men who are content to be mere negatives in a world of action sin against the light. . . . Men glory in difficulties that test their strength in the affairs of everyday work: why run away from like difficulties in work for God? It all resolves itself into the question whether a man is dead in earnest; and that shall be our last question as we urge men to make the experiment of faith. Jesus Christ demands reality. Do we "ring true?"—Selected.

AT HOME AND ABROAD

Brother McCaleb will sail from Japan on March 15.

Ira Lee Winterrowd sends us a pleasing report of the work at Noman, Okla.

A. B. Lipscomb will hold the meeting for the church at Henderson, Tenn., beginning on March 23.

If thou desirest ease, in the first place take care of the ease of thy mind, for that will make all other sufferings easy.—Fuller.

If a man has any brains at all, let him hold on to his calling, and in the grand sweep of things his turn will come at last.—W. McCune.

Married, on February 27, at Tennessee City, Tenn., Mr. Jasper R. Few to Miss Carrie Mai Freeman, J. H. Murrell officiating. The Gospel Advocate extends congratulations.

Every person influences scores of others, oftentimes unconsciously. The more exalted the position, the larger the number who are swayed. It is said that a "fair measure and test of civilization is the influence of good women."

From H. D. Jeffcoat, Route 3, Stewart, Miss.: "I have bought a farm and moved to this country, where there are but few faithful ones. C. B. Dendy and I, with a few others, are going to do all we can to get Christ's truth before the people."

From T. E. Tatum, Hallsville, Texas, March 5: "I have some time not yet engaged for meetings. I want to complete my program for meetings as quickly as possible and spend all of my time preaching the gospel and circulating good literature. Please write me at Hallsville, Texas."

From Mrs. Joe Pendleton, Alexandria, Tenn.: "The old friends of Sister I. G. Boulton are requested to write her at her new address, Route 2, Brush Creek, Tenn. She has passed the threescore-years-and-ten mark, and will surely appreciate letters from her friends, especially from Texas."

From C. Petty, Pineapple, Ala.: "Success to the dear old Gospel Advocate, for it is worth so much to comfort and console the weary traveler to the better land. May the good Lord bless its editors is my prayer."

Who would have thought of a rose coming from a Pineapple?

We are requesting the churches to make a liberal contribution to the Tennessee Orphans' Home on the first Lord's day in April. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for orphan children? Then give, but give also for your "own soul's sake." In giving you are answering the need of your own soul.

N. W. Ware writes: "I am about the oldest subscriber to the Gospel Advocate. I took it before the Civil War, and as long as I can raise the price I want it. According to my judgment, the Advocate is the best paper published. I was eighty-eight years old last February."

The Gospel Advocate is proud to have the friendship and confidence of this noble brother.

From Mrs. Jennie Clarke, superintendent of the Belle Haven Orphans' Home, of Luling, Texas: "Our church house is completed, and G. H. P. Showalter, editor of the Firm Foundation, of Austin, Texas, will preach our first sermon on the third Lord's day in March. We suggest that the contributors to this Home and others who have never contributed start a special fund on that day for the purpose of adding at once better equipment for the Home, such as a sewer system, more efficient waterworks, and a steam laundry."

From J. H. Hines, Hopkinsville, Ky., March 5: "The church at this place is doing some splendid work. Last Sunday there were two additions. Four others have come to us this year. Since January 1, 1918, thirty-two have been added to the congregation. Three weeks ago the church decided unanimously to build a new church house. Our purpose in building is to obtain a more central and accessible location to the people of our growing and prosperous city. We have purchased a very fine lot adjoining the tabernacle on West Seventh Street and expect to erect a good house soon. Peace and harmony prevail, "all are of one heart and soul," and all are very happy over the prosperous condition of the church. H. H. West is instructing the church in vocal music."

From W. D. McQueen, Kirbyville, Texas, March 4: "I regretted very much to have to leave Somerville on account of there being a few faithful ones there with no one to lead in service for them. While living in Somerville I bought two nice lots on the best street in town and joining the business section of the town, with the intention of trying to build a church house on one of them. Somerville is a town of about three thousand population and has a good school with about ten teachers; a large roundhouse, being a terminal for the branch and main line of the G. C. and S. F. Railroad; one of the largest creosoting plants in the United States; and there is some good farming country around. If some good man will go there and secure a position in the school or either of the plants mentioned and build up the cause of Christ, I will donate one of my lots for a church house."

From W. S. Long, Jr., Washington, D. C.: "The church here has been doing some good work lately. On February 22, Washington's birthday, a building site was selected for the future home of the New Testament church. It is centrally located, on one of the best streets in the city, being on Massachusetts Avenue, about eight blocks from the Capitol and the same distance from the Grand Union Depot. The lot was paid for in cash, and the deed is so drawn as to protect the property against all teaching or practice other than that prescribed in the New Testament. Our Lord's-day contribution on March 2 was one hundred and seventy-nine dollars and fifty-nine cents. This is very good for a young and poor congregation. If all the congregations would give one-tenth of their income to the Lord's work (and that is not enough), the church of Christ would do many good deeds that are left to be done by the Catholics or the fraternal orders, to our shame. Peace and harmony prevail, and out of the goodness of their hearts the members are willing to work and do work. Besides our home work, we are sending some help to the war sufferers. The worst thing is that we have no house of worship and are at the mercy of the world, to rent any old place where noise and music are going on in the room adjoining, which is very confusing. On Wednesday evening the place is a dance hall. Brethren, if you only knew how we needed a house, you would help us even at a very great sacrifice. One of our leading preachers has written us, advising that we build a good house regardless of cost. Others have advised that, as it is to be the first one in our national capital, and to be built by offerings from all parts of the United States, we should put not less than twenty or thirty thousand dollars into it. We need about that amount. I wish every member of the church felt that way and would act accordingly; then we would have help from them. There are one million members of the church of Christ in the United States, but only a small per cent of that number will respond to this call. Now, out of one million members, cannot we find twenty thousand good women who can give one dollar each out of their butter-and-egg money? We will wait and see if they will. If twenty thousand women will give one dollar each, we will build a house that the brotherhood will be proud of, and that before 1920."

PEPTIRON IS GOOD

This Real Iron Tonic Combines Merit Economy and "Pep."

Made from a formula that uses iron in most digestible form, pepsin and gentian, great stomach tonics, nux and celery, the best vegetable remedies for the nerves, and also manganese and other valuable nutrients—there's no question of the value of Peptiron as a blood builder and strengthener.

The larger size of Peptiron contains enough for a full month's treatment, while other so-called iron preparations contain only one-half or less.

The "pep" or promptness with which Peptiron does its work is noted by everyone who takes it.

From the first dose the system responds to the treatment, and you realize you are at last using a medicine that begins right, continues and ends right. Better get a bottle of Peptiron today. Take two Peptiron after each meal—then comes good blood, good appetite, and—pep.

Glass of Hot Water Before Breakfast a Splendid Habit

Open sluices of the system each morning and wash away the poisonous, stagnant matter.

Those of us who are accustomed to feel dull and heavy when we arise—splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, lame back—can, instead, both look and feel as fresh as a daisy always by washing the poisons and toxins from the body with phosphated hot water each morning.

We should drink, before breakfast, a glass of real hot water, with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys, and ten yards of bowels the previous day's indigestible waste, sour bile, and poisonous toxins, thus cleansing, sweetening, and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste, and acidity, and gives one a splendid appetite for breakfast, and it is said to be but a little while until the roses begin to appear in the cheeks. A quarter pound of limestone phosphate will cost very little at the drug store, but is sufficient to make any one who is bothered with billousness, constipation, stomach trouble, or rheumatism, a real enthusiast on the subject of internal sanitation. Try it, and you are assured that you will look better and feel better in every way shortly.

NEW SONG BOOKS For Your Church **6c**

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $6 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c for samples. **Money back if not pleased.** Send 65c for 100 cards, "A Prayer by the Sunday School."

E. A. K. HACKETT, Dept. 56. FORT WAYNE, IND.

The Belle Haven Orphans' Home.

I wish to give the readers of the Gospel Advocate the following report:

Total contributions (including regular and Thanksgiving contributions) during the quarter beginning October 27 and ending January 27, 1919, $3,619.35. Number of children on hand at present, fifty-five, and three are supposed to be on their way from California. The Home has escaped the influenza, and there has not been a physician called to prescribe for any of the children for one year.

When the cyclone destroyed a large portion of Belle Haven on April 5, 1918, we had on hand a balance amounting to $10,829. On January 30, 1919, our bank account was rendered, showing that we had on hand up to that date a balance amounting to $12,395. Therefore, we have at present $1,566 more than we had when we were visited by the cyclone. This is our capital after paying in full for the rebuilding and repair work at Belle Haven and supporting the children from April 5 to the present time, besides purchasing many articles needed at the Home, the latest being a large, double-oven Majestic Range costing $175.

The church house is completed, except a few things needed not included in the contract. The contract for the church building was let to Mr. Gus Birkner, of Luling, for $4,200, to be of interlocking tile. Mr. Birkner donated liberally by his labor. The Fraser Brick Company, of Dallas, Texas, gave liberal donations on interlocking tile and metal ceiling. The Southwestern Lumber Company, of Luling, furnished all lumber used in the building at cost. The Gonzales Brick Company, of Gonzales, donated brick. Therefore, I am assured that we have a building worth at least six or seven thousand dollars. My special appeal for funds for the purpose of seating, heating, and lighting the building brought a hearty response. The church seats and school desks, the Smith heating system for the auditorium and small stoves for classrooms, and electric lights cost $575. The alabastine finish on the walls, painting and staining amounted to $136. A few days' work will have the church ready for service, such as placing seats and putting the building and grounds in order for our first service, which is to be conducted by Brother Showalter, of Austin.

We feel profoundly thankful to God, the church of Christ, and friends who have made it possible to place Belle Haven in a better condition than it was before the cyclone. Everything is paid for, and we are now ready to take up the laundry equipment and a more efficient water system. These are very important needs. Brethren, while I now realize that the cyclone proved to be a blessing, not long disguised, but soon revealed, yet I trust that I shall never be called upon to pass through such a trying ordeal again; but it has been a pleasure, though the work has been hard, long, and tedious, to help you rebuild Belle Haven. Do not wait until misfortunes come to send your aid; act for the sweet new and now. We also want to erect the new school building mentioned frequently heretofore just as soon as the present sum is increased enough to justify the undertaking.

Your sister in Christ,

MRS. JENNIE CLARKE.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application to Pathfinder, 305 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3253 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

DANDRUFF

QUICKLY DISAPPEARS WHEN

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Is Applied. Fragrant and Soothing.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Vitality

VIM, VIGOR—"PEP"—the great needs of today, when men and women should have strength, fortitude and cheerfulness—these are denied the poor sufferer from kidney and bladder trouble.

That awful tired feeling, heaviness, languidness, soreness, stiffness, backache, rheumatic pains, lumbago, painful bladder weakness and other symptoms soon disappear when the kidneys are strong and healthfully active.

Foley Kidney Pills

act promptly and effectively to restore weak, overworked or diseased kidneys and bladder to health and normal functioning. Their healing and curative qualities are guaranteed.

M. T. Weston, 325-10th Ave. W., Duluth, Minn., writes: "I am pleased to testify that Foley Kidney Pills have been the means of giving me relief from a case of kidney and bladder trouble which bothered me for some time."

COMB SAGE TEA IN HAIR TO DARKEN IT

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

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

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

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.**

2,200 pounds of cotton when

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was used with preceding crop of peas without fertilizer, as compared with 1,200 with fertilizer. Easy to use. Try it.

Costs $2.00 per acre, delivered.

Write NitrA-Germ, Savannah, Ga., for booklet.

Sounding Forth the Word.

BY WILLIAM J. CAMPBELL.

Much needs to be done everywhere in sounding forth the word. The churches need to awake to the great work that is before us, and encourage, train, send out, and support men to carry the pure gospel, not only in this country, but especially now in Europe among the nations there as they are being reconstructed, and among the people of Asia and Africa. We need to make this a matter of special prayer. It seems like many of the churches now are the deadest, when they should be the most active. May God grant us all a great awakening along this line. It seems sometimes that the power of the evil one is making his strongest efforts now to block the way of the gospel and salvation. People's minds are filled with the delusive peace of man, and we need to cry aloud and spare not to get them to hear of Jesus.

Many brethren are excusing themselves from giving for gospel work because they have had to lend money to the government and give to relieve the war sufferers. If the government calls for more, we can get the required amount; many could lend hundreds more. This shows what we can do if we see the need and are required to do it. Now, can we not see the need of the gospel and what the Lord requires of us if we would meet his approval, and shake loose from some of our means and gladly invest it in the kingdom of God to bring an income of salvation of souls here and treasure in heaven in the last days? Many could easily give fives where they give ones, or hundreds where they give fives. Is not the kingdom that will stand when all else is shaken worthy of our investment?

The question before us is: "How can we get at this matter?" We must get at it if we are the Lord's. We need to see our sin, our utter neglect, our laziness, our carelessness for the kingdom of God, our lack of interest in the salvation of others, and repent, repent, and ask God's mercy and pardon, plead for his forgiveness, cry to him in bitter tears; then with humility and earnestness, putting the kingdom of God first, willing to suffer and deny ourselves of worldly comforts, with our whole selves consecrated to his service, take up the work that God has given us, saying: "Here am I; send me;" "Here am I; use me." If we can get this far, the rest can be easily settled. Fields of labor will be open for us all. Each can do the work best suited to his ability. If it is laboring, investing, making money to support the evangelists, do that. If it is personal work, in the home, among neighbors, among stran-

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Asthma Sufferers

A New Home Cure that Any One Can Use Without Discomfort or Loss of Time.

We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now, and then begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE ASTHMA COUPON.

FRONTIER ASTHMA COMPANY,
Room 936T, Niagara and Hudson Streets, Buffalo, N. Y.:
Send free trial of your method to

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Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 925S Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

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Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

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gers, carry the message. If it is the ability to speak or teach, develop that and use it, leaving all earthly things for the kingdom. Go to the field where it seems God is leading you and work. The Lord's business requires haste, if we would save the lost souls now in these last days. If you can do nothing more than live a pure, consecrated life, which God expects of all, do that and let the light shine.

The message was first given to the apostles and other inspired men. They gave it to the church to continue to sound it forth by faithful men who are able to teach. Every individual raidated the gospel. The scattered went about preaching the word. Evangelists went and preached. The churches sent out men to preach. They sent out men to help where churches were already established and needed help, as Barnabas from Jerusalem to Antioch. They sent to the need of the preachers, that they that preach should live of the gospel. The men sent often so labored that the whole country around heard the word, as Paul at Ephesus. They stirred up the brethren to help famine sufferers in other countries. Men were called by others to come to their country and preach. There is abundant teaching in the New Testament as to how the work should be carried on. Our greatest need is to be willing, glad, anxious to do it.

The first duty is on us as preachers to awake to the things of God and put away our jealousy, envy, bickerings, fussing, littleness, desire to exalt self, and set our hearts on the kingdom of God. If we get busy in the Lord's work, we will soon forget our petty jealousies and strifes. Then we will stir up the brethren for the work of God, teach them their duty, push out ourselves, and show them what can be done. Then the churches properly taught and stirred up will be glad to be at this great work God has given us. May God lead and help us all, forgive us our past, and give us the faith and grace we need.

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restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 50c.

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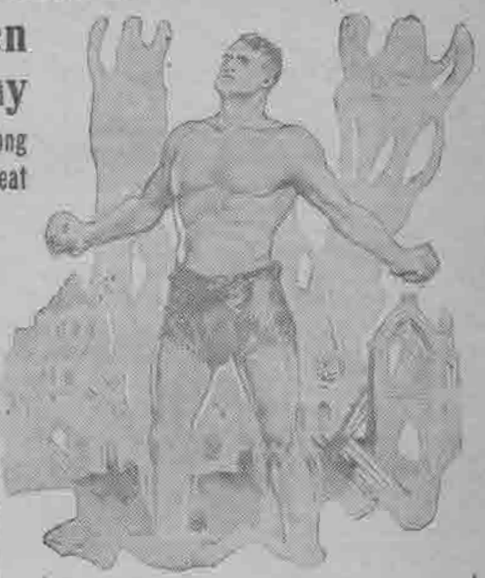
Nuxated Iron Helps Put Strength and Energy Into the Veins of Men.



Will War Help Make New Race Of Super-men With Strength and Endurance Like Athletes of Old?

It is the men of blood and iron—on a par with the war-hardened fellows returning from camp and field—who will forge ahead in the business and political life of the country today. Living in the open, eating coarse foods and leading regular lives have made blood rich in iron for these strong, healthy, vigorous specimens of manhood. But no such opportunity for building up their health is open to thousands of men and women in civil life whose wearing tasks and iron-impoverished food sap their energy and make them weak, anaemic and run-down and often cause their blood to literally starve for want of iron.

In commenting upon the probability of building up a stronger race of people by increasing the supply of iron in their blood, Dr. George H. Baker, formerly Physician and Surgeon, Monmouth Memorial Hospital of New Jersey, says: "Iron is absolutely necessary to change food into living tissue, muscle and brain. Without iron there can be no strong, red-blooded men or healthy rosy-cheeked women, and unless this strength-giving iron is obtained from the foods we eat, it must be supplied in some form that is easily absorbed and assimilated. Refined foods and modern methods of cooking have robbed us of much of the iron which Nature intended we should receive. For supplying this deficiency and increasing the red blood corpuscles, I know of nothing more effective than organic iron—Nuxated Iron. From a careful examination of the formula and my own tests of Nuxated Iron, I feel convinced that it is a preparation which any physician can take himself or prescribe for his patients with the utmost confidence of obtaining highly beneficial and satisfactory results. The fact that Nuxated Iron is today being used by over three million people annually as tonic, strength and blood-builder, is in itself an evidence of tremendous public confidence and I am convinced that if others would take Nuxated Iron when they feel weak and run-down, it would help make a nation of stronger, healthier men and women."

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of persons, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form. And this after they had in some cases been doctoring for months without obtaining any benefit.

Manufacturers' Note—Nuxated Iron which is prescribed and recommended above is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

WINTERSMITH'S CHILL TONIC

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For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

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AVOID INFLUENZA AND PNEUMONIA

By Using THE ORIGINAL GOWANS Rub-It-On

Especially good for Inflammation and Congestions. Reduces Fever. Helps the Heart. Send for Sample. Satisfaction guaranteed. Gowan Medical Company, Concord, N. C.

STONECYPHER'S IRISH POTATO BUG KILLER

Guaranteed to destroy potato bugs without fail and without injury to vine. One or two applications usually sufficient to save the entire crop. Easily applied.

Insist upon Stonecypher's Irish Potato Bug Killer. At druggists and general stores. If your dealer will not supply you, we will send you four 35c cans, postpaid, for $1.00.

Try it on cucumber, squash, cantaloupe and tomato plants. Money back if not satisfied.

Stonecypher Drug and Chemical Co., Westminster, S. C.

Rheumatism and Indigestion.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

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

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

Name .....

Post Office .....

Express Office .....

(Please write distinctly.)

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

The Master's Vineyard

Canada.

Punnichy, Saskatchewan, February 25.—The work here is quite encouraging. With one hundred or more present in Punnichy schoolrooms last Saturday night, the writer baptized six adult persons. We had the first meeting of this infant church for breaking of bread last Lord's day in same schoolroom. The entire town has been well stirred, and it is said that my work here is the topic of the day. I have induced Brother and Sister E. H. Clark, who are well known in Beamsville, Ontario, and the West, to locate in Punnichy to carry on the work. Brother and Sister Clark are both well equipped with Bible knowledge, and their demeanor commands the veneration of their associates. I have undertaken to see that this brother and sister are sustained in so far as they cannot sustain themselves and give due attention to this work, and would ask that our Ontario brethren especially look into what we are doing in this province; and, brethren, should it be worthy of your coöperation, lend us a helping hand with some of your means. We must push out if we are to reach the fallen of earth, and I can open up new fields of work if my brethren will assist in helping along in keeping up work begun. These young members need attention and teaching. We need another man, and need him badly, right now. Will you not help us in placing this man on the field, and assist us with monthly contributions for a year and see what we can do? I came into Punnichy a total stranger and held meetings for four weeks. The results are very encouraging indeed—six baptisms, one brought in who had been baptized by the Baptists, and many others convinced as to their duty. All looks bright for a good church here in the near future; but we must have a man to lead them along, lest they lose their way. I will report all money sent through the Gospel Advocate and the Christian Leader. Brethren in different parts of Ontario and New Brunswick and my Saskatchewan brethren have helped me during the last year quite satisfactorily, but, with extra men, we will need much increase in help.—H. A. Rogers.

Colorado.

Fort Collins, February 20.—I am about to get a start again since the "flu" ban was lifted, but it is slow work. However, I am gratified to see some gain already. Two weeks ago there was one addition here, and last Sunday night there were two more—a full-blooded German and his wife, but excellent people. I secured the Christian Church baptistery for the baptizing. This German was reared a Roman Catholic. He said he had visited America some years ago, and upon his return to Germany, before he embarked, a relative gave him a copy of the Bible. This he prized and determined to study as soon as he reached his home; but upon reaching there he was met by his priest, who, seeing the Bible, took it away from him and warned him not to open one again.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

DRUGS EXCITE YOUR KIDNEYS, USE SALTS

If Your Back is Aching or Bladder Bothers, Drink Lots of Water and Eat Less Meat.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In twenty-four hours they strain from it five hundred grains of acid and waste; so we can readily understand the vital importance of keeping the kidneys active.

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

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which every one should take now and then to keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

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Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his *scientific self-measuring* blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

He was, I think, providentially thrown in reach of pure gospel preaching, and as soon as he heard the second discourse he came forward and in broken English demanded Christian baptism. To him the pure gospel was wonderfully plain and superbly grand, and he embraced it with joy and true thankfulness. He and his wife are now both members of the "one body" here. I learned yesterday of one or two more who are ready to obey. They live fifteen miles from here and are expected Sunday to make the confession and become Christians. Certainly there is much work before me this year, and indications are that it will be most profitable to Christ. My next meeting, the Lord willing, will be in Loveland, fifteen miles south of Fort Collins. I went down yesterday and made arrangements for a house to preach in (a "Holiness" meeting-house), and I expect to begin the meeting as soon as I can distribute handbills and get ready otherwise. The first Fort Collins meeting will follow the one at Loveland. We are having difficulty in getting a house in Fort Collins; hence, instead of waiting, I will put in the time at Loveland. We have no congregation at Loveland, and but one or two members. For the present I am preaching on Sunday, morning and evening, at Bellvue, and conducting a midweek study of the prophecy of Isaiah and preaching on Sunday afternoons in Fort Collins. How I will handle the Loveland work on Lord's days is yet a problem to me, having my hands already more than full with the Bellvue and Fort Collins work. But I love to be busy and will find some way to handle the task. Brethren, let us zealously press the cause of Christ this year more than ever before. The harvest seems riper now than ever before. Let all those who cannot "go" send others into the field immediately and support them according to ability. Forego that usual protracted meeting at home this year and, instead, have a good man hold a meeting or two in some new place. If all would do this, we could cover much new territory this year, for it would mean practically our entire force turned loose in new fields. Why not? —E. C. Fuqua.

Missouri.

Rogersville, March 4.—Since my last writing I have filled my regular appointments, and also conducted the funeral service of Sister W. L. Grisham at Cane Hill. I was at the Dale and Johnson Streets Church, in Springfield, last Lord's day, and will be at Cane Hill next Lord's day. I have about all my time arranged for protracted-meeting work—July 1 to December 1. I was pleased to receive an encouraging letter from Brother John R. Williams, of Hornbeak, Tenn., last week. Brother Williams immersed me into the fellowship of the gospel about nine years ago, and it seems that we are both very proud of the fact. Space forbids my speaking my whole heart's sentiment regarding Brother Williams. Suffice it to say that Tennessee knows him and loves him, and only those do not love and appreciate him who have never been fortunate to obtain his services. The Lord's system of religion still works well in the Ozarks, where the brethren give it a show.—M. S. Mason.

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Conserve Your Health and Efficiency First

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So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

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Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

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This is exactly what you get when you buy "The Cross and Resurrection in Song," containing about three hundred songs—the best of the old songs and the sweetest new music published. Get it at the following reasonable prices: In limp cover, at $4.25 per dozen, prepaid; $25 per hundred, not prepaid. Sample copy at 30 cents. Send all orders to S. H. and FLAVIL HALL, 28 Ashby Street, Atlanta, Ga.

Texas.

Ennis, March 3.—We had four good services at the Avenue Church yesterday, with one addition. Hon. John W. White, one of our number and a government employee, spoke to a full house last night.—Ben West.

Kirbyville, March 3.—The Copeland-Daugherty debate closed yesterday afternoon at Stockman, Shelby County. The brethren there were well pleased at the victory gained for the truth by the writer, and they treated my moderator and me royally every way. Brother J. M. Corder, a splendid gospel preacher, of Tenaha, was my moderator. Elder Copeland used three moderators in all. I had held three meetings at Stockman before the debate, in which eleven "progressives" had been redeemed to the one body.—J. S. Daugherty.

Assist Nature.—There are times when you should assist nature. It is now undertaking to cleanse your system. If you will take Hood's Sarsaparilla, the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

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Hot water
Sure Relief

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FOR INDIGESTION

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Our contrivance works day and night and lasts one year, spreading the sweet odor of the Pine, the fragrant Lavender, or the pleasant aroma of the California Eucalyptus, for its healing quality, throughout your sleeping room.

Moth-Proof Cedar Chest of Any Clothes Closet

The odor of cedar in our device will make a cedar chest out of any clothes closet or wardrobe. Bottle contains oil which feeds a porous cap, thus spreading the desired aroma through your rooms.

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Send $2.00 for "No Moth" to be shipped to you at once prepaid. Pine Eucalyptus, or Lavender also, $2.00 each. Send your order today. You run no risk. If you are in any way dissatisfied return them and a million dollar Kansas City bank guarantees to refund your money instantly.

FREE BOOK Send for valuable free treatise on prevention of moth pest. Also tells about other delightful forest odors. Send your order today. Your satisfaction is bank guaranteed.

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Peas, beans, peanuts

Doubles the yield, and improves your land. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

To make Ice Cream

Empty a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have two quarts of the finest ice cream, without adding sugar, eggs or anything else.

Figure up what you usually pay for ice cream and compare it with the low cost of this new way.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

Two packages for **25** cents at any grocery or general store.

THE GENESEE PURE FOOD COMPANY
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When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles -Anti- Pain Pills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

OBITUARIES

Latham.

While suffering from influenza, Lawrence Grady Latham, the only son and living child of Brother and Sister J. E. Latham, of Town Creek, Ala., contracted pneumonia, which resulted in his death on December 15, 1918. Grady was only ten years old, but was unusually bright and considerate for one of his age. A little sister died a few years ago, and Grady, being conscious of his condition, often asked his papa and mamma not to cry, for he and little sister would fix a place for them in heaven. He gave instructions for the disposition of his bicycle and various toys. He talked so sweetly and serenely of dying, heaven, etc., that all who were with him were amazed and touched. He was the child of promise to Brother and Sister Latham, and in him all their earthly hopes were centered. He was a favorite in the schoolroom and community. The Lord bless and comfort the parents and help us so to live that we shall go to these little ones, to whom the kingdom of heaven belongs.

J. PETTEY EZELL.

Holt.

Raymond Holt was born on May 1, 1915, and died on January 9, 1919. His father preceded him in death about one year and his mother three months, leaving him and his little sister, Lucille, orphans indeed. Through the big-heartedness of Brother and Sister A. M. Burton, of Nashville, Tenn., they were placed in the Tennessee Orphans' Home and maintained by them; but influenza had already started its deadly work and little Raymond had to succumb. He was a sweet little boy and was much loved by his companions in the Home. Sister Cora Davis cared for him during his illness with the love and tenderness of a mother, and his devotion to her was so great that he would often say: "Mamma Davis, rock me to sleep." Precious little soul! He had a good home here, but he has a better one "over there." The good Lord will abundantly bless the kind-hearted people who are remembering with Christian love the motherless and fatherless children. There have been but three deaths in the Home since it began to throw its arms of protection around the orphans, though many have been placed in good homes through its operations. We held a prayer service at the Home in honor of little Raymond Holt, placed him in a little white casket which was borne by four of the little boys, and laid him to rest in beautiful Rose Hill Cemetery. Lovely floral offerings sent by friends of orphans were placed on the little mound by the hands of some of the little girls.

F. C. SOWELL.

Welker.

Life is uncertain and death is sure. It is sometimes with great sadness that we write of deaths—sadness from two standpoints, on account of separation and on account of the gloomy outlook in eternity. I am writing now

Freckles

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5253 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

BLOUNT "TrueBlue" Plows

For 50 years have met every test for service and satisfaction. Use the Blount "True Blue." It's best for you.

BLOUNT PLOW WORKS
Evansville, Ind.

Medicated Smoke Drives Out Catarrh

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in Catarrh, is the originator of a combination of medical herbs, flowers and berries, to be smoked in a pipe or ready prepared cigarette. In the process of smoking this vapor reaches the air passages of the head, nose and throat, when inhaled, AS SHOWN IN THE ACCOMPANYING ILLUSTRATION. The warm, healing, antiseptic vapor is carried directly to the very parts affected. Dr. Blosser's Remedy fights and kills the catarrhal germs where liquids, sprays, douches, salves and medicated creams cannot possibly go. His Remedy is pleasant, simple and convenient, so it may be used at home by man, woman or child. It is entirely harmless, CONTAINS NO TOBACCO or habit forming drugs. No matter how severe or long-standing your case may be, you should know what this Remedy will do for you.

SEND TEN CENTS FOR TRIAL SUPPLY

Write a letter enclosing ten cents (in coin or stamps), and mail to The Blosser Company, and they will send you a liberal Trial Outfit of Dr. Blosser's Catarrh Remedy, containing a bag of the Remedy for smoking in a pipe, a dainty new pipe, and also some of the ready prepared cigarettes. From Trial Outfit you can decide which form of the Remedy you prefer.

They will also send you an illustrated booklet explaining about Catarrh, together with letters from customers who have used this Remedy with satisfactory results. You will be delighted with this Remedy when you see how its pleasant, warm, medicated smoke-vapor goes to every spot, relieving the congestion, opening up the air passages, and you will readily understand why this Remedy is becoming so generally used.

If you suffer from Catarrh, asthma, bronchial irritation, catarrhal deafness, catarrhal headaches, or if you are subject to frequent colds, you cannot afford to neglect the use of this Remedy. The regular package of Dr. Blosser's Catarrh Remedy costs $1.25 by mail (either thirty days' supply for the pipe or one hundred cigarettes). If you suffer from Catarrh, you should order a regular package today, or send ten cents for the Trial Outfit to

THE BLOSSER COMPANY, Box 4468 ATLANTA, GA.

of a death that brought sadness on account of separation. On October 23, 1918, Sister Fannie Shepherd Welker departed this life, leaving a young husband of only a few months. One Lord's day in the summer of 1912 Sister Welker made the good confession of her faith in Christ as the Son of God and her Savior and was baptized by Brother James A. Allen. Her membership was at Allen's Chapel church of Christ, Needmore, Tenn. Sister Welker was the first one of her generation to become a member of the church of Christ. She had many discouraging remarks made to her in regard to her religion, but she showed herself a Christian by not answering in like manner, but going on in the discharge of her Christian duty. She was one of the first Sunday-school teachers Allen's Chapel ever had, and she was teacher when she died. She had a fine class of young men and young ladies, and they all loved her. I can remember just how she looked on the last Sunday I was there while she lived. I was making a plea for the church to go forward in the discharge of its duty, regardless of the enemies, which are many in that community. She sat with tears in her eyes. I can see her as, when the classes were asked to take their places, she led the young men and women to the rear of the house and in her quiet and dignified manner taught them the simple word of God. It has been my pleasure to visit the church once since she died, and I can say that she is greatly missed by every one. If she could know the many good things said of her by almost every one of that Sunday school, she would have cause to rejoice. Jesus says: "He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man." My friends, should we grieve after one who has obeyed the gospel and has become a child of God, using her talent in pointing others to "the Lamb of God, which taketh away the sin of the world?" God says "Blessed are the dead which die in the Lord." She is survived by her husband, one brother, and four half-brothers.

A. S. LANDIS.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription of the Pathfinder, 305 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

Importance of the Follower.

Not all can be leaders; some must follow. It may be that you are eminently qualified to follow the leadership of some one; if so, follow gracefully. The follower is none the less honorable, none the less important, and none the less admired.—Selected.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9253 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

"THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Avoid the Flu By Keeping Liver Active

Doctors Find Calotabs, the New Nauseless Calomel, Best Laxative for Colds and Preventive for Influenza and Pneumonia.

To cut short a cold overnight, to stop a sore throat, and to put the system in the best possible condition to avoid influenza and pneumonia, doctors are advising the new, nauseless calomel, called "Calotabs," which are free from the sickening and salivating effects of the old-style calomel. At the first sign of a cold or sore throat it is best to take a Calotab at once, before the inflammation has gone too far. You may thus save yourself a spell of sickness.

One Calotab at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with eating, work, or pleasure. Next morning your cold has vanished, your liver is active, your system is purified and refreshed, and you are feeling fine, with a hearty appetite for breakfast. Perhaps you can congratulate yourself that a "stitch in time" has saved you serious illness. Calotabs are sold only in original sealed packages; price, thirty-five cents. Your druggist recommends and guarantees Calotabs, and will cheerfully give back your money if you are not delighted.—Advt.

We secure positions for teachers, who are Normal and college graduates, throughout the South and Southwest. Write us. **THE YATES-FISHER TEACHERS' AGENCY,** 326 Stahlman Building, Nashville, Tenn.

Among the Colored Folks

The first Lord's day in the year I met with my home congregation, and it was a joyful day indeed. Brethren A. C. Campbell and S. W. Womack, the two old heroes who have struggled and fought hard to establish a pure worship in Nashville, were present. Brother Womack is now failing in health, but I believe he is stronger spiritually than he ever was. I thank God that, as a preacher of the blessed gospel, I have been spared to go over almost all of the work that this old, humble, and meek servant has established. Just to see the many places where he has labored against great opposition and prejudice and to see strong congregations there now would make any lover of the cause of Christ rejoice. The white brethren and sisters who have been his coworkers ought to be happy and filled with joy, to know that they have had fellowship in such a great work of building up Christ's kingdom on earth. He often states that if the white brethren and sisters had not come to his aid he could not have done the work that he has accomplished.

Brother A. C. Campbell has labored hard and earnestly everywhere he has gone to tell the world of the blessed Christ. I have known Brother Campbell for many years, and I know of no man who has had more difficulties and hindrances than he has had; but it seems that he has set his affections on things above, not on the perishing things of the earth. Though he is nearing the threescore mark, he is just as active as a young man, and we pray that he may live long and continue preaching the grand, old gospel of Jesus Christ. It was these two godly men that caused me to come out from the "digressive" church and take my stand with a people that are contending "earnestly for the faith which was once for all delivered unto the saints;" and, whatever may come, I am determined to be faithful until death.

The second Lord's day in January I was with the church at McClain's Chapel, near Christiana, Tenn. These people are strong in the faith, and it was a pleasure to be with them.

From McClain's Chapel I went to Center Star, in Hickman County, Tenn., and took part in a deacons and elders' meeting. I stayed over until the third Lord's day.

On the fourth Lord's day I was with my home congregation, and we had fine services both day and night.

On the first Lord's day in February I was with the church near Spring Valley, Ala., and we had an enjoyable time. There was one confession at the morning service.

From Spring Valley I went to Corinth, Miss., and spent Thursday and Friday night. I found the church in fine condition. Brother J. Hannon, an evangelist, is located there, and he is doing, it seems, all that he can to keep the work alive.

From Spring Valley I went to Tuscumbia, Ala., and while in that town I saw so many people who possibly had never heard the gospel of Jesus Christ; so I went to the Chief of Police and got permission to preach on the street, and for about an hour and thirty minutes I spoke to about four hundred people, white and colored, and they gave the best attention, and many expressed themselves after dismission, stating that they had never before heard such preaching in all of their lives.

On the second Lord's day in February I was with the Spring Valley Church again. We had a splendid service.

From Spring Valley I came home to be in attendance at a ministers' meeting at the Jackson Street Church, in Nashville. This meeting began on Thursday, February 13, and continued over Lord's day. In speaking of this meeting, I can say it was a feast of good things. There were about thirty preachers present, besides deacons and elders and a host of visitors. There have been great meetings at Jackson Street Church, but never anything like this one, and I was glad the brethren found the old church standing firm on the truth and willing to be governed

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6253 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co.,** Jackson, Tenn.

CABBAGE PLANTS.

Millions genuine frostproof. Charleston Wakefields, Early Flat Dutch. By express, 1,000, $2; 5,000, $1.75; 10,000 and over, $1.50 a thousand. By prepaid parcel post, 300, $1; 500, $1.50; 1,000, $2.50. Send for price list on sweet potato and other plants.

PARKER FARMS, Moultrie, Ga.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

by God's government. Many good things resulted from this meeting.

On the fourth Lord's day in February I was with my home congregation; and at three o'clock in the afternoon Brother T. Q. Martin preached an able and instructive sermon, and it had its effect on all who were present. This man is a white man, but I do not believe he has a spark of malice or prejudice in his heart; and may God bless him with long life, so he may continue lifting up fallen humanity. We also were glad to have the white brethren with us who came with Brother Martin. Let us all pray that God's Spirit may rule in his church.

M. KEEBLE.

A Remarkable Influenza Preventative.

Thousands of tests have been made since the outbreak of the influenza epidemic. The influenza germ is breathed in through the nose or throat, the infection lying chiefly in the nasal and bronchial secretions.

Hawley's Ointment has been found to be most effective in preventing influenza. Many cases have been especially noted where every person in an organization suffered attacks of influenza, except those who used Hawley's Ointment as a preventative. This ointment kills the influenza germ and keeps the nasal passages thoroughly sterilized. It is also wonderfully effective in treating nasal catarrh, colds, cold sores, coughs, croup, and early stages of pneumonia, and general inflammatory conditions of the membranous surfaces.

Hawley's Ointment is readily absorbed by the mucous membranes. Ointments having only petroleum as a base tend to inflame the air passages when applied, forming a waxy coating which checks the normal function of the membranes. This result is so accentuated with some persons as to prohibit their use. Such persons can use Hawley's Ointment with assurance.

Hawley's Ointment is sold in 35-cent and 50-cent tubes, postpaid, by the Vincent Drug Company, Manufacturers, Texarkana, Texas-Ark.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

The Tennessee Orphans' Home.

We are requesting the churches to make a liberal contribution to the Tennessee Orphans' Home on the first Lord's day in April. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for orphan children? Then give, but give also for your "own soul's sake." In giving you are answering the need of your own soul.

The Most and Best.

The importance of economy has been impressed on our minds in recent years. We want to know that we are getting the most and best for our money, no matter what we spend it for.

In the matter of medicine, there is probably no more economical course of treatment than Hood's Sarsaparilla and Peptiron—a real tonic—taken in conjunction, one before eating and the other after.

The combination of these two great medicines brings into coöperation such well-known substances as sarsaparilla, iron, nux, and pepsin, best for the blood, nerves, and digestive organs.

This combination is especially recommended in cases that are scrofulous or rheumatic, anæmic and nervous, or where the blood is both impure and pale, deficient in iron.

In cases where a laxative is needed, Hood's Pills should be taken.

TETTERINE

Clears Baby's Skin

and drives off the rash and pimples. Harmless, Soothing, Fragrant.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

KIDNEY TROUBLE Is a deceptive disease—thousands have it and don't know it. If you want good results you can make no mistake by using Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. Sample size by Parcel Post, also pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the Nashville Gospel Advocate.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3253 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Order a Hygienic Feather Bed right from this ad. Absolutely no risk. Our bank deposit guarantees satisfaction or refund of money without questions. All new feathers; highest grade ticking. Beds, 26-pound, $10.20; 31-pound, $11.20; 36-pound, $12.10; 41-pound, $12.60. Pair 5-pound pillows, $1.80; 7-pound, $2.40. Heavy wool-nap cotton blankets, pair, double, $4.95. Others, $1.55, $2.75, and up to $9.73 in wool; others in cotton as low as $2.28. Send money order, check, or registered currency; and say whether to ship by freight or express.

HYGIENIC FEATHER & BEDDING CO., P. O. Box 463, Charlotte, N. C.

Send us $1.25 for "Peloubet's Select Notes."

LAXATIVE for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

Weekly Health Talks

The Many Mysteries of Nature

BY L. W. BOWER, M. D.

You can take an onion seed and a pansy seed, and plant them side by side in the same spot of ground. In one case, you get an onion, with its peculiarly strong odor, and in the other you get a flower of rare beauty. You can plant a poppy seed and get opium (a dangerous, habit-forming drug), or you can plant a rhubarb seed and get something that helps constipation. No scientist, living or dead, can explain these mysteries of Nature. Behind the invisible life germ in each seed is hidden the deep secret that nobody understands. Everything growing out of the ground seems intended for some use in establishing natural conditions. Dr. Pierce, of Buffalo, N. Y., long since found out what is naturally best for women's diseases. He learned it all through treating thousands of cases. The result of his studies was a medicine called Dr. Pierce's Favorite Prescription. This medicine is made of vegetable growths that nature surely intended for backache, headache, weakening drains, bearing-down pains, periodical irregularities, pelvic inflammations, and for the many disorders common to women in all ages of life. Dr. Pierce's Favorite Prescription is made of lady's slipper root, black cohosh root, unicorn root, blue cohosh root and Oregon grape root. Women who take this standard remedy know that in Dr. Pierce's Favorite Prescription they are getting a safe woman's tonic so good that druggists everywhere sell it.

Favorite Prescription should have the full confidence of every woman in America because it contains no alcohol and no narcotic. Dr. Pierce knew, when he first made this standard medicine, that whiskey and morphine are injurious, and so he has always kept them out of his remedies. Send 10c to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y. for trial pkg. Tablets.

TO HOG RAISERS.

Hog-O has saved hundreds of hogs in this and adjoining counties, and is guaranteed to do the same for yours. Money returned if cholera appears to those using it. One quart to treat four hogs one year, $1.50; five quarts, $6. W. N. GANTT, Manager,
Hog Medicine Company,
Hazlehurst, Ga.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

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

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

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

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

The Aim of Education.

BY MORGAN H. CARTER.

"The fear of Jehovah is the beginning of knowledge; but the foolish despise wisdom and instruction."

Education is the development of the individual to his highest possible capacity for fellowship with God and man expressed in love and service. It is the leading out of the physical, intellectual, and spiritual powers in harmony with nature and righteousness in whatever direction the personality of the individual indicates. It may be accomplished in or out of college; but colleges are a great advantage, as they systematize the studies, create enthusiasm, furnish guidance, supply fellowship, and reward the diligent with marks of well-earned merit. For some, education means greater capacity to earn money with a smaller expenditure of energy; to others, it means an increased appreciation of art, science, music, and literature for personal adornment and social enjoyment; but to those who really comprehend its fullness, education is a priceless treasure, a power which gives life a new and higher meaning and becomes a constant joy to the soul and a source of wonderful strength finding expression in abundant joy and light and service. Some imagine that education grows, as a stalactite, by accretion. Others know it is a living development growing from within by an organic process. Some attend college for the athletics; some, for the social life; some, to be known as wise; and others, that they may become stronger men, better able to bear the cross of responsibility up the hill of progress to the goal of real attainment. Each man gets what he deserves and often what he is looking for. The more he invests, the more he receives. As you sow, so shall you reap. Many easy-goers and conceited "high-brows" find their Mecca only a mirage and are lost in the desert of despair; while the seeing men are delivered from mediocrity, becoming sons of God and brothers of all mankind in love and service. "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

He who allows himself to get into the habit of explaining away his failures will soon find himself trying to explain away other people's successes. —Exchange.

Spring Medicine

Hood's Sarsaparilla

Purifies the Blood

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

Established 1879

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

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

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

Cresolene's best recommendation is its 39 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

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

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6253 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver—at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Corn will out-grow itself if you use

NitrA-Germ

Use it on cowpeas, velvet beans, peanuts, etc. Costs $2.00 per acre, delivered.

Write NitrA-Germ, Savannah, Ga., for booklet.

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

A Pretty Face

should not be marred

PALMER'S SKIN SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

Proof that Some Women do Avoid Operations

Mrs. Etta Dorion, of Ogdensburg, Wis., says:

"I suffered from female troubles which caused piercing pains like a knife through my back and side. I finally lost all my strength so I had to go to bed. The doctor advised an operation but I would not listen to it. I thought of what I had read about Lydia E. Pinkham's Vegetable Compound and tried it. The first bottle brought great relief and six bottles have entirely cured me. All women who have female trouble of any kind should try Lydia E. Pinkham's Vegetable Compound."

How Mrs. Boyd Avoided an Operation.

Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.

"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

Every Sick Woman Should Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

Before Submitting To An Operation

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

In Memory of a Dear Little Babe.

Another little darling has gone to rest,
Another little head pillowed on the Savior's breast,
Another mother and father with broken hearts,
Since from their darling they had to part.

It is in much sadness I write in memory of dear little George Thomas Puckett, Jr., son of Mr. and Mrs. G. T. Puckett, of Nolensville, Tenn., who was born on May 26, 1918, and died on February 2, 1919, aged eight months and seven days. He was indeed a bright and beautiful baby, so well and healthy until he took that dreadful disease, Spanish influenza. The dear little darling suffered but very little, and a short time before he died he became perfectly easy and died as one going to sleep. Yes, he is

Asleep in Jesus! Blessed sleep,
From which none ever wake to weep!
A calm and undisturbed repose,
Unbroken by the last of foes.

And while we will all miss him so much, especially the dear heartbroken father and mother; and while we feel that our loss is great, yet we know that our loss is his eternal gain; for we know he is safe in the arms of Jesus, where sickness, sorrow, pain and death are felt and feared no more. So we must battle on a few more days, trying as best we can to be submissive to the will of Him who said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Funeral services were conducted at the family residence by Elder W. L. Karnes, who spoke very comfortingly to the bereaved ones, after which the little body was laid away in its last resting place in the family burial grounds near its home. May the dear Lord comfort the broken-hearted ones and fill the vacant place with his royal presence, is the wish of ONE WHO LOVED HIM.

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Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5253 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

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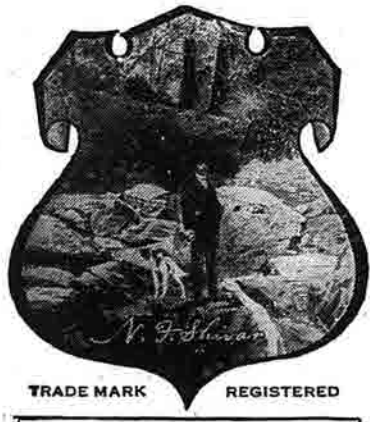

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Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully, J. H. BEST, J. P.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.
J. D. MCCLAM.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.
H. S. CUNNINGHAM,
Editor Leader and Vindicator.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C CARTER.

Lexington, Virginia.
I know of several who were cured of rheumatism with this water. Please ship at once and oblige.
JOHN P. RHODES.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.

Sign the Coupon.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. CROSBY, M.D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite something I did not have before.
CHAS. B. COUNTS.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.
W. F. MATHENY, M.D.

Florence, South Carolina.
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
MRS. THEO. KUKER.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.
M. L. UNDERWOOD.

Fill Out This Coupon and Mail It Today

SHIVAR SPRING,
21 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Savior's Promise.

During the last conversation Jesus had with his disciples before his betrayal, in speaking to them of his departure from them, he declared that it was to their advantage that he should go away; for by his leaving them he would send to them the Comforter, the Holy Spirit, who would abide with them. He would reprove the world of sin, of righteousness, and of judgment. He would be faithful in his work of showing men their true condition and their needs. The Holy Spirit also would be a faithful guide and would lead the disciples and all who would follow them into all truth. Christ in his bodily presence was with his disciples only as they were all in one place, but the Holy Spirit would be with all who received him in all places, at all times. He would glorify the Father and would call to the remembrance of the disciples all that Jesus had said to them. (See John 16: 7-15.)

Most of us understand that the Holy Spirit did much for the apostles, but we do not fully appreciate what he should mean to the followers of Christ to-day. I should like to write something encouraging and helpful along this line. There is a real danger that we may "quench" the work of the Spirit.

✡ ✡ ✡

Our Spiritual Microscope.

It is the work of the Holy Spirit to reveal. He is the light bringer. As a result of the outpouring of the Holy Spirit on Pentecost, the Jews, through the teaching of the apostles, were convicted of sin. Oftentimes the revelation that the Holy Spirit gives to us is decidedly unpleasant. We should not reject it, but should profit by the revelation, bringing forth fruits worthy of repentance. There is a fine point in the following story, which I have used to advantage in describing the office of the Spirit: An English naturalist residing in India had a very fine microscope sent out to him. He was examining some minute objects one day when a Brahmin called. The visitor eyed the microscope curiously, and the naturalist, thinking to amuse and interest his visitor, began to show him some of the wonders revealed by the instrument. Among other things, he showed him a drop of his own blood. His eyes grew big with terror when he looked through the glass and saw the countless little corpuscles. But the climax was reached when he saw a specimen of water taken from the tank where he and his people obtained their drinking water. He looked and looked again. He examined the pitcher minutely. Then he went himself and brought a fresh quantity of water from the tank. But the result was the same: a drop of the fluid seemed swarming with myriads of living and rapidly moving organisms. He put a drop in his hand, and examined it critically with his naked eye. It appeared all right. Then he looked at the microscope suspiciously and said with emphasis: "He witch!" The next day he sought to buy "the little witch." To get rid of his importunity, the naturalist named a sum so large that he supposed the price would settle the matter. But the Brahmin drew out a bag of gold and paid the price. No sooner was the bargain closed than the Brahmin seized the instrument and began banging it on the stone pavement, to the great astonishment of the naturalist. In a moment the valuable instrument was ruined, and the naturalist gasped out: "What do you mean?" The Brahmin said calmly: "He tell no more lies."

Let us not despise nor seek to destroy the influence of the Holy Spirit, which is our spiritual microscope.

✡ ✡ ✡

How Jesus' Enemies Helped.

No fact connected with the life of Christ is more clearly established than that of the resurrection. The enemies of Jesus unconsciously prepared the way most thoroughly for the proof. They were eager for his death, and did not scruple to commit perjury and murder, but were at the same time so punctilious about observing the law of the Sabbath that they would not allow the body of Jesus to remain on the cross on that day. The soldiers declared Jesus dead, therefore they did not break his bones, as was the custom; but to make sure that there was no mistake, they pierced his side with a spear. As a precaution against Jesus' disciples stealing his body from the tomb, a guard of Roman soldiers was stationed there, and the royal seal was placed on the stone which closed the entrance to the tomb. All these circumstances emphasize the reliability

of the accounts of the resurrection which are given by the four writers of the Gospels and by Paul. While the accounts differ, they do not contradict one another. The order of events on the resurrection morn seems to be as follows: The women approached the tomb, Mary Magdalene in advance, early in the morning; Mary Magdalene, seeing the stone rolled away, hastened to tell Peter and John; the other women arrived during Mary's absence; Peter and John arrived at the tomb, looked in, and found it empty; Jesus appeared to Mary Magdalene, and later to the other women; the women reported to the disciples that they had seen the Lord. ☼ ☼ ☼

"Many Infallible Proofs."

Five great personal events are inseparably connected with Christ's work of atonement. They are incarnation, crucifixion, resurrection, ascension, and intercession. Four of these transpired within the realm of the visible and of the material plane; the last on the plane of the spiritual and within the unseen. The first four are finished transactions; the priestly work of the fifth will continue until intercession gives place to judgment. The resurrection stands midway in the plan of redemption. Toward it all the preceding tend, and in it find consummation; from it the succeeding flow.

Jesus predicted his own resurrection, and its evidences must equal those of his death and afford firm footing for Christian faith. The death and resurrection of Christ are always associated in apostolic preaching. The one is completed in the other, and with it the whole gospel stands or falls. Without the resurrection, there is no message. Paul makes it the pivotal point of Christian faith. "If Christ be not raised, your faith is vain; ye are yet in your sins." But no fact about Christ is more fully attested.

The Scriptures contain abundant proofs of the resurrection. Ten distinct appearances are recorded between the resurrection and the ascension. With one exception, the place, and with two exceptions, the time, are definitely stated. On one occasion above five hundred witnesses were present. The writer of the book of Acts declares: "He showed himself alive after his passion by many infallible proofs." ☼ ☼ ☼

The Calendar's Story.

In one way our calendar is a proof of the resurrection. The scholars tell us that the Hebrews dated their calendar from what they supposed to have been the date of creation, that the Romans reckoned their time from the founding of the city on the seven hills, and that the Greeks reckoned their time from the first Olympic games. But to-day, if we meet a Hebrew, or an Italian, or a Greek, and ask him, "What year is it?" he will instantly reply: "Nineteen-nineteen." It is just that long since a certain Child was born in Bethlehem of Judea. The birth of this Child has changed the calendars of the world. But this would not have happened had Jesus stayed in the grave. The followers of the risen Lord have influenced the history of the world because they believed in the power of that resurrection.

The indolent dream of success, but turn back at the first rough place in the road, whining over their bad luck; the industrious clamber over the rough places, wade through the muddy places, hang on at the slippery places, and attain their ambition.—Lloyd.

We are requesting the churches to make a liberal contribution to the Tennessee Orphans' Home on the first Lord's day in April. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for orphan children? Then give, but give also for your "own soul's sake." In giving you are answering the need of your own soul.

OUR CONTRIBUTORS

"My Body, Which Is Broken for You."

Editor's Note: I thought that Brother R. D. Smith and I had written about all we knew and, perhaps, a little more on the above subject; but he feels that he is entitled to "a third effort," and I shall not deny him space. In a discussion of this kind some one must say the last word, and I am mindful of Paul's rule, "In honor preferring one another." Brother Smith's article follows:

Dear Brother Lipscomb: I assure you that our interchange of articles has been very helpful to me; and while I do not wish to make myself tiresome nor to monopolize your valuable space, I do feel that I am due "a third effort." Hence, at the risk of being put into the wastebasket, I offer my last word without an invitation.

From the start you have argued the action of the committee in leaving out "is broken" from the Standard conclusive of spuriousness, and I have maintained that this is not necessarily true; but I now affirm that the position is untrue and offer incontestable proof.

"*Conclusive.* Decisive; concluding the question; putting an end to debate; as, a conclusive argument." According to Webster's definition and the facts before us, can we say the nonappearance of the word in the Standard proves it to be spurious?

Let every one speak for himself. The committee's own statement is the best evidence, and it reads as follows: "It is not superfluous to mention expressly the fact that in this edition the variant readings and renderings are placed at the foot of the pages, but in as close juxtaposition as possible with the passages to which they relate. *The reader's attention is thereby called to the circumstance that some degree of uncertainty still cleaves, in the judgment of scholars, either to the text of the passage before him or to its translation, or to both.*"

To argue that the committee was "doubtless unanimous in leaving out 'is broken,' as this is not found in the best Greek text," proves nothing; for they state plainly that they placed the foot readings there to tell the reader that their action did not settle the matter.

No use to argue majorities; for a two-thirds vote, or even a unanimous vote, will not put the matter beyond doubt. The foot reading is the immediate signal of uncertainty. As long as there is uncertainty, there is not certainty. Hence, so long as, in the judgment of scholars, there is uncertainty as to the text of a passage, their action, one way or another, cannot establish, with certainty, the status of the passage. So, when the committee translated 1 Cor. 11: 24 and left out "is broken" from the text, they immediately set at the foot of the page note No. 10: "Many ancient authorities read *is broken.*" Attention, reader! This means that "*uncertainty still cleaves, in the judgment of scholars,*" to the text of 1 Cor. 11: 24.

Therefore, be it understood that the committee does not apply the term "spurious" to the "variant readings." Some of them were doubtless preferred by a majority of the committee, and some of them were refused by a vote of two-thirds; but their own statement is the evidence that they do not claim that their action settled the matter.

The most that can, with certainty, be said is that the text of 1 Cor. 11: 24 is in doubt. This is absolutely all the committee claims; and, of course, "doubtful" and "spurious" are not synonymous. Why, then, claim for the committee what they do not claim for themselves? Wait till they claim their action was decisive, or, at least, till they quit denying it. They say they do not know which is certainly correct. "Many ancient authorities read *is broken,*" and so they simply state the preference of the majority of the committee.

So much, once more, as to the genuineness of the passage from the standpoint of nonappearance in the Standard.

Since "many ancient authorities read *is broken,*" and the scholars refuse to take the responsibility of settling the matter for us, we must settle it for ourselves; and I maintain that if the word can be shown to be appropriate, we are on perfectly safe ground in using it.

Your arguments from the punctured arm and the "pierced" body are unsuited here. There is no issue here. The question is not whether we would speak of a

body that had been only pierced as being broken as a result, but whether "broken" may be authoritatively and appropriately used of the condition of a body, though the bones may none of them be broken. Your argument implies that only by making "is broken" synonymous with "pierced," and contradicting "not a bone of him shall be broken," can it be said "his body was broken." Neither of your conclusions is correct. I contend that the body is said to be broken as a result of the sum of all the afflictions, though not a bone was broken.

There is abundance of evidence that a body may be referred to as broken, though the bones are not broken. The passage referring to the notary is in point. Longfellow said of him: "Bent, but not broken, by age was the form of the notary public." Now, from this, every one would say Longfellow thinks of age as breaking the form, or body, of a man. Trust you are sincere in your reply on this point, but you missed Longfellow's meaning by a wide stretch.

But if Brother Lipscomb will not take the word of Longfellow, I offer, from the very best literature, some examples. Job, when bemoaning his awful condition when smitten "with sore boils from the sole of his foot unto his crown," said: "I was at ease, but he hath *broken me asunder*." (Job 16: 12.) David said: "For my loins are filled with a loathsome disease; and there is no soundness in my flesh. I am feeble and *sore broken*." (Ps. 38: 7, 8.) Pretty good authority for "broken body," though no bones were broken.

But you say "is broken" (1 Cor. 11: 24) does not refer to the body, and "Thayer does not say so, but says the opposite. He says of 'klao' that it is used in the New Testament of the breaking of bread." I remind you that you are under the necessity of supplying the little word "only" to make Thayer say "the opposite." "Klao" does not mean to break bread, nor, indeed, to break anything; and you could not for your life tell from the word, simply, what was broken. Thayer says of "klao:" "To break. Used in New Testament of the breaking of bread. With *eis tinas* added, a pregnant constr. equiv. to 'to break and distribute among.' Metaph., to *soma*, shattered, as it were, by a violent death." Now, "bapto" means "to dip;" used in the New Testament of dipping the finger, a sop, a vesture. If "bapto" is used of dipping the finger, can it not be used of dipping "a vesture?" Then, why your argument from "klao?" Does Thayer really say the opposite?

"But Thayer refers 'is broken' to break and not to the body." Now, it is absolutely certain that Thayer refers the breaking to the body, whatever breaking may mean. The construction of the language makes the conclusion inevitable. Referring to the word in question (klomenon), 1 Cor. 11: 24, he says: "Metaph., to *soma* (the body), shattered *(klomenon*, is being broken), as it were, by a violent death." Now, if the breaking refers to the bread and not to the body, as you have said, and we apply the same principle to the parallel passages, why will not the following renderings be correct? "This [bread] is my body, which [bread] is broken for you." (1 Cor. 11: 24.) "This [bread] is my body, which [bread] is given for you." (Luke 22: 19.) "This [cup] is my blood of the new testament, which [cup] is shed for many for the remission of sins." (Matt. 26: 28.) "This cup is the new testament in my blood, which [cup] is shed for you." (Luke 22: 20.) This sort of application, I contend, would offer nothing but bread and wine, on our behalf, for the remission of sins; and while you seem to have regarded this as unanswerable, I am anxious to be certain as to your disposition of it.

Does this argument teach transubstantiation? You say if it teaches anything, it does. "If the real body is what he gave to them, then they ate the real body and drank the real blood of Jesus." True without the testimony of Brother McGarvey. But a glance at the argument readily reveals the fact that it offers no excuse for such conclusion. This conclusion was doubtless drawn from my implied argument that as the "body was given for them," by the same rules of construction, the "body was broken for them." But this is not to say he gave the body, much less the real body, "*to them*." "*To*" and "*for*" are very little words, but the substitution of the one for the other creates a wide difference in the meaning of the language.

I would state the substance of the above parallel passage as follows: He took bread, and broke it, and gave it to them, and said, Take it, and eat it; this bread is the symbol of my body, which body is being broken for you, for remission of sins. If this is not the teaching, I know not the meaning of English.

The body was "given," "broken," for (on behalf of) them, for remission of sins. The bread was broken, and given to them, to be eaten, as a symbol of his "broken body." If the body was not "broken" for them, the blood was not "shed" for them; and if the body was not "broken" for them, the body was not "given for" (on behalf of) them.

We have seen how it would stand if we referred the "breaking" to the bread and not to the body; but what of Brother Lipscomb's latest construction as follows: "Metaphorically Christ's body was 'shattered, as it were, by a violent death.' The nerves were shattered, the body was pierced, bruised, and smitten, so violent was the death." Now, first of all, to say the breaking is referred to the "nerves" militates against your position that "broken" refers to the bread and not to the body.

But by what authority do you replace "to *soma* (the body), shattered *(klomenon*, is being broken)," with "the nerves" (to *neuron)* shattered? "Shattered nerves" is not in the Bible, but shattered *(klomenon*, broken) *soma*, body; and "nerves" is not interchangeable with "body."

The foregoing seems to make it clear that, just whatever "is broken" means and in whatever sense it is applied, it refers to "to *soma*" (the body).

But you say Thayer only refers "broken" to the body figuratively. The body was not really broken, otherwise it would not have been metaphorically stated. This argument seems based upon the assumption that the literal is not symbolized by the literal; and it seems also assumed that sufficient proof is that in some metaphors the acts declared of objects were not really performed, or literally performed, as we would say. Certainly it is not a question whether writers ever use the metaphor in a way that would fail to illustrate the case in question; but do they ever employ the metaphor in a way that would fit the case? Assuredly. If the settlement of the issue depended only upon your ability to select a metaphor that would not fit the case in hand, you win. You could doubtless find many that would not fit; but this would prove absolutely nothing here. Such a case is your selection of the passage from "Evangeline." You say of this passage: "'Blossomed the lovely stars, the forget-me-nots of the angels.' As a matter of fact, stars never blossom; neither was Christ's body broken." But you selected the wrong sort of figure. Your blossoming stars would go better with Job's singing stars. As a matter of fact, stars never blossom; but Job said they "sang," and they can doubtless blossom as well as they can sing. However, neither blossoming stars nor singing stars have the least bearing upon the question.

Allow me to select a suitable figure from the Standard literature. In Rev. 5: 12, John says he heard the angels saying: "Worthy is the Lamb that hath been slain." Here Christ is represented under the image of the paschal lamb. A real, actual, literal lamb; and a real, actual, literal Christ. His slaying is symbolized by the slaying of the lamb; yet the lamb was really, actually, literally slain. Christ was really, actually, literally slain. One word—that is, "lamb"—represents both objects, and both objects literal; one word—that is, "slain"—represents an action upon both of the objects, and the action took literal effect upon both. Behold a metaphor!

Truly, a figure departs widely from the literal; but "slain lamb" and "slain Christ" depart widely, yet both literally "slain." So "broken bread" and "broken body" depart widely, yet both literally "broken." If Brother Lipscomb can understand that the paschal lamb and its slaying symbolizes Christ and his slaying, that the objects were literal and the "slaying" literal, he should understand that the body of Christ was "broken."

When Brother Lipscomb can show that the metaphorical character of the language, "Worthy is the Lamb that hath been slain," precludes the possibility of the slaying of Christ, then he can show by Thayer that the body of Christ was not broken. And when Brother Lipscomb has finished this task, Brother Smith will present him with a bouquet of "forget-me-nots," plucked fresh from the evening's sentries; and while Brother Lipscomb stands blushing over the nosegay, Brother Smith will introduce for him a vocal chorus by the "morning stars." Please pardon the bit of pleasantry.

I confess I do not know whether "is broken" was in Paul's original letter to the Corinthians or not. (It is not possible to know.) But I do know, and without doubt have proven, that the word does not contradict any passage, and that it is a most appropriate word in the connection; and I do, furthermore, know that to regard the word as genuine is to assume a safe position.

The most illustrious names in industry, science, art, and the professional vocations are those of the self-driven, self-sustained, and self-encouraged plodders.—Kaufman.

Cutting It Short.

BY F. W. SMITH.

Brother Moore closes his reply with this: "Come on, Smith, and let's hitch up." He has been "hitched up" for the better part of twelve months; and, judging from the fact that he wanted a change, we are led to believe the harness was rubbing him sore. Failing to get the "change" in the *exceedingly indefinite* style of his proposition on the Holy Spirit, he seems determined to get his "change" by cutting the discussion short. Note what little he has to say:

Brother Smith still holds to the view that to err from the truth is apostasy. Hymenæus and Philetus are said to have erred concerning the truth, saying that the resurrection is passed. This is not a flat denial of the doctrine of the resurrection, but they believe it has already taken place. Perhaps they meant the spiritual resurrection of the saved, or they could have had in mind those resurrected with Christ, who came out of their graves after he arose. Maybe they thought this the special resurrection of the faithful in Christ at his second coming. They erred concerning the truth of the resurrection they had in mind, and Brother Smith still believes this error caused apostasy. Wonder if the Christian world is willing to adopt Brother Smith's idea that to err is to apostatize?

The chief rulers—it seems that Brother Smith is getting a little skeptical on the real condition of these rulers. I said: "If you will affirm that the chief rulers believed in Jesus, I would baptize them if asked by a church." Brother Smith says, "I will affirm what the Scriptures say;" and so will I. But, Brother Smith, will you affirm that these chief rulers were sure enough believers in Christ, had saving faith? We will see.

You are the one who introduced the chief rulers, and why are you afraid to say they were true believers in God? I know no difference in "believing in" and "believing on" Christ.

I am sorry that Brother Smith learns so slowly. Now he says, virtually, believing what the preacher says is the same as believing in Christ—that is, if the preacher preaches the truth. Then believing the truth about Christ is the same thing as believing in Jesus. Smith, I'm afraid of you, lest I have labored in vain in trying to teach you the way of the Lord more perfectly.

Those Pentecostians believed that Peter told them the truth about what they, with their own wicked hands, had done. See, will you, Brother Smith now believes to believe a statement concerning oneself is true is the same thing as believing in Jesus. Shucks, Smith! Go back to first principles and examine yourself whether you be in the faith at all.

Yes, I know J. B. Moody's position, but I don't know your position on the chief rulers. Please tell us.

Smith, do you really believe that the Holy Spirit is personally and actually present in salvation of the sinner? If you do, then there is no issue between us. If you don't believe, you can sign that Spirit proposition in the negative. The issue between your folks and mine is not on the *how* the Holy Spirit operates, but it is, Does the Holy Spirit himself come in actual personal contact with the sinner's heart in being saved?

Here is the issue and challenge either to affirm or deny this. Come on, Smith, and let's hitch up.

He says: "Brother Smith still holds to the view that to err from the truth is apostasy." It seems that the apostle James had this same view, judging from the following: "My brethren, if any among you err from the truth, and one convert him, let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." (James 5: 19, 20.) Now note: (1) To err from the truth is a sin, and he who does this is a sinner. (2) Unless the sinner (the sinning child of God) is converted from the error of his way, the soul dies, or is lost. This must be true, else how could converting one from the error of his way "save a soul from death?" (3) All of this is affirmed by the apostle James, and lies right upon the surface of the passage quoted, and yet my friend *denies* that a child of God can so apostatize as to be lost! What a pity that men imbibe a theory in religion that forces them, when defending it, to deny the plain statements of holy writ! When he introduced the subject of apostasy, I knew the example of Hymenæus and Philetus with those whose faith they overthrew would be all that was needed to disprove his contention, and my judgment has been abundantly justified. Note, will you, how he *sidesteps* the following question: "If those characters had not apostatized, why did Paul warn the saints against their teaching and practice in these words: 'But shun profane babblings; for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenæus and Philetus?'" (2 Tim. 2: 16, 17.) What is the force of the figure the apostle here uses—viz., 'will eat as doth a gangrene'—if it does not mean the destruction of the soul? As the physical disease called 'gangrene' eats away and destroys the body, so would the word or doctrine of Hymenæus and Philetus eat away and destroy the souls of men. There is no escape for my brother, and he had as well admit his error on this point." This man Hymenæus had "made shipwreck" of "the faith" and had been turned over to Satan by an apostle (see 1 Tim. 1: 19, 20), and yet Brother Moore contends that he had not apostatized! When one "puts away" *faith* and a good *conscience* as Hymenæus and Alexander are said to have done, if he has not *apostatized*, then language means nothing at all. My friend, instead of dealing with these scriptures and my questions relative to them, prefers to fill his space with "*perhaps so's*," "*maybe's*," "*they could have*," etc., etc.

But those chief rulers—what a thorn they have proved to be in the side of my opponent! He wishes to know if I will affirm that those chief rulers "had saving faith." I answer him by saying no, and neither did the jailer have "saving faith" until his faith *expressed itself in the act of baptism*.

Brother Moore has committed himself to a proposition that completely settles the case of the chief rulers—viz.: "I know no difference in 'believing in' and 'believing on' Christ." Very well. I will now ask him, Did the chief rulers believe on the Lord? If he says they did not, I will have to confess that I do not know how to carry on a discussion with one who *positively* and *flatly* contradicts the word of God, for an inspired apostle says they did believe on the Lord. If he says they did believe on or in the Lord, he has lost his case and his doctrine of repentance before faith is shown to be false. Yes, sir, "believing what the preacher says is the same as believing in Christ," *provided* the preacher preaches Christ, for faith comes by hearing the word of God. (Rom. 10: 17.) If Brother Moore knows of any other way of believing in Christ other than believing what the preacher preaches, provided he preaches Christ, will he please let us know?

My friend would have us believe that he is a very "definite" man by demanding "definite" propositions; but when he comes to frame his proposition, it is about the most *indefinite* thing in the realm of religious discussion. I suppose he is proceeding upon the ground that "a burnt child dreads the fire," and that is the reason he refuses to affirm the proposition on the Holy Spirit so often affirmed by the Baptists, regarding which they have been equally as often defeated. He says: "The issue between your folks and mine is not on the *how* the Holy Spirit operates." *In this I am sure he is mistaken;* but I wish to remind him that he has but one "folk" on his hands now, and it matters little with me what either his "folk" or my "folk" teach on this or any other question connected with the subject of salvation. I am concerned about what the word of God teaches, and not about what an uninspired man or set of men teach. The Holy Spirit is a Person and can come in personal contact with the sinner through his word, just as I, a person, am coming in personal contact with my opponent through my words. Is that what my friend means by the "personal contact

of the Holy Spirit?" If so, let him say it, and there will be no issue between us on this point. But if he means by "personal contact of the Holy Spirit with the sinner's heart in being saved" that the Holy Spirit exerts an influence upon the sinner's heart" that does not reside in the word or that is not of the word," let him say so and we are "hitched." I repeat, I shall not be so imprudent as to deny the "presence" of the Holy Spirit anywhere any more than I would deny the "presence" of God or Christ. What I demand of my opponent, and what I have the perfect right to demand of him, is this: that he affirm *what* the Holy Spirit does, and *how* he does it, when present in conversion.

Once more I press the question: Brother Moore, had you been present, would you have baptized those chief rulers, even if a church had asked you to do so? Never mind about what I will or will not affirm regarding the chief rulers, *you answer my question.*

The Dangers of the Dance.

That the modern dance is lascivious in its influence and tendency is beyond doubt true. Its chief attraction arises from the close contact of the sexes and the excitement of the sensual feelings. If this were not true, men would be as fond of dancing with men as with women, and women would be as fond of dancing with one another as with men; yet you could arouse no interest in a dance confined to either sex. It seems to me licentiousness is on the increase. I feel sure it grows greatly out of the freedom of contact between the sexes in the dance and in other customs of life that prevail of late years. The modern style of men taking ladies by their arms in walking with them invites too much familiarity, and is not tolerated among the best and prudent people. In the Ladies' Home Journal, one of the best papers published, I read this advice to girls by Ruth Ashmore: "To be quite plain, I do not think it modest for a young man to take a girl by her arm." A woman that allows herself to be handled by a man puts herself very greatly at his mercy. Weak and excitable girls especially do so. While we like to see young men and women associate pleasantly and freely—for it is natural that they should—there is a certain degree of reserve and dignity that a woman must maintain, or she is liable to lose the respect of prudent people, if not her virtue.

The following is copied from the New York Independent in the year 1867: "The New York chief of police has declared that three-fourths at least of the abandoned young women of the city were at first approached through the round dances by the villains who effected their ruin. Have you ever reflected on hideous facts like that? The old magicians were thought to carry demons in the seals of their finger rings. There may be more devils in the grasp with which some whiskered scoundrel presses a fair young girl to his bosom in the delirious reel of a waltz."

The dance is lascivious, and should not be countenanced by Christians. The church should teach, instruct, remonstrate, and pray with and for every member that engages in it. We learn slowly. Christians ought to be appealed to to cease attendance at the dance because it is wrong, because it is held to be evil by the public generally, because to attend the dance is a source of sorrow and grief to Christians. If they can be induced to cease attending from any cause, and be interested in religious study and work, they will lose their interest in the dance and grow to see the evil of it. Religious work and activity will drive all desire and taste for the dance out of the heart. If they cannot be interested in religious work, and so drawn from evil, being nominally a member of the church does them an injury, deceives them as to their standing, and weakens the church; so to withdraw from them, if they cannot be turned from their sinful course, will be a good to them and the church and an honor to God.

The dancing custom is fraught with evil tendencies. This evil is recognized by those who encourage it. No parent, no friend of the young, would be willing to see a young lady and man go through the mazes of the dance alone, with no prudent person present to restrain imprudences. In this they recognize the dangers of the dance to the young and the old. The excitement of the dance may lead to further and greater imprudences. Practices that lead to wrong and imperil virtue in men and women ought not to be encouraged by parents or others. I am a better friend to the young people and love them with a better and truer love in trying to restrain them from temptations to evil than their own fathers and mothers, who encourage them to go in the way of temptation. The day will declare it.—David Lipscomb, in Gospel Advocate, June 5, 1913.

THE WAR SUFFERERS' FUND

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

Previously reported	$5,946.92
Church at Schochoh, Ky.	100.00
Church at Almaville, Tenn.	15.00
Freelabor congregation, Taft, Tenn.	14.00
Church at Floresville, Texas	13.50
Church at McMinnville, Tenn., by K. F. Potter	13.01
Church at Corinth, Texas	11.35
Church at Savoy, Texas	10.00
Mrs. Joe Whitefield, Lebanon, Tenn.	10.00
Spencer Hill congregation, Mount Pleasant, Tenn.	9.17
Church at Barton, Ala.	8.87
Little People's Class, Fairfield, Tenn.	7.00
"A Friend," Nashville, Tenn.	6.00
Mrs. M. C. Green, Demorest, Ga.	5.00
Mr. and Mrs. E. A. McCann, Henderson, Tenn.	5.00
Miss Helen Hoover's class, Bellbuckle, Tenn.	2.10
J. A. Nerren, Ruleville, Tenn.	2.00
E. Gaston Collins, Huntsville, Ala.	2.00
Misses Nicholson, Louisville, Ky.	1.00
W. S. Head, Fort Worth, Texas	1.00
"A Sister," Iron City, Tenn.	1.00
Miss Lula Riley, Alma, Ark.	1.00
Mrs. B. P. Sloan, Humboldt, Tenn.	1.00
L. D. King, Drumwright, Okla.	5.00
Miss Flora Greer, Columbia, Tenn.	5.00
Mrs. Lizzie Morgan, Valdosta, Ga.	5.00
Miss Elsie Morris, Valdosta, Ga.	1.00

While fully in sympathy with the movement to help the war sufferers in foreign countries, some of the contributors to this fund have expressed a preference to have their contributions used for the care and education of orphan children here in the United States. This is a very praiseworthy motive, and I am in position to carry out their wishes. Hardly a week passes but what some poor widow calls or writes to this office asking assistance in the care of her dependent children. We always investigate such cases, and most of them are deserving. The Fanning Orphan School and the Tennessee Orphans' Home are providing for many such dependents, but they are not in position to care for them all. If you wish your contribution used for this purpose, kindly designate it "Home Orphans' Fund."

The latest telegram from Herbert C. Hoover reads: "The conditions of the friendly peoples in the Near East is increasingly acute. The plight of Armenia and Syria is especially distressing, because nearly everything that is done for them must be sheer charity, there being no established governments to give obligations for payment. A systematic destruction of their agriculture and industry has been carried on for four years. The most heroic effort and sacrifice will have to be made by the friends of these people if they are to be restored to their homes and enabled to (hew) back to an independent existence."

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

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EDITORIAL

Is the Church the Vestibule of the Kingdom?

BY J. C. M'Q.

In our issue of January 9, 1919, I answered the following query:

Prichard, Ala., December 13, 1918.—Brother McQuiddy: A young preacher of Louisville, Ky., who held a tent meeting for us several years ago, taught publicly that baptized believers were not yet in the kingdom, but only in the vestibule of the kingdom. He also taught that it is just as necessary to wash one another's feet as it is to partake of the Lord's Supper. Please give me book, chapter, and verse to prove these things, as he did not. R. A. S.

Before answering the query, I wrote the querist for the name of the young preacher of Louisville, but received no reply to my inquiry until almost a month had elapsed after the publication of my answer to the query. When the reply came, it read: "Was quite sick when your letter came. Am sorry to have delayed so long. I do not object to giving you the name of the young preacher; you know him quite well, I am sure. He is E. L. Jorgenson, of the Highland Church, Louisville, Ky."

On February 5, 1919, the day on which I received the above, I copied the query, wrote Brother Jorgenson that his name was given me, and asked him: "Did you, or did you not, preach that baptized believers are not yet in the kingdom, but only in the vestibule of the kingdom? Did you, or did you not, preach that to wash one another's feet is as necessary as it is to partake of the Lord's Supper?" Receiving no reply to this, I wrote him again on February 14, telling him I was disappointed in receiving no reply to my letter of February 5, and repeated the question. To this also I received no reply. So I wrote him again on February 17, to which I received the following reply:

Davis City, Iowa, February 25, 1919.—J. C. McQuiddy, Nashville, Tenn.—Dear Brother: Yours of the 17th inst. has reached me after a delay in forwarding. For some time I have been in meetings away from home, now at my third point on this trip, so that I have had poor opportunity of attending to my mail. I had very little interest in your inquiry, because your "investigation" came *after* your action (your article), and I feared so little and cared so little about whatever injury the Advocate might try to add to its previous sins against me that I was in no hurry to reply, though I intended to write you on the point; and I shall do so, from Louisville, soon, after opportunity to examine the notes used by me at Prichard.

Sincerely, E. L. JORGENSON.

If Brother Jorgenson were not a public teacher and were he not preaching a doctrine calculated to destroy every congregation of disciples, I would not give his letter to the public, but would pass it by unnoticed. Since, however, every Christian is affected by this teaching and as it concerns all Christians, they have a right to know the name of the young preacher who preached that "baptized believers were not yet in the kingdom, but only in the vestibule of the kingdom." This clears the innocent and convicts the guilty.

I am at a loss to know why he should not answer a question that concerned himself more than any one else and why he should lose interest in the question because I was courteous enough to answer the sister's query, and answered it without thinking that he was the young preacher. Neither do I understand what the sins or the virtues of the Gospel Advocate have to do with what he preached at Prichard, Ala. If he would save his doctrine, he should register his protest against the Bible; for evidently the sister had been searching its pages for proof of the doctrine preached, and, failing to find it, she called on me to give the proof, which Brother Jorgenson had not done. Those who read and study the Bible for themselves will not gulp down such teaching as the nestling swallows the food from the mother bird. Before Brother Jorgenson and his associates can succeed in getting the people to accept such teaching, they must get the Bible out of the way, for it teaches: "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." (Col. 1: 13.)

I have been in the ministry for almost forty-one years. On the fifth Sunday in this month, it will be forty-one years since I preached my first sermon. I do not need any notes to refresh my memory as to what I preached. The subject that day was, "What Must I Do to Be Saved?" I preached then, and have preached through all the intervening years, that the person who believes in the Christ, the Son of God, with all his heart, repents of his sins, and is baptized in the name of Christ, into the names of Father, Son, and Holy Spirit, is saved, is translated into the kingdom of God's dear Son, and I expect to continue to so teach until I die. Do you think if some good sister at Ephesus had inquired of Paul, "Did you preach at Corinth that baptized believers were not yet in the kingdom, but only in the vestibule of the kingdom?" that he would not have answered without an appeal to his notes? He would have said no, neither at Corinth nor anywhere else, for such teaching is a perversion of the will of God. I would like to put such a question to every loyal preacher: Did you, on any occasion, anywhere, either by mouth or by pen, teach such a doctrine? Can you conceive of one of them waiting to answer until he could get his notes? Nay, verily. Preachers who are satisfied to "preach the word" without addition or subtraction will tell you right now what they preached, without reference to old, musty notes, because they "preach the word."

I certainly would have expected Brother Jorgenson to search the Bible instead of his notes to know what he preached at Prichard, Ala. It does not help him to ride a convenient memory. He surely was not insincere at Prichard and preached something that is not his faith. He and the editor in chief of Word and Work claim to be able to give their faith in the words of the Bible. Brother Jorgenson, in defense of himself and his divisive and destructive teaching, says in the Gospel Advocate of October 10, 1918:

As to the criticized teachings, they are easily stated in the very words of scripture without addition, subtraction, or interpretation. When, in 1916, my recall was opposed on doctrinal grounds, the church invited me into their meeting "to defend my doctrine." The defense I then prepared consisted of nothing but clippings from the Bible which I intended to read without comment. This invitation, however, I decided not to accept, lest some one should say I had influenced the choice. Since then, as Brother Lipscomb shows, I have offered as a unity basis to take no position and to advance no proposition along the controverted lines, except such as I could state *in scripture words without interpretation*, being careful to introduce no side conclusions of my own. This offer, made both before and after the discipline, has met with no favor; for it is the strange peculiarity of this movement that those who can thus state their faith in Bible words are the "speculators" and those who interpret freely are "safe and sound!"

Hiding behind his notes discredits his claim that he can state his faith in Bible words. He cannot state what he preached at Prichard, Ala., in Bible words if his life were at stake, and no one knows it better than he. I emphasize his teaching:

"BAPTIZED BELIEVERS WERE NOT YET IN THE KINGDOM, BUT ONLY IN THE VESTIBULE OF THE KINGDOM."

He will not make any effort to state such views in Bible words. If he preached his faith at Prichard, and his faith can be stated in Bible words, then he is safe in saying he did not preach the above at Prichard. But he will not say he did not so preach at Prichard. So, admitting his sincerity, we must conclude that he cannot state his teaching in Bible words. This he should be able to do. "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." (2 Tim. 1: 13.) "If any man speaketh, speaking as it were oracles of God." (1 Pet. 4: 11.) "But foolish and ignorant questionings refuse, knowing that they gender strifes." (2 Tim. 2: 23.)

It is no new thing for a man to cry that he is persecuted when his sins are uncovered. Ahab complained of Elijah, and "Festus saith with a loud voice, Paul, thou art mad." If the Gospel Advocate has erred in dealing with these young brethren, it has been on the side of leniency and mercy. It honestly tried to save them from the effects of their pernicious teaching. As Paul wrote the Corinthians, so I say to them: "For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ." (2 Cor. 11: 2.) In so far as one espouses error the Gospel Advocate will oppose him, will oppose him vigorously, and will oppose him openly without apologies for its opposition. Men who become partisans and factionists may expect not only the Gospel Advocate, but all truth lovers, to oppose them. Paul is opposed to such. "A factious man after a first and second admonition refuse." (Tit. 3: 10.) "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." (Rom. 16: 17.)

Great works are performed, not by strength, but by perseverance. He that shall walk with vigor three hours a day will pass in seven years a space equal to the circumference of the globe.—Johnson.

Dancing.

BY E. A. E.

In an encouraging letter received recently from Brother J. L. Hines, of Mealford, Ontario, Canada, he says:

If you have the time and disposition, I wish you would write an article on dancing. If you know of any good literature on the subject, I shall be glad to learn where I can get it.

Let us read again Heb. 5: 11-14 and remember the comments on it made last week.

When I was younger and heard innocent and unsuspecting young people say they could see no harm in dancing, I thought they were perverse; but I am more charitable now and think they tell the truth. It does not follow, however, that there is not great danger and fearful harm in it because they cannot see this danger and harm.

A boyhood schoolmate and friend once told me that he could secure a job on a railroad train if he could stand the required examination. I inquired concerning the nature of the examination, and he replied that one thing would be to ascertain whether or not he was color-blind. "Color-blind?" I ejaculated. "Yes," he said, in surprise at my stupidity; "I would be a poor flagman, or engineer, or conductor, or almost anything else, if I could not tell a *red light* or *red flag* from a *green one* or one of some other color. If I could not at once see a danger signal, I might dash forward instead of stopping and wreck a train and hurl many souls into eternity." "O," I exclaimed, "I see! I do not want to ride behind a color-blind engineer or with a color-blind flagman or with a color-blind conductor."

Many church members are really color-blind to God's danger signals. His danger signals are as discernible as red lights in the dark, but color-blind church members do not see them.

To be color-blind naturally is a physical defect, but to be color-blind spiritually is due to neglect, to sin. Such people have failed or refused to exercise their senses so as to "discern good and evil."

Which is the more charitable, to say of many sensible, refined, and educated church members, as well as of uneducated and uncultured ones, that they have not sense enough to see the harm in certain practices, or that they are perverse and have their hearts set on evil?—that is, of course, not sense enough because they have not "by reason of use" *exercised* their senses "to discern good and evil."

Can it be true of them as it was of Israel of old?

By hearing, ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them.

A brother in the church said to me once that I could not show him by the Bible that a certain course—not dancing this time, not gambling, not defrauding others—is wrong. I admitted at once that I could not. He asked me why I could not, since I was so sure he had done wrong. "Because," said I, "I cannot show the sun to a blind man."

I admit that "in many things we all stumble" and that to our own sins we may be color-blind.

I admit, too, that we should take the beam out of our own eye so that we can see clearly to take the mote out of our brother's eye.

But one sin in one person cannot justify a different sin in another.

By mutual sympathy and helpfulness we should bear "one another's burdens, and so fulfill the law of Christ"—should in the spirit of gentleness restore one another, looking to ourselves, lest we also be tempted. (Gal. 6: 1, 2.)

No one can justify dancing on the ground that some

church members commit "worse sins." Certainly not. Some lie and steal and commit adultery, but that does not justify dancing. No one tries to justify dancing as a Christian virtue. No real child of God believes that it is in harmony with the will of God, or that Christians can dance and at the same time keep unspotted from the world. No one can dance without spiritual weakness, without loss of interest in spiritual matters, and without loss of spiritual influence. No one wants to go from the dance to the judgment. No godly women of the Bible have been commended by the Lord because they could dance well or because they could dance at all. The giddy and silly daughter of the worldly and ambitious Herodias greatly delighted Herod and his lords—men of the world and of wickedness—to the extent that the forerunner of Christ, one of the most godly men who ever lived, was beheaded. Women to-day who are noted for their dancing are scantily attired and are on the stage. Such women are not noted for their modest apparel, meek and quiet spirit, deep piety, and great usefulness.

Yes, I know of "good literature on the subject." The clearest, most direct, most convincing literature against dancing—the revelry and dissipation of the dances of the present—is the Bible. No one can read the Bible and imbibe its spirit of purity and piety and fail to see the evils of dancing. It is impossible to have the spirit of Christ, to keep unspotted from the world and to submit to the will of God, and continue to dance. It is impossible to continue to dance and at the same time to be not conformed to this world, or "fashioned according to this world." Church members dance, and their parents encourage them to dance, in order to be like the world. On the other hand, it is impossible to obey God in being "transformed" by the renewing of the mind and to keep up dancing.

As to this life, leaving the spiritual life and the great hereafter out of the consideration, there is nothing educative, intellectual, refining, elevating, and purifying in the dance.

Herodias, an ambitious and worldly woman, who deserted her husband, Philip, for his brother; her transparently dressed and foolish daughter; Herod, his high captains, and chief men of Galilee, doubtless under the influence of the wine of the feast; and dancing are associated together. This is "society" of to-day in its conventional meaning—women are immodestly and sometimes shamefully dressed; the divorce evil flourishes; dancing and feasting and drinking—just as it was in the days when John the Baptist lost his life for reproving the sinners.

There have appeared in the Gospel Advocate from time to time clear and strong articles against the dangers and evils of dancing, written by Brethren F. W. Smith, M. C. Kurfees, D. Lipscomb, E. G. Sewell, and others.

T. A. Faulkner, a professional dancer much of his life and a noted dancing master for six years, turned away from all this, engaged in religious work in mission fields, helping to rescue the perishing and to save the fallen, and wrote a book, entitled "From the Ballroom to Hell." He has perfect knowledge of that of which he writes, and makes some fearful declarations concerning the great number of girls and young ladies who have gone to destruction on account of the dance. He declares that out of two hundred cases he talked with, one hundred and sixty-three attributed their ruin to the dance.

Mr. Faulkner says very truly that there are many true and honest people seeking to know the truth concerning the evils of dancing, and that all who are not seeking such truth should have it. He says:

Let me assure you, in the first place, that I am well aware *that there* are many church members and professing Christians who dance; but if on the strength of this you deem it a safe amusement, come with me for a few evenings, and when you have seen all that I can show you, let your judgment tell you whether you can with safety place your pure, beautiful daughter in the dance academy or ballroom.

In 1914 the Western Recorder, Louisville, Ky., published some very clear and pointed articles against dancing, from which articles Brother Kurfees quoted largely, adding many strong reasons why Christians cannot indulge in "the voluptuous dance." His articles may be found on pages 742 and 766 of the Gospel Advocate, 1914. The Western Recorder says:

As is well known, dancing is neither of Christian nor respectable origin. The german waltz, which perhaps is the most popular of the dances, was first danced in a bawdy-house, and cannot and should not be allowed to escape the odor of its origin. It is essentially calculated to suggest licentiousness, and is, at best, debasing in its origin, nature, and history. For many years it was confined to dens of vice without a votary among respectable people.

Some years ago Brother D. Lipscomb wrote a long article on the evils of dancing, showing that Christians cannot lend their presence and influence to it. In 1913 he wrote another on "The Dangers of the Dance." This article appeared on June 5, 1913, and is reproduced on page 269 of this issue of this paper. Read it carefully, and especially the quotation he gives from the chief of police of New York City. This testimony of the chief of police of New York City was given in 1867; but the same sad story of shame and woe has been repeated every year since, as it was preceded by the same in every preceding year.

All who wish fuller statistics can find them by referring to a sermon preached in Henderson, Ky., by Kyle Brooks, "minister of the First Christian Church, Henderson, Ky," and published in this paper, September 6, 1917.

These articles referred to should be put in tract form for free distribution. Will not some good man furnish the money for doing this? I will undertake to do the compiling, unless Brother Kurfees or some one else will do it.

I am not attempting to make this article exhaustive; I am writing to point out the folly of not exercising one's senses "to discern good and evil" so as to see God's danger signals.

I am writing to place myself on record against the subtle and dangerous evil of dancing.

It makes no difference how many church members in places dance, how many society people and "nice" people dance, how many well-to-do people and leaders in the world dance, it is of the world, lust-exciting, dangerous, and destructive.

Churches everywhere, with all gentleness, teaching, prudence, but with firmness, should endeavor to correct this evil among their members. This cannot be done by arbitrary methods, but by teaching the word of God in all forbearance and patience until a new heart has been created within the dancers and a right spirit has been renewed within them. The church of God cannot wink at such evils.

It is admitted with regret that seemingly eternal destruction fails to warn and Heaven cannot persuade some church members to give up the dance. They ought to know that they themselves thus give up the good work of saving souls and, therefore, give up the church. To all such the command of God, "Abstain from every form of evil," is of no avail. Dancing church members do not hold to the church as live members of the body of Christ in order to grow in grace and the knowledge of Christ, to escape from the corruption that is in the world by lust and become partakers of the divine nature, to have the mind and spirit of Christ and to become godly, but to have respectability in their worldliness.

She is a most comfortable friend and a desirable neighbor who, instead of mourning over what she has not, determines to enjoy what she has.—Lloyd

AT HOME AND ABROAD

From J. H. McBroom, Rogersville, Ala., March 11: "The work here is moving along splendidly."

I hope to meet many of our readers at Henderson, Tenn., during the meeting which begins next Sunday. (A. B. L.)

From Mrs. J. A. Wharey, Yorkville, Tenn.: "I have read the Gospel Advocate from my childhood, and now, at sixty-two years of age, feel that I cannot do without it. Long live the noble editors!"

From Mrs. P. E. Tillery, Vinemont, Ala.: "I enjoy reading the Gospel Advocate more and more as I grow older. I have been reading it ever since its first publication, and do not know how I could do without it."

From B. F. Miller, McHenry, Ky.: "I think the Gospel Advocate grows better with each issue. I feel like my home would not be complete without this grand paper. I wish you Godspeed through life's journey."

From Mrs. B. G. East, Michie, Tenn.: "I was eighty-four years old the eighteenth of this month (February). I have been reading the dear old Gospel Advocate almost all the time of its publication. I would be so lonely without it in my last days."

We ask the indulgence of our good friends, the contributors, for delay in the appearance of many good articles. We have much copy on hand awaiting publication. This is also true of many obituary notices. If those who write obituaries would confine the notice to the regular free limit of one hundred and fifty words, it would help greatly.

We are requesting the churches to make a liberal contribution to the Tennessee Orphans' Home on the first Lord's day in April. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for orphan children? Then give, but give also for your "own soul's sake." In giving you are answering the need of your own soul.

From J. M. McCaleb, Tokyo, Japan: "From the time this is read in print till April 1 please send all communications to me in care of J. H. Bowman, Box 1174, Honolulu, Hawaii. I will give further directions later. At the present another snow is falling in Tokyo, which is the fifth or sixth this winter. On the first Sunday in February I baptized one of our Sunday-school girls, Miss Tachebana."

On the fourth Lord's day in March, Henry T. King, of Franklin, Ky., will begin a series of meetings at the College Street church of Christ, in Nashville, to continue as long as the interest demands. Next Lord's day (March 23) has been set apart as "home-coming" day. The church is very anxious to have all Christians in the city who formerly had their membership at College Street to be present on this day."

From J. L. Hines, Meaford, Ontario, Canada, March 10: "R. V. Cawthon, of Mount Juliet, Tenn., has just closed a two-weeks' meeting at this place, resulting in one young lady's believing and being baptized. The attendance was good throughout, and Brother Cawthon did some splendid preaching and found his way into the hearts of the people of the town. The church was greatly strengthened and built up in the most holy faith. Brother Cawthon's father accompanied him and rendered valuable service. We trust that they can come again."

From Thomas E. Milholland, Denison, Texas: "W. D. Bills, of San Antonio, spent one week with us, preaching at night. Rain and cold weather hindered much. Three persons cast their lots with us. Brother Bills did some fine preaching. The indebtedness of our little band (less than fifty) two years ago amounted to eleven hundred dollars. They paid this, painted and papered their house, and ceiled part of it (paid all), supported a preacher, and grew in numbers till we now reach the two-hundred mark. Now we are planning a new building. We are trying to help ourselves, giving our Liberty bonds, war savings stamps, etc. We will build, the Lord helping."

From C. H. Smithson, Kingston, Texas, March 14: "I have not reported to the Gospel Advocate for some time, so I will send a short report of my work. I am located at Ben Franklin, and am giving them one Lord's day in each month. We have just closed a week's meeting with fine interest. This is one of the best congregations I have ever labored with. They just keep 'pounding' us, and then the cash offering is fine. I began a meeting here last night and hope for the best. I have some time for meetings in the spring and one August meeting. Any one interested can write me at Ben Franklin, Texas."

From Mrs. Thomas J. Benton, Farmington, N. M., February 2: "Will you please try to find us a preacher through your paper and send us at once? We are certainly in need of one. There are about fourteen members here. We have been here more than a year, and I cannot hear of a gospel preacher's ever having been here. This is a real good country to live in. Three rivers meet here; so you know that means lots of water to irrigate. Mild winters and delightful summers. Worlds of all kinds of fruits and berries raised here and no sand storms. Farmington has one thousand population, but is settled all up and down the rivers. There are lots of people here, and we certainly ought to be doing our duty. To do any good here, we want one to come and live here and put in good time."

From J. G. Allen, Muskogee, Okla.: "The following gifts have been received for a church building in Muskogee: Previously reported, $241.50; from Lawrence Avenue Church, Nashville, Tenn., $17; church at Lewisburg, Tenn., $10; "A Sister," Iron City, Tenn., 50 cents; John T. Hines, Fayetteville, Ark., $2; Mrs. J. P. McMinn, Martin, Tenn., $1; L. G. Parks, Council Hill, Okla., $5; C. T. Powell, Nashville, Tenn., $1; G. E. Stanton, Saratoga, Ark., $3; church at Hendersonville, Tenn., $3.75; church at Horse Cave, Ky., $6; church at Buckholt, Texas, $6.90; J. C. Barnett, Ravine, Miss., $2; David Lipscomb College, Nashville, Tenn., $15; Union Church, Trenton, Ga., $7.20; Miss Marguerite Atkinson, Washington, Ark., $1; South Pryor Street Church, Atlanta, Ga., $10; brethren and sisters at Glasgow, Ky., $15.25. My address is 1412 Baltimore Avenue, Muskogee, Okla."

From Charles L. Talley, Cookeville, Tenn., March 14: "I have decided to make my stay here permanent. For the present I will be located at the Arlington Hotel. I will not move my family for a while, owing to the fact that there is not a vacant house in town. The outlook for some good work here is very bright, and the splendid congregation worshiping here seems to have waked up to the great opportunity that is before us all at the present time. The church here is in a position to sound out the word and make itself a factor for good, not only at home, but in regions beyond. It seems that the world is undertaking big things now; but a steady and normal activity is desired, rather than a mad rush, and the traits of the tortoise often surpass the race of the hare. I shall expect to send some encouraging reports later. My address will be Cookeville, Tenn., care of Arlington Hotel."

G. W. Graves and J. W. Duncan, elders of the Lone Oak congregation at Paducah, Ky., request publication of the following announcement: "To the brethren and elders of the congregations of Western Kentucky and Southern Illinois: In the Gospel Advocate of January 2, on page four, notice was given of a brotherly meeting which we are working for. We are glad to say that we have the promise of E. A. Elam's being with us during this meeting to teach on the important church work with disorderly walking members. The meeting is now set for April 1, and all those who have criticized the Lone Oak congregation are especially requested to meet with us in this meeting to assist in the investigation, and all others who are interested are invited to come. If we have at any time done a wrong to any one, we want to find it out and correct it. Brother Elam has planned to reach us on March 30."

From Mrs. J. J. Walker, McMinnville, Tenn.: "So much impressed am I with the work Brother Long is doing in Washington, D. C., that I am convinced that it is the duty of every Christian to help build a house of worship in that great city. In this fair land of ours to-day we find our people eager to build monuments to our noble sons who spilled their lifeblood on the battle fields of France to make the world safe for democracy. Why should we become more concerned in these temporal affairs than in supporting a cause that would honor the greatest Hero the world has ever known, One who spilled his blood on Calvary that man might be redeemed from sin? Let us build a church in the capital of these United States of ours that we will be as proud of when we think of or visit that city as we are of the Statue of Liberty. I am going to ask every sister who reads this appeal to deny herself something to the amount of one dollar and send to W. S. Long, 1420 Massachusetts Avenue, S. E., Washington, D. C., to help build this house of worship; and let us attend to it now, lest we forget if we put it off. The Israelites gave one-tenth of their income and freewill offerings besides. How much do we give?"

Georgia and the Far Southern Field

By S. H. Hall

Atlanta Is for the League of Nations.

In putting the above statement at the head of this article, I simply have reference to the way Atlanta supported the National Congress for a League of Nations at its sessions here, February 28 and March 1. The congress was scheduled to visit nine of our largest cities, closing with its visit to Atlanta; and, Atlanta-like, this city went the ones previously visited one better by giving the congress the largest crowd for its opening session, so declared by one of the spokesmen for the congress. The following words from the Sunday American, published in this city, states well the success of the congress:

The epoch-making Southern Congress for the League of Nations closed here Saturday night with an enthusiastic session at the Auditorium. A great crowd heard the nationally famous speakers and were thoroughly in sympathy with the indorsement and the pledged support of the South to the tentative program outlined at the Paris conference as approved by President Wilson.

The congress brought to the city such notables as William Howard Taft, ex-President of the United States; Edward A. Filene, of Boston, the greatest department-store head in the country; Dr. Anna Howard Shaw, the noted suffragist; Dr. A. M. Lowell, president of Harvard; Dr. George Grafton Wilson, professor of international law at Harvard.

The caucuses, composed of representatives of each of the eight Southern States which sent delegates to the session, met Saturday afternoon to perfect organizations for conducting the work of the league through a definite and strongly organized system of chairmen and committee workers.

W. R. Boyd, Jr., national campaign manager for the league, reported that there were 68 delegates from Alabama, 8 from Florida, 607 from Georgia, 8 from Louisiana, 13 from Mississippi, 42 from North Carolina, 51 from South Carolina, and 44 from Tennessee. These figures represent only the official delegates.

Mr. Boyd stressed the importance of working public sentiment up to an enthusiastic heat in favor of the league of nations, that every rotary club and chamber of commerce, and on down to the smallest organization of whatever nature, prepare resolutions and send them to the President and their representatives in Congress, urging that they vote in favor of establishing the league.

Necessity for quick action was urged, in view of the fact that the covenant to be signed in Paris will come back to this country and be presented to the people for their approval. That will be the time, he urged, for the people of America to strike the great telling blow that will mean the success of the league.

Resolutions indorsing the league of nations and pledging the support of the Southern Congress in obtaining approval of the tentative program as has already been outlined at the Paris conference and indorsed by President Wilson were adopted by the conference Saturday morning.

The platform committee, which is composed of some of the most prominent men in the South, prepared the platform, which was presented at the opening of the session by Martin F. Ansell, governor of South Carolina.

Following is a copy of the resolutions:

"The defeat of German militarism by the united power of the free nations has opened the way for the triumph of the ideals of popular government in the world. The will of free people is that there shall be no more war and that the rule of justice shall prevail among nations.

"The plan for a league of nations plans to secure justice between the nations, preserve their independence, and, by peaceably settling differences between them, prevent needless resort to war. Such a league, powerful enough for the purpose, cannot be formed unless the United States is a party.

"The constitution or covenant for the establishment of such a league, drawn up by the delegates of the United States and the allied nations at Paris, is the first instance in which a proposal of such far-reaching significance for the well-being of mankind has, before adoption, been submitted to the people for consideration, and it may well prove to be the most important act of human history.

"We, the delegates constituting the Southern Congress of the League to Enforce Peace, assembled at Atlanta from the States of Alabama, North Carolina, South Carolina, Mississippi, Tennessee, Louisiana, Georgia, and Florida, hereby declare our belief that the establishment of a league of nations is in accord with American ideals and is essential for the welfare of the United States and of all mankind.

"We pledge our active support to secure the approval of the tentative draft of the Paris covenant for a league of nations and call upon our fellow citizens throughout the country to organize to this end, and upon our representatives in the United States Senate to maintain American traditions among the nations by its prompt ratification when finally submitted."

The resolutions were adopted unanimously, and it was voted that a copy be cabled to the American peace delegation in Paris, to President Wilson at Washington, to the chairman of the Senate committee on foreign relations, and each delegate present pledged to mail a copy to his State representatives in Congress.

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Observations.

Doubtless some one who is critically inclined desires to ask the question: "Of what interest is the league of nations to you?" The only answer I could give to this would be, first, Paul's language to Timothy: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." If I understand anything, the purpose for our praying for rulers is to the end that we may be able to "lead a tranquil and quiet life." My second reason, therefore, for being interested in "the league of nations to enforce peace" is that, to be rational, I should be glad to see my prayers answered. That God is now answering the prayers of millions of peace-loving people in all the earth in so working upon the leaders of the nations, as a result of the war, in leading them to establish this league, I cannot doubt, the bit of senatorial snorting that we have recently had in the United States Congress to the contrary notwithstanding.

O, how our hearts sicken as we look back over the slaughter of the best young manhood of the nations during the past four years and think of the suffering it brought upon our women and children! But if out of this terrible struggle God brings rulers so disgusted with war and in love with peace that a league of nations is established, declaring that wars shall be no more, should we not feel that all our suffering was not in vain?

It is well to note the nonpartisan spirit behind this movement, so far as this country is concerned. Here is Mr. Taft, unexcelled in the Republican party, backing, with all his might, our Democratic President. Each man is entirely too big to breathe comfortably within the narrow confines of party politics. For this we are thankful. The scripture cited above indicates that at times we find things about our leaders for which we should give thanks. Such a time is now before us.

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A Brief Report.

On the first Lord's day in this month Brother Templeton was with the brethren at Constitution in the afternoon and at West End Avenue at night; Brother John Klingman was at South Pryor, morning and evening; Brother Brooks was at East Point, morning and evening; Brother Garrett was at Dalton; the writer was at West End Avenue in the forenoon, at Liberty Hill in the afternoon and at Ingleside at night. The services at all the places were at their best. It was a great day. Brother Garrett was with the Macon brethren on February 23, and says he has never seen such growth as the Macon work has enjoyed in the last four years. Brother Garrett rejoices greatly in their success.

MISSIONARY

Report for November and December.

BY J. M. M'CALEB.

NOVEMBER.

From Portland Avenue, Louisville, Ky., $15; Scott's Hill, Tenn., $10; Donelson, Tenn., $10; Beech Grove, Tenn., $12.50; Concord, Ontario, Canada, $10; Oakland, Tenn., $31; P. T. Myers, $10; Elwood Avenue, Louisville, Ky., $10; Union City, Tenn., $10; Hopkinsville, Ky., $7; Peter's Chapel, Texas, $15; by Christian Leader, $9; Mrs. Gibson and family, $10; Brother Acuff, $5; O. D. Maple, $1; Mrs. J. J. Walker, $5; Mrs. J. J. Atkins, $75; J. S. Newman, $5. Total, $250.50. Earned in Japan, $16.33.

For Brother Fujimori: From O. D. Maple, $1; Mrs. J. J. Atkins, $25. Total, $26.

For Literature Fund: From Charleston, Miss., $13.70.

For Sendagaya Church: From Mrs. Alice Coulter, $20.

For C. G. Vincent's work: From C. G. V., $30.

DECEMBER.

From Portland Avenue, $15; Fairplay, Mo., $20; Berea, Tenn., $20.35; Forest Hill, La., $1; Florence, Ala., $60.81; Patterson, Cal., $30; by Christian Leader, $32; Roy Robinson, $8; Miss Etta Wagstaff, $5; Mrs. M. G. Green, $5; F. Duline, $12.50; J. C. Rushing, $4; F. Watkins, $3; Mrs. W. Smith, $1; J. J. Horton, $20; Claude Hall, $5; W. E. Fanty, $5; I. N. Parrish, $10; Lawless Thompson, $2; M. E. Johns, $2; A. Ellmore, $5; Mary Skinner, $1; Sadie Maple, $5; Mrs. W. W. Freeman, $5. Total, $277.66. Earned in Japan, $15.33.

For Literature Fund: From Christiana, Tenn., $2; John Paul Gibson, $5. Total, $7.

For C. G. Vincent's work: From R. S. King (Nashville church), $15; by W. W. Freeman, $60; R. S. King, $15. Total, $90.

For Zoshigaya Church: From Charleston, Miss., $19.50; by D. C. Janes, $19; Thorn's Schoolhouse, $12.20. Total, $50.70.

It was stated in the letters that $131.81 of the above amounts was for my home-coming. I have also put $155 on fixed deposit to meet a payment on our sewing school for girls. The response of the brethren has been prompt and liberal, for which I am most grateful. The Zoshigaya church is now self-supporting. Brother Hashimoto the elder and the writer take it turn about preaching. Miss Lillie Cypert and five Japanese teachers have charge of the Sunday school. The Sunday school gave yen 7.22 to Brother Yoshihara, who is in the hospital. The church also contributed yen 3.33 to the same end. Both school and church are now financially independent, leaving us free to pass on to some new work. We hope the girls' school will be out of debt and self-supporting in five years.

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Annual Report for 1918.

BY NELLIE STRAITON.

During the year 1918, on behalf of brethren and sisters in many parts of the United States and Canada, I forwarded to our missionaries in India and Japan $2,110.65, which is more than twice as much as I was able to forward during the previous year.

I am so very glad to see this increased interest in the work of preaching the gospel of Jesus Christ to those who know nothing of his love, and I pray that the year 1919 may see a still greater enthusiasm and that we may more fully carry out the command to teach all nations.

We need, not twice or three times as many missionaries, but a hundred times as many; for in India, Japan, and several other countries there are still millions of people who have never heard the story of our Savior's life here, his sufferings and death, and finally his ascension to the home above, all that we might have life eternal.

I appreciate very much the coöperation of all those—individual Christians, the classes, churches, and religious papers—that have had a part in this work, and I wish to ask those who have not helped us to do so during this year and thus experience the joy and blessing of giving and working.

The funds were forwarded to our missionaries as follows:

To Brother J. M. McCaleb, Japan: On December 31, $1.

To Sister Sarah Andrews, Japan: January 31, $5; July 31, $4; December 31, $8. Total, $17.

To Sister Lillie Cypert, Japan: January 31, $5; July 31, $3; August 31, $5.35; September 30, $12.20; October 31, $17; November 29, $24.75; December 31, $8.95. Total, $76.25.

Literature Fund, India: December 31, $2.

Building Fund, India: November 29, $27.80; December 31, $3. Total, $30.80.

Famine Relief Fund, India: July 31, $42; August 31, $2; September 30, $5; October 31, $45.30; November 29, $102; December 31, $14. Total, $210.30.

To Brother Govind Ram, India: July 31, $4; August 31, $2.50; October 31, $5; November 29, $9; December 31, $5. Total, $25.50.

To Brother E. S. Jelley, India, who is now planning to return home soon: January 31, $8.75; February 28, $5; April 30, $23; May 31, $20.50; June 29, $2; July 31, $18.30; August 31, $22; September 29, $12.45; October 31, $49.90; November 29, $13; December 31, $25. Total, $199.90.

To Brother and Sister W. H. McHenry, India: January 31, $11.75; February 28, $16.25; March 31, $28; April 30, $22; May 31, $22; June 29, $6; July 31, $47.15; August 31, $16.35; September 30, $17; October 31, $21; November 29, $84; December 31, $81. Total, $372.50.

To Brother S. O. Martin, India: January 31, $4.25; February 28, $10; March 31, $8; April 30, $9.20; May 31, $20; June 29, $20.50; July 31, $18.75; August 31, $14; September 30, $13.50; October 31, $7.50; November 29, $47.20; December 31, $7. Total, $179.90.

To Sister Armstrong-Hopkins, India: January 31, $60; February 28, $50; March 30, $55; April 24, $50; April 30, $60; May 10, $80; May 31, $82; June 29, $63; July 31, $95; August 31, $55; September 30, $82.50; October 31, $95; November 29, $88; December 31, $80. Total, $995.50.

It will be remembered by many that Brother Armstrong-Hopkins died on February 16, 1918, and that Sister Armstrong-Hopkins was ill at the time. I have just received word that on December 12 she also passed on to that better land. Thus in the course of less than a year these two, who had been so long together, were called to the home above, where there is no more parting, nor tears, nor sorrow.

We've a story to tell to the nations
That shall turn their hearts to the right—
A story of truth and sweetness,
A story of peace and light.

We've a message to give to the nations,
That the Lord who reigneth above
Hath sent us his Son to save us,
And show us that God is love.

We've a Savior to show to the nations,
Who the path of sorrow hath trod,
That all of the world's great peoples
Might come to the truth of God.

For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The kingdom of love and light. (C. Stern.)

Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

Spirit of the Press

Where Human Labor Is So Cheap.

For countless generations the little women of China and Japan have been plying their tasks at home. They have been energetic and painstaking and have mastered thoroughly the lesson of hard work.

A generation ago the doors of Japan's homes swung wide open and a host of women and girls hastened forth in answer to the enticing call of the factory owner. Year by year their sisters have followed until to-day in Japan fifty-six per cent of the factory operatives are women. A generation ago Japan had one hundred and twenty-five modern factories; to-day she has twenty thousand, and her factory hands number a million.

The doors of the Chinese homes have not opened so widely, nor has the commercial call been strong in China, but a steadily increasing stream of women workers pours into the manufacturing centers. China, as well as Japan, faces a growing problem of women in industry.

In China forty-six thousand nine hundred and sixty women are at work in one hundred and twenty-one silk mills. The silk reelers in Shanghai toil an eleven-hour day, and for their patient, steady service they are paid a paltry eleven cents. Even under sanitary conditions the silk industry is attended with occupational disease. A seven-day week of long labor days spent amid the rising steam of the silk filatures makes consumption prevalent, and compulsory night work weakens already impaired constitutions.

The textile industry in China has offered the largest employment to women, though paper mills, uniform factories, egg-preserving plants, and other industries have also invited them. It is not unusual to see a long procession of brave women toilers hastening along the streets to their work, carrying their rice bowls in their hands. The cities of China are calling to the industrious woman. There are no statistics to show how widely this call has been answered throughout the great tumultuous republic, but in Shanghai alone thirty thousand women and children from outside the city are at work in the factories. The problem of women and labor is in its incipient stage in China, as is industrialism itself. Now is the time for all thoughtful men and women to attack the existent evils and to guard the republic against such conditions as have accompanied industrial development in Japan.

In Japan women are held fast in the great industrial machine. As mere children they are apprenticed to a given trade, and moral and hygienic conditions in this period of apprenticeship are so bad that a large percentage of girls are ruined before the beginning of their real productive period. This appalling waste of potential labor is only the beginning of the ills attendant upon industrialism in Japan. Japan is without factory legislation; hence, with the exception of establishments whose employers appreciate the economic value of conserving human energy, the physical surroundings are far from conducive to health. Too often factories are dimly lighted and poorly ventilated. Accidents are frequent, and no precautions are taken against occupational diseases.

And the hours! Girls and women are expected to work with the precision of machines which need no repairs. There is a minimum rest period in which meals are hastily eaten; but rest is no more than nominal, for a wary foreman guards against any disposition to a show of fatigue. Less than a twelve-hour day is exceptional. In the silk industry the women of Japan work thirteen to eighteen hours a day.

Wages in Japanese factories are low, and the evil of low wages is intensified by the factory dormitory system. Seventy per cent of the women in Japan's factories live in company dormitories. Many receive lodging instead of full cash return for their services. Many live in dormitories which are dark, crowded, and ill-smelling. In the larger factories the dormitory rooms are always occupied, for the factories operate day and night. It is not the exception for one woman to jump out of bed and hurry to her day's task, while another, tired out from her long night's work, crawls into the bed just vacated, which stands unchanged, unaired, a source of those malignant skin diseases which pass so readily from one person and from one generation to another. These crowded quarters, hot and ill-ventilated as they are, contribute to the heavy tuberculosis toll that is prevalent among Japanese women workers.

Japan has in the days of the World War amassed great wealth. Immense fortunes have grown up, forming an upper crust of abundant prosperity. Beneath that crust is the extreme poverty that invariably accompanies wealth. Alongside of the millionaire is the mass of factory hands who have built up his wealth. The women out of that great body of workers draw an average daily wage of from ten to twenty cents.

Japan's women have flocked to the city only to suffer the disillusionment that has come the world over to those who have been enticed by its lure. The waste is sad. The dominant portion never return to their rural homes, but grind away in the factories for a space, hardened into money-making machines which serve their time and then give way to others. Worn out, tubercular or neurasthenic, they drift aimlessly from one factory to another until they finally succumb to immorality or death.

Japan's problem of women in industry is the world problem, intensified by neglect and by the low esteem in which womanhood is held. China's problem is great, but it is still local, and an awakened social conscience will be able to cope with the situations that arise. In both countries the employer class must be taught the lesson that cheap labor is in the long run the most expensive, a truth which Occidental nations are tardily recognizing. The public must be alertly conscious that if the women of the future are to be mothers of healthy children, their vitality must be conserved. If those children are to be noble and to achieve useful things in the state, the rising generation of women must have the opportunity to choose suitable occupations, and they must have leisure with a knowledge of how to use it. Public opinion must be educated to a new evaluation of humanity in these two great countries where human labor is *so cheap*.—Lois Ely, in World Call.

We are requesting the churches to make a liberal contribution to the Tennessee Orphans' Home on the first Lord's day in April. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for orphan children? Then give, but give also for your "own soul's sake." In giving you are answering the need of your own soul.

Never such a chance as now to prove that all men are brothers! Jesus Christ is really the door to-day indescribably more than when he walked this earth. He is beckoning us to pass through and play a man's full part. Shall we not heed and experience the blessing that always follows the serving of others whole-heartedly.—Selected.

FROM the FIRST DOSE

Hood's Sarsaparilla Begins Its Reconstructive Work.

First, it creates an appetite.
Second, it aids digestion.
Third, it perfects assimilation.
Fourth, it carries 100 per cent. of the nourishment in the food you eat into the blood and the body, thereby enriching and vitalizing your blood, which in time renews your strength and builds up again your reserve strength and vitality.

This makes Hood's Sarsaparilla one of the great remedies of the world. From the first dose you are on a definite road to improvement. It is of inestimable value just now to restore the health and nerve force so greatly exhausted by war excitement, the grip and influenza epidemic and the changing season. It is the right medicine for you this Spring. Get a bottle today.

And if you need a mild, effective cathartic, get Hood's Pills.

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co., Jackson, Tenn.**

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

AVOID INFLUENZA
and its dreaded ally, Pneumonia, by using
GOWANS Rub-It-On FOR COLDS CROUP PNEUMONIA 25c. 50c. $1.00
The original excellent external remedy. Keep the organs in good condition, using GOWAN'S LAXATIVE KIDNEY PILLS—25c. Satisfaction guaranteed if directions are followed. Gowan's reduces fevers and helps the heart. Send for sample. **Gowan Medical Co., Concord, N. C.**

Please Don't Do It.

BY J. H. WHISNANT.

The writer began preaching the gospel thirteen years ago at the age of twenty years. For ten years my time and attention were given almost wholly to preaching the gospel and distributing gospel literature. Five years ago the Christian Literature Depository was established, that through it I might be helpful in getting the literature of our various publishing houses more widely distributed. It has been a success, but not financially. After becoming the head of a family, when the support for preaching no longer paid living expenses, secular work was resorted to. First, though, we tried work of a religious character—publishing the "Message of Peace." But the brethren were so slow in subscribing for it that the fears of further indebtedness drove us to its discontinuance. Since then the press has been used to splice out the preaching remuneration. This would work nicely but for the three hundred dollars we owe on the outfit, which comes due within thirty days. We thought that while farm products were high a crop would help us out of debt; but—alas! —the drought came. Then we hoped the 1919 edition of the "Church of Christ Educational Calendar" would help us out some. Fifteen hundred were printed, and the subject-matter printed also in neat booklet form for convenient distribution. So far the sales have not covered the cost of production and advertising, and about two hundred dollars' worth of both remain to be sold or for us to give away or let waste at our loss. Will you, for the sake of saving a small sum which might well be used to the furtherance of the Lord's cause, let us bear so heavy a burden? Please don't do it! We are not asking a donation, but your patronage, that the press may be cleared and used to print gospel literature instead of secular advertising. Several have bought one dollar's worth to place where they thought best. They are 22 cents each; six for $1; twelve or more, 15 cents each, prepaid. "Six Gospel Subjects," 10 cents each; dozen, 75 cents. Please give us some encouragement. If you cannot buy, order what you think you can sell in your community. Remember, this is not a get-rich scheme, but a chance to help in a good cause. "Several littles make one big," and now is lots better than never. Address J. H. Whisnant, Coal Hill, Ark.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Doctors Find Remedy for Colds and Flu

Calotabs, the New Nauseless Calomel, Cuts Short Colds and Prevents Flu by Keeping Liver Active.

Physicians have learned from experience during the epidemic of influenza that one of the most important factors in the prevention of "flu" and pneumonia is to keep the liver active so that the digestive organs may be in perfect working order and the system thereby enabled to throw off colds, check sore throats, and resist serious complications. For this purpose they have found that the new, nauseless calomel, called "Calotabs," is far more effective even than the old-style calomel, which was formerly the universal favorite, as Calotabs do not weaken or salivate the patient nor interfere with the appetite and digestion.

At the first sign of a cold or sore throat, doctors recommend one Calotab at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with your diet, pleasure, or work. Next morning you wake up feeling fine, your liver is active, and your appetite is keen for a good breakfast. For your protection, Calotabs are sold only in original sealed packages; price, thirty-five cents. All druggists recommend and guarantee Calotabs. Remember, your money back if you are not glad you bought Calotabs.—Advt

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5253 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't *want to try this* bank-guaranteed chick saver, at least write to-day for Mr. Reefer's **free** valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Send us $1.25 for Tarbell's Teachers' Guide."

Better than Pills For Liver Ills.
NR Tonight—Tomorrow Alright

Letters From Rheumatics.

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

Hundreds of letters like the following have been received by the management:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

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

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

Name .....

Post Office .....

Express Office .....

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

NitrA-Germ

for

Peas, beans, peanuts

Doubles the yield, and improves your land. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

Opportunities to do good create the obligation to do it, and he who has the means must answer for the results. An opportunity is now presented to the church of God to own, direct, and control a great school in West Tennessee. Brethren Freed and Hardeman, of Henderson, are the sole owners of the National Teachers' Normal and Business College, the only school in West Tennessee owned and controlled by our brethren. Should either or both of them die, the possibilities are the school would be lost to the brotherhood. Who can estimate what the loss would be? There is a proposition on foot now (the opportunity) for the brethren to buy the present buildings, with their fixtures, and enlarge and improve the same to meet the demands of the age and the necessity of that ancient plea we claim to love and stand for. For the present buildings, fixtures, etc., and the needed improvements, one hundred thousand dollars is needed. With this amount subscribed and paid, the proper deed, charter, etc., will be signed by Brethren Freed and Hardeman and delivered to trustees of the church of God, thus passing out of their possession into the possession of the church, to be owned and controlled by the church. Shall we let this opportunity pass and later on see the folly, stinginess, and lack of "pep" to do things, and made to realize the great loss that we were parties to? The proposition presents itself to each member of the church, and each one must decide for or against; and remember, our decision will stand for all time, to be handed down to our children's children.

Some one may be ready to say: "Brother Williams, you are too ignorant and too poor to offer suggestions to the educated and wealthy." Are you sure of this? The necessity of a church school is more keenly felt and realized on account of my ignorance, and my poverty is the logical result of my ignorance: so I think I am in position to know the needs of the school.

As I understand the matter, it is not to be a preacher shop where preachers are molded and turned out like hoe handles from a turning lathe, but where young men can be educated, where the Bible must be studied and learned; and then, if the young man wants to preach, the brethren will not be ashamed of him on account of his ignorance.

What say you, brethren? Speak out. Let the world know how you stand.

In answering advertisements, please mention this publication.

A NERVOUS BREAKDOWN

Miss Kelly Tells How Lydia E. Pinkham's Vegetable Compound Restored Her Health.

Newark, N. J.—"For about three years I suffered from nervous breakdown and got so weak I could hardly stand, and had headaches every day. I tried everything I could think of and was under a physician's care for two years. A girl friend had used Lydia E. Pinkham's Vegetable Compound and she told me about it. From the first day I took it I began to feel better and now I am well and able to do most any kind of work. I have been recommending the Compound ever since and give you my permission to publish this letter."—Miss FLO KELLY, 476 So. 14th St., Newark, N. J.

The reason this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, was so successful in Miss Kelly's case was because it went to the root of her trouble, restored her to a normal healthy condition and as a result her nervousness disappeared.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6253 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

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

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

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P National Toilet Company Paris, Tenn.

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Send us $1.25 for "Peloubet's Select Notes."

Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

NEW SONG BOOKS

For Your Church

6c

A wonderful value: 82 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only 5c per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c for samples. Money back if not pleased. Send 60c for 100 cards, "A Prayer in the Sunday School."

E. A. K. HACKETT, Dept. 50, FORT WAYNE, IND.

Help Needed at Pollock, La.

BY J. E. WAINWRIGHT.

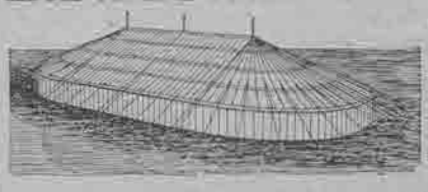
At the suggestion of several brethren, and especially our dearly beloved brother, Evangelist H. W. Busby, of the Glenwood congregation, Fort Worth, Texas, I decided to write concerning the work at Pollock, giving a brief line-up on the work.

I have been in Fort Worth for nearly two years, identified with the Glenwood congregation, teaching in a business college, and preaching in and around the city each Lord's day. The gospel had never been preached at or near Pollock previous to my arrival. I suppose Forest Hill, about sixty miles south, is the nearest point. Brother C. C. McQuiddy is station agent there and preaches as opportunity presents. Upon my arrival here, I preached twice on the first Lord's day, and on the following Monday to a large crowd of prominent business men who never pretend to follow any kind of religious belief (this opportunity occurred at a funeral at which I spoke).

I convinced a few people here of the truth through the mail, and they desired that I try and come over and preach to them and others. This appeared to me in the form of a "Macedonian cry," and I did not resist. The Glenwood folks fellowshiped me sufficfently to make the trip, prayed for me, and bade me Godspeed. The opportunity is ripe, and I have been busy advertising our mission and speaking every chance. I expect to get a meeting started in a short while in Masonic Hall, ground floor. But it will take outside assistance to keep the work moving. If any one should desire to assist in this mission work, remittances should be made through Brother J. H. Walton, 1717 Bessie Street, Fort Worth, Texas, in order to keep the record straight. Brother Walton is one of the elders in the Glenwood congregation.

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

HIGH GRADE GOSPEL TENTS



You can save money by getting our prices before you buy. *Write our nearest factory today.*

Fulton Bag & Cotton Mills

(Manufacturers since 1870.)

Atlanta, Ga., Brooklyn, N. Y., Dallas, Texas, New Orleans, La., St. Louis, Mo.

JUST MILK

and

JELL-O

Ice Cream Powder

without cooking and without adding anything else, make the finest Ice Cream.

Dissolve the powder in the milk and freeze it. That is all there is to do to make Ice Cream in the new and easy way.

Anybody can do it.

Made in five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Two packages 25 cents at grocers'.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6253 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Send us $1.25 for "Peloubet's Select Notes."

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1539 Broadway, Brooklyn, N. Y., and you will receive personal attention.

Never Put a Croupy Child to Bed Without Giving a Dose of

Foley's Honey and Tar

Mothers know it **stops croup** because it cuts the thick choking mucus, clears the throat of phlegm, stops the hoarse metallic cough, eases the difficult breathing, then quiet sleep.

Mrs. T. Neureuer, Eau Claire, Wis., writes: "Foleys Honey and Tar completely cured my boy of a very severe attack of croup. We know from experience that it is a wonderful remedy for coughs, colds, croup, whooping cough."

Calomel Dynamites A Sluggish Liver

Crashes into sour bile, making you sick, and you lose a day's work.

Calomel salivates! It is mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you will be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It is harmless, pleasant, and safe to give to children; they like it.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

The Tennessee Orphans' Home.

We are requesting the churches to make a liberal contribution to the Tennessee Orphans' Home on the first Lord's day in April. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for orphan children? Then give, but give also for your "own soul's sake." In giving you are answering the need of your own soul.

Our business is not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man. It is not who can be done first, but who can work best; it is not who can rise highest in the shortest time, but who is working most patiently and lovingly in accordance with the designs of God.—Joseph Parker.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription of the Pathfinder, 305 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9253 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Send us $1.25 for Tarbell's Teachers' Guide."

GET RID OF THAT FAT

Free Trial Treatment on Request. Ask also for my "pay-when-reduced" offer. My treatment has often reduced at the rate of **a pound a day.** No dieting, no exercise, absolutely safe and sure method.

Mrs. E. Bateman writes:—*Have taken your treatment and it is wonderful how it reduces. It does just as you say. I have reduced a pound a day and feel fine.*

Mrs. Anna Schmidt writes:—*I weighed 178 pounds before I started your treatment and I now weigh 138 pounds. You may print this if you like.*

These are just examples of what my treatment can accomplish. Let me send you more proof at my expense.

DR. R. NEWMAN, Licensed Physician
286 Fifth Avenue, New York, Desk S-386.

Freckles

—o—

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

VACCINATE YOUR HOGS

BUY SERUM direct from the **Manufacturers** and be assured of a fresh and **reliable** product.
U. S. Veterinary License No. 114
WHITE SERUM COMPANY
L. D. Phone Main 2569. Nashville, Tenn.
Write for 90-page Hog Book. It is free.

GIRLS! MAKE A BEAUTY LOTION WITH LEMONS

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth, so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness, and tan, and is the ideal skin softener, smoothener, and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands. It naturally should help to whiten, soften, freshen, and bring out the roses and beauty of any skin. It is truly marvelous to smoothen rough, red hands.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.**

2,200 pounds of cotton when
NITRA-GERM
was used with preceding crop of peas without fertilizer, as compared with 1,200 with fertilizer. Easy to use. Try it.
Costs $2.00 per acre, delivered.
Write NitrA-Germ, Savannah, Ga., for booklet.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CHURCH NEWS

Oklahoma.

Muskogee, March 3.—I filled my regular appointment at Okmulgee on the fourth Sunday in February. We had two splendid services. Those brethren, though few in number, have a mind to work. Do not forget to send them some help on their church building. They have a lot bought and paid for. They need your help. Write to Sister H. J. Thomas, Box 894. I was with the Park Hill congregation at Fort Smith, Ark., yesterday. We had three glorious services. The elders of the Shady Point congregation and of the Valley View congregation were present. Brother Hardy E. Baugh, of Maud, Okla., was also with us and preached for me Sunday night. He is an able speaker and is worthy of your support. Call him and keep him busy. I have agreed to move to Fort Smith and take up the work with the Park Hill congregation, which is located at Jenny Lind Avenue and S Streets. They were set in order by Brother Kidwill, of Dallas, Texas, a few weeks ago. Since that time they have bought and paid for a lot on which to build a house of worship and are making arrangements to build within the next few weeks. They will need some help. Cannot some of the churches in Texas and Arkansas send them some help? They will appreciate it, and they are worthy. I refer you to Brother J. B. Nelson or W. T. Kidwill. Send help to Brother S. A. Lynch, Circuit Court Clerk, Fort Smith, Ark.—W. W. Slater.

Tennessee.

Allen's Creek, March 9.—I have been preaching the gospel in this county for three years regularly on Lord's days. I find the faith growing stronger, and highly indorse "the like precious faith" in good brethren. They have so lovingly lent me a helping hand, so I will endeavor to still help them to serve the Lord "as it is written." May the Lord help us all in the worthy cause. I have labored hard to support my family and discharge my duty, and I hope to do more to build up the Lord's cause by coöperating in building a more suitable house of worship somewhere on Forty-eight Creek. —C. A. Lancaster.

Texas.

Grand Saline, March 3.—I attended the Bible lectures at the Abilene Christian College last week. A number of our best men gave some splendid lectures. Yesterday I was with the church at Sand Flat, morning and afternoon. I preached for the church at this place last night. I am glad to report that the brethren are showing greater interest in the cause of Christ than they have for a number of years. —W. G. Jernigan.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13
Murine Eye Remedy Co., Chicago.

IF YOU NEED A MEDICINE YOU SHOULD HAVE THE BEST

Although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a medicine for diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root is not recommended for everything.

A sworn certificate of purity is with every bottle. You may receive a sample size bottle of Swamp-Root by parcel post. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents.

For sale at all drug stores in large and medium size bottles, also mention the Nashville Gospel Advocate.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. *Had 104* chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3253 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Pessimism is easier than optimism, as tearing down is easier than building up; therefore, we should be the more on our guard against it.—James Bryce.

Every one casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call "personal influence," which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will, as we lay aside a garment. It is like something that always pours out from our life, like light from a lamp, like heat from a flame, like perfume from a flower.—Exchange.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists; price, 50 cents; or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

Weekly Health Talks

Where Most Sickness Begins and Ends

BY FRANKLIN DUANE, M. D.

It can be said broadly that most human ills begin in the stomach and end in the stomach. Good digestion means good health, and poor digestion means bad health. The minute your stomach fails to properly dispose of the food you eat, troubles begin to crop out in various forms. Indigestion and dyspepsia are the commonest forms, but thin, impure blood, headaches, backaches, pimples, blotches, dizziness, belching, coated tongue, weakness, poor appetite, sleeplessness, coughs, colds and bronchitis are almost as common. There is but one way to have good health, and that is to put and keep your stomach in good order. This is easy to do if you take Dr. Pierce's Golden Medical Discovery. It is a wonderful tonic and blood purifier, and is so safe to take, for it is made of roots and herbs. Dr. Pierce, of Buffalo, N. Y., stands behind this standard medicine, and it is good to know that so distinguished a physician is proud to have his name identified with it. When you take Golden Medical Discovery, you are getting the benefit of the experience of a doctor whose reputation goes all around the earth. Still more, you get a temperance medicine that contains not a drop of alcohol or narcotic of any kind. Long ago Dr. Pierce combined certain valuable vegetable ingredients—without the use of alcohol—so that these remedies always have been strictly temperance medicines.

If piles are torturing you, get and use Pierce's Anodyne Pile Ointment. The quick relief it gives is hard to believe until you try it. If constipated, Dr. Pierce's Pleasant Pellets should be taken while using Anodyne Pile Ointment. Few indeed are the cases which these splendid remedies will not relieve and usually overcome. They are so good that nearly every drug store has them for sale.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn, and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness, or belching of gas, or eructations of undigested food, no dizziness, bloating, foul breath, or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and, besides, it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by fermentation due to excessive acids in the stomach.

Cuticura Soap Best for Baby

Soap 25c., Ointment 25 & 50c. Talcum 25c. Sample each mailed free by "Cuticura, Dept. M., Boston."

OBITUARIES

Hendrix.

Brother Q. A. Hendrix, the son of Mr. and Mrs. Jim Hendrix, was born at Corinth, Ark., on March 30, 1888. Here on a farm with his parents he lived and toiled in lowly obscurity during his boyhood days. From a child he was taught the holy Scriptures by his godly father and mother. In 1902, under the preaching of Brother Stephens, he obeyed the gospel of Christ. In 1904 the family moved to Texas, near Abilene, where he finished his education in the Abilene Christian College, and also took some work in Simmons College, of that place. When he had successfully taught three years in the public schools of Texas, he returned to his old home, where he farmed and taught for two more years. On October 20, 1911, he was happily married to Miss Lillian Dyer, a Christian lady, who was ever to him a kind and loving wife. After spending two years near Abilene, they returned to the place that gave them birth, to make their final home. In 1914 he graduated in a business college in Texarkana. The remainder of his days he spent in the schoolroom and on a farm. The church was first and above all with him. The good that he did was not interred with his bones, for he had woven into the lives of his pupils and others thoughts and feelings, rich, beautiful, grand, and noble, which will tend to make their after lives brighter and better. On November 14, 1918, the death angel came, and as he silently breathed his last and gently closed his eyes in death he bade farewell to his dear little wife whom he loved so well. His soul was wafted away on the wings of the sweet angel of peace to the home above, where it shall rove forever in the beautiful sunlight of love.

R. B. SULLIVAN.

Robison.

Alice Robison, wife of W. S. Robison, was born on November 6, 1860, and died on January 13, 1919. She was married to W. S. Robison on January 9, 1877. To this union ten children were born, of whom six are still living—one son and five daughters, all members of the "one body." Early in life Sister Robison obeyed the gospel, and she strived to live as God directs. After the conversion of her husband she planned and worked for the purchase of a lot and the erection of a house in which the ancient gospel could be preached and God worshiped as taught by the Bible. Out of her faithful work stands a house (Burrus Chapel) and a congregation including all of her children and many friends that were near and dear to her. Very few of the young members know of the labor, prayers, patience, and zeal of this good woman, now gone, in building up the dear old church of God at that place. After rearing six of her own children to be grown, her son lost his wife, leaving him with three small children, the youngest a girl. She took them into her home and patiently, lovingly set about the task of rearing these grandchildren, who have sustained a double loss in her death—two mothers gone. Sister

Try Making Your Own Cough Remedy

You can save about $2, and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

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

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5253 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's **free** valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

CABBAGE PLANTS.

Millions genuine frostproof. Charleston Wakefields, Early Flat Dutch. By express, 1,000, $2; 5,000, $1.75; 10,000 and over, $1.50 a thousand. By prepaid parcel post, 300, $1; 500, $1.50; 1,000, $2.50. Send for price list on sweet potato and other plants.

PARKER FARMS, Moultrie, Ga.

CHURCH ENVELOPES.

Double and single envelope systems. Samples and prices sent upon request. **Double Envelope Corporation, Roanoke, Va.**

Robison was a good wife, a good mother, a good neighbor, and a good Christian. In her death, the loss to her husband, children, grandchildren, the community, and the congregation at Burrus Chapel is great. All keenly and sensibly feel the great loss that her death means to them. While she quietly sleeps in the dark, cold grave, her work follows on and will increase with the coming years, and after a while she can fully enjoy the fruits of all her labor in that sweet home where sad partings come not. We "sorrow not, even as the rest, who have no hope," but hope to meet her in that place where Christ has gone to prepare for them that love him. While penning these few lines to her memory the tears well up in my eyes and my heart is touched by her death, and my prayers and sympathy go out to her heartbroken family.

JOHN R. WILLIAMS.

Cathey.

"Death is the king of terror" unto the unprepared; no hope of future happiness adds sorrow to sorrow for the living and the departed. Not so when death claims a devoted, consecrated child of God. To the mourners there is great comfort. "Sorrow not as those who have no hope." "Grief endureth for the night, but joy cometh in the morning." "Precious in the sight of the Lord is the death of his saints." "Blessed are the dead who die in the Lord." It is simply passing from a house of clay to mansions above; the redemption of the body from corruption into the glorious liberty of the sons of God; the crossing from a wilderness of sorrow to the heavenly Canaan; the inheriting of all things; the time when all tears are wiped away; the exchange of the weak, dishonorable, corruptible, mortal body for one of power, glory, honor, incorruptible and immortal. This we believe will be the everlasting experience of Sister Alma Cathey, wife of Brother E. L. Cathey, whose end came on January 17, 1919. She was thirty years of age, obeyed the gospel at twelve, married Brother Cathey seven years back, and leaves a little girl some two years old, her mother, one brother, and one sister. Her memory is cherished as one of the best of God's children who have lived in Fort Worth, Texas. She bore the reputation of being gentle in manner, humble in spirit, and unselfish in life. Consequently her influence for good was great and her friends and admirers were to the extent of her acquaintances. A busy, brief, useful life is her bequest to the world. What better could she have left? From our viewpoint, it would have been best for her to remain longer here, in her family, church, and community; but surely not so, else she would have. However, we rejoice in the consolation that all is well evermore with her. Surely one with her attributes and well-ordered life finds the celestial host singing her welcome home. A large body of friends assembled in the church auditorium, weeping together, sympathizing with each other, and especially with her husband, mother, brother, sister, and her little daughter, Leona Birchfield Cathey. To live in obedience to her last request means a happy meeting whither she has gone. May the Lord help all so to do.

J. W. DUNN.

STOMACH TROUBLES

AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

Keep Yourself Fit

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

Wooden-Soled Shoes.

Wood is being used for shoe soles in some places. California redwood is used, because it is very light; and with tops made of the best obtainable leather, the whole shoe is lighter than most all-leather shoes. But, best of all, these shoes are really waterproof, if the uppers are greased.—Exchange.

Peptiron

A Real Iron Tonic

Gives vigor and nerve tone to aged and infirm, and those worn-out from overwork, worry, excitement or close confinement in homes or shops.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, J. R. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully develo... a system of shoe building having ... prime object the conquering of ... shoe troubles. It appears that M... establishment has become nat... quarters for people whose fe... remarkable comfort shoe, ... EzWear, but obtainable ... ventor. Mr. Simon's n... several hundred shoe... fort with style at a... is now ready for ...

DRUGGISTS! VICK'S VAPORUB SHORTAGE OVERCOME AT LAST

The Deal Scheduled for Last November, Which Was Postponed on Account of the Influenza Epidemic, Is Now Reinstated—Good During the month of March

OVER ONE MILLION JARS OF VAPORUB PRODUCED EACH WEEK

It is with pride that we announce to the drug trade that the shortage of Vick's VapoRub, which has lasted since last October, is now overcome. Since January 1 we have been running our laboratory twenty-three and a half hours out of every twenty-four. Last week we shipped the last of our back orders; and retail druggists, therefore, are no longer requested to order in small quantities only.

NOVEMBER DEAL REINSTATED

This deal, which we had expected to put on last November and which had to be postponed on account of the shortage of VapoRub, is reinstated for the month of March. This allows a discount of ten per cent on shipments from jobbers' stock of quantities of from one to four gross. Five per cent of this discount is allowed by the jobber and five per cent by us.

We advise the retail druggists to place their orders immediately, so that the jobbers will be able to get prompt shipments to them.

THANKS OF THE PUBLIC DUE THE DRUG TRADE DURING THE INFLUENZA EPIDEMIC

The thanks of the American public are certainly due the entire drug trade—retail, wholesale, and manufacturing—for what they accomplished during the recent influenza epidemic. The war caused a shortage of physicians, nurses were almost impossible to obtain, the demand on the drug trade was unexpected and overwhelming, and to this demand they responded nobly. Retail druggists kept open day and night and slept where they dropped behind the prescription counter. Wholesale druggists called their salesmen off the road to help fill orders; hundreds wired us to ship Vick's VapoRub by the quickest route, regardless of expense.

A TREMENDOUS JOB TO INCREASE OUR PRODUCTION

In this emergency we have tried to do our part. We scoured the country for raw materials—our traffic manager spent his days riding freight cars in; we shipped raw materials in carload lots by express, and pleaded with manufacturers to increase their deliveries to us.

But it was a slow process. Some of our raw materials are produced only in Japan; supplies in this country were low, and shipments required three months to come from the Far East. Then we had to recruit and train skilled labor. We brought our salesmen into the factory and trained them as foremen. We invented new machinery, and managed to install it on Christmas day, so as not to interfere with our daily production.

ONE HUNDRED AND FORTY-THREE JARS OF VAPORUB EVERY MINUTE DAY AND NIGHT

By January 1 we had everything ready to put on our night shift, and since then our laboratory has been running day and night. To feed our automatic machines, which drop out one hundred and forty-three jars of VapoRub a minute, or one million and eighty thousand weekly, has required a force of five hundred people. Our Café Department, created for the benefit of these workers, served seven thousand meals during the month of January alone.

THIRTEEN MILLION JARS OF VAPORUB DISTRIBUTED SINCE OCTOBER

An idea of the work we have accomplished this fall may be given by our production figures—13,028,976 jars of VapoRub manufactured and distributed since last October—one jar for every two families in the entire United States.

During the influenza epidemic Vick's VapoRub was used as an external application in connection with the physician's treatment, and thousands of people, unable to obtain a doctor, relied on Vick's almost exclusively.

Literally, millions of families all over the country, from California to Maine and from the Great Lakes to the Gulf, have found Vick's VapoRub the ideal home remedy for croup and cold troubles.

VICK'S VAPORUB
30¢ 60¢ $1.20 "YOUR BODYGUARD"

A Challenge.

In the confusion and manifest bewilderment of the world the church has its chance. It is the day for broad thinking, resolute planning, devotion to the larger good. The church must accept the challenge of sacrifice and carry forward the enterprise at whatever cost. The men in the army of liberty have taught us that on many a field. O, church of Christ, they are remaking the map of the world! What shall be the boundaries of the kingdom of God?—Luther B. Wilson.

The Tennessee Orphans' Home.

We are requesting the churches to make a liberal contribution to the Tennessee Orphans' Home on the first Lord's day in April. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for orphan children? Then give, but give also for your "own soul's sake." In giving you are answering the need of your own soul.

Astounding Preventative for Influenza.

In one department of the Iron Mountain Railway, of Texarkana, in which forty men were employed, twenty of them commenced the use of Hawley's Ointment at the outset of the 1918 Influenza epidemic, every man of whom remained at his post every day during the period following, while the other twenty all suffered attacks of the disease that confined them to their homes.

Hundreds of other such tests have shown Hawley's Ointment to be an astounding preventative for influenza, and equally useful during treatment of the disease. The influenza bacillus is a germ which attacks the lungs, being breathed in through the nose and throat, the infection developing chiefly in the nasal and bronchial secretions. Hawley's Ointment is a prophylactic preventative for influenza. It keeps the nostrils thoroughly sterilized, killing the influenza bacilli as they are inhaled. Hawley's Ointment is a dependable treatment for colds, cold sores, coughs, croup, early stages of pneumonia, and generally for bronchial troubles. Its base is readily absorbed, and it, therefore, does not inflame the nostrils when applied therein, as do most ointments having only a vaseline base.

Sold in 35-cent and 50-cent tubes, postpaid, by the Vincent Drug Company, manufacturers, Texarkana, Ark.-Texas.

will out-grow itself
if you use
-Germ
velvet beans, pe- per acre, delivered. h, Ga., for booklet.

TETTERINE
for the COMPLEXION
50c. at your druggist's or from Shuptrine Co., Savannah, Ga

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Report for January and February.

BY S. W. WOMACK.

My time during the month of January was spent in Nashville. The work in many respects is encouraging. On the first Lord's day in February, morning and night, I was in Lebanon. The attendance and interest were good. On the second Lord's day and a few nights following I was at Silver Point. The weather was snowy and bad, but the attendance was fairly good. The school is moving on very well.

Beginning on Wednesday night, February 12, and continuing over Sunday night, I was with the preachers in the get-together meeting at Jackson Street Church, in Nashville. The meeting was well attended and a grand success. Many good things out of the old Book were presented.

Brother T. Q. Martin preached for us on the fourth Lord's day, in the afternoon, on the subject of "Forgiveness." It was a noble effort. All enjoyed the sermon and say for him to come again. Brother M. Keeble spoke at the morning service, Brother Harris at 7:30 P.M.

I am very thankful to the congregations and the brethren and sisters for their contributions for the months of January and February. I hope the work will still be remembered by all.

This writing leaves me at Sugar Grove, Ky. We had two good services here on the first Lord's day in March, morning and night, with encouraging attendance, attention, and interest. We asked to remain over to the second Lord's day and night. The little band here seems to be moving on fairly well. Brethren, pray for us that we may be used in a way to do good for the Master's cause, for the harvest is now ripe and the laborers are few. Let us work and pray to the Master to send in more faithful laborers.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear [illegible] skin.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

IS YOUR BLOOD STARVING FOR WANT OF IRON?

Iron Is Red Blood Food—It Helps to Put Strength and Energy Into the Veins of Men and Roses Into the Cheeks of Women. Why Nuxated Iron so Quickly Builds Up Weak, Nervous, Run-down People.

Who Should Take Nuxated Iron

Thousands of men and women are impairing their constitutions, laying themselves open to illness and literally losing their grip on health, simply because their blood is thinning out and possibly starving through lack of iron. Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of the virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable.

Iron is absolutely essential to enable your blood to transform the blood you eat into muscular tissue and brain. It is through iron in the red coloring matter of the body that life-sustaining oxygen enters the body. Without iron there is no strength, vitality and endurance to combat obstacles or withstand severe strains. Contrary to general opinion, lack of iron in the blood does not necessarily mean you do not have enough blood, but it means your blood is not of the right kind. To help make strong, keen, red-blooded people there is nothing better than organic iron—Nuxated Iron. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. No matter what other tonics or iron remedies you have used without success, if you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have increased their strength and endurance in two weeks time while taking iron in the proper form. Nuxated Iron is now being used by over three million people annually, and the manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

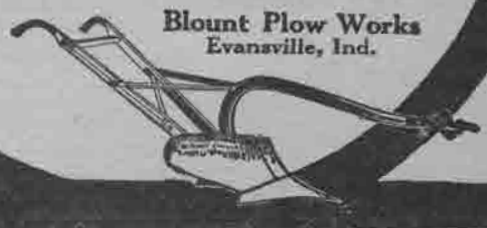
Honest Clean Through

That's the principle upon which every Blount "True Blue" plow and other Blount "True Blue" farm implement is built. The "True Blue" stamp is your protection. If it isn't there, it's not a Blount "True Blue"—honest clean through.

50 Years Southern Planters Stand-by

Thousands of Southern planters say there is more service and satisfaction in the Blount "True Blue" than in any other make. The Blount "True Blue" line is made to meet their every requirement. There's a Blount "True Blue" for every kind of soil and every purpose—plows, cultivators, pulverizers, discs, listers, middle breakers, lime spreaders, rollers, etc.

If your near dealer does not handle the Blount "True Blue" line, write us.



Blount Plow Works
Evansville, Ind.

TO HOG RAISERS.

Hog-O has saved hundreds of hogs in this and adjoining counties, and is guaranteed to do the same for yours. Money returned if cholera appears to those using it. One quart to treat four hogs one year, $1.50; five quarts, $6. **W. N. GANTT, Manager,**
Hog Medicine Company,
Hazlehurst, Ga.

Send us $1.25 for "Peloubet's Select Notes."

When you see a man who l... to let well enough alone, y... who will never occupy an... at the top.—Exchange.

Peloubet's Sele... bell's Teachers'... postpaid. Mc... pany, Nashv...

The distinctive flavor of

Coca-Cola

The flavor of Coca-Cola is a composite of natural fruits so delicately blended that the palate is unable to distinguish any one of the component parts—the result is a distinctive flavor.

The art of compounding flavors has become a science which requires a lifetime to master. That is why it is so difficult to imitate the distinctive flavor of Coca-Cola.

The slightest deviation from the delicate balance of flavors reveals the imitation. When you ask for Coca-Cola demand the genuine by full name — nicknames encourage substitution.

THE COCA-COLA COMPANY
ATLANTA, GA.

1A

STONECYPHER'S IRISH POTATO BUG KILLER

Guaranteed to destroy potato bugs without fail and without injury to vine. One or two applications usually sufficient to save the entire crop. Easily applied.

Insist upon Stonecypher's Irish Potato Bug Killer. At druggists and general stores. If your dealer will not supply you, we will send you four 25c cans, postpaid, for $1.00.

Try it on cucumber, squash, cantaloupe and tomato plants. Money back if not satisfied.

Stonecypher Drug and Chemical Co., Westminster, S. C.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Important Questions.

BY W. S. LONG.

When the few brethren set their hearts to build a house of worship in the city of Washington, some questions of very much importance came to the elders. These questions were just and right, and I am glad I can answer them so favorably.

The first question was: "Will the deed contain the restrictive clause?" Yes, indeed. The property will be so safeguarded by the clause in the deed that no one can use the house only those who worship as the New Testament directs.

"What will the building cost?" In answer to this question, I will say that in times when the prices for material and labor are normal we could secure the lot and erect a good house in keeping with the surroundings for about fourteen thousand dollars; but, as we all well know, everything is very high and will be for a long time to come, and for that reason the building the brotherhood ought to have in our national capital will cost in the neighborhood of twenty-five thousand dollars. We gain nothing in getting a lot in an obscure place and on a street not well known. It is far better to pay double and get a well-located lot. Neither do we act wisely to build a cheap house, one of which we would afterwards be ashamed. While we are building, let us do our work well and build a house that will be a credit to the cause we love. A good house of worship proves that we mean to do something worth while. It also proves that we believe in giving God the best. A sister at McMinnville, Tenn., in a letter to us, urges that we do this work well, saying that, as it is to be the first house of worship for the pure gospel in the greatest center of the United States, we need to use not less than thirty-five thousand dollars in order to have what will be needed in the future. She sent some money along to help. If we had three thousand women like this one, we would soon have good houses of worship in many cities.

"When are you going to begin building?" We hope to begin the building in the early spring. If the brotherhood will fellowship the good work as they should and are able, we will not let the workmen stop till it is completed. The sooner you help, the sooner the church of Christ will have a house of worship in Washington. We are young and weak here, yet we are giving of our daily means more than old congregations that will outnumber us by far. If we were able to build the house alone, we would not call on any one. We are going to do what we can; and as the Bible says, "Bear ye one another's burdens," we

Medicated Smoke Drives Out Catarrh

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in Catarrh, is the originator of a combination of medical herbs, flowers and berries, to be smoked in a pipe or ready prepared cigarette. In the process of smoking this vapor reaches the air passages of the head, nose and throat, when inhaled, AS SHOWN IN THE ACCOMPANYING ILLUSTRATION. The warm, healing, antiseptic vapor is carried directly to the very parts affected. Dr. Blosser's Remedy fights and kills the catarrhal germs where liquids, sprays, douches, salves and medicated creams cannot possibly go. His Remedy is pleasant, simple and convenient, so it may be used at home by man, woman or child. It is entirely harmless, CONTAINS NO TOBACCO or habit forming drugs. No matter how severe or long-standing your case may be, you should know what this Remedy will do for you.

SEND TEN CENTS FOR TRIAL SUPPLY

Write a letter enclosing ten cents (in coin or stamps), and mail to The Blosser Company, and they will send you a liberal Trial Outfit of Dr. Blosser's Catarrh Remedy, containing a bag of the Remedy for smoking in a pipe, a dainty new pipe, and also some of the ready prepared cigarettes. From Trial Outfit you can decide which form of the Remedy you prefer.

They will also send you an illustrated booklet explaining about Catarrh, together with letters from customers who have used this Remedy with satisfactory results. You will be delighted with this Remedy when you see how its pleasant, warm, medicated smoke-vapor goes to every spot, relieving the congestion, opening up the air passages, and you will readily understand why this Remedy is becoming so generally used.

If you suffer from Catarrh, asthma, bronchial irritation, catarrhal deafness, catarrhal headaches, or if you are subject to frequent colds, you cannot afford to neglect the use of this Remedy. The regular package of Dr. Blosser's Catarrh Remedy costs $1.25 by mail (either thirty days' supply for the pipe or one hundred cigarettes). If you suffer from Catarrh, you should order a regular package today, or send ten cents for the Trial Outfit to

THE BLOSSER COMPANY, Box 4468 ATLANTA, GA.

are sure it is nothing but right for all to help in this work.

I hope all questions are made clear; but if you have some I have not answered, write me at 1420 Massachusetts Avenue, Southeast, Washington, D. C., and I shall be glad to explain anything you do not understand.

In addition to the above, I am very glad to say that peace and harmony reign in the congregation here and that we have no hobby riders or contentious persons to mar the progress of the church.

The only place we have to meet is a small rented hall, and the Christian Science people meet in the adjoining room; and as they use the piano and other such unscriptural things in the worship and only a thin wall separates us, the confusion is very great. You see how very much we need a house. Now the barriers have been removed. Please open a way from your pocketbook or bank account to this needed work at once and help to save souls. Which is more important, to feed the body or to save the soul? Both are needed, yet the soul is the most valuable thing in the universe. Let us not delay, for souls are perishing for the bread of life. Send all checks to E. L. Mills, 2002 G Street, N. W.; T. F. Colvin, 2536 Eleventh Street, N. W.; J. W. Gibson, 2500 Pennsylvania Avenue, S. E.; or, if it suits you better, send to the Gospel Advocate, Nashville, Tenn.

The Tennessee Orphans' Home.

We are requesting the churches to make a liberal contribution to the Tennessee Orphans' Home on the first Lord's day in April. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for orphan children? Then give, but give also for your "own soul's sake." In giving you are answering the need of your own soul.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application to Pathfinder, 365 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

CAPUDINE

The Liquid Remedy for Headaches. A Good Preventive Treatment for INFLUENZA also. Relieves Quickly. Try it.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9253 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

G. S.

The old reli
remedy. Guar
for one be
benefit ar
pellagra
tism,
liver, or kidney disease, or
G. S. is a great tonic a
Sold by all druggists or
bottle; six bottles f
G. S. from your fo
timonials.

Box 17.

The Master's Vineyard

Texas.

Grand Saline, March 10.—We had two very splendid services here yesterday. Brother Jernigan preached to a full house both morning and evening. At the evening service three made the confession and two were restored. To-day, at the water, another young lady made the confession and was baptized with the others. Brother Jernigan and Brother C. D. Record, of Whitesboro, will begin a meeting at this place on the third Lord's day in April.—Mrs. W. G. Jernigan.

Nocona, March 6.—I have just returned from Alex, Okla., where I met the great Freewill debater, Elder W. A. Hearon. Brother R. Thompson had engaged him a few-nights' sermon-about fashion; but he and I hooked up on feet washing in the church, the name, and the new birth. He was "dead easy" all the time, and I am certain he will never be induced to meet another gospel preacher. He is a very nice man in debate, never stooped to mud-slinging till the last night, when he called me a "Campbellite." I came alive then, and he took it back and apologized before he was allowed to go a step further with his speech. They do not put that over me. Brethren R. Thompson and C. B. Glasgow live there. They are good preachers who should be kept busy. I go to Marietta, Okla., this week for a meeting. Owing to having a meeting called off, I have time for a meeting beginning on the fourth Lord's day in August and running three Sundays. Who wants that time? I would like to go to Arkansas for that time, but will work anywhere. The work here is fine and we have great hopes for better things. We had a fine class in the Bible last night.—Tice Elkins.

Optimistic Thought.

There is no one that does not once in his life do a silly act.—Exchange.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhoea that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous expert. Send $1 to-day to E. J. Reefer, Expert, 3253 Poultry Building, Kansas City, Mo., for a package of Ready Relief and positively help you save your baby chicks. Don't your delicate, downy baby chicks need saving? You take no risk. The manufacturer guarantees to refund every cent you pay for it if you are not entirely satisfied. A million-dollar bank backs up this guarantee. Send for a $1 package to-day, or $2.38 on special discount for two packages and insure every chick. Don't your baby chicks need saving? That's about the size of Ready Relief. If you don't find this guaranteed chick saver as represented, return it to Mr. Reefer's bank and it gives the extra package as a fortune

This makes Washing Easy

Just like washing in rain water!

Take the water from any well, add a little Red Devil Lye—oh, how the soap lathers and foams—gets the dirt out quick.

Even if you have actual rain water, add Red Devil Lye, then soap the clothes and let them soak. You'll scarcely need to rub them at all—just a little bit.

By saving the rubbing, you save your clothes. Save your hands, your strength, your time.

Get the genuine Red Devil Lye. Use but ½ to 1 teaspoonful to the pail of water. It has no superior as a water softener and cleanser. *Makes your washing easy.*

Red Devil Lye is finely pulverized, dissolves instantly in hot or cold water. Air-tight cap—easy to take off and put on—preserves full strength till all used. Read and follow directions on can.

FREE Booklet, giving scores of uses and full directions. Write us for it.

Wm. Schield Mfg. Co., St. Louis, Mo.

You need Red Devil Lye for

Outhouse Sanitation
Destroying Fly Eggs
Kitchen Germicide
Sterilizing Garbage Pails
Peeling Peaches
Washing Clothes
Cleaning Iron Ware, Granite Ware and Silverware
Soap Making and Scrubbing

Order Red Devil Lye from your grocer, today—

A Good Motto.

Phillips Brooks once said: "Come, take that task of yours which you have been hesitating before and shrinking and walking around, and on this very day lift it up and do it."—Exchange.

The Test of Time

When an article is without merit, public sentiment condemns it. It immediately dies a natural death. When an article has merit, it will be everlastingly in demand. Gray's Ointment has now been used for a full round century. No greater proof can be offered of its effectiveness. One hundred years of honest, good, old-fashioned value for money received has made it a family word in every household. Effective for sores, boils, burns, cuts, bruises, stings, eczema, and the many forms of skin eruption. Ask your druggist. If he can't supply you, send his name to W. F. Gray & Co., 518 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

Concrete Amusements.

To cultivate a spirit of restfulness and a larger vision is the aim, or should be, of those who would prevent delinquency. Concrete amusements are desirable, but they do not make up for instilling the habit of leisurely friendships that are equally appreciated by the boy in his adolescence or the man who has become a fine citizen through their influence.—Exchange.

Stop Itching

Skins with Tetterine

50c. at your druggist's or from SHUPTRINE CO., Savannah, Ga.

Send us $1.25 for Tarbell's Teachers' Guide."

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Overdignified.

As a rule, we do not admire the man who is overdignified in the sense that he seems to be conscious of superior attainments, so that we speak of him as "standing on his dignity." Children are afraid of such a character and grown folks do not warm up to him. We much prefer the society of one who is "as plain as an old shoe." Abraham Lincoln was a very tall man. When a friend jokingly asked him one day how big a man's feet should be if he were seven feet tall, the great commoner said: "I don't know exactly how big his feet should be, but they should touch the ground." Certainly we appreciate the man whose feet touch the ground of common human interests. The dignity that makes a man unsympathetic is to be deplored, if not despised.

☼ ☼ ☼

Righteous Dignity.

But there is a righteous dignity which every man should possess for the reason that he is a man originally made in the image of God; such a dignity as is not the sign of arrogance or false pride, but the sign of a thankful and appreciative heart.

Perhaps the best idea of man's true dignity may be obtained by turning back to the book of Genesis and reading afresh the story of the creation. After creating the worlds and suns, the plants and animals, the Almighty paused as if the task now before him called for great care and deliberation. "Let us make man in our image, after our likeness," he said. We make a serious mistake if we associate the idea of the image altogether with the body. I did this when I was a child, and was very much confused. I could not understand how God's body could be so wonderfully perfect if our imperfect bodies were copies of his. We should remember that God is a Spirit, and therefore there can be no great likeness of our material bodies to his spiritual body. The real likeness is found in the soul of man, which is especially in God's image, his reasoning mind, his free will, his self-consciousness, his conscience, his feeling after God, his capacity for holiness.

A class had been studying United States history. "And now what do you think of Lincoln?" the teacher asked. An immigrant boy who had a thoughtful mind answered and said: "He was born in a dirt house, but he wasn't a dirt man." There is a fine thought in the boy's answer. We must not confine ourselves to the thought of this tenement of clay, if we would find the real image of our Maker.

☼ ☼ ☼

Physical and Mental Dignity.

Man has dignity physically. He is above the beasts of the field in his erectness and in his power of speech, two particulars which mark him as Godlike. God might have used a million elements in the creation, but, as a matter of fact, he used less than a hundred, and most of them are in our bodies. No wonder a man of great scientific knowledge said to a company of students: "You are made of the best stuff in the universe. There is nothing better anywhere." David said: "I will give thanks unto thee; for I am fearfully and wonderfully made: wonderful are thy works; and that my soul knoweth right well." (Ps. 139: 14.)

Man has dignity mentally. We note the fact that when he was created he was made a man in the complete sense of the word. He did not come up from a lower level of organisms, but came from the hand of God a perfect human being, intelligent, possessed of a moral and spiritual nature and capable of fellowship with his Creator. God acknowledged his supremacy over all his created works when he made man to "have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." Furthermore, the wisdom of God has been fully demonstrated by the way in which man has exercised this dominion. An earthly father is never better pleased than when his son proves himself capable of following him in business, taking up his work with zeal and success and revealing the fact that he is a "chip of the old block." The same feeling must be in the heart of our Heavenly Father. In our generation man has won dominion over the air with wireless telegraphy and the aëroplane, over the water with the dreadnaught and the submarine, and has at last reached both poles of the earth. In the material world, at least, man is proving worthy of his divine sonship.

Moral Dignity.

Man has dignity morally. Better than anything I can say along this line is a quotation from the deep-thinking Carlyle: "He is of the earth, but his thoughts are with the stars. Mean and petty his wants and desires; yet they serve a soul exalted with grand and glorious aims, with immortal longings, with thoughts which sweep the heavens and wander through eternity. A pigmy standing on the outward crest of this small planet, his far-reaching spirit stretches outward to the infinite, and there alone finds rest."

Contrastively speaking, astronomy places man as an infinitesimal speck in a vast universe. I have never ridden in an aëroplane, but I have been told by some who have that, viewed from a high altitude, a human being closely resembles an ant. Geology places man as an atom in the midst of unnumbered worlds of varying altitude; biology reveals him as a gasping breath in the midst of the clutching fingers of death; but when we come into the arena of thought, we find him to be a ruler, an earth lord, a king.

Next week I will write of how man loses his dignity.

Our Contributors

A Campaign to Raise Money for the Improvement of David Lipscomb College.

BY E. A. E.

This college has been in operation for more than a quarter of a century. The good it has accomplished cannot be measured by "the flight of years." Eternity alone can do this.

The money to be raised by this campaign is for the erection of a new girls' home and other much-needed improvements of the college buildings and grounds.

The present girls' home is not adequate in any particular to meet the demands now made upon it and to accommodate the young ladies knocking at its doors for admission.

The directors of this college have its greatest good—and the greatest good, therefore, of the youth of the country—at heart.

Realizing most deeply the need of that education—really of true education—which will prepare the young for the greatest usefulness in life and help to build for them the strongest and purest characters, Brethren Lipscomb, J. A. Harding, and other generous men founded this school. A lasting and sacred obligation has been left upon its directors to *guard* and *carry out* the purpose for which it was established. Not only so, but this obligation rests upon all, at least, who consider true education the same as these men did.

The main purpose of this school, *with a complete and thorough collegiate course, equal to the best, with all that a collegiate education means*, without going into detail, is to teach the Bible as a textbook to all pupils alike, and to teach it in all its parts and benefits and blessings: its history; its literature; its characters; its business principles—industry, economy, diligence, just weights and measures, uprightness, integrity, fair dealing, and common honesty; its missions and proper spheres of man and woman; its teaching on marriage and divorce, home building, duties of parents and children, man's duty to God and his fellow men, purity of life, and "all things that pertain unto life and godliness." The Bible is a far greater book on industry and conservation of food and clothing and energy and time than one that any government on earth has ever or can ever put forth. Why not go directly to the Bible—and, therefore, to the authority of God—for these lessons, and practice them at all times because God teaches them and because they promote the greatest happiness? All these things named should be taught and practiced as the will of God, whether required by any human government or not. The Bible is the greatest everyday guide for the everyday affairs of life in the world or that can ever be in the world, as well as a revelation of the life that is to come. To teach the Bible in school is not to teach human philosophy and theology, human dogmas and speculations, or to emphasize any one part of the will of God more than all other parts of it.

It is grievous to be forced to think that many "teachers of Israel" seem not to know what teaching the Bible means.

TRUE EDUCATION.

We use the term "true education" advisedly, knowing that all education in the popular meaning of the word is not true education. *With all the learning and wisdom, culture and efficiency of the world*, that education which only refines pride and vanity, worldliness and wickedness, without lifting people out of them and above them; which tends to loosen the sacred marriage bond and legalize adultery; which increases the love of money and greed of gain; which only whets the appetite and sharpens the wits of thieves and robbers and renders gigantic fraud and astute villainy respectable; which makes more barbarous and brutal the passions and lusts of the flesh; which intensifies ambition for conquests and power; which devastates prosperous and peaceful countries and destroys thousands of quiet and happy homes; which drives millions of harmless youths, in whose tender hearts is only good will to men, to the butchery of battle fields, as so many hogs and cattle to the slaughterhouse, and compels them to take the lives of as many more innocent young men; and which drenches continents with human blood and fills the earth with poor cripples and widows and orphans, is only false and even corrupt education.

There is a wisdom which is earthly, sensual, and devilish. (See James 3: 15.)

Mr. Balfour said about two years ago, in substance, that when he was younger he thought that learning and culture and efficiency meant civilization, but that he had learned better. Long ago I learned that men may be educated to the highest degree in the popular meaning of education and remain great rascals and scoundrels. This education never changes the hearts of men, but only renders them the more efficient for accomplishing their base purposes.

The Germans furnish a strong and very convincing demonstration of all this. They were looked upon as the best-educated—the most scientific, the most skillful, and the most efficient—people in the world. There was but little illiteracy among them. But with all their learning, they cut the Bible to suit their philosophy and flooded the colleges and universities of the world with their infidelity. The blood runs cold when one reads of their inhuman and satanic deeds.

The allies will find that it was much easier to overcome Germany in mortal combat than it will be to save the world from her false education and infidelity.

It is a sad comment on education when the best-educated nation on earth plunged the other greatest and best-educated nations into the greatest and worst war the world has ever known.

True education is more than physical and mental development to the highest degree, more than scientific discovery, more than the wisdom of this world; it is also the training of the conscience and heart in the development of the noblest purposes and desires for the greatest good. Men who do not realize and act upon their responsibility to God and their fellow men are not truly educated. No man lives unto himself. Man's supreme duty is to God:

to fear God and to keep his commandments is the top rung in the ladder of true education. This controls all other duties and holds men in their true relationship to one another as the law of gravitation holds all worlds in their proper places. The world, for instance, can never have world-wide and permanent peace until the purposes and wills and hearts of people have been educated to that glorious end, and that can never be done without the Bible and the Prince of Peace as the ideal. At least a sufficient number of peoples must be thus educated to influence and leaven all the rest. Nations cannot have military training and teach war and instill the spirit of war in schools and otherwise and have permanent peace; they must teach peace on earth and good will to men in order to have permanent peace. God speed the day!

Right-thinking people know there was never greater need for true education than now, and we are glad to think there was never a greater demand for it. Shall not schools be built and maintained which furnish the facilities for such education?

That education, with all its culture and refinement and grace, music and art and literature, which instills into young ladies the spirit of worldliness and earthly glory and which trains them out of woman's God-ordained sphere and mission, is false and dangerous to the homes and good of mankind.

David Lipscomb College desires and works to send forth young men of good characters, rooted and grounded in right principles and prepared for the greatest usefulness in whatever honest callings they may choose to follow, and young ladies refined and cultured, with meek and quiet spirits, and fitted to fill the sphere in life appointed by their Creator There is no character so attractive, so admirable, and so influential as woman in her place, adorned by the graces of Christian womanhood.

Will You Help Us to Enlarge This College?

The business management of the college property has been good and successful from the beginning. The directors of the college—seven men—and the faculty of the college are different bodies or boards of men. The faculty has not the control and management of the college property. The ground, consisting of seventy acres, all the college buildings, and all property whatever belonging to the college are held in trust and managed by the directors for the good of humanity. No man has any individual financial interest whatever in the college. There are no stockholders. It is not an individual enterprise. Brother Lipscomb, who gave the entire seventy acres of ground, his private dwelling, other money besides, and his teaching and time for almost twenty-five years, and all other generous ones who contributed to the building of the college, gave all to and for the public good. All money contributed now will be for this same purpose.

The teachers in the college receive their support from the tuition of the pupils. No money contributed goes to pay teachers. All, as stated, goes to the improvement of the buildings and for the good it may do. The directors do all their work cheerfully and free of charge. Nothing contributed will be of any financial benefit to them; all the property of the school has been generously donated and deeded and chartered for the good of the young men and young women of the country, and especially for those of moderate means. The rich, if they choose, can send to colleges and universities anywhere.

The directors, after mature deliberation, decided to make this appeal for money to make these improvements. The whole country has learned to respond so cheerfully and in such large amounts to other worthy causes that they feel well assured that all those who stand for true education will respond liberally to this great cause.

To erect a modern girls' home with all modern improvements and conveniences and to make other necessary improvements, the directors estimate, will require fifty thousand dollars.

They think best at present to divide the country somewhat into sections, request some persons in each section to take charge of that section, and to make a "drive" for the required amount. All should be willing to help to accomplish this.

Statements will be made from time to time and all necessary information given.

Prompt acknowledgment will be made of all donations and pledges.

Prof. H. Leo Boles, president of the college, is treasurer of the building committee, and all donations or pledges should be sent to him, David Lipscomb College, Nashville, Tenn.

Pledges for future donations, Liberty Loan bonds or war stamps will be gladly accepted.

Enoch—Translated.

BY H. LEO BOLES.

The earth is a vast cemetery; around us are the graves of the millions of earth. The poet has expressed it this way: "All that tread the globe are but a handful to the tribes that slumber in its bosom." If tombstones had been erected over all the graves of the dead, there would be little room for anything else upon the earth; the continents of the earth would only be the foundation for the "silent city of the dead." The first man, Adam, is there, outside the gates of Eden; Abel is there, in the field of his martyrdom and glory; Seth is there, in a piece of hallowed ground; Enos is there, Kenan is there, Methuselah is there; *but Enoch is not there.* "He was not, for God took him." These words ring through the desert and echo through the tabernacle; they inspire through the exile and give hope to all the prophets.

The life that had been awalk with God has now ended at the throne of God; this life of faith and holiness was so near the life of glory that it has been taken to be glorified. What encouragement and consolation this furnishes to all who are now walking with him! By what process Enoch was translated we are not told. I am not interested in any of the dreams of the visionaries nor the fables of impostors respecting the manner that God disposed of Enoch. I do not even respect the bold fiction of Mahomet, the false prophet, or the wild conjectures of Jewish rabbi. It is enough for me to know that God took him, or that he was in the care of Jehovah. He walked with God here, and he is with God up there. He was translated from earth to heaven. "By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well pleasing unto God." (Heb. 11: 5.) His faith is such a potent factor in his character that it has transformed him into the likeness of God; he is no stranger in that world, as he had made the acquaintance with God and walked with him in this world. He is well prepared for the eternal abode in the presence of God.

We are not told what changes in body were necessary for his translation, but we are told that he did not see or suffer the pangs of death. Paul, in discussing the resurrection, describes a mystery. He tells us: "We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15: 51, 52.) Some of God's people will be living at the resurrection and will be translated or carried to heaven. "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep." (1 Thess. 4: 15.) Those who are alive at the coming of the Lord and are living as

did Enoch, pleasing unto God, will be taken, or translated, as was Enoch. This should be the prayerful desire of all who love his appearing.

It is said that Enoch is the universal symbol of man's immortal hope. Christ said: "Whosoever liveth and believeth in me shall never die." (John 11: 26.) The full-fledged hope of Christian immortality is typified in the translation of Enoch. The personality and translation of Enoch becomes the center around which cluster the bright prospects and beautiful hope of the patriarchs. The translation of Enoch begets in the minds of the patriarchs the passion for eternal life. To live forever, to see no corruption, "to keep undimmed life's pristine glow," is the aspiration which arises in the heart of every one who learns of Enoch, and it is the aspiration which permeates the morning and the evening of the Jewish dispensation. It is not the waking from the sleep of death which stimulated the hope of the Jew, but rather the hope that the soul will never sleep—the hope that the soul will see its "Promised Land" before it sees death.

Scholars have usually recognized three dispensations in studying the Bible. These dispensations help to make clear the proper division of the Word of Truth. The first is known as "the patriarchal dispensation." This dispensation began with the creation of man and continued over a period of about twenty-five hundred years to the giving of the law upon Mount Sinai. The second dispensation, familiarly known as "the Jewish dispensation," began with the giving of the law upon Mount Sinai and continued for a period of about fifteen hundred years to the death of Christ, until the law was taken away, nailed to the cross. The third dispensation, commonly called "the Christian dispensation," began with the death of Christ and will continue to the second advent of the Savior. The patriarchal dispensation has been called, because of a lack of revelation on the future of man, "the starlight age;" the Jewish dispensation, because of a fuller revelation, has been called "the moonlight age;" and the Christian dispensation, because of the fullness of the glorious light of the gospel, has been called "the sunlight age." Jesus is called "the Sun of righteousness;" he lighteth every man that cometh into the world. Enoch lived back in the starlight age, and walked with God, and was not, for God took him. He was taken from earth and translated into the paradise of God above, thus pointing man to the life which is to come. He becomes one of the great standard bearers of immortality and the future home of man. Elijah lived in the midst of the Jewish dispensation, or moonlight age, and was carried to heaven in a chariot of fire, thus again pointing the human family heavenward and emphasizing the fact that there is a life beyond this life. Again, at the beginning of the Christian dispensation, or sunlight age, Christ arose from the dead and ascended to the Father. Each dispensation has its standard bearer of immortality and eternal life. This is mentioned that we may see the relation Enoch sustains in the revelation of God to man. There are some points which need to be noticed as we study the history of God's people. Enoch, Elijah, and Christ serve as mileposts along the journey of life for the generations of earth, pointing all who travel life's mortal pathway to the eternal destiny of the human race. Enoch was taken from the walks of men and translated; Elijah, likewise, while busy in the affairs of life, ascended to glory; but Christ, who died, arose from the dead and ascended to the Father. A servant of God of ancient days had asked the question: "If a man die, shall he live again?" It seems that they knew from the example of Enoch that there was another life which could be enjoyed, if God should translate one before death; but if one should die, the question as to whether there was any hope for him was a perplexing one that dimmed their hope and staggered their belief. Christ has answered that question and demonstrated the fact that though a man should die and go into the grave, yet, if he has walked with God, he shall live again.

Let Us Fill the Fanning Orphan School With Worthy Needy Girls.

BY E. A. E.

We publish the following from Brother A. N. Trice, that our readers may see what is being done and that they may be encouraged to do still more:

Dear Brother Elam: I inclose herewith a list of donations received for the Fanning Orphan School since last report, amounting to $802.11. This, I am glad to report, will be sufficient to about meet our present obligations.

On behalf of the school and the Board of Trustees, I wish to express our sincere thanks to all of the donors for the help they have given, and we pray that the good work may continue. The fact that we are about out of debt does not mean that the school will not need further help. In order to keep the institution filled to its capacity with poor orphan girls who have no other means of obtaining an education, considerable help will be needed; and should we take on a sufficient number to fill the school to its capacity, it would quickly bring us in debt again unless we do get the necessary help.

I believe that if the readers of the Gospel Advocate were fully acquainted with the work being done at the Fanning Orphan School, they would heartily support the institution in maintaining enough pupils to fill it to its capacity.

Yours fraternally, A. N. TRICE.

The names of the donors and the amounts given are as follows:

Charlotte Avenue Church, Nashville, Tenn., $23.80; Belmont Avenue Church, Nashville, Tenn., $100; B. H. McCain, Coldwater, Miss., $20.30; church at Lynchburg, Tenn., $100; Mrs. Gertrude Sims, Christiana, Tenn., $1; Ephesus Church, Wilson County, Tenn., $5; "A Brother and Wife," $5; Mrs. Ben C. Barry, Gallatin, Tenn., $10; readers of the Gospel Advocate, $500; Charlotte Avenue Church, $22.01; Miss Emma Martin, Wilmington, N. C., $5; Mrs. J. N. Hairston, Huntsville, Ala., $10. Total, $802.11.

We are very grateful for the prompt replies to our appeals. The good Lord bless all! As Brother Trice says, the school should be filled with the worthy poor girls and orphans for which it was established. The income of the school for the present can support only about thirty or thirty-five girls at the limit. More funds would enable it to carry more girls. There are enough friends of orphans to furnish the necessary money.

In addition to this, for one hundred dollars per session any one person or congregation can keep a girl in the school, and any congregation that makes the effort can raise the hundred dollars.

If any good person or congregation wishes to keep a girl in school and has not the girl, the school can find one, since there are so many who ask for the benefits and blessings of the school.

Take this matter up at once, and have all arrangements made before the fall term opens.

Address A. N. Trice, care Washington Manufacturing Company, Nashville, Tenn.

The sum of our happiness and our perfection in this life and the next consists in perfect conformity of our will with the divine will.—Selected.

We are requesting the churches to make a liberal contribution to the Tennessee Orphans' Home on the first Lord's day in April. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for orphan children? Then give, but give also for your "own soul's sake." In giving you are answering the need of your own soul.

The Bishop-Vincent Mission.

BY W. W. FREEMAN.

Some of us will not read this article. We loathe the idea of giving to mission work. Others will delight to read of the progress and the needs and will give "once and again" to the work. Are you enthusiastic over Christian missions? I wish we could always rejoice in doing what we can to spread the gospel of eternal life to dying humanity.

Sister Vincent and Brother Hiratsuka reported a choice lot where they wanted it that could have been had for thirty-two hundred and fifty dollars. One thousand dollars is at interest in a Tokyo bank. The Japanese brethren will raise two hundred and fifty dollars. Brother Yokoo, a faithful elder there, will lend five hundred dollars without interest. I understand that Brother Vincent has five hundred dollars. This leaves one thousand dollars. To date I have one hundred and ninety-seven dollars and eighty cents. Brother Janes likely has a small amount. You see what we need more. Now let us have it. If you have nothing, perhaps you can earn a nice sum soon and help. There are hundreds able to write a check for the required amount or a large part of it.

But the worst is yet to come. The latest from Japan is that the best location is lost because the necessary cash amounts to close the bargain was not available and the lot went to other people. Another lot may cost five hundred dollars more; so, including the loan, we need two thousand dollars. Brother Hiratsuka writes: "Our earnest desire is this: Please you raise the money and send to us, then we will keep it in the One Hundred Bank, in which we keep our money from Brother Vincent; and when we find the suitable lot, we will buy it." It takes cash to close a deal should they have a chance at a part on time.

Finally, reader, note this from Brother Hiratsuka: "Please tell us the good words for the plan for the lot and the new building. You know the heathen people are going to do their goodness. But let us buy a suitable lot and build the house of God. This is my earnest prayer through my future life." If this spirit from a native preacher, tried and true, does not move our hearts, we are past feeling and are hopeless objects of mission effort ourselves.

My salary as a teacher in a Christian school is moderate, but not more than half what I could get elsewhere. To begin with, wife and I have tithed it as an offering to help in the school work proper. We give about a dollar a week to the regular contribution. We have bought bonds and stamps and have helped every call for aid. We feel like giving fifty dollars to finish on the lot and to put up a house. The future is not clear, but we shall await it with confidence.

Now, brethren and sisters, there is no need for me to talk of the needs, the good done and the bright prospects, or of the scripturalness of the plea or the plan. What I want is your help to establish this work. It should be no burden on any one for us to raise ten thousand dollars when others are raising hundreds or millions for denominational work. If the funds do not come, it is a sign of apostasy and dead faith. I believe the brethren will do more if they are told more, but I want to see my confidence made good now. All gifts are reported monthly.

Since last report of funds for the Bishop-Vincent Mission in Japan, made on December 5, the following funds have come:

For the lot: From V. Celsor, White Oak, Tenn., $7.10; C. C. Chenault, Old Union, Tenn., $11.50; Mrs. M. A. Davis, Kansas, $5; K. S. Mills, Cedar Springs, Ky., $22. Previously reported, $152.20. Total, $197.80.

Regular expenses: From K. F. Potter, McMinnville, Tenn., $25; L. L. Wells, Parkland, Ky., $14; S. Y. Thornton, Lamine, Mo., $19.35; Mrs. Lizzie Beals, Kentucky, $1; Christian Leader, $1; J. R. Cummins, Pennsylvania, $4; Dayton, Ohio, $14; H. Potter, Rich Pond, Ky., $4.06; Earl Hodson, Alabama, $5; I. H. Grimes, Woodsfield, Ohio, $3; Fairplay, Mo., $25. Total, $115.41.

Forwarded to Brother Hiratsuka, $50; forwarded to O. D. Bixler, for Vincent, $60. Balance, $5.41.

From the above figures we see that only a tithe of the fund for the lot has been raised in two months. I fear we shall not keep up the present rate, which is too slow, anyway. Do what you can to raise this fund soon. My address is Abilene, Texas.

THE WAR SUFFERERS' FUND

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

Previously reported	$6,201.92
Stewart's Creek congregation, Smyrna, Tenn.	71.00
"A Friend," Muscle Shoals, Ala.	10.00
Bloomdale congregation, McKinney, Texas	14.75
A brother and sister at Winnipeg, Canada	1.00
"Little Jewels," at Smyrna Church, Putnam County, Tenn.	2.00
Mrs. J. P. Murray, Austin, Texas	5.00
Roy E. Davis, Bogota, Texas	1.00
"A Sister," Oakland, Tenn.	25.00
"A Sister," Ashland, Ala.	10.00
Church at Oxford, Ark.	12.50
G. M. Whitaker, Gainesboro, Tenn.	5.00
W. W. Mayes, Lewisburg, Tenn.	5.00
Church at Hartsville, Tenn.	25.00
W. J. McAlester, Fayetteville, Tenn.	5.00
Church at Charleston, Miss.	10.50
T. W. Bullington, Lexington, Ala.	5.00
Mrs. Tom Jones, Nashville, Tenn.	1.00
"A Friend" (address withheld)	5.00
Church at Lavergne, Tenn.	23.84
Frank Dulin, Hopkinsville, Ky.	10.00

While fully in sympathy with the movement to help the war sufferers in foreign countries, some of the contributors to this fund have expressed a preference to have their contributions used for the care and education of orphan children here in the United States. This is a very praiseworthy motive, and I am in position to carry out their wishes. Hardly a week passes but what some poor widow calls or writes to this office asking assistance in the care of her dependent children. We always investigate such cases, and most of them are deserving. The Fanning Orphan School and the Tennessee Orphans' Home are providing for many such dependents, but they are not in position to care for them all. If you wish your contribution used for this purpose, kindly designate it "Home Orphans' Fund."

So far as practical, our orphans in this country should be placed in Christian homes. It would mean a blessing, not only to the orphans, but to those adopting them. If some kind-hearted reader is moved to take this step, I will do what I can to secure for them the names of available children.

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

We are requesting the churches to make a liberal contribution to the Tennessee Orphans' Home on the first Lord's day in April. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for orphan children? Then give, but give also for your "own soul's sake." In giving you are answering the need of your own soul.

Training Little Children

By MRS. ALICE BARTON HARRIS.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Article 34.

Let Us Not Cripple Our Children's Self-Dependence and Initiative. For City Boys, Four Months of Camping Out in the Summer Provide Much Wholesome Development.

I sometimes wonder what the city child is able to show in the way of self-dependence and initiative when the inevitable day arrives that he must stand on his own feet. It seems to me that he is never left alone. In well-to-do families he usually passes from the teacher's hands directly into the hands of his governess or tutor, who instantly assumes the responsibility for his safety and well-being. He works and plays under supervision, and has no opportunity to develop initiative or a sense of responsibility. In the name of education we are crippling what we should cultivate. The best way to develop initiative is to let the child alone for at least a part of each day. I think it shows an almost insulting lack of faith in his intelligence, this constant attendance on him. Even if he does make a few blunders, he will be developing himself that way.

My husband and I were brought up in all the freedom of large spaces; and after a few years of New York apartment life, with summers in boarding houses, we realized that our boys were going to lose out on most of the joys of childhood unless something was done about it. So we bought, for almost nothing, a one-hundred-acre valley, two thousand feet up in the Catskills, and five hundred feet above the nearest village—a real wilderness into which no self-respecting servant would dream of setting foot. There was a rough little cabin in it, which was quite adequate for a summer home. Our object was to have a place where the children could stretch their bodies and souls, and incidentally where the parents could also—where light and heat and water did not come by means of taps and buttons.

We had to do all the work ourselves, and the boys, then five and six, were expected from the beginning to do their share. They fetched the milk from the nearest farm, a half mile distant, realizing fully that if they did not get it there would not be any milk, a crisis which could not exist in town. We have most of our dinners outside over a camp fire, which, of course, the boys soon learned to make. They often serve us doubtful meals, over which they labor joyfully for hours beforehand. They have absolute freedom to wander over the mountains, with only their dogs for protection. There are hours and hours when I have no idea where they are, and they come home with the most wonderful adventures to recount. For four months out of every year they live the life of the pioneer boy.

I think every city child should have some such summer experience, if possible, where responsibilities can be given him which he may assume or not, but where he must take the consequences. The child brought up under artificial conditions necessarily prevailing in city life, or in the summer hotel, has no point of contact with the old, simple, universal forms of human living, from which all wholesome developments took their root.

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The soldier of the Cross is a shepherd. His insignia is a staff, not a sword. In the No Man's Land of spiritual conquest there are the "other sheep" of which the Chief Shepherd spoke. It is the shepherd's duty to seek for "the hungry sheep that look up and are not fed;" and to lead them toward the green pastures, beside the still waters of safety and comfort, so that there shall be, at last, one flock and one Shepherd.—Selected.

O Man of Nazareth, Divine.

O Man of Nazareth, divine,
Unhonored still save by the few
Whose true hearts knew their Master, when
He walked with them, a Man of men;
The friend of all, yet lonely, too—
What were the burdens thou did'st bear?
What joys hadst thou no man could share?

O thorn-crowned One upon the cross,
We cannot know thy agony;
We, who so little pain must feel,
Yet dread that little, only kneel
In reverent love to worship thee,
And seek our lesser griefs to meet,
Like little children at thy feet.

O King upon thy altar throne,
Still thou art waiting patiently;
Unclaimed by many, patient still—
While men neglect to do thy will—
Thou call'st thy little ones to thee.
Lord, though like children we forget,
Grant us thy blessed friendship yet.

Dear Lord, in that last awful day,
When thou shalt come in majesty
And show thy Kingship unto men,
When we perceive thy glory then,
And fearing, dare not look at thee:
Wilt thou not, loving to the end,
Let us discern our human Friend?

—Ethel B. Callahan.

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A Righteous World.

There is only one safety for the nations. It is righteousness. The world, as we knew it before 1914, will be no more. It must be better or it will be worse.

Our Lord, the divine Ruler, shows us his righteousness, which is assured national preservation if the nations shall choose to live under his law. He would have a better world than men have ever dreamed. He would have a world whose nations should be of one family, each possessed of its own right, and all sharers in the common right; each recognizing the individual rights of its citizens and receiving from its citizens their common duty to its welfare and their fraternal duty to each other. He would have a world of justice, and a world of justice is a world of peace.

To establish the justice of Jesus, thereby attaining the peace of Jesus, is the demand upon all the Christian citizenship of the world.—Selected.

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Jesus in the Home.

In the last analysis every home is either hospitable or hostile to Jesus. In many homes he is the unseen Guest at every meal, the Partaker of every joy, and the Sanctifier of every sorrow. In many others he is practically, if not willfully, excluded, save in the greater crises of life. Much of the gospel material shows us his thought for the family. His human genealogy must have interested him; he practiced filial obedience and reverence. His gracious benediction fell on the homes in which he visited, with Peter and Matthew, with Jairus and Lazarus. "He adorned and beautified with his presence and first miracle" the marriage in Cana; and in parental affection he found the highest interpretation of God's disposition toward us.—D. L. Ferris.

Missionary

November and December Report.

BY SARAH SHEPHERD ANDREWS.

November.—From sisters at Donelson, Tenn., $1; church at Belzoni, Miss., $5.75; through Brother Bradley, $50. Total, $56.75.

December.—From Mrs. A. W. Bowman, $5; church at Belzoni, Miss., $6.85; Mrs. W. S. Long, $2; through Brother Bradley, $50; sisters at Donelson, Tenn., $16.05. Total, $79.90.

The total receipts for the year 1918 were $890.05. Exchange on this, not less than $60; on deposit, $115; expenses of my native helper and otherwise for the cause, $150; tuition, $52; in hand, $50. The sum total of above expenditure is $427. Hence my personal expenses, including house rent, food, fuel, clothing, etc., for the year were $463.05. Throughout the year I tried to keep strict account of all expenditures, and the above are the figures as kept; however, there may be a slight variation in some points. I have no words to express my sincere thanks and appreciation to all those who have had part with me in this great fight for Christ against idolatry and superstition. May the Lord bless you.

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An Unavoidable Delay.

BY J. M. M'CALEB.

The authorities here have declined to grant me a passport on the condition that one was granted me in 1911 on coming to Japan, which condition contained the clause, "as far as my conscience as a Christian will allow." This made it necessary to refer the matter to Washington, and I was told that it would take three months at least. As the application was forwarded from the American Embassy about December 10, I cannot expect the passport earlier than March 10. Friends will please note this and address me at 68 Zoshigaya, Tokyo, Japan, as usual, till further notice. Letters that arrive after my departure will be duly cared for.

My plans have been much interrupted by this delay, but I take it that the Lord had a better one in store for me. I am not sure that I can say with Paul that I "rejoice in tribulations also," but at any rate I am getting so accustomed to them that they begin to seem "sort o' natural."

Many and warm have been the words of welcome home, which makes me feel that I have a warm place in your hearts and which is a great comfort in the hours of trial.

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Annual Report.

BY J. M. M'CALEB.

My monthly reports have already appeared in the papers. The total amounts received during 1918 are as follows: For Miss Sarah Andrews, $38.75; for Miss Lillie Cypert, $335.36; for Brother Fujimori, $47; for literature, $65.70; for the Sendagaya Church work, $249.66; for C. G. Vincent's work, $683.75; for J. M. McCaleb, from America, $1,658.04; earned in Japan, $338.16; for the Zoshigaya work, $246.75. Total, $3,663.17.

The amounts reported for others do not represent all that these persons received, but only such amounts as were sent to me to be forwarded. The total amount for myself is $1,996.20. Of this, I gave $404.75 to the work; sent $910.74 to my wife and daughter in Louisville, Ky., leaving a balance of $680.81 for my own living. Of this, I had a balance at the end of the year of (maybe) a hundred dollars.

Money for Missionaries.

BY NELLIE STRAITON.

The following amounts were forwarded to our missionaries in India and Japan on January 31:

Brother J. M. McCaleb, Japan: From Miss Mary W. Hiler, Texas, 75 cents; Mrs. Bertie Smith, Texas, through Firm Foundation, $5; Mrs. M. P. Stephens, Texas, through Firm Foundation, $4.25; L. C. Reeves, Texas, through Firm Foundation, $1. Total, $11.

Vincent-Japan Work (to Brother Freeman): From Miss Ella Talley, Tennessee, $2.50.

Sister Sarah Andrews, Japan: From Miss Mary W. Hiler, Texas, 75 cents; Mrs. Rella Morris, Kentucky, $2.50. Total, $3.25.

Sister Lillie Cypert, Japan: From Miss Mabel Luton and Sunday-school class, Tennessee, $3; Miss Mary W. Hiler, Texas, 75 cents; Mrs. Rella Morris, Kentucky, $2.50; O. E. Billingsley, Arkansas, $6.50; Miss Ella Talley, Tennessee, $2.50; church at Bardwell, Texas, per Mrs. J. E. T., $1.95; Mrs. B. P. Sloan, Tennessee, $1. Total, $18.20.

Famine Relief Fund, India: From Frank Judy, Texas, $5; Miss Ella Talley, Tennessee, $2.50; Mr. and Mrs. R. C. White, Tennessee, $25. Total, $32.50.

Brother Govind Ram, India: From Mrs. Rella Morris, Kentucky, $2.50; church at Miami, Fla., per T. E. Lilly, $5; E. W. Woodward, Tennessee, $1; Miss Ella Talley, Tennessee, $2.50; Mrs. Mary E. Smith, Oklahoma, $5; church at Colt, Ark., per Mrs. J. C. R., $6.50; church at Hebron, Ala., per J. F. Oliver, $5; "A Sister," Canada, $5. Total, $32.50.

Brother S. O. Martin, India: From Mr. and Mrs. J. E. Boyd, Alabama, $2.50; Miss Mary W. Hiler, Texas, 75 cents; Miss Ella Talley, Tennessee, $2.50; several sisters, Martinsburg, Ind., $5.50; Richard Waglay, Texas, $2.50. Total, $13.75.

Brother W. H. McHenry, India: From the church at Union Chapel, Tennessee, through J. S. McH., $10; Mrs. William E. Pruett, Missouri, through Firm Foundation, $5; Miss Kathleen Orr Jenkins, Texas, through Firm Foundation, $5; Mrs. E. W. Eiland, Texas, through Firm Foundation, $1; Mrs. Margaret Dunn, Mississippi, $5; Beulah and Carl Sullivan, Texas, $2; J. G. Malphurs, Florida, $5; Miss Vina Wales, Texas, $5; Richard Waglay, Texas, $2.50; several sisters and a brother, Pilot Point, Texas, $10. Total, $50.50.

Sister Armstrong-Hopkins: India: From Mr. and Mrs. J. E. Boyd, Alabama, $2.50; church at Millville, Ark., through Mrs. W. T. F., $5.45; Miss Laura Cooke and Mrs. Emberson, Texas, $2; Mrs. J. E. Golightly, Kentucky, $1; Mrs. Rella Morris, Kentucky, $2.50; church at Huckabay, Texas, through H. C. White, $6.75; Nellie Straiton and Sunday-school class, Texas, $1.06; Floyd H. Henderson, Canada, $4; Mrs. George M. Anderson, Canada, $1; Mrs. B. P. Sloan, Tennessee, $1; R. V. Hamrie, Texas, $5; Miss Ina Straiton, Texas, $2; Mrs. Mary Taylor, Garrison, Pa., $4; J. L. Broad, Texas, $5; church at Lane School, Texas, per J. L. Broad, $2.50; V. B. Christopher, Texas, $2; Nellie Straiton, Texas, $6.24. Total, $54.

Look over these amounts again. They represent the funds which I received during January, the first month of this year. Do we wish to do better in February—say, twice as well—and still better in March? We can do it. There are several States from which I usually receive funds, but which did not send this month. Are you in one of those States? Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

GOSPEL ADVOCATE

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EDITORIAL

Questions on the Church, the Kingdom, and the Missionary Society. No. 2.

BY M. C. K.

The following are the remaining questions in the list recently submitted by Brother J. L. Hines, of Meaford, Ontario, Canada:

8. Would it be wrong for all of the local churches to gather at one place and appoint delegates to receive funds and select and send out missionaries, provided all the local churches so assembled agreed?

9. Would this not be the same as one local church investing such authority in one or two messengers?

10. Did not the churches (not church) of Galatia (a province) appoint one or more messengers to take their contribution to Jerusalem? If so, cannot the churches of a State or Union appoint any number of messengers to receive their funds and deliver it at the place and for the purpose designated by said churches?

11. Would such messengers have the right to exercise all authority invested in them by the churches?

12. Would it be wrong to pay these messengers as any other laborers?

13. Give us a clear-cut example as to how the so-called "society churches" form their "society" and how they carry on missionary work.

Due consideration of these queries will help the reader to see the one vital principle violated by the missionary society and which is almost always overlooked by the average advocate of the society. We shall again number our answers to correspond with the number of the queries.

8. It would not be wrong for any number of "local churches to gather at one place" in the interest of their work, provided they did not do anything, whether in arranging for the receipt and disbursement of funds or for anything else, that interferes with or contravenes something which God himself has established. The wrong of the churches at this point in the modern missionary-society arrangement is not in "gathering at one place" to confer about mission fields, workers, etc., but in establishing an organization, no matter whether its members be called "delegates" or what not, which takes away from the local churches the matter of authority and control in religious work which God himself placed in them. Neither is the wrong here in the fact that a method has been adopted which is not mentioned in the New Testament—this of itself would not invalidate it—but because it is a method which interferes with and contravenes God's order. Even if "all the local churches so assembled agreed" on such a measure, that would not make it right. If we would be loyal to the Lord, we must, of course, respect and be true to any order which he himself has established.

9. Neither "one local church" nor any other number of local churches has the right to invest "authority in one or two messengers" that would contravene God's order as shown in the answer to query 8. Where God says a thing or establishes a given order, that thing and that order must be respected, and must not be changed by any human arrangement.

10. Yes, "the churches of a State or Union" may "appoint any number of messengers" that may be needed "to receive their funds and deliver them at the place and for the purpose designated by said churches;" but they have no right to "appoint any number of messengers" or anybody else to take out of the hands of the churches the supervision and control of their work which God himself placed in them. God did not establish some particular way for churches to handle their funds, and they can adopt any way they please which does not anywhere contravene something which God has established.

11. Whether messengers would "have the right to exercise all authority invested in them by the churches" depends, of course, upon how much "authority" has been "invested in them by the churches." If they are merely messengers in the New Testament sense, simply bearing and delivering a message to the proper persons and receiving, bearing, and delivering one in return, if there be one, both their appointment and their function are entirely proper; but it would be wrong to invest them with "authority" over the churches. This is sacred ground, and human feet must not trespass upon it.

12. As to paying messengers of churches, since, in all cases, as so abundantly recognized in the Scriptures, "the laborer is worthy of his hire" (Lev. 19: 13; Deut. 24: 15; Matt. 10: 10; Luke 10: 7; 1 Tim. 5: 18), it is right, of course, to pay any expenses necessarily involved, including the living expenses of the laborer.

13. The only material thing calling for our attention in this last question is the point at which the "society churches" depart from the Scriptures; and by their departing from the Scriptures we do not mean that they are merely pursuing a method or course that is not mentioned in the Scriptures. As before observed, this point of itself

would by no means invalidate their course or show any impropriety in it. The only point at which we raise an objection is in the way "they carry on missionary work"—that is, in their founding a central organization with a central board of supervisors and managers, and in transferring to this board the matter of authority and control which God has placed in a board of supervisors and managers in each local church for that purpose. It sets aside God's way for man's way; displaces divine wisdom with human wisdom; in short, it simply changes the divine order and instead establishes a human order.

We should be glad indeed for our society brethren to see and properly appreciate the fact that it is because there is involved in their arrangement, as it seems to us, such a violation of divine order, as has herein been set forth, that we offer, from principle, any objection at all to their society.

The Peace League.

BY J. C. M'Q.

It is so much easier to tear down than to build up, to destroy than to construct, that I fear sometimes we do too much pulling down and not enough constructive work. Without in the least seeking to justify war, I must say that some of our scribes have been much more active and ready to criticize the government than they have been in encouraging the peace league, or peace among all the nations of the world. It doubtless will require much hard work and somebody must make very great sacrifices before people will be brought to a realization of the language of holy writ which says: "Glory to God in the highest, and on earth peace among men." (Luke 2: 14.)

It is not the purpose of this article to deal with politics in any sense, nor to say whether the league of nations will accomplish or fail to accomplish the desired end of bringing about peace among all the nations. I am glad to commend heartily the efforts of Ex-President Taft, Presidents Lowell of Harvard and Faunce of Brown, in going from city to city throughout the land, explaining misunderstandings, combating prejudices, enlightening ignorance with regard to this colossal plan, and also to emphasize the fact that Christians are under lasting obligations to work for peace, pray for peace, now and so long as they are permitted to live in the world.

It cannot and will not be questioned that mistakes will be made in the peace league. Even the greatest men are fallible, and men with the purest and best of motives are liable to err. But while this is true, not a man living who has proper respect for truth and righteousness questions for one moment the statement that all the nations of the earth should be at peace among themselves.

For the enlightenment of our readers, I will state that a general plan for a league of nations to secure permanent peace after the war was made in Philadelphia on June 17, 1915. At that time there was a convention of some three or four hundred prominent men interested in the subject, and coming from all parts of the country. Since that time, however, another meeting has been held, and the program formed at the first meeting was enlarged. This last meeting was held on November 24, 1918. The purposes of that meeting, as outlined by Ex-President Taft, are as follows:

First, that the judgments of the international courts on justiciable questions should be enforced.

Second, that the league should determine what action, if any, should be taken in respect to recommendations of the Council of Conciliation in which the parties concerned did not acquiesce.

Third, that provision should be made for an administrative organization of the league to conduct affairs of common interest and for the protection and care of backward regions and international places and other matters jointly administered before and during the war, and that such administrative organization should be so framed as to insure stability and progress, preventing defeat of the forces of healthy growth and changes, and providing a way by which progress could be secured and the needed change effected without recourse to war.

Fourth, that a representative Congress of Nations should formulate and codify rules of international law, inspect the work of the league's administrative bodies, and consider any matter affecting the tranquillity of the world or the progress or the betterment of human relations.

Fifth, that the league should have an executive council to speak with authority in the name of the nations represented and to act in case the peace of the world is endangered.

Christians should rejoice that the sentiment of our nation and government is such that it favors peace. This sentiment is due to the Bible and its influence. Christians, therefore, should do nothing that will discourage peace among the nations of the earth. Some Christians may hold the view that it is not possible for a league of nations to be a success, that it is not possible to bring about an effective peace among all mankind; but those who hold this view must know very well that whenever they became Christians, thus devoting their lives to the service of the Lord Jesus Christ, they pledged themselves to live in peace with all men, and that the Holy Spirit admonishes Christians: "Be at peace among yourselves." (1 Thess. 5: 13.)

It is now time for Christians who cannot conscientiously take up arms to use all of their energy, ability, and influence to bring about the peace that should reign on earth when the reign of the Lord Jesus Christ is supreme. It is far better to do this than to find fault with the effort that our President and the rulers of other nations are making to bring about a league of nations that will be helpful in bringing about the desired peace, even though the league be an imperfect one. Even though Christians believe that this state of peace can never be brought about by the governments of this world, the sensible thing for them to do is to so live and act as to create such a sentiment for peace that it will be next to impossible for the world any more to engage in such a cruel war as the one through which we have just passed. Unless we have lost faith in Christ and have concluded that the gospel agencies are to fail in the conversion of sinners, we must know that the day is sometime to come when wars will cease to be. The prophet tells us: "And he will judge between the nations, and will decide concerning many peoples: and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.)

I ask those who are pessimistic, I ask those who are fighting the policy of our President, how do they know but that this is the time of which the prophet prophesied and that the day is soon to dawn when nation shall not lift up sword against nation? The man who believes in Christ with all of his heart and fully accepts the teaching of the Bible must know that the religion of Jesus Christ discourages war. The kingdom of Christ is not of this world, and those who have imbibed his spirit will not encourage and foster war.

I am constrained to believe that the day will come when just such a state of affairs will be brought about as that for which the leading rulers of the world are now working. How much better it is to teach people to lead peaceable, quiet, godly lives than to encourage them to pillage, destroy, and bring devastation and ruin to all! One is the work of the Lord Jesus Christ; the other is the work of the archfiend of the human family.

Why is not now the time to create such a sentiment for peace that it will be impossible to have war? Christ teaches us: "Blessed are the peacemakers: for they shall be called sons of God." (Matt. 5: 9.) It is not Christlike, it is not manly, it is not noble, to sit down and whine that it is impossible to bring about such a condition. The same spirit would never have broken the Hindenburg line; the same spirit would never have conquered Germany and

made her sue for peace. The same spirit would never have overcome the archfiend of night in that superhuman conflict and brought ministering angels to the feet of Jesus after it was over. The same spirit will never overcome the world, the flesh, and the devil, and bring the crown that is sure to come to the faithful. The same spirit will never preach the gospel to the heathen of this world and offer to them that peace that passes all understanding. Christians, instead of having such a spirit, should say: "By the grace of God, we will be helpful in bringing peace to the whole world. We will encourage all men to work to this end, for it is a consummation to be most devoutly wished." Those who thus live and work for peace have the assurance that they will be preserved by Jehovah. "The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." (1 Thess. 5: 23.)

Let me encourage all of our readers to be constructionists and not destructionists. We all know that peace is a good thing, and a thing to be much desired; and while we may not agree with all of the plans that are made to bring it about, let us not be among the "knockers," but let us work as God directs us to in order to help and bless the world.

I am glad to inform our readers that our religious neighbors are speaking out for the league of nations. I might give a number of quotations, but will give only one, from the Presbyterian (Philadelphia), which says:

> The day has dawned. The peoples of the world are striking hands in a common rivalry which is generous and beneficent. The day is at hand when all bitterness and jealousy shall be swept away and all nations shall be united by the ties of universal brotherhood, animated by one spirit, one purpose, one common life, and one hope, and will gladly assist each other in building up rather than tearing down, and the power of law shall be established and substituted for war, reason for force, and righteousness, and not might, shall determine international disputes. May the league of nations soon be formed!

"Dancing Mad."

BY E. A. E.

Gertrude Atherson, writing from Paris for the Courier-Journal, February 9, says: "France, since the day of the armistice, has gone dancing mad."

It is justice to say that she praises most highly the patriotism and heroism of all classes of French women, saying: "For four and a half years, unless they broke down physically, they worked like slaves, giving themselves unintermittently, almost forgetting that pleasure had ever existed in that Boche-smitten world." But now she adds that while the English women may "have formed the habit of work, . . . the French girls, at least, never want to hear of it again." She declares that "tremendous reaction" has come. Opera managers are encouraging fine dress and a display of jewelry, saying: "Let us have the most brilliant season ever known. The women of Berlin are simply gorgeous at the opera. Shall Paris, for centuries the Queen of Fashion, play second fiddle to the vulgar capital of the Boche?" Wealthy women have sent south for their jewelry, where it has been stored during the war. This writer adds:

> Let no one imagine for a moment that the result of this war will be a new simplicity, except where the bank account is too lean to admit of any sort of extravagance.

One regrets very much to see these statements. While churches and individual Christians and hundreds who are not church members are giving liberally and gladly to support poor, distressed, shocked and shivered French orphans, it is disheartening to read that wealthy French women and girls have "gone dancing mad," never want to hear of work again, will not live in "a new simplicity" unless compelled to by their lean bank account, and are striving in worldly vanity and wicked pride to outdo and outshine in extravagance of dress and brilliancy of jewels the rich German women.

Why cannot, or why will not, these rich French women support, or, at least, help to support, their own widows and orphans? This the Bible teaches is the rule to go by.

After all her suffering and chastisement, Paris, "for centuries the Queen of Fashion," still aspires to lead the world in this empty and foolish and sinful thing.

However, in generosity let us continue to care for the orphans in France that fashion and foolishness and sinful pleasure cause these French women to neglect.

No one can criticize France for rejoicing with exceeding great joy over her victorious peace; but this joy should be manifested in generosity to the poor orphans and widows of the soldiers who died to save France from the inhuman Boche and not in going "dancing mad." There is no better way to show gratitude than by self-denial and liberally helping the poor.

But France is not the only place which has "gone dancing mad." There are such places in our country. In some of these places church members are seriously afflicted with the same disorder. Preachers and godly elders may point out the dangers and destruction to many of dancing, may emphasize the responsibility of influence, and quote God's command to "abstain from every form of evil;" yet with one voice such church members cry, "On with the dance!"

The church has no control over fashionable France and vulgar Germany, and the worldly people of these countries and of our own country may do worse than dance and array themselves gorgeously; but church members claim to be Christians, the children of God, to have the Spirit of Christ, and to shine as lights in the midst of a crooked and perverse generation. It is with church members we have to deal and whom we endeavor to persuade, not only to keep unspotted from the world, but also to be the salt of the earth and the light of the world. They cannot be Christians and fail to do and to be this. Ah me! Foolish, dancing church members the light of the world, the salt of the earth! No one can believe it, and Satan laughs in his sleeve at the thought.

Some church members who are mothers and fathers are as dancing mad as their frivolous and fashionable daughters. They want "to put their daughters out," and think dancing and reflecting the character of the world is the way to do it. Where there is a difference, as a rule, mothers seem more foolish and more anxious for their daughters to dance than fathers. It is a great pity and irreparable sin against children for a mother to lead them into worldliness against their fathers' protest. The father is the head of the family by divine right, but sometimes the mother takes the lead, to the detriment and, maybe, ruin of her children and to her own grief in the end. On the other hand, there are numerous fathers and mothers, for whom we are thankful, who are perfectly agreed and united in effort and prayers, but are in mutual deep distress over dancing and otherwise worldly and disobedient children. They weep together and pray in the solemn hours of the night for wisdom to know how to influence their children to be faithful to the Lord. May it please God to hear and answer them!

The church, it seems, has been bluffed and stands nonplussed, while, in places, the majority of its young members, and sometimes not a few of its older ones, are swept onward by the flood of worldliness which for the present has overwhelmed it.

Why cannot and why do not all godly parents, all other pious people—the elders of the church, preachers, and all the church—take a united stand—"as one man," even as God and Christ are one, God in Christ and Christ in the

church—against the sinful modern dance, immodest apparel, and all other worldliness and wickedness, and have the church sanctified and cleansed, "not having spot or wrinkle or any such thing, but that it should be holy and without blemish" and "a glorious church?" (Eph. 5: 25-27.) Why not? "Well," says one, "because, while many church members do not dance, they are otherwise just as worldly, if not more so: some gossip, repeat scandal and slander, if they do not originate the slander; some are not fair and straight in their dealings with others, but defraud, cheat, steal, and lie; some love money and are covetous and greedy, want something for nothing, 'deal in futures,' strive to get rich from the misfortunes of others; and some preachers are guilty of impure conduct. The kettle cannot call the pot black; so all have agreed to be black together." Yes, but I said cleanse the church "from *all* defilement of flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7: 1.) ALL is the word. It may be puzzling to know where to begin; but the work must be done.

We may receive chastisement and learn lessons from any war; but all know that war is demoralizing, has always been and will always be. It removes restraints, tears away barriers, dulls the sensibilities, deadens the conscience, and corrupts society. The world war has demoralized the church, at least in places, in our country. It has been weakened in discipline, in courage, in spiritual power, and in efficiency. The attendance may be as large and even larger, because the multitudes go where they can hear that which they are pleased to hear; but pleasing the multitudes is not preaching the gospel. In many places the preaching of the gospel—"Christ, and him crucified," "the power of God unto salvation," "all things that pertain unto life and godliness," "the faith which was once for all delivered unto the saints"—has been exchanged for the proclamation of the wisdom of the world; psalms and hymns and spiritual songs, and the song of the angels—glory to God in the highest, and on earth peace and good will to men—have been exchanged for war songs of devastation and carnage; the spirit of the gentle and lowly and loving Nazarene has given place to the spirit of the world; and the church stands in a dimmer light than it did before the war. It has been published to the world that a preacher of "the Christian Church" offered a prayer in the name of the flag of the United States. All know that Brother McGarvey taught all his life against the use of instrumental music in worship and left the church which he served and in which he worshiped for a number of years when instrumental music was introduced; yet over his dead body, when he could no longer speak for himself, instrumental music was used in the funeral service, and in the house and congregation which he left because of it. Numerous good people said this was outrageous. Brother David Lipscomb taught vigorously his long life through that Christians cannot engage in carnal warfare or even take part in civil government and wrote a book on the subject; yet before he has been long dead, in the house his money helped largely to build and of which congregation he was an elder and preacher for almost forty years has been hung a "service flag." Away goes the principle, "If meat causeth my brother to stumble, I will eat no flesh for evermore, lest I cause my brother to stumble." Granting that the brother who has conscientious convictions against engaging in war "in any form" is the weak brother, yet, according to the law of love, no one can hang a service flag in the house of worship against his conscience. The flag is not essential to the worship of God, the work of the church, or the salvation of souls. Then why have it *in the house of worship?* "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." Hang the service flag of carnal warfare in its place and the banner of "the Prince of peace" in its place. The Lord's Supper is in the right place in the congregation on the first day of the week. "This do in remembrance of me."

The Literary Digest speaks against "heckling the church." Let it be understood that when we speak of "the church," we mean the church as used in the Bible, whose maker and builder is God, whose head is Christ and Christ alone, whose lawgiver is its head, which was purchased with the blood of Jesus, whose mission the Lord has given, and whose history is written in the New Testament; not the Roman Catholic Church with its priests or clergy; not the various and numerous Protestant religious denominations, or a "pool" or "league" of these denominations; not the "Knights of Columbus," the Y. M. C. A., the Red Cross, the Salvation Army, etc. These, one and all, do a great charitable work in many ways. The religious and charitable work of these the secular press means when it speaks of "the church." But all readers of the Gospel Advocate know we do not mean these when we write of the church and its work. To criticize them is not to criticize the church, and to defend them is not to defend the church; or defending the church is not defending them. They may flourish or they may perish, but the church goes on forever.

One thing which dims the light of the church is placing it, with its pure worship of God "as it is written" in the New Testament and its God-appointed work, on a par with all these religious institutions and attempting to defend them, and the failure to draw the distinction between this worship of God in spirit and truth and any sort and all sorts of religious services.

Another thing which dims the light of the church is that, with all the abundance of money thousands of church members have given through other institutions to worthy causes and the suffering over the sea and with the exceedingly high cost of everything, the churches, as a rule, have never seen the necessity of increasing the support of worthy preachers. The wages of all laborers have been raised, but the preachers, simply because they will do so, are suffered to live still on the small amount given them before the war and when living was about one-third what it is now. The preachers who have had the courage to continue through this neglect and to continue through all disturbances to preach the gospel have suffered. The churches have shown that they have the money by the free use of it in all other directions.

Other work of the church has been neglected. Is this *seeking first the kingdom of God and his righteousness?*

Then, have not some placed themselves where they can no longer consistently and heartily contend for the all-sufficiency of the church to do all the work God has committed to it, and to say:

Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen (Eph. 3: 21)?

Men must be "made over," "must be born again," "must be born from above," must be "born of water and the Spirit," must have the Spirit of Christ, must escape from the corruption that is in the world by lust, and must become "partakers of the divine nature," before the church can stand out before the world in its true light.

While there was never so much dancing by church members, there were also never so many divorces and they were never treated so lightly; there were never so many preachers going wrong; there were never so many contentions and divisions; there was never so much self-seeking, so much self-justification, and so much vainglory; and there never was so little regard paid to God's command to "give diligence to keep the unity of the Spirit in the bond of peace" (a league of denominations and pooling the interests of all is not "the unity of the Spirit in the bond of peace").

The church should take its bearing—but my space is full.

AT HOME AND ABROAD

A. B. Lipscomb reports a good start in the meeting at Henderson, Tenn.

L. L. Yeagley will preach at both services at the Russell Street Church next Sunday.

Brother McQuiddy has returned from a business trip in Alabama. He preached at Russell Street Church, this city, Sunday.

Hear Henry T. King this week at South College Street Church, this city. You will be edified and the congregation will be encouraged.

From L. L. Brigance, Murray, Ky.: "Interest in the church work here is growing. Brother Elam is to hold us a meeting, beginning on the first Sunday in April."

He who takes hold of one end of the litter on which a hurt brother is prone must not pause to question the name and affiliation of the man who takes hold of the other end.—Christian Herald.

Marriage—Brother Alfred Lamb and Sister Lillian Muirhead, both of the Fairview Church, Detroit, Mich., were married, at 118 Tyler Avenue, Highland Park, on March 7, 1919. E. G. Rockliff officiated.

Our readers will be grieved to learn of the death of W. H. Smith, of Athens, Ala., aged seventy-one years. He was the only brother of F. W. Smith, our beloved coworker. The deceased was an excellent Christian character and will be sadly missed. The Gospel Advocate extends to all the bereaved an expression of deepest sympathy.

We are requesting the churches to make a liberal contribution to the Tennessee Orphans' Home on the first Lord's day in April. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for orphan children? Then give, but give also for your "own soul's sake." In giving you are answering the need of your own soul.

From W. N. Abernathy, Westport, Tenn.: "For more than thirty years I have farmed and taught in the rural schools of my neighborhood. I have also done some preaching. My physical strength has failed me, so that I find it necessary to seek lighter work. I enjoy teaching Bible classes and lecturing on various subjects. If interested, write me."

The Board of Trustees has announced the reëlection of H. Leo Boles to the presidency of David Lipscomb College and the selection of E. A. Elam to be dean of the Bible Department for the ensuing year. There will be some changes in the faculty to be announced later. The trustees wish to enlarge the usefulness of the college and desire the support and coöperation of all the readers of the Gospel Advocate. Do not fail to read the statement of Brother Elam relative to the prospects and needs of the school, printed on another page in this issue.

The pathway of God to one heart is through another heart. John Smith or Mary Jones may possess that heart. Every atom in the universe acts on every other atom. But each atom acts most strongly on the atom that is nearest. The big things in life are accomplished by those who are faithful in the matter of the little things. The duty for every man and woman is the next duty. In the last analysis the mountains all reduce to grains and the ocean to drops. If the world is beautiful in its vastness, it is because it is first beautiful in its atoms.—Christian Herald.

From C. A. Trevillion, Des Moines, N. M., March 17: "The congregation at this place is desiring to build a meetinghouse. The congregation is comparatively small, and we are struggling hard to build up the cause of Christ at this place. We have the lots in a very desirable location and have them paid for. The deed will contain the restrictive clause. We desire to erect a house that will cost from fifteen hundred to eighteen hundred dollars. We will appreciate it very much if each congregation will send us one Lord's-day's contribution. All contributions will be acknowledged through the papers. Brethren, do not throw this aside unconsidered, for the cause of Christ is very young in this section of the country, and we are fighting very hard to build up the work. The sectarian element has the lead, and they do not like for us to worship in their houses. Send all contributions to B. F. Nottingham."

From Tice Elkins, Nocona, Texas, March 18: "I closed out at Marietta, Okla., last Sunday night, with a great interest. We were compelled to leave the church house the middle of the week for want of room, and moved to the courthouse, where we had a full house until Sunday night, and then there was not room for the people. Every church in the town was running wide open, but we had all we could manage. There were twenty-four additions to the body there, and the brethren were all encouraged. I will be here at Nocona over next Sunday. There are great hindrances to the work here, and I have lost hope of removing them. But still we have done much good here. Elder J. M. Rice and I will undertake to reëstablish the crippled cause at Ryan, Okla., the last two weeks in April, and it will be largely a mission job this time. We will need your support. Who will help? Send offerings to T. H. Field, Nocona, Texas, and state that it is for the Ryan meeting."

The editor of this page attended the preachers' meeting at Tracy City, Tenn., on Tuesday, March 18. Upon arrival I found the church very much enthused over the good start already made. Inspiring addresses had been delivered by C. E. Wooldridge, of Murfreesboro, Tenn.; G. C. Brewer, of Winchester, Tenn.; and R. N. Moody, of Albertville, Ala. On Tuesday evening F. B. Srygley preached a memorable sermon on "The Infallibly Safe Course." The attendance was good at each service. R. E. L. Taylor, of Decherd, Tenn., was in charge of the program and was doing his part well. Among the visitors were J. R. Bradley, of Elora, Tenn.; C. E. Coleman, of Macon, Ga.; and S. F. Morrow, of Nashville, Tenn. The church members at Tracy City were unstinted in their hospitality and kindness to all the visitors. The meeting was largely attended by the people of the community. This is not a full report, as the meeting was only half over when I returned to Nashville.

James Russell Lowell, while ambassador to Great Britain, was at one time the guest of honor at a banquet in London. Some one spoke sneeringly of Christianity, and Mr. Lowell responded: "When the keen scrutiny of skeptics has found a place on this planet where a decent man may live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, infancy protected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone before and cleared the way and laid the foundations that made decency and security possible, it will then be in order for these skeptical 'literati' to move thither and there ventilate their views. But, so long as these men are dependent on the very religion which they discard for every privilege they enjoy, they may well hesitate to rob the Christian of his hope and humanity of its faith in that Savior who alone has given to men that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

PURE TONIC VALUE

In Peptiron, to the Last Particle of the Medicine.

The new and real iron tonic, Peptiron, is prepared in the convenient form of chocolate-coated pills, easy to take, easy to carry about with you; no water, no alcohol, no opiate.

Peptiron is the essence of economy, the acme of efficiency. It is readily assimilated, acts promptly and powerfully upon the blood and nerves, corrects all run-down conditions, creates an appetite, gives stomach comfort and healthful digestion. It wards off impending illness, bridges over the danger spots, and increases power of resisting disease.

Do not put off treatment in these times so perilous to health, but get Peptiron and begin to take it today, two after each meal.

You'll not regret being particular to get Peptiron, and no other. Like many others, you will be surprised at its promptness in building you up.

Reminiscences.

BY H. W. JONES.

When I look back over the past and think that though the days of my life have been less than twoscore and six years, yet have I lived to see so many of our beloved brethren pass over to the great beyond, it causes a sad, lonely feeling to creep o'er my spirit and wonder to seize my heart while meditating as to who will fill their places and as to whose time will come next. But I know we should not feel sad and lonely while the Lord is with us; and he is ever with us while we are with him. (See 2 Chron. 15: 1-4.) Great consolation this! But the loss of a living example, a faithful proclaimer of the truth of God, is, indeed, a great loss to those who need encouragement in the right way and have to strive through trials and difficulties in being of those who "contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3.)

Yes, I well remember, during my youthful days, hearing Brethren J. R. Hill, John McCoy, and W. A. Utley proclaim the truth of God with zeal and power in these parts; but—alas!—they have passed over into the great beyond, many years ago. I will ever remember the great good these godly men did in these parts for the cause of New Testament Christianity.

Later on I remember hearing and reading after such great men of God as David Lipscomb, Dr. T. W. Brents, T. R. Burnett, and others of well-known renown; but, sad to contemplate, they have all passed from the land of the living, "that they may rest from their labors; and their works do [verily] follow them." (Rev. 14: 13.) But, thanks be to God, the memory of such lives will not pass away for many years to come

Again, I remember, with love and admiration for their work's sake, Brethren Bell and Joseph E. Cain (late editors of the Christian Leader), J. M. Barnes, W. P. Richardson, "Weeping" Joe Harding, and W. H. Devore, who recently died. These brethren and others I had learned to love through their writings and because of their "works of faith and labors of love;" but they are gone from us forever!

But I cannot close these short reminiscences without a word of love and appreciation for the work done by such living brethren as E. G. Sewell, J. A. Harding, T. B. Larimore, and others who are still lingering with us on the shores of time, but are ripe in years and experience for the sweet bliss awaiting them over on the shores of eternity's bright home! May the Lord help us all to be faithful and ever content to walk in the old paths our fathers have trod.

Tobacco Habit Banished

In forty-eight to seventy-two hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write **Newell Pharmacal Co.**, Dept. 90, St. Louis, Mo., for FREE booklet, "Tobacco Redeemer," and positive proof.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, try Danderine.

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

For the **HAIR—**

To make it soft, fluffy, and free from dandruff, use

TETTERINE

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

ATS Superb, clear, copious Bible Aids. 1500 pages, over 10,000 Explanations and Instructions. $3.75. Send postal for folder "J" and sample page. Representative desired. Am. Tract Society 101 Park Ave., N.Y.

Self Explaining **BIBLE**

A Duty.

If you have a talent, develop it. Count its possibilities, seek its growth, feed its aspirations, study its training. That talent is not to be left alone any more than the farmer's fields or the banker's gold or the merchant's goods. —Exchange.

Feel a real regard for your fellow men, and some one will always help you when you are in trouble.—St. Louis Globe-Democrat.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once, with your application to Pathfinder, 305 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6253 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Cuticura Heals Itching Burning Skin Troubles

All druggists; Soap 25, Ointment 25 and 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

NEW SONG BOOKS
For Your Church
6c

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $6 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c for samples. **Money back if not pleased.** Send 60c for 100 cards, "A Prayer by the Sunday School."

E. A. K. HACKETT, Dept. 56, FORT WAYNE, IND.

Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

Chamberlain's Tablets

AVOID INFLUENZA AND PNEUMONIA
By Using THE ORIGINAL
Especially good for Inflammation and Congestions. Reduces Fever, Helps the Heart. Send for Sample. Satisfaction guaranteed. Gowan Medical Company, Concord, N. C.
GOWANS Rub-It-On FOR COLDS GROUP PNEUMONIA 25c 50c $1.00

Get Well--Keep Well

GILES GERMI CIDE

Rid the System of Germ Poisons That Cause Sickness.

Various inflammatory diseases, such as Rheumatism, Stomach and Bowel troubles, Indigestion, all affections of the air passages and lungs, such as Tonsilitis, Catarrh, Chronic Colds, Congestion, Eczema and Blood Poison are due to germ poisons.

Protect yourself against the ravages of germ toxins—against Influenza, Pneumonia and Congestion. Make yourself immune against these fatal diseases. GILES GERMICIDE is your insurance—your protection. It goes right to the seat of the trouble, absorbs and carries away the poisons, leaving the body pure for Nature to rebuild. It has been a protector in the home for 37 years.

GILES GERMICIDE — neutralizes and expels germ poisons. Every home should have this Preventive and Curative treatment. YOU will find it the most welcome household remedy you ever used. GILES GERMICIDE can be internally or externally used by any member of the household. It is a true germicide and as such does good wherever used. Can be used full strength in the eyes without injurious effects.

If you are suffering now from any of the many diseases caused by germ poisons, we want you to use GILES GERMICIDE.

Try a Bottle at Our Risk

We want every subscriber of this paper interested in the welfare of their own health or who is worn out by sickness, or bodily pains, to write for a bottle of GILES GERMICIDE. We want you to try it 15 days and pay for it at the end of that period if you are satisfied to keep it. This is a fair and square offer and we are going to leave it entirely to you. As a subscriber of this paper, we know you will be fair with us. Fill in coupon, enclose a quarter (25c) money or stamps, for mailing and packing, and we will send you this full-sized $1.25 bottle prepaid, and in 15 days after you receive it, send us $1.00 or tell us you don't want it and there will be no charge. Fill in and mail Coupon today. An ounce of prevention is worth a pound of cure.

COUPON
Giles Remedy Co.: Send me, prepaid, full size $1.25 bottle Giles Germicide, as offered. I enclose 25c to pay packing and postage. If entirely satisfied I will remit $1.00 in 15 days; otherwise I will owe you nothing. Also send me, free, your book, "Human Welfare."
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GILES GERMI CIDE

OBITUARIES

Page.

Maj. A. W. Page was born in Davidson County, Tenn., on November 15, 1834, and passed to the higher life on November 7, 1918, aged eighty-three years, eleven months, and twenty-three days. In early life he was married to Miss Annie E. Creel, to which union were born six children—W. S., Alice H., Albert M., Annie E., W. G., all of whom survive him, and one unnamed who passed out in infancy. He was preceded to the higher life by his wife more than forty years. In 1874 he was married to Miss Sallie Hight, who still survives him. Major Page, in September, 1861, heeded his country's call and donned himself with the gray, which he wore with credit to himself and to the cause he dared to espouse during the four long and stormy years of that unfortunate struggle. His old comrades say he made a fine war record. He was Adjutant of Camp S. G. Shepherd, No. 941, of which he was a member up to his death and in which he took great interest. He was also interested in the welfare of the old soldiers and their families everywhere and in many instances rendered very valuable assistance in helping them to secure pensions, establish monuments, and many other things of interest to them. In 1866 he enlisted in the army of the great "Captain of our salvation" and was one of the charter members of the church of Christ in Lebanon, Tenn. He was always interested in the welfare of the town and wanted right to prevail in everything. Interested and well balanced on all questions pertaining to the work and worship of the congregation, he was one of the faithful "stand-bys," teaching a class of sisters for more than fifteen years in the Sunday school. He was a good teacher and was loved very much by the class. All in all, Brother Page lived out a well-rounded life and had many friends, but now he rests from his labors, and his works follow with him. (See Rev. 14: 13.) We pray the richest benedictions upon Sister Page and the children. May they all live long, be good, do good, and be happy while here below, and finally reach the home above, there to meet all the pure and redeemed, and to be with God, our Father, and Jesus, our Savior, for evermore. GEORGE W. FARMER.

Andrews.

On July 10, 1852, there was born to Brother Varney F. Andrews and his wife, Catherine, a baby boy, whom they named "William George" in honor of his grandfathers. Blessed with Christian parents, this boy grew up to young manhood in an atmosphere of Christian devotion, which always produces a strong, wholesome, lovable character. On January 27, 1877, he was married to Narsissa C. Smith, who also was reared in a Christian home. Shortly after his marriage he obeyed the Lord in baptism, and these two young people began their life journey together as united workers for their Master. To them six children were born, five of whom lived to be mature men and women. The highest ambition of W.

G. Andrews and his wife was to bring up their children "in the nurture and admonition of the Lord," and, in order to do this, they realized that they must so live that their lives would be a daily example to their children. In addition to this, they began early to instill into the hearts of their little ones the teachings and commandments of our Savior. Needless to say, all of these children became servants of the Lord early in life, their ages ranging from twelve to nineteen years when they were baptized. To me, their daughter, it seems that if they had done nothing more than this, their reward must needs be great. But W. G. Andrews was an earnest worker in the vineyard; and when the death angel claimed him on the night of December 25, 1918, many there were who had been helped along life's way by his deeds of kindness and love. All his acquaintances will unite in saying that he was a good man—a Christian indeed and in truth. Yet none but his immediate family know just how faithful he was to the Master, how devoted to parents, wife, and children. He is survived by his wife; three children—Clint Andrews, now with the United States Army in Russia; Mrs. F. N. Williams, of Tompkinsville, Ky.; and Mrs. J. E. Hoffman, of Roswell, N. M.; and one granddaughter, Ophelia Douglas Williams. We feel deeply our loss, yet we sorrow not as those who have no hope, for we know that "precious in the eyes of Jehovah is the death of his saints;" and Paul assures us that when the saints of Christ are absent from the body, then they are present with the Lord. Therefore, we think not of him as one lost, but as one gone to a better country, whither we shall one day follow him if we are faithful. While we, his children, sorrow in his absence, we rejoice that we have with us our mother, to counsel and guide us in the way into which they two so prayerfully led us when we were but children. How blessed are those who have for their heritage a godly father and mother! MRS. J. E. HOFFMAN.

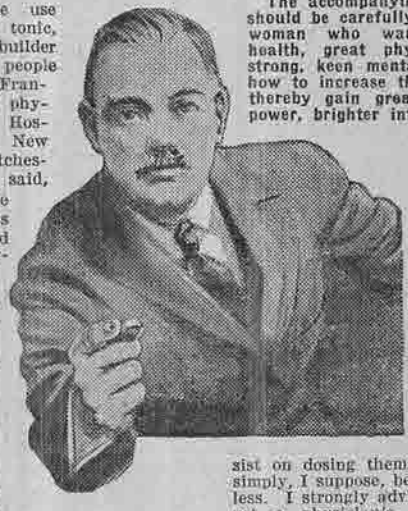
Strength comes from well-digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental, and digestive strength.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

Physician Explains Who Should Take Nuxated Iron

Practical Advice on How To Help Build Up Great Strength, Energy and Endurance.



The accompanying article of Dr. Sullivan should be carefully read by every man and woman who wants to possess perfect health, great physical endurance and a strong, keen mentality. Dr. Sullivan, tells how to increase the iron in our blood and thereby gain greater physical and mental power, brighter intellects and better health.

Commenting on the use of Nuxated Iron as a tonic, strength and blood builder by over three million people annually, Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.) New York, and The Westchester County Hospital, said, "Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles without ever realizing the real and true cause of their trouble. Without iron in your blood your food merely passes through the body something like corn through an old mill with rollers so wide apart that the mill cant grind.

For want of iron you may be an old man at thirty, dull of intellect, poor in memory, nervous, irritable and all "run-down," while at 50 or 60 with plenty of iron in your blood you may still be young in feeling, full of life, your whole being brimming over with vim and energy.

But in my opinion you can't make strong, vigorous, successful, sturdy iron men, and healthy, rosy-cheeked women by feeding them on metallic iron. The old forms of metallic iron must go through a digestive process to transform them into organic iron—Nuxated Iron—before they are ready to be taken up and assimilated by the human system. Notwithstanding all that has been said and written on this subject by well-known physicians, thousands of people still insist on dosing themselves with metallic iron, simply, I suppose, because costs a few cents less. I strongly advise readers in all cases to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble then purchase Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package. If you have taken preparations such as Nux and Iron and other similar iron products and failed to get results, remember that such products are an entirely different thing from Nuxated Iron.

Manufacturers' Note:—Nuxated Iron which is used by Dr. Sullivan and others with such surprising results, and which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3253 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Peloubet's Select Notes and Tarbell's Teachers' Guide, each, $1.25, postpaid. McQuiddy Printing Company, Nashville, Tenn.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

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

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

Keep Yourself Fit

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

STONECYPHER'S IRISH POTATO BUG KILLER

Guaranteed to destroy potato bugs without fail and without injury to vine. One or two applications usually sufficient to save the entire crop. Easily applied.

Insist upon Stonecypher's Irish Potato Bug Killer. At druggists and general stores. If your dealer will not supply you, we will send you four 35c cans, postpaid, for $1.00.

Try it on cucumber, squash, cantaloupe and tomato plants. **Money back if not satisfied.**

Stonecypher Drug and Chemical Co., Westminster, S. C.

The Tennessee Orphans' Home.

We are requesting the churches to make a liberal contribution to the Tennessee Orphans' Home on the first Lord's day in April. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for orphan children? Then give, but give also for your "own soul's sake." In giving you are answering the need of your own soul.

TELLS WHY CHICKS DIE

E. J. Reefer, America's foremost poultry expert, 4253 Poultry Building, Kansas City, Mo., is giving away free his valuable chicken book just off the press, entitled "White Diarrhœa and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease overnight and will actually save 90 per cent of every hatch. This book is worth $1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

Write Mr. Reefer to-day for a copy of his valuable free book.

NOTICE.

Pure-Food Candies.

For 50 cents I will send you thirty-six receipts for making pure-food candies at home—French chewing candy, peanut brittle, nougats of all kinds, taffies, coconut candies, kisses, creams, and also candy for candy pulling. I have had five years' experience in making candy. Order to-day. Send money order or silver.

REV. W. F. DICK,
351 East Broad Street, Athens, Ga.

Savior—lo!—the isles are waiting!
Stretched the hand and strained the sight,
For thy Spirit, new creating
Love's pure flame and wisdom's light.

Give the Word, and of the preacher
Speed the foot and touch the tongue,
Till on earth by every creature
Glory to the Lamb be sung!

—Selected.

Give us, O Lord, so large a view of thy masterful and holy love that we may willingly renounce all evil deeds, desires, and words, laying down life for thee in daily patience and continual service.—Exchange.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

DOES GOD HAVE A PLAN

for your life? He certainly does. And you will find a vital answer to this question in McConkey's little booklet, "The God-Planned Life." It will be sent absolutely free to any reader of this paper. Simply write a postal for it to **Silver Publishing Company**, Dept. A, Bessemer Building, Pittsburgh, Pa.

The Master's Vineyard

Georgia.

Adairsville, March 17.—A six-days' debate between Brother W. H. Bird and Lon Davis (Baptist) began last night, six miles from this place, the writer moderating for Brother Bird. The usual questions are up for discussion. The men are able and hard workers, so much good will result.—R. F. Duckworth.

Kentucky.

Horse Cave, March 17.—The services were well attended at Coral Hill yesterday. The brethren there have a new meetinghouse, and prospects are favorable for great things this year. The Lord willing, I will be at Willow Shade next Sunday. Pray for me.—Emmett Creacy.

North Carolina.

Clemmons, March 13.—I have just arrived here and will begin a meeting tonight at Warner's Chapel, near here. I will start home, to Texas, about the first of April. If any congregation wants a meeting, I will be glad to stop over and assist them. Please let me know in time. Write me at Star, N. C. I will preach the remainder of this month in this State.—X. W. Morgan.

Oklahoma.

Marietta, March 12.—I am at Marietta in a very interesting meeting, which began last Saturday night. The crowds are rapidly outgrowing the house, and we are expecting to move to the courthouse this week. I do not know how long we will continue, but until we do what good we can see the way to. Brother R. M. Womack, Brother F. S. Vance, Brother McMean, and Brother Webb are among the preachers who are attending and assisting me in the meeting, and they are all true helpers. There are several good gospel preachers running loose over in this neck of the woods who ought to be busy and who are waiting for calls for meetings; and while I think they should get out and hunt work, yet I also believe the churches are doing wrong in not calling them to work now instead of waiting till August. Brother J. M. Childress, of Bowie, Texas, one of the strongest and best preachers in the country, has some time for meetings not yet taken, and you will never do better than to call him for your summer work. I want to go home soon, but see no chance yet. I hope God will bless the workers everywhere.—Tice Elkins.

Tennessee.

Brownsville, March 7.—Since the last statement in the Gospel Advocate we have got our new church house so we can meet in it. We met in it for the first time on the first Lord's day in February. The church at Dickson has agreed to send Brother John T. Smith to hold a meeting for us, beginning on June 15. We greatly appreciate this fellowship in the work, and we are all expecting to have a successful meeting. We lack about fifteen

Medicated Smoke Drives Out Catarrh

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in Catarrh, is the originator of a combination of medical herbs, flowers and berries, to be smoked in a pipe or ready prepared cigarette. In the process of smoking this vapor reaches the air passages of the head, nose and throat, when inhaled, **AS SHOWN IN THE ACCOMPANYING ILLUSTRATION.** The warm, healing, antiseptic vapor is carried directly to the very parts affected. Dr. Blosser's Remedy fights and kills the catarrhal germs where liquids, sprays, douches, salves and medicated creams cannot possibly go. His Remedy is pleasant, simple and convenient, so it may be used at home by man, woman or child. It is entirely harmless, **CONTAINS NO TOBACCO** or habit forming drugs. No matter how severe or long-standing your case may be, you should know what this Remedy will do for you.

SEND TEN CENTS FOR TRIAL SUPPLY

Write a letter enclosing ten cents (in coin or stamps), and mail to The Blosser Company, and they will send you a liberal Trial Outfit of Dr. Blosser's Catarrh Remedy, containing a bag of the Remedy for smoking in a pipe, a dainty new pipe, and also some of the ready prepared cigarettes. From Trial Outfit you can decide which form of the Remedy you prefer.

They will also send you an illustrated booklet explaining about Catarrh, together with letters from customers who have used this Remedy with satisfactory results. You will be delighted with this Remedy when you see how its pleasant, warm, medicated smoke-vapor goes to every spot, relieving the congestion, opening up the air passages, and you will readily understand why this Remedy is becoming so generally used.

If you suffer from Catarrh, asthma, bronchial irritation, catarrhal deafness, catarrhal headaches, or if you are subject to frequent colds, you cannot afford to neglect the use of this Remedy. The regular package of Dr. Blosser's Catarrh Remedy costs $1.25 by mail (either thirty days' supply for the pipe or one hundred cigarettes). If you suffer from Catarrh, you should order a regular package today, or send ten cents for the Trial Outfit to

THE BLOSSER COMPANY, Box 4468 ATLANTA, GA.

hundred dollars' worth of work having the house finished, besides seats, which we will have to put off until next year. We will get some chairs and borrow some more from the meeting. We certainly appreciate the help the brethren have given in the cause here, but we need more help. Brethren, if you believe in home missions, this is one place where you should all send a donation to help push the work to completion. We have only about thirty in Sunday school, and I see that there is more interest since we have moved from the courthouse to the church. We are doing what we can and trying to build a house better than we are able to do without help; but the success of the cause in a place of three thousand population requires a respectable and well-located church, and we are helping ourselves. The writer gave over two months' salary last year. This county has had less apostolic preaching in it than any other, I suppose, in West Tennessee, consequently there are few of the belief in the county, only two small congregations outside of this place. Brethren, if you will make a request to your church next Sunday to set a Sunday's contribution aside for the cause here, let it be small or large, you can do a good deed in the Master's name. "By their fruits ye shall know them." Address me at Brownsville, Tenn.—Walter L. Brummett.

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

When writing to advertisers, please say you saw their "ad." in this paper.

A Remarkable Influenza Preventative.

Thousands of tests have been made since the outbreak of the influenza epidemic. The influenza germ is breathed in through the nose or throat, the infection lying chiefly in the nasal and bronchial secretions.

Hawley's Ointment has been found to be most effective in preventing influenza. Many cases have been especially noted where every person in an organization suffered attacks of influenza, except those who used Hawley's Ointment as a preventative. This ointment kills the influenza germ and keeps the nasal passages thoroughly sterilized. It is also wonderfully effective in treating nasal catarrh, colds, cold sores, coughs, croup, and early stages of pneumonia, and general inflammatory conditions of the membranous surfaces.

Hawley's Ointment is readily absorbed by the mucous membranes. Ointments having only petroleum as a base tend to inflame the air passages when applied, forming a waxy coating which checks the normal function of the membranes. This result is so accentuated with some persons as to prohibit their use. Such persons can use Hawley's Ointment with assurance.

Hawley's Ointment is sold in 35-cent and 50-cent tubes, postpaid, by the Vincent Drug Company, Manufacturers, Texarkana, Texas-Ark.

Lord God of hosts, whose mighty hand
Dominion holds on sea and land,
In peace and war thy will we see
Shaping the larger liberty.
Nations may rise and nations fall,
Thy changeless purpose rules them all.
—John Oxenham.

The wisest and most interesting men talk little, think much, complain never, but travel on. How far have you come to-day, brother?—Trine.

TELLS WHY CHICKS DIE

E. J. Reefer, America's foremost poultry expert, 4253 Poultry Building, Kansas City, Mo., is giving away free his valuable chicken book just off the press, entitled "White Diarrhœa and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease overnight and will actually save 90 per cent of every hatch. This book is worth $1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

Write Mr. Reefer to-day for a copy of his valuable free book.

THE GOD-PLANNED LIFE

Write for McConkey's devotional booklet on the vital theme. Sent absolutely free. Address **Silver Publishing Co.**, Dept. G., Bessemer Bldg., Pittsburgh, Pa.

Rid of the Torment of Rheumatism

"Send me Foley Kidney Pills. I am badly done up with rheumatism and they are the only thing that help me." A. J. Walsh, Sneffels, Colo.

Rheumatism is stubborn as a mule—it hangs on like a leech—wears out your strength—worries you with pain—drags on your vitality—depresses your mind—affects your health!

Don't let it hang on you! Don't give up to it! Don't overlook Foley Kidney Pills! For they work directly on the kidneys—tone up and strengthen them to the perfect action that keeps uric acid out of the blood, and clears away the cause of rheumatism, lumbago and stiff, swollen, aching joints. Begin now, today, and soon you will again be active and free from pain. Mr. Walsh winds up his letter to us by saying: "I consider Foley Kidney Pills the best I have ever used, and I have tried several different remedies." Your druggist sells them.

URIC ACID IN MEAT CLOGS THE KIDNEYS

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

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

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

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

80 YEARS AGO

Mr. Edward Goodenough, of Goodenough and Woglam Sunday School Supply House, secured a remarkable formula for a skin ointment, which he sold privately for a half century by personal recommendation, making up the preparation at his home. So remarkably efficient did it prove for all skin troubles that Mr. Goodenough received large numbers of the most enthusiastic commendations from his customers. His grandson, Mr. F. E. Kirby, as vice-president of The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y., is still active in the production of this ointment under the name so widely and well known to grateful users as Palmer's "Skin-Success." Mr. Kirby is as enthusiastic as his grandfather over its merits and declares that it is the best preparation of its kind on the market or known to the medical profession for freckles, tan, sunburn, pimples, eczema and other skin troubles. Send for free sample.

Donations for House of Worship In Washington.

BY W. S. LONG.

The last report of donations for a house of worship appeared in the Gospel Advocate of February 6. Since then contributions have been received as follows: West End Church, Birmingham, Ala., $220; Ontario, Cal., $5; Ooltewah, Tenn., $8; Christian Chapel, Tenn., $10; Buechel, Ky., $10; Lower Ash Grove, Ill., $11; donations through the Christian Leader, $49.25; "A Friend," $3.75; "A Sister," $1; W. A. Adams, $1; Newville, Pa., $25; Tridelphia, Ohio, $25; Mrs. George M. Anderson, British Columbia, $1; Mr. and Mrs. S. H. Higgs, $5; Miss Minnie D. Roline, $2; J. L. Westmoreland's Bible class, $10; A. O. Colley's Bible class, $10; Mrs. H. R. Hooker, $2; Miss Jennie Martin, $2; David Lipscomb College, $50; Miss Ruth Bailey, $3; Harry Kocker, $1; J. M. Anderson, $1; L. P. Kocker, $1; Morris Church, $5; Adlai, W. Va., $6; Jacksonburg, W. Va., $8; Ingold Chapel, $10; Greenbrier, Tenn., $10; Millwood, $20; Crewston Church, $2.35; Estill Springs, Tenn., $30.50; Mrs. W. H. Ashley, $5; Fulton, Ky., $17; Helen E. Smith, $5; Lawrence Avenue Church, Nashville, Tenn., $17; Verona Church, $11; Union Church, Castalian Springs, Tenn., $50; Tullahoma, Tenn., $25; Puryear, Tenn., $10; F. H. Henderson, $2; F. A. Clark, $1; "A Sister," Fosterville, Cal., $5; Old Pekin, Ind., $40; J. Hodges, 50 cents; R. L. Moore, $5; W. Mason, $1; Mrs. Bullington, 25 cents; Mrs. Freeman, 50 cents; W. H. Allen, $1; Lee Duggar, $5; Mrs. Coggins, $1; Mrs. Brannon, 50 cents; "A Sister," $8.25; "A Sister," $2; J. Paul Hanlin and wife, $6; E. G. Collins, $3; church at Borden, Ind., $50; Sharon Grove, Ind., $5; Doyle Murphy, $2.50; Irene Murphy, $2.50; T. W. Shofner, $6.50; H. O. Gatten, $2; Laura Thompson, $1.

The building site has been bought and paid for, and the deed is so drawn as to protect the property against any teaching or practice other than that prescribed in the New Testament. We are anxious to erect the house as soon as possible, and we need your prayers and your help. Feeling confident that you crave fellowship in this worthy cause, we await your early response.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

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CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

Send us $1.25 for "Peloubet's Select Notes."

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Asthma Sufferers

A New Home Cure that Any One Can Use Without Discomfort or Loss of Time.

We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now, and then begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE ASTHMA COUPON.

FRONTIER ASTHMA COMPANY,
Room 936T, Niagara and Hudson Streets, Buffalo, N. Y.:
Send free trial of your method to

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Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9253 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

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

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

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

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

Cresolene's best recommendation is its 39 years of successful use. Send postal for Descriptive Booklet.

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Established 1879

The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

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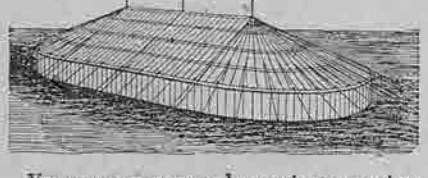
HIGH GRADE GOSPEL TENTS



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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Germ in the Word.

BY J. J. VANHOUTIN.

The word of God is the seed of the kingdom. If the word has no germ in it, the seed will not grow. Reader, did you ever know of a farmer sowing wheat, then sending off to "Sears" for germs to go into the grains, or of one planting corn and then sending for shoots to go on the stalks? Perhaps you have heard preachers preach that the word of God found in the Bible was a dead letter. I know I have heard such. And after they got through they would pray for the Lord to send the Spirit and apply the word to the heart and make it grow. Jesus said: "The words that I speak unto you, they are spirit, and they are life." (John 6: 63.) The words which Jesus spake were not empty; they contained "ideas," and those ideas were spiritual and divine; they imparted knowledge; they were instructive, and the thoughts contained therein were spiritual germ thoughts. The germ in the word will grow when the seed falls into good round, called "an honest heart." Herod opposed the work of the apostles in their preaching, for which he died. Here was an example and a demonstration of God's wrath upon any man who would prevent a worthy preacher from preaching the word. After Herod's death, Luke says: "But the word of God grew and multiplied." (Acts 12: 24.) When the word of God grows, it produces a Christian. When Paul went to Ephesus, he preached the word in such a way that many believed and confessed and further demonstrated their faith by burning about twenty-five thousand dollars' worth of worthless, heathenish, idolatrous creeds and religious literature; and the inspired writer's comment is: "So mightily grew the word of God and prevailed." (Acts 19: 20.) The word of God warms the heart and produces spiritual life. David, in his meditations upon the word of God, said: "My heart was hot within me; while I was musing the fire burned." (Ps. 39: 3.) And Jeremiah said: "But his word was in mine heart as a burning fire." (Jer. 20: 9.) And in Jer. 23: 21-36 is a description of the power there is in the word, and the Lord himself says: "Is not my word like as a fire?" No wonder that the apostles' hearts burned within them when Jesus explained unto them the life germ of the prophecies concerning his crucifixion, burial, and resurrection. The word of God is perpetual. It "endureth forever," which it could not do unless it was alive! "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1: 3.) The spiritual germ ideas in the word are

SWAMP-ROOT. Is not recommended for everything; but if you have kidney, liver or bladder trouble it may be found just the medicine you need. At druggists in large and medium size bottles. You may receive a sample size bottle of this reliable medicine by Parcel Post, also pamphlet telling about it.

Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the Nashville Gospel Advocate.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5253 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's **free** valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.

Corn will out-grow itself

if you use

NitrA-Germ

Use it on cowpeas, velvet beans, peanuts, etc. Costs $2.00 per acre, delivered.

Write NitrA-Germ, Savannah, Ga., for booklet.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

Send us $1.25 for "Peloubet's Select Notes."

NOW RAISES 600 CHICKENS

After Being Relieved of Organic Trouble by Lydia E. Pinkham's Vegetable Compound.

Oregon, Ill.—"I took Lydia E. Pinkham's Vegetable Compound for an organic trouble which pulled me down until I could not put my foot to the floor and could scarcely do my work, and as I live on a small farm and raise six hundred chickens every year it made it very hard for me.

"I saw the Compound advertised in our paper, and tried it. It has restored my health so I can do all my work and I am so grateful that I am recommending it to my friends."—Mrs. D. M. ALTERS, R. R. 4, Oregon, Ill.

Only women who have suffered the tortures of such troubles and have dragged along from day to day can realize the relief which this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, brought to Mrs. Alters.

Women everywhere in Mrs. Alters' condition should profit by her recommendation, and if there are any complications write Lydia E. Pinkham's Medicine Co., Lynn, Mass., for advice. The result of their 40 years experience is at your service.

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BUY SERUM direct from the Manufacturers and be assured of a fresh and reliable product.

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Write for 90-page Hog Book. It is free.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.

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Write for Catalogue

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2,200 pounds of cotton when

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was used with preceding crop of peas without fertilizer, as compared with 1,200 with fertilizer. Easy to use. Try it.

Costs $2.00 per acre, delivered.

Write NitrA-Germ, Savannah, Ga., for booklet.

not of a material nature. Those spiritual germ thoughts sown into the soul, spirit, heart of a man become the germ to immortality and eternal life, and will be the spiritual means and power by which the Lord will immortalize the mortal body in the resurrection, thus placing the eternal redemption of man within his own power and choice by his faithful obedience to the living word of the living God.

Busy in the Master's Work.

BY J. HANNON.

I went to Nashville, Tenn., on February 12 and was there two days with the Jackson Street Church in a meeting. I had the pleasure of meeting a good many of the preachers of Tennessee and one other from Mississippi. While in Nashville I went to the Gospel Advocate office, and found the editors friendly and nice. Any reader of the Advocate who was never in Nashville would do well to visit the home of the Gospel Advocate. There are many things of interest to be seen there.

I was at Tuscumbia, Ala., on the fourth Lord's day in February and preached both day and night. I baptized one young lady and left one to be baptized on my next visit, the Lord willing.

We have a working little body in Corinth, Miss. I preach for them once a month, on the third Lord's day. I have three other churches to which I give one Lord's day each month. When a month has five Sundays, I put in the fifth Sunday visiting new fields. So you can see that I have no time to visit kinsfolk or friends—the calls are too great and the laborers are too few; yet I work just like everybody else. We should all keep busy in the Master's work.

Hood's Sarsaparilla

The Spring Medicine

Purifies the Blood

Creates an Appetite

and Makes the Weak Strong

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6253 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Send us $1.25 for Tarbell's Teachers' Guide."

Good Digestion

and natural bowel movement result from the use of

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

This superior purely vegetable preparation for correcting baby's troubles contains no alcohol, opiates, or narcotics.

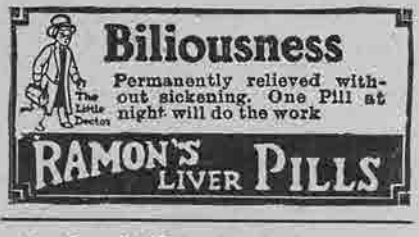
Brings gratifying results for mother and child. Formula on every bottle.

At all druggists.

Freckles

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.



Send us $1.25 for "Peloubet's Select Notes."

The Tender Shepherd.

BY C. PETTY.

This can be said of only one that ever lived, and that is the Savior, who came to earth and lived and loved and labored so tenderly as the great Shepherd of his sheep, that he might lead them tenderly through all the dangers that might befall them in life, and also watch over them day and night until they are led into heaven's fair pastures beyond all dangers forever.

One can study the life of the Shepherd and see how he loved his own. When the disciples returned from their first preaching trip, the Savior called them into a desert place, to a much-needed rest from their toil. The multitude noticed the way they went, and went "out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." (See Mark 6: 33, 34.) Before he let them go to their homes, he fed them, knowing that they had listened to his teaching till they were hungry. Thus is shown his tender love for the needy of earth—not only for those that are hungry, but for all the distressed of earth. He keeps watch over them by day and by night. How blissful the thought! Though I may be friendless in this unfriendly world, so far as man is concerned, away from home and a pilgrim, with no one to care for me, yet the tender Shepherd is watching over me and will abide with me to the end!

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." (John 10: 4, 5.) It is true to-day, as well as in the days when the good Shepherd was on earth, that when his sheep study his word they know his voice, or what he says, and also what the apostles say, and will not follow the voice of any one else, and no stranger need to talk to them. Again: "I am the good shepherd: the good shepherd giveth his life for the sheep." (Verse 11.) No wolf need ever expect to find the good shepherd away from his sheep, neither will the good shepherd flee when the wolf appears.

Peter tells "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," who were "in heaviness through manifold temptations," that "the trial of your [their] faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." He says: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls"—that is, they returned to the following of the good Shepherd not only when they left Judaism, but also after they came up through a great trial of their faith they were drawn closer to the tender Shepherd, and he to them, and they loved him still. Peter tells them further: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." A glorious ending to those even that were being put to death for their faith at that time; for they entered into glory, and the good Shepherd would always be there to lead them in the better world, and say to them: "You have listened to my voice all the way through life, and have followed me all the way; now rest from your toil, away from all harm and danger." Peter best expressed it when they should come to the end of the way: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." It is sweet to know that the tender Shepherd will be with us till the end and will brush back the chilly waters of death till the crown is ours.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13 **Murine Eye Remedy Co., Chicago.**

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5253 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

SAGE TEA DARKENS HAIR TO ANY SHADE

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

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

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

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

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

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Weekly Health Talks

What Doctor Pierce Has Done For Humanity!

BY DOCTOR CRIPPS.

It has always seemed to me that Dr. Pierce, of Buffalo, N. Y., should be placed near the top when a list of America's great benefactors is written. He studied and conquered human diseases to a degree that few realize. Whenever he found a remedy that overcame disease, he at once announced it in the newspapers and told where it could be bought at a small price. He did not follow the usual custom of keeping the ingredients secret, so that the rich only could afford to buy the medicine, but openly printed the name of each root and herb he used. And so to-day the names of Dr. Pierce and his medicines are widely known, and they stand for better health and better citizenship.

One of this great physician's most successful remedies is known as Doctor Pierce's Pleasant Pellets. These are little, sugar-coated pills, composed of Mayapple, leaves of aloe, root of jalap—things that Nature grows in the ground. These Pellets are safe because they move the bowels gently, leaving no bad after-effects, as so many pills do. Very often they make a person who takes them feel like a new man or woman, for they cleanse the intestines of hard, decayed and poisonous matter that accumulates when one is costive. If you are constipated, by all means go to your druggist and get some of Dr. Pierce's Pleasant Pellets. They may prove to be the very thing your system requires to make you well and happy.

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright

Get a 25c. Box.

NitrA-Germ

for

Peas, beans, peanuts

Doubles the yield, and improves your land. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

Don't Procrastinate.

A naughty little weed one day
Poked up its tiny head.
"To-morrow I will pull you up,
Old Mr. Weed," I said.
But I put off the doing till,
When next I passed that way.
The hateful thing had spread abroad
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"Oho," I cried, "I'll put you out
To-morrow, you will find!"
But once again I put it off,
Till, like the little weed,
The ugly thing sprang up apace
And grew into a deed!

So, boys and girls, heed what I say
And learn it with your sums:
Don't put off till to-morrow, for
To-morrow never comes.
To-day pull up the little weeds,
The naughty thoughts subdue,
Or they may take the reins themselves,
And some day master you!

—Selected.

War Between Truth and Error.

BY D. S. LIGON.

There have been wars and rumors of wars in these last days—war on land, in the air, on the water, and under the water; but the greatest war or conflict in any age of the world's history is the war between truth and error. Truth has always had her enemies, and, I judge, this war will continue to be waged till time is no more.

Perhaps the greatest battle fought in these last days between truth and error is the battle with the "unknown-tongue" and "divine healing" folk. Brethren, there are hosts of good and honest people, from one end of the earth to the other, being fooled and led into this downright mockery and false teaching, and the time is now upon the church of God when this doctrine must be exposed.

The "unknown-tongue" and "divine healing" adherents are publishing small tracts and putting them all over the land, thus sowing the doctrine all over the whole earth; but what is the church of God doing to battle against the spread of these "damnable heresies" and save many from the clutches of the doctrines of men? It is much easier to teach people the truth of God before they become fooled and accept this false doctrine. But few preachers have given the doctrine any thought.

I have had to get up against the best of their preachers in defense of the truth. When I began the study, I made some inquiry for a book exposing the fad, but did not find a thing written against the doctrine. I found it necessary to get right down to hard study so as to be able to meet them in debate and be able to defend the truth. One result of this study is my little booklet, "A Great War; or,

How Shiver Mineral Water Relieves Rheumatism.

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any condition due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

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

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .. .. ..

Nausealess Calomel Is Best for Flu

Doctors and Druggists Claim Calotabs, the Nausealess Calomel, Is Best Laxative for Colds, Grippe, and Influenza.

At the first sign of a cold is the time to take a Calotab, the perfected nausealess calomel that has all the liver benefits left in and the sting taken out. Doctors say that there is nothing like it to put your liver right and keep your system in condition to resist and avoid colds, influenza, and pneumonia.

The best insurance against influenza and pneumonia is a good, active liver; and your physician or druggist will tell you that Calotabs is the most thorough and effective, as well as the safest and most agreeable, remedy for this purpose.

One Calotab at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with your eating, pleasure, or work. Next morning you awake feeling fine, with a hearty appetite for breakfast. Your cold has vanished and you are ready for work or play. Calotabs are sold by druggists everywhere in sealed packages; price, thirty-five cents. Your money handed right back if you are not delighted.—Advt.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3253 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

We secure positions for teachers, who are Normal and college graduates, throughout the South and Southwest. Write us. **THE YATES-FISHER TEACHERS' AGENCY,** 326 Stahlman Building, Nashville, Tenn.

Battle Between Truth and Error." This tract is the only thing published on these questions. It fully exposes the doctrine as taught by these modern "apostolic" folk. Every preacher should get one at once and be able to get into the battle in defense of the truth on the subject.

Brethren, my plan is to get each congregation to buy at least one dozen copies—not to try to sell them to the people, but to hand them out with the request to hand them back, and then hand out again and again, thus keeping the tracts on the go all the time. Now do not get it into your head that I will get rich selling these tracts to you. My hope is to pay for them and let them get out and do good. You know it costs money to publish books now. I give away lots of them. Can't the church do some of this work?

The price is only 25 cents each; per dozen, $2.50. The chapter on "Who Are Witnesses for Jesus" is worth more than the price of the book. Order now. Address D. S. Ligon, Denton, Texas.

The Welcome Guest.

There is scarcely any one who does not wish to be a welcome guest, yet every one knows that some persons possess the ability to make themselves far more desirable in the home than others. The visitor who brings a sunny, fresh point of view with her is always sure of a cordial reception, providing she is careful to carry out certain other requisites which a successful guest is wise enough to follow, whether she has ever analyzed them in this cold fashion or not. It might be safe to guess that she has never thought about it all, but, guided simply by her sincere desire to express real fellowship, has instinctively fulfilled her obligations; yet when considered, perhaps the one thing more than another which insures one's renewed welcome may be summed up in the single word "adaptability."—Exchange.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder—to send the paper to new readers thirteen weeks for 15 cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable; well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization; history is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send 15 cents for thirteen weeks' trial subscription of the Pathfinder, 305 Douglas Street, Washington, D. C. The 15 cents does not repay the editor, but he is glad to invest in new friends.

Poor, Foolish Woman

Think of her attempting to make ice cream in the old disappointing way! With

JELL-O

ICE CREAM Powder

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish, *and never go near the stove.*

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

Two packages 25 cents, at grocers'.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

Get the Habit of Drinking Hot Water Before Breakfast

Says we can't look or feel right with the system full of poisons.

Millions of folks bathe internally now instead of loading their system with drugs. "What's an inside bath?" you say. Well, it is guaranteed to perform miracles if you could believe these hot-water enthusiasts.

There are vast numbers of men and women who, immediately upon arising in the morning, drink a glass of real hot water with a teaspoonful of limestone phosphate in it. This is a very excellent health measure. It is intended to flush the stomach, liver, kidneys, and the thirty feet of intestines of the previous day's waste, sour bile, and indigestible material left over in the body, which, if not eliminated every day, become food for the millions of bacteria which infest the bowels; the quick result is poisons and toxins which are then absorbed into the blood, causing headache, bilious attacks, foul breath, bad taste, colds, stomach trouble, kidney misery, sleeplessness, impure blood, and all sorts of ailments.

People who feel good one day and badly the next, but who simply cannot get to feeling right, are urged to obtain a quarter pound of limestone phosphate at the drug store. This will cost very little, but is sufficient to make any one a real crank on the subject of internal sanitation.

Just as soap and hot water act on the skin, cleansing, sweetening, and freshening, so limestone phosphate and hot water act on the stomach, liver, kidneys, and bowels. It is vastly more important to bathe on the inside than on the outside, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

Wash the Poisons of RHEUMATISM SCIATICA, NEURALGIA AND URIC ACID Out of Your System With Shivar Spring Mineral Water.

SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING HOUSE.

The Guarantee.

Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept Mr. Shivar's guarantee offer. It gives you the equivalent of a three-week's visit to his celebrated Spring, with no charge for the water should you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully, J. H. BEST, J. P.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely cured of the horrible disease.
J. D. MCCLAM.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water.
H. S. CUNNINGHAM,
Editor Leader and Vindicator.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C CARTER.

Lexington, Virginia.
I know of several who were cured of rheumatism with this water. Please ship at once and oblige. JOHN P. RHODES.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.

Sign the Coupon.

Leeds, South Carolina.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing o... all poisonous matter.
C. A. CROSBY, M.D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite something I did not have before.
CHAS. B. COUNTS.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure. W. F. MATHENY, M.D.

Florence, South Carolina.
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
MRS. THEO. KUKER.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.
M. L. UNDERWOOD.

Fill Out This Coupon and Mail It Today

SHIVAR SPRING,
21 L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name _____

Address _____

Express Office _____

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Man's Fall.

It is sad indeed to turn from the picture of man's dignity to a consideration of his fall; but truth and our own salvation demand it. Just as we find the best illustration of man's dignity in the book of Genesis, we learn from the same source the story of his lost and ruined condition. Shame on the wiseacre who tells the people that the story of Adam and Eve is nothing but imagery! Shame on the college or university teacher that repudiates God's explanation of how sin came into the world. Too much time is spent philosophizing and theorizing about the origin of sin, when all we have to do is to take God's word for it. Josh Billings gave a very practical truth in quaint language: "Menny people spend their time trying to find the hole whare sin got into the world. If two men brake through the ice in a mill pond, they had better hunt for some good hole tew to get out, rather than get into a long argument about the hole they cum to fall in."

☼ ☼ ☼

Three Elements in Every Sin.

From the third chapter of Genesis we learn that after God had made man in his own image he placed him in Eden. In the midst of this paradise or garden were two trees: the tree of life, whose fruit conferred immortality, preventing old age and decay, and the tree of the knowledge of good and evil, whose fruit gave insight into matters beyond what God knew to be best for man. The fruit of the latter tree man was forbidden to touch under pain of death. Analyze the story of the first recorded sin, and you will find three elements that are in every sin—namely: (1) something apparently enjoyable and desirable, but really harmful for man; (2) God's loving care of man, expressing itself in a law pointing out the harmful thing and forbidding it; (3) man's free will, able to obey the law or to disregard it. Now, if a man cut this story out of the Bible under any pretense, he will vitiate some of its profoundest teachings that are based upon it. For example, John writes: "Sin is the transgression of the law." (1 John 3: 4.) Where could one find a better example of transgression than the first one? In one of his letters Paul points out the moral of the story of Adam and Eve: "Be not deceived [as they were deceived by the serpent]; God is not mocked [with impunity]: for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7, 8.) If Adam and Eve had sown obedience, they would have reaped happiness, the flower and fruit of obedience; but they sowed disobedience, and reaped sorrow, its flower, and death, its fruit.

The most fearful characteristic of sin is its tendency to perpetuate itself and to become fixed. On this point, Isaiah, the clear-thinking prophet of the Old Testament, gives us a thought that is strikingly illustrated in the story of the first sin: "Your iniquities have separated between you and your God," just as Adam and Eve were ashamed to meet and talk with God in the garden, "and your sins have hid his face from you, that he will not hear." (Isa. 59: 2.)

☼ ☼ ☼

The Worst Thing About Sin.

The most serious charge ever brought against sin is found in Isaiah's words: *it separates from God.* No man can justly claim that the pleasures of the world do not create a certain kind of enjoyment. That they have pleasure in them cannot be denied. Take dancing for an example. There must be a world of pleasure in dancing, else so many boys and girls and fathers and mothers would not be so crazy about it. "But what is the charge against dancing?" some one asks "What harm is there in it?" or, "Where is the sin in it?" The sin is found in the fact that "it separates from God." People who like to dance do not like to pray, and that is a sure indication that Satan has gotten into the heart. For the sinner has less and ever less inclination to pray and draws farther and farther away from God the more he has need of him. The closing chapter of the Bible contains a solemn warning of the terrible result: "He that is unrighteous, let him do unrighteousness still: . . . and he that is righteous, let him do righteousness still." (Rev. 22: 11.)

There comes a time when sin has destroyed the last feeble desire for better living and the soul is fixed in wickedness forever.

☼ ☼ ☼

"Sleeping Sickness."

I read in the daily papers that a mysterious malady has appeared in this country in the wake of the "flu" epidemic. The learned physicians call it "encephalitic lethargia," but the common people know it as "sleeping sickness." The patient afflicted with this strange disease falls into a deep sleep and remains unconscious until his death. It may be that most of us shall escape this disease, but we need to fear something that is infinitely worse—

to fall asleep in sin, to be awakened only at the judgment. Newman said: "Our great security against sin consists in our being shocked at it." The evil work of sin is seen at once in wasted health, in lost reputation, in poverty and loneliness, in ruined homes, in sorrow and remorse. But the terrible consequences of sin are not seen till we leave time and consider the endless reaches of eternity. Then, when "the whole world" has passed away and only "his own soul" is left, a man sees the folly that Jesus warned against when he said: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16: 26.) At least once every day we would all do well to put ourselves, in imagination, in the next life, and ask: "How is it now with my soul?" For that is the viewpoint we are sure to occupy. "For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." (Eccles. 12: 14.)

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Man Restored.

The beautiful climax in the story of man is found in his restoration. Redemption with all of its glory and grace finds its explanation in the story of man's creation and fall. It is God's supreme work, but not his "strange" work. It is entirely compatible with God's nature as disclosed in the Scriptures. Our great, loving Father could not contemplate the thought of man's ruin without moving every available agency for his remedy. The life of his only begotten Son was not too great a price to pay for the rescue of a fallen and helpless race. One soul outweighs all earthly values. The cross is the measure of its worth.

I might write many things along this most pleasing division of my subject, but I prefer to give you the simple, practical teaching of the apostle Paul addressed to the Ephesian Christians, who had once been steeped in sin, but were now restored and transformed both in character and conduct. To them he wrote: "But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth." (Eph. 4: 20-24.)

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A Fresh, Clean Garment.

The best thought in this passage is that Christ holds out a fresh, clean garment to every one of us; we have only to take it and to put it on. When the process of the draft was being felt all over this country, an Eastern writer made this observation: "In New York City I saw a large company of men starting for Camp Upton. Among them were all sorts and conditions of men, many of them shabbily dressed, some of them evidently failures, some indifferent, some surly. Yesterday that same company of men passed through New York on their way to the steamer that was to carry them over to France. They had put off the old man and put on the new. The civilian clothes had been exchanged for khaki uniforms and their former spirit of discouragement and frivolity had disappeared and from their eyes gleamed a new spirit of earnest purpose, of brave determination."

Let this martial illustration suggest again that Christ has called us to a holy warfare. We cannot attempt it with the soiled garments of sin clinging to us. We must be renewed in the spirit of our mind and "put on the new man, which after God is created in righteousness and true holiness." But it is a stupendous task to clothe a mighty army. Is Christ able to take every man who comes to him in filth and rags and clothe him anew?

The answer is: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

OUR CONTRIBUTORS

The Sadness of Farewells.

BY F. W. SMITH.

When loved ones bid each other farewell for even a brief separation in this life, though there be the hope of meeting again in the flesh, there is a degree of sadness often accompanied with tears; but when good-by is spoken by one to whom we are bound by the strongest ties of earth, who is about to embark upon the journey to a land from whose bourne no traveler ever returns, the sadness filling the hearts of loved ones left behind is inexpressibly deep and strange. When it dawns upon the living that for the last time they have looked into the love-lit eyes and gazed upon the form and face of a precious one, the world becomes wrapped in gloom, and the sun of life seems to be buried within the bosom of impenetrable darkness. For the time they find themselves ushered into a different world, a world void of sun, moon, or star, notwithstanding the hope of a meeting and greeting upon a fairer shore. Are such feelings and experiences a sign of weakness or a distrust of the promises of God? No. God made us thus, and endowed us with fountains of tears through which the pent-up grief of aching hearts may find an outlet. How memory holds to the last word, the last act, and the last expression of the eyes out of which the light of life has flashed for the last time! Death has stilled the tongue, folded the hands, and pushed down the eyelids never to open again, and we silently, sadly, and mournfully gaze upon speechless lips once so full of the warmth of love. The vacant place at the fireside, the empty chair at the table, and the hushed music of a familiar voice linger to haunt the memory with joys of the past, to return no more on this earth.

Such are the feelings and experiences of the writer of these lines, and he knows full well that they are a common heritage. Millions have lived, loved, and lost; and if all the tears of grief and sorrow which have rolled down saddened cheeks could flow together, they would make a mighty river. I have seen father, mother, sisters, and brothers slip away into the shadows of death until I alone am left. My only remaining sister, Mrs. W. M. Robertson, fell asleep in Jesus on December 26, 1918; and on March 19, 1919, less than three months, my only living brother, W. Henderson Smith, bade us farewell and his noble spirit took its flight through limitless space to the God who gave it. I feel so strangely and so lonely in this big world with them all gone. Of course, I have known all the while that one of us would be the last to go, but never thought, should it be I, that such a strange feeling would possess me. It seems that I am so far from home, and this thought is ever present: shall I see them all again, and, if so, shall I know them?

Dora was such a gentle, sweet, and lovable sister, as were all of my sisters. Her husband preceded her something more than two years, and for one year of that time she made her home with me, and my family were devoted to her. Her departure fell heavily upon us, but we realized it was better to go than to suffer as she did.

My brother William and I attended school together, fished and hunted together, and for several years prior to his removal to Alabama we were in business together. Our hearts and lives were linked and knitted together in the sweetest and tenderest of ties. Neither possessed anything too good for the other, and we were never happier than the times of our personal association. He was married late in life, and to the only woman he ever loved.

His wife's maiden name was Stubbs, but at the time of their marriage she was the Widow Rutland. A more devoted wife never lived, and during the last illness of my brother her devotion and loyalty, the patience and gentleness with which she nursed him and attended his every want, were truly sublime. Although my brother has gone, the tie between his faithful wife and me is not broken, and nothing but death will sever it. She will always be my sweet and precious sister, and my heart's deepest interest for her welfare will ever remain. My brother was as brave as a lion and as gentle and modest as a woman. He was the very embodiment of honor, possessed a sympathetic heart, and made and held friends by the score. He was simply a good man, and his friends and neighbors were devoted to him, doing all within their power to keep him with them. I preached his funeral in the presence of a large audience which assembled at his residence to pay their tribute of love to his memory. There were others who could have and would have gladly rendered the service of preaching my brother's funeral, but I wanted to do it myself. I knew him better than any one else, and knew that he would have preferred my speaking the last words over his frail and lifeless body. The day was so fitting, harmonizing so beautifully in its calmness and sunshine with the life and character of Billie Smith. He had been a member of the church for many years, and had implicit faith in God and his word. It grieves me to know that never again will I see him in this life—never again to walk with him and talk with him of days long gone by. His faithful and precious wife and I will battle on with the storms and waves on life's tempestuous sea, hoping and praying to clasp hands with him in God's own home. Farewell, dear brother and sister, and may your loved ones meet you in a world free from the sadness of farewells.

Can Prophecy Be Understood?

BY U. G. WILKINSON.

In the Gospel Advocate of January 23, page 82, is a question and answer. The querist seems desirous to understand something about the prophecies of Revelation, but the answer indicates that the writer seems to believe that prophecies are either not understandable or a mere mass of useless rubbish, maybe inserted in the Bible as a mere "filler." Now, if God does not intend us to understand prophecy, why did he give them to us?

It is true that there are many fanciful and even foolish interpretations of prophecy. The same may be said of Bible doctrines; but who rejects and refuses to understand Bible doctrines because this is true? The same may be said of Bible types and symbols; but who refuses to understand the types and symbols of the Bible because some give fanciful and foolish interpretations of them? The same might be said of the parables of Christ; yet what grand lessons are derived from the teachings of the parables by thoughtful student! Why may not the same be true of Bible prophecies?

Daniel, in the close of his prophecy, is told by the angel that partly explained the visions to him that the words were "sealed till the time of the end." (Dan. 12: 9.) Then the angel added: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." "The wise" certainly are those wise ones whose minds are enlightened by gospel truth and who carefully and prayerfully study to understand the prophecies as well as the other scriptures. In Rev. 13: 18 the wise man is authorized to "count the number of the beast;" that is the man of understanding. In Rev. 17: 9 the mind that has wisdom is again told to understand about the seven heads and ten horns, etc. Doubtless these are the wise virgins with oil in their lamps. Beware brother, that you be not one of the foolish virgins with no oil in your lamp! Again, when "the sixth angel poured out his vial" and the "three unclean spirits like frogs" went forth to do their work, we find this: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16: 12-16.) Better be watching, brother, and filling your lamp with oil, even if it necessitates a study of prophecy, which these passages certainly imply!

But I am surprised that a gospel teacher, a writer in a gospel paper, would suggest that studying books on prophecy is more likely to confuse than enlighten. If this be true of books on prophecy, why not of books on other Bible subjects? And why not apply it with equal effect to the Gospel Advocate, making its teachings confusing, as well as those commentaries on Revelation therein mentioned? I have read most of these books myself, and confess that I have received very great benefit from them. In fact, I am sure that I would never have understood much about the Bible without the help of these and other books by consecrated Bible students. And why should brethren discourage the study of this branch of Bible knowledge, which is the seventh candlestick, the one that throws so much light on the great future? I believe that a better and more correct understanding of Bible prophecies will be one of the principal means of destroying infidelity, confounding the enemies of revealed truth, and converting the world. And surely the time is due for us to begin to understand many of the prophecies. They have many of them been fulfilled since the days of the apostles, and surely one ought to be able, with history before us, to at least in a general way understand many of the fulfilled prophecies. Of course unfulfilled prophecies are different and might easily be misunderstood, at least, in many details. This was true in the time of Christ. The people understood the prophecies concerning him in a general way and were expecting his advent, though many missed them in the details. Why not the same be true now? It is to be deplored that so many of our writers and preachers among the ablest ones seem to understand so little about the prophecies themselves and discourage their study. Brother, don't do this. Study them more carefully yourself and find in them a hidden beauty that, like all other Bible truth, is undreamed of by the uninitiated who never study God's holy word.

I myself have prepared a book on the present fulfillment of prophecies in the world war and other events of the time, which I am sure it will greatly profit any one to read. I will send it, postpaid, for fifty cents. Address U. G. Wilkinson, Comanche, Okla.

In regard to the above criticism from Brother Wilkinson, the editors of the Gospel Advocate feel that it is quite sufficient to reproduce the query referred to, with Brother McQuiddy's answer, and let the intelligence of our readers determine as to who has suggested the more practical and the safest way to treat the book of Revelation. We will also let them judge as to whether or not Brother McQuiddy's language has been *distorted* when he is set down as one creating the impression "that studying books on prophecy is more likely to confuse than enlighten." Read the query and the answer and then form your own conclusion:

"Brother McQuiddy: As teacher, I feel the need of help. We have just started in the book of Revelation, with one preacher in the class. He has much to say about the dragon, papal Rome, and pagan Rome. I do not see that in the first three chapters. As helps I have Martin on Revelation, Raple, DeMoss, B. W. Johnson, and White's "Sermons on Revelation." Can you recommend anything better? New or secondhand and where I could get it and cost. I understand that J. L. Martin's son wrote a book on Revelation that far surpasses "The Voice of Seven

Thunders." Please give me the benefit of your experience and observation on the study of the book of Revelation. (D. F. Bell.)"

The querist certainly has a sufficient number of commentaries on Revelation. He does not need more, for it is probable more would confuse rather than enlighten. In 1913 we printed for Brother P. Jay Martin, son of J. L. Martin, "The Mystery Finished; or, The New Heaven and the New Earth." I am not informed as to where Brother Martin is now located. My observation and experience teach me that human keys do not fit the divine lock. Each commentator has a new interpretation or key with which to unfold or unlock the mysteries of Revelation. Instead of seeking to interpret mysterious symbols, I devote my time to the many practical truths clearly taught in Revelation. Many practical things are enforced and taught concerning the seven churches of Asia. Of the church in Laodicea the Revelator wrote: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." (Rev. 3: 15, 16.) This is clear enough, and so is this: "I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name." (Rev. 3: 8.) And so also is this clear: "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." (Rev. 22: 14.) And the following is beautiful and clear enough to encourage all God's people to be faithful: "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations." (Rev. 22: 1, 2.) There is much in Revelation that is simple, practical, and helpful. Only a morbid curiosity leads us to devote our talents to the unraveling of symbols that cannot be unraveled. There are many things connected with the plan of salvation on the divine side that are unsolvable mysteries, that we will never be able to explain to our own satisfaction, and surely not to the satisfaction of any one else. It is the part of wisdom to devote ourselves to the human side, to the plain and practical things which God requires us to do. "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law." (Deut. 29: 29.)

A Misunderstanding.

BY J. C. M'Q.

I cheerfully give this letter from Brother C. D. Crouch, which calls attention to the article that I wrote concerning the Henderson school. Doubtless I was not as careful in my phraseology as I should have been, otherwise the brother would not have misunderstood my meaning.

Wellington, Texas, March 21, 1919.—J. C. McQuiddy, Nashville, Tenn.—Dear Brother: I notice in the Gospel Advocate, issue of March 13, that you write an article under the heading, "The Henderson School," and in that article you say: "A Christian brother suggested that the institution should be enlarged and that the Christian brotherhood of the South should permanently secure it." "Of course, they cannot turn their property over to the brotherhood without making a sacrifice," etc. Then you say the Gospel Advocate bids the undertaking Godspeed and is ready to cheerfully do what it can to advance the interest of this institution.

If my memory serves me correctly, our digressive brethren had some trouble a few years ago with reference to a "Brotherhood Publishing House," and the Christian Standard fought the undertaking, and, I think, very consistently; and unless I am very badly in error on this point, the Gospel Advocate expressed its views in the matter in such a way as to show that it was in sympathy with the Standard.

Be that as it may, what is the difference, in principle, between a "Brotherhood Publishing House" and a "Brotherhood School?" If there is no difference, how would you take to the idea of getting up a fund and securing the McQuiddy Printing Company to the brotherhood of the South?

I have no interest in any school or printing business, but I am a member of the church of Christ, and as a member of the great brotherhood I protest against this undertaking. I do not want to own any interest in such things, and I cannot help it if some of the brethren force the same on the "brotherhood," for I am a member of the brotherhood," you see.

I have no objection to the brethren's raising a fund and purchasing the Henderson school and deeding the same to a number of trustees for the education of the rising generation. Neither do I object to the thing's being chartered and its being required in the charter that each trustee be a member of the church of Christ, etc. If I am not very much in error, that is about the way all the schools taught by disciples, and in which the Bible is taught, are fixed. But I do not understand that they are "brotherhood schools."

If I am in error as to the meaning and purpose of your article, I hope you will clear it up; but as I understand it, I must object to the proposition, though I love the Henderson school. Very truly yours, C. D. CROUCH.

I had no thought that the brethren intended to make a "Brotherhood School" in the sense of a "Brotherhood Publishing House," or anything of the kind. I was looking intently to one thing, and that was to the fact that many of our leading universities are teaching infidelity and that the Christian people do not have a school that gives a university education that is free from teaching higher criticism and other forms of infidelity.

The intention of the brethren at Henderson was to deed the property to a number of trustees, have the institution chartered as a nonprofiting corporation, and to have in charge of the teaching men who are loyal and faithful to the word of God and who would not teach infidelity to those intrusted to their care. Christians would be fortunate to have such a school to which they could send their children, for as yet there is no such school, so far as my knowledge goes, among Christians. It is true that there are a number of schools owned by disciples, but not one is able to give a university education.

I have never thought that it was the work of the school to do the work of the church, and have no thought of encouraging any institution to do a work that will supplant the church in its work.

So far as I am concerned, I would be glad to have brotherhood banks, brotherhood farms, and brotherhood schools, meaning by this schools that Christians could patronize without having the faith of their sons and daughters undermined and schools that are devoted to Christ. Do you not agree, my brother, with me in this? Christians who run a bank, who teach a school, or who run a farm, are all under obligations to use such in a way that will advance the church of the Lord Jesus Christ. If not, why not? Instead of such banks and schools and farms undermining the church or doing the work that the church was founded to do, they would only encourage and help the church in doing the work God ordained for it to do.

While some people have had me departing from the faith for thirty-four years or even longer, I am glad to say that I have made slow progress and that I have never had anything to do with forming any association of Christians or taking part in any preachers' meetings or anything else which is calculated to take away from the church the work that God has appointed for it to do.

I am glad our brother called attention to the article, as it gives me an opportunity of explaining just what I meant.

Introdueing Freed-Hardeman College.

BY A. B. L.

While conducting the meeting at Henderson, Tenn., it was my privilege to attend a conference of the friends and supporters of the National Teachers' Normal and Business College held on March 25, 26. This conference was very largely attended by brethren from Tennessee, Kentucky, Arkansas, Missouri, Texas, Mississippi, and Alabama. Enthusiasm prevailed from start to finish. They all came with the one purpose to wisely consider how to perpetuate and to safeguard the interests of the school and at the

same time enlarge its field of usefulness. Brother N. B. Hardeman presented a simple, straightforward statement of the history of the school, its present status, and its immediate needs. After mature deliberation, it was decided by the meeting to purchase the school plant from Freed and Hardeman and to recharter and to rename it. A new charter was drawn and a directorate of five brethren were selected to exercise control over the property. This board is composed of Walter Warren, Rives, Tenn.; L. A. Winstead, Dresden, Tenn.; J. G. Hardeman, Henderson, Tenn.; R. G. Watson, Crockett County, Tenn.; Dr. W. M. B. Cox, Baldwyn, Miss. These brethren will have the benefit of an Advisory Board of twenty-five men to be selected. With the unanimous approval of all present, it was decided to launch a campaign for the purpose of raising one hundred thousand dollars with which to buy, enlarge, and further equip the school plant. It is very encouraging to report that practically twenty thousand dollars, or one-fifth of the amount asked for, was raised at this meeting. As a distinct mark of recognition of the untiring and self-sacrificing efforts of the present managers, the committee decided to rename the institution "The Freed-Hardeman School." To do this, it was necessary to overcome a vigorous protest from the two men who were thus signally honored.

That the school is exercising a potent and ever-increasing Christian influence for good at home and abroad was clear to all. Perhaps the best mark of its local influence is that during the first five days of our meeting twenty-five of its students made the good confession, and the end is not yet.

I give this encouraging bit of news in the hope that all our readers may catch the vision of a greater and more unselfish service in our Master's vineyard. We wish for the friends and supporters of the Freed-Hardeman School great success in their undertaking.

Following were some of the visitors during the school conference and meeting:

T. G. Curd, Morganfield, Ky.; Joe L. Netherland, Yuma, Tenn.; Frank Wilson, Yuma, Tenn.; W. L. Denton, Yuma, Tenn.; W. W. Shook, Belmont, Miss.; J. H. Shook, Belmont, Miss.; C. B. Bowden, Martin, Tenn.; R. G. Watson, Friendship, Tenn.; J. W. Matheson, Williston, Tenn.; F. J. McRee, Macon, Tenn.; W. B. Wharey, Trenton, Tenn., Route 3; H. C. Holly, McConnell, Tenn.; William F. Etheridge, Dresden, Tenn.; J. L. Holland, Greenfield, Tenn.; J. A. Wilson, Sharon, Tenn.; C. A. Norrid, 940 Meda Street, Memphis, Tenn.; B. B. Goodman, 1366 Carr Avenue, Memphis, Tenn.; L. A. Winstead, Dresden, Tenn.; E. R. Green, Friendship, Tenn.; W. R. Hassell, Trenton, Tenn.; Jay B. Green, Friendship, Tenn.; E. E. Green, Tigrett, Tenn.; J. W. Thompson, Vardaman, Miss.; J. A. Neal, Maury City, Tenn.; H. R. Sisco, Newbern, Tenn., Route 1; I. G. Jones, Henry, Tenn.; Mrs. I. G. Jones, Henry, Tenn.; Mrs. Oddie Joyner, Henry, Tenn.; L. M. Culp, Bells, Tenn.; W. C. Hall, Bells, Tenn.; R. L. Badford, Henry, Tenn.; W. E. Emmons, Corinth, Miss.; C. W. Thompson, Corinth, Miss.; W. C. James, Friendship, Tenn.; J. G. Gordon, Houston, Miss.; W. H. Colley, Ralston, Tenn.; D. A. Springer, Corinth, Miss.; J. Y. Pate, Dyersburg, Tenn., Route 1; J. F. Chambers, Booneville, Miss.; T. M. Carney, 306 Harrison Street, Union City, Tenn.; James E. Laird, Campbell, Mo.; F. O. Howell, Obion, Tenn.; T. H. Etheridge, Bardwell, Texas; A. L. Wilson, Farmington, Ky.; L. E. Taylor, Martin, Tenn.; J. N. Jackson, Fruitvale, Tenn.; A. A. Rose, Rogersville, Ala.; S. O. Drake, Dyersburg, Tenn.; Joe Ratcliffe, Bardwell, Ky.; Eddie Harris, Jackson, Tenn., Route 7; John F. Summitt, Cardwell, Mo.; Robert L. Roberts, Wildersville, Tenn.; James T. Anderson, Hurricane Mills, Tenn.; D. H. Anderson, Hurricane Mills, Tenn.; George T. Anderson, Hurricane Mills, Tenn.; L. L. Brigance, Murray, Ky.; Coleman Overby, Murray, Ky.; A. B. Lipscomb, Nashville, Tenn.; Charlie Taylor, 1718 Madison Street, Paducah, Ky.; A. D. Thompson, Murray, Ky.; A. M. Tucker, Jackson, Tenn.; L. S. Lancaster and wife, Jackson, Tenn.; J. A. King, Friendship, Tenn., Route 2; J. H. Putnam, Friendship, Tenn.; Euel Green, Tigrett, Tenn.; I. B. Turbeville, Martin, Tenn.; H. P. Lucas, Florence, Ala.; E. G. Prosser, Florence, Ala.

THE WAR SUFFERERS' FUND

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

Previously reported	$6,449.51
Maurel Richard, Wartrace, Tenn.	5.00
Mr. and Mrs. D. N. Barnett, Macon, Miss.	5.00
Miss Virginia Conway, Leoma, Tenn.	1.50
Church at Meaford, Ontario, Canada	5.00
W. O. Haynes and family, McFall, Ala.	5.00
Miss Marjorie Joslin, Bellview, Tenn.	1.00
Mrs. Irene Hicks, Houston, Texas	1.50
Mrs. M. E. Tisdale, Horse Cave, Ky.	5.00
Mrs. S. E. Dickey, Horse Cave, Ky.	10.00
Richmond congregation, Shelbyville, Tenn.	15.00
Mr. and Mrs. R. M. Erickson, Riceville, Tenn.	2.00
Main Street Church, Shelbyville, Tenn.	25.00
Miss Nellie Reynolds, Metropolis, Ill.	4.00
Church at Sellersburg, Ind.	27.00
Mount Zion congregation, Mackville, Ky.	15.00
C. L. Miller, Dallas, Texas	5.00
Mr. and Mrs. M. G. Holt, Flat Creek, Tenn.	5.00
Church at Lecanto, Fla.	12.00
"A Friend," Nashville, Tenn.	2.00
Church at Bardwell, Texas	5.50
Sulphur College congregation, Hartsville, Tenn.	4.00
Mrs. M. E. Johns, Murfreesboro, Tenn.	1.00
Church at Pleasant View, Tenn.	7.28
C. L. Taylor, Beech Grove, Ky.	5.00
Mrs. L. J. Shofner, Nashville, Ark.	1.50
J. T. Draper, Defeated, Tenn.	10.00
Lemalsamac congregation, Newbern, Tenn.	4.70
Mrs. Clint O. Sharer, Franklin, Tenn.	5.00
"A Friend," Nashville, Tenn.	2.00

The following Associated Press report, under date of March 16, tells the sad story respecting conditions in the Near East:

Thousands of men, women, and children are starving to death in the Caucasus, according to the first report from Dr. James L. Barton, chairman of the commission recently sent to that region by the American Committee for Relief in the Near East, received at the headquarters of the committee here to-day.

"There is no bread anywhere," said the report. "The government has not a pound. There are forty-five thousand persons in Erivan without bread, and the orphanages and troops all through Erivan are in terrible condition.

"There is not a dog, cat, horse, camel, or any living thing in all the Igdir region. We saw refugee women stripping the flesh from a dead horse with their bare hands to-day.

"Another week will score ten thousand lives lost.

"For heaven's sake, hurry! We have enough food in the country now at Baku and Batum to keep the starving people alive for a time. The railways are doing all they possibly can to get food to the sufferers, but snow is our enemy at present."

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

We rarely enter into appreciation of the simplest blessings God gives us until for a brief period we are deprived of them. Never is the sky so blue or the sunshine so glorious; never the grass so richly green or the flowers more radiantly beautiful; never does the song of the birds fall more sweetly on the listening ear than when from some deep, dark cavern beneath the earth we come again into the glorious freedom of the noonday. Never does the dear homeland seem so transfigured for us as when, after the long absence and the journeying through the realms afar, we catch the first faint outline of its shores from the deck of the vessel homeward bound. Health, strength, and the use of our special senses, how little do we value them when all goes well; but when for a while God takes them away, how precious do they become to us! "I never realized before what a blessing it was."—Bishop Partridge.

Georgia and the Far Southern Field

By S. H. Hall

The Sisters' Class.

Never before has there been such interest in any of our class work as now exists in our sisters' meeting on Tuesday afternoons. The class grows from week to week, and those who are not members are falling in with us in our Bible study. Just recently this class raised the funds to buy three suits of clothes, with shoes and other needed articles, for the sons of one of our sisters who was unable to properly dress her children for attendance at our Lord's-day-morning Bible study. They are there now every Lord's day, and their faces are always bright and happy. We have secured a nice supply of the "Soldiers and Sailors Edition" of "Eunice Loyd" from Brother Rowe, and the spring campaign for the conversion of souls is on. We were never so hopeful of doing greater things for the cause of Christ. ☼ ☼ ☼

Larger Quarters.

As some of our readers know, the West End Avenue congregation is the mother church in this city. Out of it have come the East Point and South Pryor Street congregations, with a number of other smaller congregations further out. I am glad to say that we have outgrown our building again, and steps are now being taken to enlarge the West End Avenue house of worship, as we are not just ready yet to start a new congregation. Brother Brooks continues to grow in favor with the East Point brethren, and the work there is growing right along. Brother Templeton is helping some with the work at Rockmart now, and is greatly appreciated by the brethren at that place. The Rockmart brethren are not only having preaching, but they are now using about a column and a half in the weekly paper published at that place as a means of "preaching the word." Brother Garrett is helping some with the Macon work and is enjoying it. Brother Flavil Hall is visiting Dalton and Tunnel Hill once a month, and they are much pleased with him.

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"The Women's Club" Disturbed.

Some days ago I saw in our city papers a resolution passed by "The Women's Club," calling attention to the indecency of some of the modern styles of women's dress, especially among our girls, and insisting that a reformation is needed. They claimed that the present styles, some of them, if continued, would have a terribly demoralizing effect on the boys returning from France. I thought the suggestion a most timely one and will be pleased to see good result therefrom.

But as I meditated upon the resolution and its timeliness, I wondered how many girls from our Christian homes needed the advice. By "Christian homes" I simply have in mind the homes where the father and mother are members of the church of our Lord and Savior. Is it not true that about all the influence that some of our own girls receive, so far as the style of dress is concerned, is what they receive from the world, not from the church or home influences? Is it not true that, as a rule, our girls are continually looking elsewhere for such things, and that it never occurs to them that advice along such lines should be received at home? And is it not also true that this state of affairs is not so much the fault of our girls as it is the "thick-headedness," stupidity, or criminal neglect—whatever else you may be pleased to call it—of our fathers and mothers?

It is amazingly strange to me why our Christian fathers and mothers are so slow in grasping the seriousness as well as the sacredness of the obligations that rest upon them toward their children. Our Christian girls should receive absolutely all advice as to decent and indecent dress from their own mothers or from the elderly women in the church. It is a sad day when such organizations as "The Women's Club" have to take steps to save our girls in the church from such styles of dress as will lead them on to ruin and to the demoralizing of the young manhood of our country. Of course, the resolution had reference to all girls who yield to indecent styles of dress; but who will say that some of our own girls in the church are not among the number? Elders and evangelists should remember that it is their duty to teach along these lines, and indecent styles of dress should not be tolerated in our churches. When young ladies who are members of the church receive not the proper instruction at home and yield to the objectionable styles of dress, a protest should at once be made by the elders wherever the membership of such young ladies may be. If not, why not?

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Home.

What has been said above constrains me to say a few words about our homes. What kind of places should our homes be? Do you know that, as a rule, our young people had rather be almost anywhere else than at home? Why is this? Should it be so? And does it prove that our young people are naturally "bent" the wrong way? It does not. The trouble is that too many of our fathers and mothers make home so unpleasant to the children that they want to get away for an agreeable change. Home should be made the sweetest place on earth to the child. Who will deny it? But when the father and mother are cross with each other and continually nag the child, how can the child love home? "There is no place like home" certainly is true; but this applies to a home that is what God would have it be. Some of our children, I fear, could say: "There is no place so unpleasant as home." Such conditions should never be where the father and mother claim to be Christians.

Listen, mothers! Become a girl again with your daughters. Enter with them into those things that are interesting to girls. Play with them, laugh with them, have the innocent jokes with them, and make them have a jolly, good time at home. Why not? Listen, fathers! Be a boy with your boy. Take some interest in his innocent games. Get down on the floor and be a boy again. It will help you as much as the boy. Be the best chum your boy has. Be such an interesting and jolly chum that your boy can find no other chum that excels you. This will make the boy love home because there is something lovable at home. And, mother, don't forget to ever meet your boy with a smile. Let him know how exceedingly interested you are in seeing him grow into the best of men. And the father should remember that there is an interest he must take in his daughters. Be sweethearts, indeed, with them. Let no man be kinder to them, or more thoughtful of them.

Now will some one say I am a dreamer and that these things are not practical in our homes? Tell me not that I am correct. I know it is so. Nothing else is compatible with pure and undefiled religion. It would be hard to get such a course as I have suggested carried out in some homes, because they have started wrong and have become almost immovably fixed in the wrong way.

If you will pardon me for the reference, I will say that nothing does me more good than to know how much my own son loves to be with me. We are the best of chums. His love for home, companionship, and the fact that he is ever conscious that his mother and I enter into all his pleasures give a joy indescribable. And the way I have tried to tell you to do is exactly the way we have endeavored to do. The Lord bless our homes and make them all happy, attractive places for our young people to live in!

MISSIONARY

Why Not "Put It Across?"

BY C. G. VINCENT.

The above heading is an army slogan. We all know its meaning. We might wisely use and apply it to our missionary effort. Specifically I have in mind the matter of assisting the Japanese brethren to secure that much-needed lot. A letter from Brother Hiratsuka makes a strong appeal for immediate action. They have a suitable lot, about twenty-three by two hundred feet, near their work in Tokyo. They need, in addition to what they now have on hand, about two thousand dollars. This sum can and ought to be raised in sixty days; in fact, it could be done in thirty days. There is, it seems to me, no need to question the wisdom or the sincerity of these Christians; for their Christianity is as genuine as ours, and the ability of these elders is above the average. They are worthy of our full confidence and any assistance we can give them. I shall advise them to go ahead and secure an option on the lot by a payment. Can they depend on *you* to see them through successfully—to "put it across?" The world war and its demands are over. Those Liberty Bonds you purchased will increase in value. Business is good and will improve, so experts in economics tell us. So there is no need of anxiety as to "dark days" ahead. The churches have been liberal in the past. They should be more liberal in the future, especially as regards activities in foreign lands. The need I am appealing for calls the loudest and has called the longest. Why not take care of it at once? I feel confident that the brotherhood will respond liberally and promptly. An investment in this cause will pay dividends in time and eternity. As stated before, Brother W. W. Freeman, of Abilene, Texas, will receive and forward offerings for the lot and for current expenses.

Sorry to say, the lot desired has been taken by others while we waited on brethren and sisters for funds necessary to close the deal. Nearly two thousand dollars is yet needed to pay for the lot. Then we must assist the native brethren to put a good building up. Both Brother McCaleb and Brother Vincent report the native brethren as doing well their part. The Kamitomizaka church is old and stands on rented land. Brother Vincent worked six months to raise ten thousand dollars to put up a two-story building on a well-located lot. Thus a home for the missionary, a schoolroom, a church, and a kindergarten would be furnished. He is still working and praying for it.

We find general unrest and dissatisfaction with past records. The mission work of churches of Christ is not an exception in this. When only five hundred of nine thousand "loyal" churches are giving anything, and only a hundred of these are giving regularly, there is cause and reason for unrest. When denominations raise millions and millions, it is a shame for such a record as the above approximate facts to be made. All papers to whom I report and all those who send to missionaries agree that we should not switch gifts; that regular support should be continued; and, my point now, that one special emergency should be pushed at a time. So I want all of us to get behind this matter and push it "over the top" as soon as possible. We can. Will we do it? Lives spent in this work so far, the hundreds already reached, the prospects, and the love of God call for our best. I report all funds and accounts are audited quarterly. W. W. FREEMAN.

We indorse the above.—J P. Sewell, G. A. Klingman.

Bishop-Vincent Mission.

BY W. W. FREEMAN.

Needed on lot, $2,000. Received this month, nothing.

Contributions received since last report: From Dayton, Ohio, $14; Christian Leader, $32; Meaford, Ontario, Canada, by Janes, $36; by Miss Nellie Straiton, $2.50; church at La Mine, Mo., $7.03; J. R. Cummins, Pennsylvania, $2; Parkland, Ky., $7; Earl Hodson, Alabama, $5. Total, $105.53. Forwarded since last report, two drafts of $70 each.

Regular expenses now are $22.40 a month more than when we got this amount from rent of Vincent home there. It is now occupied by women workers.

Other people are raising millions. Why may we not get together at an early date ten thousand dollars to put up a two-story plant where we have a fine work begun? The natives are doing well their part. No charges are made for handling funds. Every cent goes to the work. "It is up to you" to do something. Address me at Abilene, Texas.

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Missionary Report.

BY F. B. SHEPHERD.

From Garrett Avenue Church, Dallas, Texas, $5; church of Christ at Charleston, Miss., $8; by Christian Leader, $21; C. W. Sewell, $2; N. L. L., Tennessee, $5; church at Scottsboro, Ala., $5.72; church at Charleston, Miss., $7; Beauchamp, $5. Total, $58.72.

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The Church and the War.

There are, indeed, only two possible laws for man's guidance. One is the law of the jungle, which holds that man must be regarded as a more highly developed beast. The other is the law of Life, which is revealed by the incarnate One. This rests in the admission that the law of man's life and the law of God's life are identical. German philosophy has frankly declared that the first is the only practical theory. Germans have undertaken to compel its acceptance by mankind. . . . After the war is ended and the race is safe from organized brutality, will it stupidly begin to build again on the old foundations and again erect a temple to sordidness? It will depend on organized Christianity. The church of the living God must fulfill its mission if scientific materialism is not again to lure men away from the truth which will make them free.—Bishop Lloyd, in the Spirit of Missions.

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"It Is I; Be Not Afraid."

BY FANNIE HURST.

On the storm-tossed Galilee,
In the fourth watch of the night,
Vainly the weary disciples
Were rowing with all their might;
And the Lord saw their distress
As alone in the mountain he prayed,
And he came to their rescue, saying:
"It is I; be not afraid."

Though storms and disappointments
I encounter on my way,
I know that Christ will help me,
If I serve him day by day.
E'en when hours may seem the darkest,
He, on whom my cares are laid,
Tenderly will speak peace, saying:
"It is I; be not afraid."

Lord, let me not fear the tempest
As I cross life's Galilee;
Let me know that thou art near me,
Having put my trust in thee
Help me to live a life so Christlike
That, when I enter the Valley of Shade,
That dear voice will greet me, saying:
"It is I; be not afraid."

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EDITORIAL

An Inconsistent Denial.

BY J. C. M'Q.

Brother Jorgenson replies to the charge that he taught as follows:

Prichard, Ala., December 13, 1918.—Brother McQuiddy: A young preacher of Louisville, Ky., who held a tent meeting for us several years ago, taught publicly that baptized believers are not yet in the kingdom, but only in the vestibule of the kingdom. He also taught that it is just as necessary to wash one another's feet as it is to partake of the Lord's Supper. Please give me book, chapter, and verse to prove these things, as he did not. R. A. S.

I am glad to give our readers that part of his letter of denial that has any bearing on the subject. He says:

Louisville, Ky., March 12, 1919.—J. C. McQuiddy, Nashville, Tenn.—Dear Brother: I have already explained to you the reason for my delay in answering your inquiry relative to my teaching at Prichard, Ala.

The charges as stated are false. The testimony of my sermon notes and written testimony now in hand from my Prichard audience settle that. I knew the report was false as soon as I read it in the Gospel Advocate of January 9, but I delayed my answer to your inquiry until I had examined and secured the testimony mentioned. The charges sound so much like some that were manufactured in Louisville that some connection is almost certain.

On your first question, I teach now, and I taught then, that baptized believers *are* in the kingdom. (Col. 1: 13; John 3: 3, 5.) As the house is larger than the vestibule, but *includes* the vestibule, so the kingdom of God is larger than the church, but includes the church. If I have ever used the vestibule illustration, it was in this comparison.

On foot washing, I teach now, and I taught then, *exactly* as you do in the last paragraph of your article, January 9; *exactly* as you do in "Query Department," March 6; and *exactly* as Brother Elam did, commenting on John 13 in the "Gospel Quarterly." If *you* and *he* have taught what is charged, then *I* have; but if you have not, then I have not.

C. A. Taylor, whom you defend, has wickedly misrepresented me without cause. I had been making the point that since our differences do not change our congregational practices, they should not divide us. Unable to meet this point, he trumped up something that *would* affect congregational practice. Without an evil purpose, no man could have made out the hair's breadth of a difference between my teaching on foot washing and the teaching of yourself, Elam, and others whom he regards as "sound." When he attacked me on the subject, I asked Roy Bagby about proposing to Taylor that he and I sign and read Elam's comments to the class, as representing us both. I knew they set forth my teaching perfectly, and I did not see how Taylor could refuse; but when Bagby made the excellent point that it would be the creed principle and would set the precedent of agreeing on human statements of faith, I gave up the idea. . . .

Now, if you care to be just in this matter, you will correct the slander against me and against every other "young preacher of Louisville, Ky.," which you printed January 9; and will you kindly print this letter in full if you refer to the matter at all?

I could say something about your ungodly "Janes-McHenry-Martin-Jorgenson combination" article; but I will see first if you have the honor to correct the Prichard misrepresentation, and I do not wish to widen the breach nor hinder a settlement. Sincerely and fraternally,

E. L. JORGENSON.

As Brother Jorgenson now states his position on the subject of foot washing, it is eliminated from this article, leaving it to him and the Highland brethren to decide what he taught on foot washing in the Highland Church, which produced a very decided argument over his teaching. This being out of the way for the present, attention will be given to the charge that he "taught publicly that baptized believers are not yet in the kingdom, but only in the vestibule of the kingdom," and his denial.

It is a matter for deep regret that he considered it proper to appeal to his audience to know what he taught. Brother Jorgenson should know what he taught; and if he does not, he is not a safe teacher and should give special heed to the following admonition of the Spirit: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2: 15.) Brother Jorgenson should be able to settle this matter, and I am sure he does settle it, without an appeal to his notes and the audience.

Simply to corroborate Brother Jorgenson in what he says he teaches concerning baptized believers being only in the vestibule of the kingdom, I submit a letter from Brother Watson:

Dear Brother McQuiddy: The first time I ever heard a professed member of the church of Christ teach that the kingdom of God has not yet been established was at Prichard during a Bible class being taught by me under a tent where E. L. Jorgenson was conducting a tent meeting. I made the point that the kingdom of heaven had already been established, being identical with the church. Then, to make the point impressive, I referred to the prayer of the Savior in which he prayed, "Thy kingdom come," called attention to the time of the prayer, and stated that Christians cannot intelligently pray that part of that prayer now, for that particular request the Lord has already granted once and for all. I stated further that the well-informed Christian will pray not for the kingdom to come, but for its influence to be extended. It was here that Brother Jorgenson interrupted with the statement that, on the contrary, Christians could understandingly pray for the kingdom to come. This precipitated a short argument on the kingdom question, in the course of which he presented some ideas that were then entirely new to me, stating that Christians are not in the kingdom, but in a state of preparation for it—as it were, in the vestibule of the kingdom—in a state of readiness or preparation to enter into the kingdom itself when that kingdom should come. Fraternally, JERRE WATSON.

Brother Watson was the teacher and not the hearer. If he had been simply a hearer, Brother Jorgenson might say he was mistaken; but coming as it does, when his teaching was called in question, only makes his evidence more conclusive and convincing.

I could not think that a man of Brother Jorgenson's intelligence did not know what he taught regarding baptized believers. He now confirms that view in his own words: "On your first question, I teach now, and I taught then, that baptized believers *are* in the kingdom. (Col. 1: 13; John 3: 3, 5.) As the house is larger than the vestibule, but *includes* the vestibule, so the kingdom of God is larger than the church, but includes the church. If I have ever used the vestibule illustration, it was in this comparison."

So he teaches that the church is to the kingdom as the vestibule is to the house. The vestibule, or porch, of a house is a very tame affair. Without the house, it would be almost worthless, if not wholly so. But as a man in

the porch is not in the house, so the man in the church is not in the kingdom, according to Brother Jorgenson, but only in the vestibule of the kingdom. But the house "includes the vestibule," says our brother. So does it include the roof: but the man on top of the roof is not in the house. When Christ was tried, Peter was in the court, but later it is said of him: "And when he was gone out into the porch, another maid saw him." (Matt. 26: 71.) He left the court and went *out into the porch*. So he teaches—and he quotes Col. 1: 13 and John 3: 3, 5 as proof—that baptized believers are in the kingdom because they are in the church, which is the vestibule of the kingdom. He is in the kingdom because he is in the vestibule, and the vestibule is included in the house. The baptized believer does not get into the dining room, kitchen, and living room, where there is a cheerful fire to warm and wholesome food to sustain and strengthen him; but he gets only into the vestibule, where there are none of these comforts to enjoy. I am uncompromisingly opposed to the teaching that keeps a baptized believer in a vestibule exposed to the rain and freezes, while giving him nothing with which to warm, feed, and develop himself. Brother Watson's letter and Brother Jorgenson's statement of his teaching convict him and exonerate the sister and me of the charge of slander. It is dangerous to seek to hide the truth under the charge of slander.

So far as the saved are concerned, the church is as broad as the kingdom of heaven. All saved people are in the church and also in the kingdom of heaven. All people who are called out from the world are in the church; and the same people, being governed by Christ as their King, are in the kingdom of heaven. John the Baptist and Christ during his personal ministry preached that the kingdom of heaven is at hand. Christ uses the church and the kingdom of heaven interchangeably. To Peter he said: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven." (Matt. 16: 18, 19.) Peter had the keys of the kingdom; and in making known the conditions of entrance into it, he made known the conditions of entrance into the church, which are identical. On the day of Pentecost (Acts 2) he made them known to the Jews, and at the household of Cornelius (Acts 10) he made them known to the Gentiles. If the keys given to Peter did not fit the church as well as the kingdom, it is very remarkable that no one has ever discovered the keys with which he unlocked the church, which recent Adventism would have us believe will be caught up with the Lord at what its advocates term the "rapture," while Christ's kingdom will be established when he comes again at the millennium.

Brother Jorgenson's language belittles the church and all gospel agencies. It convicts him of teaching something not warranted by the Bible and establishes beyond a doubt that he cannot state his doctrine in Bible words, as he and his associates claim to be able to do. Let him show where the Bible compares the church to a vestibule, or let him even find the word "vestibule" in the Bible. It grieves all godly people when teachers set up theories not warranted by the Bible and then try to force the Bible to support them.

Recent Adventism teaches that when Christ comes again he will begin a reign of a thousand years, whereas the Bible teaches that he will come again at the end of the world and then will be the judgment. That at Christ's second coming will be the end of the world is emphasized by the teaching of many parables.

Brother Jorgenson's harsh words concerning Brother Taylor and his calling in question his motives is unchristian and shows a spirit of persecution of which I do not believe he would be guilty had he not wronged him. If he were justified in withdrawing fellowship from him, which he was not, his spirit is bad and he is now doing wrong. If he is right and Brother Taylor wrong, he should try to save him. Withdrawal should be for the salvation of the offender and the protection of the church. "And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3: 14, 15.) Cutting off a member should be the last resort. The surgeon does not amputate a limb and then persecute the suffering patient. The public would not permit such severity and cruelty; neither will the church uphold Brother Jorgenson in his bitter persecution of those from whom he led the Highland Church to withdraw. He can have no peace with justice and right until he repents and undoes his wrong. There is a ceaseless conflict between virtue and vice.

As to the missionaries, the churches have a right to know, and should know, whom they are supporting. They should know how funds supplied by them are used. In a recent letter, Brother Rowe, publisher of the Christian Leader, says:

> I have just to-day received McHenry's report for 1918. I notice among his personal expenses that he mentions: "Approximately seven hundred and fifty dollars from personal receipts was used in paying off a deficit and expenses of a court trial." I cannot see why the brotherhood at large should be called on to pay his court expenses. If I print his report, it will be in a very condensed form.

The churches should select the missionaries, should support them in the work, and the missionaries should be amenable to and give reports to the church or churches supporting them. On this subject Brother Rowe also says:

> Brother Shepherd brought out the importance of the congregation's standing behind the missionary. That is, if a missionary is sent out, let the announcement be made by the congregation, and let the support of the missionary be sent to that congregation, and keep the congregation and its missionary before the people, rather than the missionary and some self-appointed secretary. I find that there is much objection to the course pursued by Brother Janes and others. This thing of their announcing missionaries right and left, I think, has reached the limit; but if the papers insist that the missionaries be indorsed by the home congregation and the financial support conducted by the home congregation, it would take all of this out of Janes' hands and place it where the Scriptures long ago placed it.

The Bible appoints no man to select and send out missionaries and then autocratically call on the churches to support them. Interest in the truth and the church of Christ demand that some one fearlessly, firmly, but kindly, call attention to this unscriptural practice. Loyalty to truth and God demands that the facts be given the churches.

Color Blind As to Dress.

BY E. A. E.

Continuing our charitable consideration of many who claim to see no harm in certain practices, we are forced to conclude that if there be any "professing godliness" who see no harm in some extreme fashions of dress, they are indeed "blinded" by "the god of this world." (2 Cor. 4: 3, 4.)

Note with seriousness the following:

CLUB CALLS ON WOMEN TO DRESS MODESTLY.

New York, February 8.—(Associated Press.)—Asserting that women's evening gowns have led fashions to the extreme limit of indecency, which is having a most demoralizing influence upon the youth of the country, the New York City Federation of Women's Clubs, at a meeting Friday, adopted a resolution calling on women to dress modestly, and on designers and shopkeepers to control indecency in dress. A committee was appointed to rush the war on scanty evening gowns.

Especial attention is called to the expressions, "*extreme limit of indecency*," "*having a most demoralizing influ-*

ence upon the youth of the country." These are strong expressions. Combine this "*extreme limit of indecency*"—this exposure of much of woman's form—with the exciting contact in the dance with this form, and who can say there is anything but evil in the dance?

Think of mothers, professing to be Christians, dressing their daughters thus for the dance! Some daughters may thus dress and dance in spite of their godly mothers' advice and warning and influence, but Christian mothers themselves cannot encourage them.

This is not saying that all who dance dress in this "*extreme limit of indecency;*" and it is not saying that all who dress in this "*extreme limit of indecency*" dance. Some dancers may *border* only on *indecency*, and some do dress modestly; but all lend their influence to that which is immodest and indecent and wrong. Christians cannot do this.

If decent and modest club women find it necessary to pass such resolutions in order to save sister women from "indecency" of dress and exerting a "demoralizing influence upon the youth of the country," what ought the women of the church, "professing godliness," to do? Should they not "adorn themselves in modest apparel;" "with shamefastness and sobriety;" "with good works" (1 Tim. 2: 9, 10); and "in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3: 3-6); and should they not, with all the influence of Christianity, "train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed" (Tit. 2: 3-5)?

But what do many women of the church—foolish mothers and giddy and fashionable daughters—care for the teaching of the Bible? They trample that underfoot. They make a joke of it and laugh when one quotes it to them. They mock it. Paul declares that all women who do not dress and live as the New Testament requires "blaspheme the word of God." Do women desire to be blasphemers? Christian women—real godly women—do not.

Not only should the older women in the church set the good example and teach the younger women and girls in the church the lessons of modesty and humility and the womanly behavior of the Bible; but all elders of all churches should be such characters, in the first place, as the New Testament requires, and should clearly and distinctly teach all the word of God says against indecent dress, all immodesty, and all evil; and all preachers, presuming to instruct and to lead people to Christ, should set, to begin with, a good example in all purity and humility, and, in modesty themselves, teach in all gentleness and dignity, in all wisdom and the power of the truth, all the counsel of God on the subject of modest apparel and against worldliness. But some preachers seem to destroy the effect of their sermons on these subjects by making a joke of them.

Think of woman, whose name stands for modesty personified, which is a synonym of all that is innocent, virtuous, and pure, dressing in "the extreme limit of indecency" and in a lust-exciting fashion so as to have "a most demoralizing influence upon the youth of the country!" All who do this bring shame upon woman's good name.

Since the world needs men—men of integrity and uprightness and honor, manly men and "sun-crowned men;" it likewise needs women—real womanly women clothed with dignity and strength and crowned with the beauty of holiness.

Women—wives, mothers, and sisters—who have worked so hard and so continuously for the prohibition of the manufacture and sale of intoxicating liquors and against the cigarette habit should work as hard and as long for the prohibition of indecency in dress and against its "most demoralizing influence upon the youth of the country." Can the whisky habit and the cigarette habit have a more "demoralizing influence upon the youth of the country" than "the extreme limit of indecency" of the dress of women?

Indecency of dress of women goes with the demoralization, corruption, and downfall of nations. Reproving Judah of other sins, Isaiah reproves the women of their manner of dress. (Isa. 3: 16-26.)

But to reform the fashion of immodest dress, one must begin, not with the fashion and not on the outside, but with the heart. First of all, the hearts of men and women must be right. I pray God to create a new heart and to renew a right spirit within many women and not a few men. If my prayers alone could produce such a change, all hearts in all the world would be pure and clean and right in the sight of God. Truth is, decent women dress decently, modest women dress modestly, and Christian women dress in the manner which becomes Christian character. When the hearts of women are right, their dress will be right.

Dress does not make the man or the woman, but both women and men are known by their dress.

The Church Should Take Its Bearing.

The church should do this in order to see whether or not it is simply drifting with the current or stemming the tide and making proper headway toward the heavenly port.

The church should learn from the only source of information—the Bible—what the church of God is—its foundation, its builder, its construction or organization, its head and lawgiver, its government, its only standard and guide, its mission, its relationship to the world, the world's antagonism to it, and its destiny. It should again "ask for the old paths" and "where is the good way," and should "walk therein." It should "put on the whole armor of God," that it may "be able to quench all the fiery darts of the evil one" (Eph. 6: 10-20), may "war the good warfare" (1 Tim. 1: 18), may "fight the good fight of the faith," and may lay hold on eternal life (1 Tim. 6: 13.) It should not sleep on Delilah's lap until shorn of its power and delivered helpless into the hands of the enemy. It should form no entangling alliances with various religious denominations, but should rejoice still in the freedom wherewith God has set it free. It should likewise form no unholy relationship with the world, because "the friendship of the world is enmity with God" and spiritual adultery against Christ. (James 4: 3, 4.) It should raise its voice clear and strong against the dance, the increasing divorce evil, adultery in every form, immodest dress, fraud and rascality, immorality and unrighteousness, and ungodliness of every sort.

The Literary Digest recently quoted largely from an article, indorsing the article, in which is the following:

> Again, we submit that all too frequently the whole accent has been placed upon future bliss rather than present world betterment; but our age has witnessed revolutionary changes, not only in the church's teaching, but in the church's methods. There may not be many martyrs in our day, but there are certainly church heroes to be found in every town and city ready to spend and be spent, not only that their fellows may have a closer relation to a future heaven, but a more perfect relation of a better world in which we now live.

There have been no "revolutionary changes" in the *teaching of the church of the New Testament*, and there cannot be. This teaching "was once for all delivered unto the saints" (Jude 3) by revelation and cannot be changed. Famines, pestilences, wars, and all upheavals among the nations of earth cannot change it. Here it is:

> Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete,

furnished completely unto every good work. (2 Tim. 3: 16, 17.)

What "revolutionary change" can there be in this? He who talks about any revolutionary change in the teaching of Christ talks infidelity and rejection of the will of God. The apostles "preached the gospel . . . by the Holy Spirit sent forth from heaven" (1 Pet. 1: 12), and no power of men or revolution on earth can change it.

But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. (Gal. 1: 8, 9.)

It is absolute foolishness and infidelity to talk of changing the gospel of Christ or the teaching of the New Testament church. Such talk is of the world and is prompted by the wisdom and spirit of the world. It may sound smart and is just at this time popular; but it is *the very essence of rejection of Christ.*

Revolutions and upheavals of nations may change the teaching of various religious denominations—the theories, speculations, doctrines and commandments, traditions and dogmas of men—and we would that all these were changed and surrendered for the word of God; but that makes no change in the gospel of Christ.

The Literary Digest and other secular papers seem to class all teaching of all denominations—Roman Catholic and Protestant—as that of "the church." The church of the New Testament does not embrace all such contradictory and confusing teaching.

Again, when less "accent has been placed upon future bliss" and less close "relation to a future heaven" is maintained, the whole work of redemption and the glorious consummation of the gospel have begun to be destroyed. The teaching of the church of the New Testament is:

Seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory. (Col. 3: 1-4.)

To what are Christians dead? They are dead to sin—dead, therefore, to the love of money, to the love of pleasure, to the love of the world—dead to the world, and have been buried in baptism out of and away from all these, and have arisen from this burial to live a *new life.*

If in this life only we have hoped in Christ, we are of all men most pitiable. (1 Cor. 15: 19—margin.)

Spiritual growth, development, and power cannot be measured by material prosperity. It is a woeful mistake to estimate spiritual things by material prosperity. People may be at the height of worldly prosperity and glory and in the depths of corruption and sin. Israel was. The rich man enjoyed great material prosperity and came short of "future bliss" and "future heaven." How about Lazarus?

Godliness has "promise of the life which now is, and of that which is to come." (1 Tim. 4: 8.) Christians, all things being equal, live the best, live the longest, see good days, and get the most real contentment and peace and good out of this life; but the end is eternal life. (See 1 Pet. 3: 8-12; Rom. 6: 22, 23.)

The governments of the world use religion of every kind and denominations of all orders to enhance their material prosperity. With the governments of earth, *as governments,* religion and all religious denominations are only a means to a material end. Not so with the church of Christ and kingdom of heaven.

When all seems to be utterly dark, listen to the loneliness of others. Giving is the very seed of getting.—Kaufman.

But One Way to Be Perfectly Safe.

BY E. G. S.

No one can be safe as to the welfare of the soul and be guided in all things by human wisdom. In worldly matters we may do very well to be guided by human wisdom; but in matters spiritual, matters of divine wisdom, we must be guided by divine power. Human wisdom cannot guide us aright when it comes to the salvation of our souls; in that we can be safe only when guided by the word of God. If we were cut off from all the wisdom that comes from God, we could know nothing about the salvation of our souls. We could not even know that we needed salvation, could not know anything about salvation, were it not for the light that comes from God. We could not know that there is any salvation that comes from God if he had not revealed it to us. Hence, we are wholly dependent upon God for all our knowledge of things divine.

God, in his tender mercy, has made known to us all that we need to know about things of divine nature. He has made known to us our origin and our eternal destiny. He has taught us how to live so that we may be sure of eternal happiness if we yield our hearts and lives to the guidance of his revealed will. He has also shown us that we shall suffer throughout eternity if we disregard the requirements of his revealed will. He has said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) This shows who it is that is always safe. Those that are not doing the revealed will of God cannot claim this safety either here or hereafter. Hence, true wisdom will strive through life to be doing the Lord's will.

Now, strange as it may seem, the masses are on the broad way, the unsafe way. This is not because there is danger surrounding the narrow way; but, on the other hand, the danger is on the broad way, because that is the road that leads to perdition. Should death overtake us on the broad way, there will be no chance for us to escape eternal ruin. While people live is their only chance to find the narrow way and avoid eternal darkness and woe. It is strange that people that seem to be sensible in all things else will cling to the dark way, while the narrow way is still in reach. But in the days of Jesus the masses were in the broad way, and he foretold that many would remain there and be eternally lost. The masses of this world to-day are in the broad way just as they were when Christ was on earth, and it will likely be so when Christ comes again.

But the question comes up: Why should it be so? No good or sensible reason can be given for it. As sure as the Bible is true, those who remain in the broad way until death will remain there in eternity, for there has been no plan made for any change after death. As the song says:

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

There is no plan revealed by which sinners can be changed into holiness after death. There is a very plain way revealed by which sinners may turn to Christ in this life and serve the Lord until death, and thus be ready for eternal life. Why all do not embrace it is passing strange, but that many do not is certain. If people were assured that they could make this preparation after death, they might put it off with a good degree of safety; but there is no such plan. But the Lord has arranged a plan by which salvation can be secured during life, without any room for doubt. Then, why people should allow their own thoughtlessness and indifference to take them down to eternal perdition, when the Lord is tenderly calling upon them to come to Christ and be saved, is wonderfully strange. The Lord provided the gospel plan of salvation for those who would accept it, although he knew the masses would reject it and be lost.

AT HOME AND ABROAD

L. L. Yeagley preached at Russell Street Church, in Nashville, Sunday.

A. B. Lipscomb reports twenty-five baptisms for the first five days in the meeting at Henderson, Tenn. The interest is great.

From Joe A. Mason, Estill Springs, Tenn.: "R. E. L. Taylor, of Decherd, Tenn., will begin a series of meetings at this place, beginning on the fourth Sunday in April."

From M. S. Mason, Rogersville, Mo.: "Please announce that I have the last two weeks in November for a meeting. If I do not place the time by May 1, I will devote it to mission work."

From H. M. Phillips, Miami, Fla., March 25: "There were four baptisms here on March 23, 24. Some people yet are satisfied to do as God says. The three class rooms added to the church house are finished and better work can be done. Success to the Gospel Advocate."

From Willis G. Jernigan, Grand Saline, Texas, March 24: "I was with the church at Shady Grove, eight miles north of Big Sandy, yesterday, and preached three times to large crowds. The churches in East Texas are doing a splendid work. C. D. Record was with the church in Grand Saline yesterday. Pray for us."

From W. S. Long, Jr., 1420 Massachusetts Avenue, S. E., Washington, D. C., March 25: "I have just received the Gospel Advocate. It is good, and full of profitable lessons through and through. The deed has been written and the building site paid for in cash. We hope to be able to build the house that way—'pay as we go.' The church will be known as the Massachusetts Avenue church of Christ."

G. Campbell Morgan is to be in America again. The Bible Teachers' Training School has received a cablegram from W. W. White, the president, who is now in Europe, stating that Mr. Morgan would join the staff of the school in October. This date marks the opening of the twentieth year of the school's history. The same cablegram also brings word that Prof. T. R. Glover, of St. John's College, Cambridge, a writer and lecturer of wide reputation in both Great Britain and America, will come to this country to participate in the work of the school during July and August next.

From J. H. Lawson, Sherman, Texas, March 24: "I am to conduct a meeting at Dixon Springs, Tenn., in September, and would be glad to spend September and October in meetings in Tennessee or Kentucky. I have now been with the army going into the second year, doing what I could for our boys in a religious way. My labors have been appreciated, and I feel that it has been the greatest work of my life. I am now with the flying boys at Call Field, but expect to leave the field the first of April. I have no work planned to July, but must be busy in the Master's cause in some way. This field will be abandoned, and the boys are now being sent to all parts of the country. I am truly glad to see them getting back into civil life. This work has been the hardest of my life, but I have enjoyed it."

From Will W. Slater, Muskogee, Okla., March 24: "I have resigned my position with the Express Company and am now engaged in a singing school at Spaulding, Okla. There are one hundred and fifty in the class, and the school seems to be a success. I preached for the brethren here yesterday, and we had two splendid services. They have asked me to hold their meeting, but I have not yet decided as to whether the time I have vacant will be suitable or not. School will close Thursday, and I will return home and preach for the brethren at Muskogee over the fifth Sunday. I will then move my family to Fort Smith, Ark., and take up the work for the Park Hill or Jenny Lind Avenue congregation on the first Sunday in April. I will preach two Sundays in each month for the Park Hill Church; one Sunday at Shady Point, Okla.; one Sunday near Greenwood, Ark., for the Valley View congregation; and the fifth Sundays will be given to the Slatonville congregation. We hope to accomplish much good in our new location. Pray for us. My new address will be Box 241, Fort Smith, Ark."

W. M. Oakley, superintendent of the Potter Orphan Home and School, Bowling Green, Ky., addresses this to the churches of Christ: "I am glad to announce that the contract has been let (by competitive bids) for our long-talked-of water plant, and work will begin at once. The plant complete will cost about twelve hundred dollars. We have in bank eight hundred and fifty dollars, with some promises when the work begins. I have urged the board of trustees to start this work, with the promise that I would raise the money lacking by the time the work is complete, which is promised by April 15. I must push this plant to completion on or before May 1, the welfare of our dear children demanding it. Many have already contributed to this fund, some to waterworks, others to water and lights. Will not others let their contributions come on? I am sure you want some fellowship with us in this much-needed improvement. Do not be afraid too much will be contributed. If we have any money over, we will apply it to the fund for lights, which are also sorely needed and which we hope to have installed by our July meeting. Water first, lights next! Will you relieve our anxiety by letting your contributions come at once? We confidently expect you to do so, and I pray that we may not be disappointed."

R. E. L. Taylor writes: "The preachers' meeting at Tracy City, Tenn., began on the third Sunday in March and continued eight days. The preaching brethren in attendance were: C. E. Wooldridge, of Murfreesboro, Tenn.; R. N. Moody, Albertville, Ala.; G. L. Long and wife, Sewanee, Tenn.; G. L. Petty, Knoxville, Tenn.; G. C. Brewer, Winchester, Tenn.; C. E. Coleman, Macon, Ga.; B. C. Goodpasture and wife, Shelbyville, Tenn.; R. G. Ludlam, Oklahoma; A. B. Lipscomb, Nashville, Tenn.; F. B. Srygley, Nashville, Tenn.; S. F. Morrow, Nashville, Tenn.; M. C. Kurfees, Louisville, Ky.; Price Billingsley, McMinnville, Tenn.; E. H. Hoover, Chattanooga, Tenn.; R. W. Jernigan, Bridgeport, Ala.; J. R. Bradley, Elora, Tenn.; E. L. Cambron, Winchester, Tenn; J. R. Stubblefield, Viola, Tenn.; W. P. Sims, Pelham, Tenn.; S. P. Pittman, Nashville, Tenn.; John Lewis, Coalmont, Tenn.; Bailey Brooks, Tracy City, Tenn.; Earl Mason, Tracy City, Tenn.; R. E. L. Taylor and wife, Decherd, Tenn. The following subjects were discussed: "The New Testament Church—What Is It?" by C. E. Wooldridge; "The Church in Danger of Apostasy," R. N. Moody; "The Holy Spirit in Conversion," G. C. Brewer; "The Eldership," R. W. Jernigan; "Supporting the Gospel," E. H. Hoover; "Instrumental Music in the Worship," M. C. Kurfees; "Did God Write the Bible?" S. P. Pittman; "The Proper Division of the Word," R. W. Jernigan. These were all the subjects appearing on the original program that were discussed, some of the brethren choosing to speak on other subjects. In all, there were eighteen addresses, and the great variety of preachers and subjects were not only interesting and entertaining, but highly instructive and edifying. The exercises were conducted just as in a protracted meeting. The speeches were really sermons, after which an invitation was given as in all of our meetings, and the most scrupulous could have engaged in the meetings without any violation of conscience. One thing to detract from the pleasure and profit of the meeting was the absence of the venerable Brother J. D. Floyd, who, on account of his age and health, was not able to be with us. It was largely through his labors that the cause of Christ was established in Tracy City, and it would have been a great pleasure to the congregation here, especially the older members, to have had him with them during the meeting, and no doubt he would rejoice to see the abundant fruit of his labors. This was, no doubt, the most profitable meeting ever held here. The attendance was good throughout the meeting, and the church was greatly strengthened. There were eight baptisms and two restorations. Another thing from which we expect much good is that while here Brother Moody sold twenty-six copies of his book, 'Eunice Loyd,' which has already done much good here and elsewhere. I say this not only to recommend Brother Moody's book, but to impress on the minds of the brethren the importance of putting good literature in the hands of the people. It is a great power for good. The hospitality of the brethren and sisters at Tracy City is unsurpassed. Every home was thrown open to the visitors and every one was given a cordial welcome. Besides their hospitality, they saw that no preacher went away without a check to cover his expenses. It was a meeting that will be long remembered and eternity alone can reveal the good that will come of it. It was one of the best and happiest weeks of the writer's life; and though he took no part in the regular program yet he kept on the jump all the week visiting from house to house and doing personal work, besides opening and closing the meetings and doing the baptizing, and he will always appreciate the hearty coöperation of the brethren and sisters in the work. Besides the preachers present there were a number of visiting brethren and sisters from neighboring congregations."

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Have tremendously overdrawn the reserve strength of nearly every man and woman.

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A Sermon to Preachers.

I am greatly disappointed with some preachers of to-day,
With their logic and their ethics, their aristocratic way;
With their science and their theories, and their new theology,
Full of everything but Jesus and his love for you and me.
There is plenty in the Bible for the preachers of to-day,
If they will but search its pages and for help divine would pray;
For God's word is everlasting, and it never will grow old—
'Tis, indeed, a priceless treasure—far more precious e'en than gold.

What we want is consecration in a good, true man of God,
With a Bible education and a love for God's dear word;
Who can lead us and direct us to the truth, the life, the way,
Which brings peace to soul and body through the burdens of the day.
If the preachers in our churches would preach Jesus crucified,
How through love for us he suffered and through love for us he died,
Then our pews would not be empty, as so many are to-day,
But be filled to overflowing, in a Pentecostal way.

What we need is just plain gospel, in the good, old-fashioned way,
Place of Emerson or Shakespeare, or some topic of the day.
What care we for all their sayings, or their teachings true and tried?
We want just the dear old story of the Savior crucified.
That alone can make men better, that alone can make men free—
Just the precious, dear old story of God's love for you and me.
That is what the people's wanting; there is where the crowd will be—
Where they hear the same old story which they heard at mother's knee.

—Luetta Cummins.

TELLS WHY CHICKS DIE

E. J. Reefer, America's foremost poultry expert, 4253 Poultry Building, Kansas City, Mo., is giving away free his valuable chicken book just off the press, entitled "White Diarrhœa and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease overnight and will actually save 90 per cent of every hatch. This book is worth $1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

Write Mr. Reefer to-day for a copy of his valuable free book.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

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Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company, Paris, Tenn.

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

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

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Weekly Health Talks

A WORD ABOUT THE KIDNEYS

BY DOCTOR WATSON.

People are easily frightened when they think something is the matter with their lungs or heart, and well they may be; but few people understand the dangers of diseased kidneys. These organs have a duty of vital importance to perform, and if they are diseased, there is no telling how or where the symptoms may appear. The kidneys are filters, and when they are healthy they remove the poisons from the blood and purify it. When the kidneys are diseased, the poisons are spread everywhere, and one of these poisons is uric acid. The uric acid is carried all through the system and deposited in various places, in the form of urate salts—in the feet, ankles, wrists and back—often forming bags under the eyes. Sometimes the resulting trouble is called rheumatism, lumbago, sciatica and backache. Finally, come stone in the bladder, diabetes and Bright's disease.

Dr. Pierce, of Buffalo, N. Y., in recent years, discovered that a certain combination of remedies would dissolve uric acid (urate salts) in the system. He found this combination to be harmless, so that he made it up in tablets, of double strength, and called them Anuric Tablets. They dissolve uric acid in the human system as hot coffee dissolves sugar. If you have uric acid troubles, don't delay in taking Anuric Tablets, which can be secured in the drug stores. You can write Dr. Pierce, too, and he will tell you what to eat and how to live so that more uric acid will not form in your system. Dr. Pierce will not charge for this advice.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

Our Hopeless Condition Without Christ.

BY S. WHITFIELD.

"And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha." (Rom. 9: 29.)

Sodom and Gomorrah were very wicked, and God destroyed them with brimstone and fire. They had filled their cup until it was overflowing with wickedness, and God made a short work of them by cutting them off. They were without God and without hope; hence, God made an example of them to all succeeding generations who would go in the same way of sin and rebellion against their Maker.

Now, Paul says that if God had not left Israel a seed they would have been like Sodom and Gomorrah, or they would have been all destroyed. They had all wandered away from God. "For Moses describeth the righteousness which is of the law, That the man which doeth these things shall live by them." (Rom. 10: 5.) But none of them did this. They all broke the law and were sinners before God. They had all sinned and fallen very far short from the glory of God. This was the condition of the Jews, and it was our condition, and it is the condition of the whole world, for all responsible people have sinned. So, if God had not seen fit to have mercy upon us, we would have been all destroyed. Hence the hopeless and helpless condition of the whole human family without Christ.

"It is of the Lord's mercies that we are not consumed, because his compassions fail not." (Lam. 3: 22.)

The mercy and compassion of God have been great toward us. We are not worthy of the least of his goodness. If justice had been meted out to us, we would have been all lost; but God saw fit to send Jesus Christ to die for us, that we might have life, and have it more abundantly. We should be very thankful to God for all that he has done for us.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14: 12.) "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10: 23.)

The way that the Jews thought was right was that they would all be saved and all others would be lost, but this was a sure way of death to them. Neither Jew nor Gentile could direct his way to God. The law could not save, and all the works of man could not save. Being the fleshly descendants of Abraham could not bring salvation to a single soul. God has

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There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

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You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3254 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

IN MISERY FOR YEARS

Mrs. Courtney Tells How She Was Cured by Lydia E. Pinkham's Vegetable Compound.

Oskaloosa, Iowa.—"For years I was simply in misery from a weakness and awful pains—and nothing seemed to do me any good. A friend advised me to take Lydia E. Pinkham's Vegetable Compound. I did so and got relief right away. I can certainly recommend this valuable medicine to other women who suffer, for it has done such good work for me and I know it will help others if they will give it a fair trial."—Mrs. LIZZIE COURTNEY, 108 8th Ave., West, Oskaloosa, Iowa.

Why will women drag along from day to day, year in and year out, suffering such misery as did Mrs. Courtney, when such letters as this are continually being published. Every woman who suffers from displacements, irregularities, inflammation, ulceration, backache, nervousness, or who is passing through the Change of Life should give this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial. For special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of its long experience is at your service.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9254 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

2,200 pounds of cotton when

NITRA-GERM

was used with preceding crop of peas without fertilizer, as compared with 1,200 with fertilizer. Easy to use. Try it.

Costs $2.00 per acre, delivered.

Write NitrA-Germ, Savannah, Ga., for booklet.

opened up the way by sending Christ, and through him alone we can be saved.

"This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 11, 12.)

Jesus was despised, cast out, and rejected by men in general; yet he was the Son of God, man's only hope, and the only one that died for man's eternal good and salvation. It seems strange that one that should be so much appreciated should be so much rejected; but such is the way of the world, always has been and always will be. The more we know of the world, the more we can understand what it has done and what it will do. Jesus was appreciated by the few, but was set at naught by the masses. He is the only one through whom we can be saved. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." (Isa. 53: 3.)

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (John 1: 29.)

Jesus is the only one that can take away the sin of the world. He is the one that died in man's place, that man might be saved from his sins. He died that man might be saved from the curse of a broken law and from the penalty that was resting on him. He has opened up man's only escape from sin.

But how does he take away our sins? He does this through his death and blood. The blood of animals could not atone for sin, but the blood of Jesus can cleanse us from all sin. When man sinned, he died or was separated from God; but through the death of Jesus and the offering of his blood man may find life. Jesus died for our sins, to deliver us from death. But to gain that life that Jesus died to give us, there is something for us to do. He fought the battle against man's greatest enemy and gained the victory. He has made it possible for man to be delivered from the devil. Jesus had the right to lay down the conditions of reconciliation or peace. He has made them known, and man should be willing—yea, glad—to comply with them; and all those who hunger and thirst after righteousness and who really want to be saved in the Lord's own way will gladly comply with them.

Jesus wants the sinner to believe on him, repent of his sins, confess him before men, and submit to a burial in

Men and Women

Women as well as men are made miserable by kidney and bladder trouble. Dr. Kilmer's Swamp-Root, the great kidney medicine, is highly recommended by thousands.

Swamp-Root stands the highest for the reason that so many people say it has proved to be just the remedy needed in thousands of even the most distressing cases.

At druggists in large and medium size bottles. You may receive a sample size bottle of Swamp-Root by Parcel Post, also a pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the Nashville Gospel Advocate.

Try It! Substitute For Nasty Calomel

Starts your liver without making you sick, and cannot salivate.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents; and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

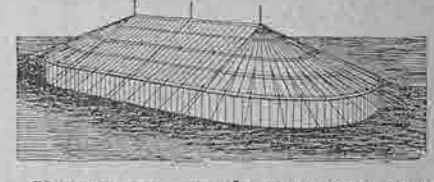
Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach, or constipated bowels. It does not gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day, and to-morrow you will feel weak, sick, and nauseated. Do not lose a day's work. Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Write **HYGIENIC FEATHER BEDDING CO.** for catalogue of specials, or mail order now for bed, 26 pounds, $10.20; 31 pounds, $11.20; pillows, $1.80 and $2.40. Money-back guarantee. **Box 463, Charlotte, N. C.**

CAPUDINE

The Liquid Remedy for Headaches. A Good Preventive Treatment for INFLUENZA also. Relieves Quickly. Try it.

HIGH GRADE GOSPEL TENTS



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(Manufacturers since 1870.)

Atlanta, Ga., Brooklyn, N. Y., Dallas, Texas, New Orleans, La., St. Louis, Mo.

PADEREWSKI—MASTER PIANIST AND NATION MAKER USES NUXATED IRON

To Obtain Renewed Energy, Power and Endurance

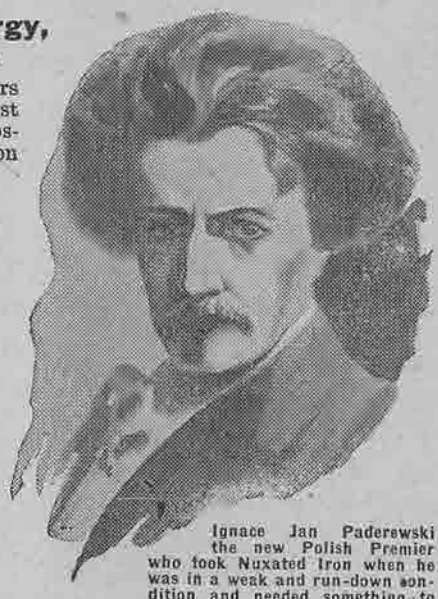
Dr. Kenneth K. MacAlpine, for 16 Years Adjunct Professor New York Post Graduate Medical School and Hospital, Says That In His Opinion Nuxated Iron is

The Most Valuable Tonic, Strength and Blood Builder Any Physician Can Prescribe.

Ignace Jan Paderewski, one of the greatest musical genius of the age, at a time when his untiring work for Poland overtaxed his strength and impaired his health had recourse to Nuxated Iron to help rebuild his wasted forces and restore his old-time health and strength.

"With the tremendous strain imposed by over two years of almost ceaseless work in the cause of his fatherland, of which he is the foremost figure today, it is easily understood why Paderewski sought the sustaining tonic benefit of Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. "Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of the virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. Thousands of men and women are impairing their constitutions, laying themselves open to illness and literally losing their grip on health, simply because their blood is thinning out and possibly starving through lack of iron. Iron is absolutely essential to enable your blood to transform the food you eat into muscular tissue and brain. Without iron there is no strength, vitality and endurance to combat obstacles or withstand severe strains. To help make strong sturdy men of blood and iron there is nothing better than organic iron—Nuxated Iron." Mr. Paderewski says: "I am using Nuxated Iron very frequently and consider it as an excellent tonic."

A prominent New York Surgeon and Former Adjunct Professor of the New York Post Graduate Medical School and Hospital



Ignace Jan Paderewski the new Polish Premier who took Nuxated Iron when he was in a weak and run-down condition and needed something to build up strength and energy.

Dr. Kenneth K. MacAlpine, says: "If people would only realize that iron is just as indispensable to the blood as is air to the lungs and be just as particular about keeping up a sufficient supply at all times, there would in my opinion be far less disease resulting from anaemic, weakened conditions.

"Nuxated Iron, by enriching the blood and creating new blood cells, strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy into the whole system whether the patients be young or old. In my opinion Nuxated Iron is the most valuable tonic, strength and blood-builder any physician can prescribe."

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day, after meals, for two weeks. Then test your strength again and see how much you have gained.

Manufacturers' Note. Nuxated Iron, which is recommended above, is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

Is Applied. Fragrant and Soothing. 50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

CONFEDERATE ENVELOPES.

Look up old letters in your attic, searching for envelopes mailed in the year 1861. Some of these have large value, even though they are franked envelopes bearing no stamps. If you will send them to Mr. Harold C. Brooks, Marshall, Mich., he will offer you their value. Send complete envelope. Don't detach the stamps. Mr. Brooks will return those which are of no value, and the others also unless his offers are accepted, in which case he will settle promptly. Take care not to tear the stamps or put pins through them. The advertising department of this publication knows Mr. Brooks personally and indorses him as thoroughly reliable.

Send us $1.25 for "Peloubet's Select Notes."

Corn will out-grow itself

if you use

NitrA-Germ

Use it on cowpeas, velvet beans, peanuts, etc. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

baptism. All of these conditions are clearly made known through the gospel. By doing these things the person is brought into Christ and into the remission of his sins. He is brought into the death of Jesus, and through the blood of Jesus his sins are blotted out. He is then a new creature in Christ Jesus, and the old life has passed away and the new one has begun. Then, like those of old, he can go on his way rejoicing.

Gospel Trumpet Blasts.

BY A. A. BUNNER.

"Let brotherly love continue." (Heb. 13: 1.) "But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Verse 16.) Once upon a time I was eating dinner at a good brother's house, and I called for milk, and he jokingly replied: "Milk is scarce at this place. We only get about ninety-five gallons of milk a day." But, without exaggerating, it does seem that the milk of brotherly kindness has ceased entirely to flow in many localities.

"But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." (1 Thess. 3: 9.)

"Honor all men. Love the brotherhood. Fear God. Honor the king." (1 Pet. 2: 17.)

"For this is the message which ye heard from the beginning, that we

TELLS WHY CHICKS DIE

E. J. Reefer, America's foremost poultry expert, 4253 Poultry Building, Kansas City, Mo., is giving away free his valuable chicken book just off the press, entitled "White Diarrhœa and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease overnight and will actually save 90 per cent of every hatch. This book is worth $1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

Write Mr. Reefer to-day for a copy of his valuable free book.

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1, a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.

should love one another." (1 John 3: 11.)

"Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God." (1 John 4: 7.)

"Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth." (1 John 3: 16-18.)

The Christian brother or sister who would not sacrifice his or her worldly goods to assist a needy brother would not think of such a thing as laying down his or her life for the brethren. Yea, the whole congregation of disciples of Christ, be that congregation composed of few or many, that will not support the gospel of Christ, both at home and abroad, and do this willingly, liberally, and cheerfully, is not composed of a membership that would lay down their lives for the cause for which Jesus died.

A Century of Service

In 1820 a good, old-fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients, and has likewise met the needs of millions of other doctors' patients. Gray's Ointment, the compound he prepared, is now rounding its hundredth year of honest, good, old-fashioned service and value. It is very effective for sores, boils, cuts, bruises, burns, stings, eczema, and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs, and begins healing. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6254 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Headache

THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

Chamberlain's Tablets

Our Gifts.

As the Magi came bearing gifts, so do we also bear gifts that relieve want; gifts that are sweet and fragrant with friendship; gifts that breathe love; gifts that mean service; gifts inspired still by the star which shone over the City of David two thousand years ago.—Kate D. Wiggin.

Sources of Happiness.

Human happiness is produced not so much by great pieces of good fortune that seldom happen as by little advantages that occur every day.—Benjamin Franklin.

Prayer has, by God's covenant of mercy, a spiritual and supernatural blessing. It draws down, as it were, to your aid, Him who proceedeth from the Father and the Son—the Holy Spirit of God and of Christ, the Comforter and Guide of believing souls. Indeed, the very words of the precept which point out prayer as so sure a remedy point out also that it is not always, nor for the most part, an immediate remedy for the evils of life. —John Keble.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

"BAYER CROSS" ON ASPIRIN

Always Ask for Genuine "Bayer Tablets of Aspirin"

Only Aspirin Tablets with the safety "Bayer Cross" on them are genuine "Bayer Tablets of Aspirin;" owned and made by Americans and proved safe by millions of people. Unknown quantities of fraudulent Aspirin Tablets were sold recently by a Brooklyn dealer which proved to be composed mostly of Talcum Powder.

"Bayer Tablets of Aspirin" should always be asked for. Then look for the safety "Bayer Cross" on the package and on each tablet. Accept nothing else! Proper directions and dosage in each Bayer package.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Weak Lungs?

STUBBORN COUGHS AND COLDS

DR. H. JAMES' CANNABIS INDICA COMPOUND

An old and well-tried remedy for the relief of **pulmonary ailments, bronchial asthma, catarrhs, colds, etc.** Fifty years' successful use. Book of information sent free. Address **Craddock & Company, Philadelphia, Pa.**

When writing to advertisers, please say you saw their "ad." in this paper.

Coca-Cola

Why Coca-Cola is so refreshing

The refreshing quality of Coca-Cola, which has made it a favorite with the millions, is the result of three factors which are entirely natural and wholesome.

First—Coca-Cola is prepared with cold, carbonated water, which alone is quite refreshing.

Second—Coca-Cola contains natural fruit flavorings, which, with pure sugar, are very refreshing.

Third—Coca-Cola contains a purified extract from tea, called caffein, which is both wholesome and refreshing.

Coca-Cola may therefore be described as "a cold, carbonated, fruit-flavored improvement upon tea, of approximately one-fourth the stimulating strength of the average cup of tea."

Coca-Cola is entirely wholesome, delicious and refreshing.

THE COCA-COLA COMPANY
ATLANTA, GA.

2A

STONECYPHER'S IRISH POTATO BUG KILLER

Guaranteed to destroy potato bugs without fail and without injury to vine. One or two applications usually sufficient to save the entire crop. Easily applied.

Insist upon Stonecypher's Irish Potato Bug Killer. At druggists and general stores. If your dealer will not supply you, we will send you four 35c cans, postpaid, for $1.00.

Try it on cucumber, squash, cantaloupe and tomato plants. **Money back if not satisfied.**

Stonecypher Drug and Chemical Co., Westminster, S. C.

NEW SONG BOOKS
For Your Church
6c

A wonderful value; 88 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $6 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c for samples. **Money back if not pleased.** Send 60c for 100 cards, "A Prayer by the Sunday School."

E. A. K. HACKETT, Dept. 56. FORT WAYNE, IND.

Send us $1.25 for "Peloubet's Select Notes."

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

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

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

OBITUARIES

Linch.

Mrs. Paralee Isabella Linch was born on November 25, 1854, and passed from this life on March 14, 1918. For a short while early in life she was a Primitive Baptist, but was led into the true light under the preaching of Brother F. M. Dearing and had lived a Christian since that time, which was in her twenties. She was married to John Thomas Linch on February 13, 1873, and to this union were born seven children, five of whom are still living. Father passed from this life on September 11, 1915. He, too, lived a Christian from a boy. While they did not have much of this world's goods, they possessed the richest gift under heaven, which is the spirit of Christ. We surely miss them here, but we have the blessed hope of meeting them again where there will be no more sorrow or tears, if we follow in their footsteps and keep in loving touch with Christ. A DAUGHTER.

Wilson.

On January 20, 1919, the death angel visited the home of J. J. Wilson, of Coopertown, Tenn., and claimed for its victim Rosa, his devoted wife. She was born on June 9, 1883, and was married to Brother Wilson on April 7, 1901. In 1904 she obeyed the gospel of Jesus Christ at Coopertown. In her home she was a ray of sunshine, and was untiring in her efforts to make her husband and children happy. Her beautiful life of purity and devotion rises as sweet incense and inspires us to emulate her example. She will be missed by her many friends, in her home, and in her Sunday-school class, of which she was a loyal member. She is survived by her husband, two children, mother, father, four brothers, and two sisters. The funeral services were conducted at Coopertown by Brother Brewer. We shall hear her sweet voice no more, bringing comfort and cheer, nor see her loving face, scattering sunshine along the paths of life; but, loved ones, rest assured that she is asleep in the arms of Jesus.

ONE WHO LOVED HER.

Gooch.

Death is a mystery, but he reaps with a sickle keen, nor does he have respect of persons; all ages and conditions of mankind must yield to him. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven," said the Savior of men. What a glorious thought, and what a great consolation, when the dear little ones are snatched from the family circle, leaving sorrowing ones behind, to think of them as being in the glory land, free from sin forever! Margaret Louise Gooch came into this world and gladdened the hearts of Brother and Sister Jerry Gooch for a little more than three years. She was a bright, sweet child, the sunshine of the home; but her sparkling eyes and beautiful face will be seen in this world no more. That dread disease, influenza, seized upon her little form and took her away. To the bereaved ones we would say: Think of your darling as in a land

of light and love, another rosebud plucked from earth to bloom in heaven through eternity, waiting and watching at the beautiful gate to welcome loved ones left weeping behind.

W. DERRYBERRY.

Pierce.

In the still, quiet hours of the morning, December 7, 1918, Sister Dena Pearl Pierce passed into that realm of rest where all the good and pure abide. She left a legacy to her husband and two little children, Mary Evelyn and Oliver Goldsmith—not a legacy of gold and silver and precious stones, but the richer legacy of ministry and sacrifice. She left a legacy to her father and mother—not of material things which can be weighed in a scale and placed in a balance, but the virtues of a dutiful and obedient life, the memories of which will never die and the light of which will shine more and more until the perfect day. She left a legacy to her two brothers—not one which can be seen with the eyes and grasped with the hands, but one which touches the "unseen things" of Paul, which assures the soul of its safety within the veil, though the body be anchored to the bottom of the grave in death. She obeyed the gospel, at Hillsboro, Texas, under the preaching of Brother T. B. Larimore, when evil days had not come, nor when the end of life's years had drawn nigh. She remained faithful and true to the name of Jesus, on whom she believed and in whom she trusted. WARREN E. STARNES.

Rainey.

On November 28, 1918, at 3:20 A.M., our home was visited by the angel of death, who took from us one of the dearest ones on earth. Homer Echols Rainey, son of W. E. and Janie L. Rainey; grandchild of Josiah L. and Nancy A. Rainey, formerly of Maury County, Tenn.; and great-grandchild of Thomas Mutter and Mary Claiborne Rainey, of Caswell County, N. C., was born on February 24, 1902, at Cottage Grove, Henry County, Tenn. Homer had beeen afflicted for about thirteen years with infantile paralysis, being compelled to wear a body brace with chin rest. He bore his affliction with Christian fortitude. Every one loved him and did what they could to make life pleasant for him. Homer was converted to the primitive Christian faith under the preaching of Elder A. R. Wilson, of Farmington, Ky., and was baptized by him on July 5, 1915, in the beautiful waters of the Obion River, at Jones' Mill, Henry County, Tenn. He was seldom absent from the Lord's-day meeting, having been taught the importance of this, and was as strong in the faith as most Christians of mature age. He was possessed of an unusually bright mind and fully appreciated every kindness shown him. He is survived by his father; his sister, Annie Catherine; and his brother, Joe Hunt Rainey. Homer's death has left us sad and lonely, and we earnestly ask the prayers of the brotherhood that we may so live as to be accepted in that great and final day and be with him and his mother in that land where no death or sorrow ever comes. HIS FATHER.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

Keep Yourself Fit

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES.

Open the Door.

Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world to-day;
If our door is wide, it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one.
He hath made of the raindrops gold and gems;
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with grace divine,
And their fruit shall be sweeter than that of the vine.
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin.
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door!

—British Weekly.

Peptiron

A Real Iron Tonic

Ironizes the blood, steadies the nerves, gives healthy color to pale cheeks, improves the circulation, creates an appetite, aids digestion.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5254 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Send us $1.25 for "Peloubet's Select Notes."

NitrA-Germ

for

Peas, beans, peanuts

Doubles the yield, and improves your land. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Rheumatism and Indigestion.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

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

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

Name .....

Post Office .....

Express Office .....

(Please write distinctly.)

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

Secret of Concentration.

One reason for the remarkable powers of concentration possessed by some is the intense love of their work, into which they throw themselves with such ardor as to forget everything else about them; and this, after all, is the secret of all success—to forget oneself in one's work and to become a part of that work itself, and so achieve, "forgetting and forgot" of all about except the one task to which force, physical and mental, has been brought.—Exchange.

Unwise Giving.

It is a very easy thing to toss a copper to a beggar on the street; it is generally an easier thing than not to do it. Yet love is just as often in the withholding. We purchase relief from the sympathetic feelings roused by the spectacle of misery at a copper's cost. It is too cheap—too cheap for us, and often too dear for the beggar. If we really loved him, we would either do more for him, or less.—Henry Drummond.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5254 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Corruption in political life is really skepticism. It is a distrust, a disuse which has lasted so long that it has grown into disbelief of political principles of the first fundamental truths of the sacredness of government and the necessity of righteousness.—Phillips Brooks.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write b-13
Murine Eye Remedy Co., Chicago.

Coughs Worse at Night

The simplest and quickest way to get rid of a wearing, racking night cough, tickling throat, hoarse, wheezy breathing is to take

Foley's Honey and Tar.

In it, you get the curative influence of the pine tar and other healing ingredients, together with the mollifying and laxative action of honey.

Editor C. T. Miller, Cannelton, Ind. (Enquirer) writes: "I was troubled with bronchial affection and coughed constantly day and night. I took Foley's Honey and Tar and got relief. It is great for bronchial colds and coughs." La grippe and bronchial coughs, croup, hoarseness, tickling throat, are all quickly relieved.

Study to learn all that you can that is good, but more to practice all you have learned, knowing that at the last day you will not be asked how much wiser you have been than your neighbors, but how much good you have done them.—John Keble.

Astounding Preventative for Influenza.

In one department of the Iron Mountain Railway, of Texarkana, in which forty men were employed, twenty of them commenced the use of Hawley's Ointment at the outset of the 1918 influenza epidemic, every man of whom remained at his post every day during the period following, while the other twenty all suffered attacks of the disease that confined them to their homes.

Hundreds of other such tests have shown Hawley's Ointment to be an astounding preventative for influenza, and equally useful during treatment of the disease. The influenza bacillus is a germ which attacks the lungs, being breathed in through the nose and throat, the infection developing chiefly in the nasal and bronchial secretions. Hawley's Ointment is a prophylactic preventative for influenza. It keeps the nostrils thoroughly sterilized, killing the influenza bacilli as they are inhaled. Hawley's Ointment is a dependable treatment for colds, cold sores, coughs, croup, early stages of pneumonia, and generally for bronchial troubles. Its base is readily absorbed, and it, therefore, does not inflame the nostrils when applied therein, as do most ointments having only a vaseline base.

Sold in 35-cent and 50-cent tubes, postpaid, by the Vincent Drug Company, manufacturers, Texarkana, Ark.-Texas.

Colds and Flu Best Treated With Calotabs

The New Perfected Calomel That Is Free from Nauseating and Salivating Effects.

Physicians or druggists will tell you that the best thing in the world for a cold, grippe, or influenza is Calotabs, the perfected calomel, that is free from nauseating and salivating effects. Doctors have learned that other laxatives are uncertain and unsatisfactory for cold and grippe, but that they can count on Calotabs, the new calomel, that has all the liver benefits and none of the sting, to thoroughly arouse the liver and put the system in ideal condition to throw off the cold and prevent influenza and pneumonia.

The best time to take Calotabs is at the first sign of a cold. If you take it at the beginning, you can cure a cold overnight. One Calotab on the tongue at bedtime, with a swallow of water—that's all. In the morning you wake up feeling fine, with a hearty appetite for breakfast. Your cold has vanished and you may congratulate yourself that you have possibly prevented serious complications, for physicians tell us that neglected colds number their victims by the millions.

For your protection, Calotabs are sold only in original sealed packages; price, thirty-five cents. Your druggist will supply you, and your money given back promptly and cheerfully if you are not delighted with this new form of calomel.—Advt.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6254 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

A Pitiful Story.

BY TICE ELKINS.

It is a pitiful story I have to tell, and God only knows how hard it is to write these lines. For the last three years my wife has been breaking down in health, and no change and no treatment has helped her much. I moved her back to Childress, hoping the climate would help her. I was called by telephone from Nocona to come to her, arrived there Monday evening, and this is what the doctor tells me I have to face: That she will probably live a year, but he will not expect it; that she will be absolutely insane in less time than a year. He also tells me that it will not do to leave her alone again. Her trouble is epilepsy, running into apoplexy, induced by dropsy and other conditions incident to her age.

So I write these lines to inform the brethren everywhere and the churches where I have meetings arranged, that they may arrange with other preachers. I have twelve meetings for the season, and I must give up every one of them. Brother Rice will hold the meeting at Ryan, Okla.; so let those who were preparing to help me in it go ahead and help him, and support him well. Also, let all the congregations who were expecting me get some one else. I will be confined here at home for an indefinite time, until there is a change in wife's condition. I hate so much to give up my work; it meant bread for my little children, and God only knows how we will live; but we will trust him and hope for the best. Let those who desire to know more write to Dr. T. M. Morgan, Childress, Texas, attending physician.

I have more books I will sell. Write me what you need. I will need the money to meet bills. I am heavily in debt on account of so much sickness in the last three years. I want the prayers of all Christians that I may yet get to preach the gospel again. I will do what I can here at home.

I will write more later, brethren, and keep you informed of wife's condition. Address me at Childress, Texas, Box 536.

PAIN OF CARBUNCLE IS MADDENING

Sometimes Results Fatally

Besides the annoyance and often loss from work, the pain of a carbuncle is maddening—is almost unbearable.

You can now get relief. Carboil stops the pain, "softens" and "cleans out" the inflammation, and heals.

Carboil is also fine for boils, sores, abscesses, burns, tetter, ringworm, itch, piles. Try it free. Clip and mail this to the Spurlock-Neal Company, Nashville, Tenn., for a liberal sample and literature. Large boxes, 25 cents, at good drug stores.

CARBOIL FOR CARBUNCLES

When writing to advertisers, please say you saw their "ad." in this paper.

STOP HEADACHE REMOVE CAUSE

Your Money Back While You Wait at Counter if Aspironal Elixer Does Not Relieve in Two Minutes.

You can save half an hour or more of headache pain by taking the new Aspironal Elixir instead of the slow-acting tablets that have to wait so long to be digested and absorbed. Aspironal, being liquid, acts almost instantly, and is preferred by the doctors for the reason that it is not dangerous to the heart.

The next time you have a headache, go to your nearest drug store, hand the clerk half a dollar for a bottle of Aspironal, and tell him to serve you one or two teaspoonfuls (according to severity) in a little water or your favorite soda-fountain drink. With your watch in your hand, count off two minutes, and call for your money back, as per manufacturer's guarantee, if you can't feel your headache fading away within the time limit.

Doctors recommend and druggists guarantee Aspironal, because they know it acts so much quicker, without the slightest danger to the heart, and because it removes the cause of bilious and sick headaches by its gentle action on the liver. Aspironal corrects biliousness and constipation, thereby preventing the return of your headache next day. All druggists invite and expect you to try Aspironal; so don't be bashful. Everybody is doing it. Same guarantee applies to colds, coughs, and neuralgia.—Advt.

Lemons Whiten and Beautify the Skin! Make Cheap Lotion

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth, so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness, and tan, and is the ideal skin softener, smoothener, and beautifier.

Just try it! Make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands. It should naturally help to whiten, soften, freshen, and bring out the hidden roses and beauty of any skin. It is wonderful for rough, red hands.

Your druggist will sell three ounces of orchard white at little cost, and any grocer will supply the lemons.

That patriotism which, catching its inspiration from on high and leaving at an immeasurable distance below all lesser, groveling, personal interests and feelings, animates and prompts to deeds of self-sacrifice, of valor, of devotion, . . . that is public virtue; that is the noblest, the sublimest, of all public virtues!—Clay.

Walk Erect

Strengthen Your Aching Back With

ALKAVIS

When your kidneys and bladder fail in the discharge of their duty much of the poisonous waste, instead of being eliminated, is retained, developing inflammatory conditions. The result is Bright's Disease, Diabetes or chronic Inflammation of the Kidneys or Bladder. Rheumatism and Gout follow.

The System Needs Regulation.

ALKAVIS

for

Kidneys

Liver and Urinary Organs will regulate the organs, cleanse the system, drive out the poisons and stop the aches.

Will Put You on Your Feet.

MINISTER

believes it saved his life. Rev. James Binkley states:

"I Believe Alkavis Saved My Life!"

Green Forest, Ark., April 25, 1909.
The Alkavis Co.

Gentlemen:—I was bothered with Kidney and Bladder Trouble for about twelve years, and finally got so I could not walk without a cane and had to be careful how I stepped. I tried everything I could get that was recommended for it, but nothing did me any good until I tried Alkavis. I sent for a bottle, which did me more good than anything I had tried. I then sent for six bottles of it, and it cured me. I advise all sufferers from Kidney or Bladder Trouble to try Alkavis, for I believe that it saved my life.

Yours truly,
(REV.) JAMES BINKLEY.

Eight Years Later
Renewed Testimony

Green Forest, Ark., December 26, 1917.
The Alkavis Co.

Gentlemen:—Sixteen years have passed since I was relieved of my trouble, and it has not bothered me since. I am now seventy-five years old. For the benefit of suffering humanity, I make this and the above statement.

Yours very truly,
(REV.) JAMES BINKLEY

TRIAL BOTTLE FREE.

Ask your druggist for ALKAVIS. It will save you many pains. If he can't supply you, write for a trial bottle *free*.

ALKAVIS CO.,

81 Warren Ave., Detroit, Mich.

CHURCH ENVELOPES.
Double and single envelope systems. Samples and prices sent upon request.
Double Envelope Corporation, Roanoke, Va.

CHURCH NEWS

Tennessee.

Cleveland, March 17.—Yesterday was a good day with us here. Attendance and interest good at both services. One man to be baptized this evening. At the prayer meeting last Wednesday evening four took membership with the congregation. We are now making a drive to finish up the church house. We want to finish it by the last of April. Things begin to look brighter for the church here.—George W. Farmer.

Texas.

Ennis, March 17.—Yesterday was a glorious day in four services, with one added. Twenty-five churches of Christ in Ellis County will meet on March 29, 30, in the Ennis church, to increase our county missionary efforts. Brother Foy Wallace, Jr., will begin a meeting with us on April 6.—Ben West.

West Virginia.

Buffalo, March 13.—I have received personal support as follows: From the church of Christ near Lewisburg, W. Va., $3; Merryman Garner, $1; Cookeville Veneer Company, $5; A. G. Feldner and wife, $2; church of Christ at Cottage Grove, Tenn., $5; church of Christ at Woodsfield, Ohio, $10; Mrs. Ira C. Hardesty and mother, $2. I have also received help on our building fund as follows: From Mrs. Ira C. Hardesty, mother, and husband, $4; Miss S. C. T., $5; Christian Heinselman, $2; Mrs. Sarah A. Soper, $10; T. P. Freeland, $5; church of Christ at Odaville, W. Va., $12; church of Christ at Saratoga, Ark., $3. This help came at an opportune time. May God bless and prosper all the donors. I still need personal help in the Lord's work. I trust that the brethren will remember us often until the true cause of Christ is fully established in this section. Personally, I am very much troubled over religious conditions in this valley. Ever since we came here, and at almost every mission point, we have been obliged to wedge in between sectarian meetings in order to have any meetings at all. The little congregation here has been gathered by preaching under trees, tobacco sheds, and in private houses, and at the present time we have no better place to meet than our own living room; and all this at a point where hundreds of people would attend our meetings if we could accommodate them. But we are poor and cannot build a house of worship unless we can get liberal outside help. Since we came here some excellent teachers have been developed, and we expect to send some of these into other mission fields when we get our house of worship. In fact, one of these brethren is already doing mission work mainly at his own expense. It is perfectly safe to say that we can never evangelize this part of the Great Kanawha Valley without a meetinghouse. This call is made in behalf of the bleeding, suffering cause of Christ in this valley, and I verily believe that it is as much the

Did You Ever

It used to be an awful task to make ice cream. Did you ever try it?

Now you will find it easy enough to make ice cream if you use

JELL-O

Ice Cream Powder

Stir one package into a quart of milk and freeze it—there is absolutely nothing else to do—and you have two quarts of delicious ice cream at a cost of less than two cents a dish.

2 packages 25 cents, at grocers'.

Five flavors: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3254 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

AVOID INFLUENZA
and its dreaded ally, Pneumonia, by using
GOWANS Rub-It-On FOR COLDS CROUP PNEUMONIA 25c. 50c. $1.00
The original excellent external remedy. Keep the organs in good condition, using GOWAN'S LAXATIVE KIDNEY PILLS—25c. Satisfaction guaranteed if directions are followed. Gowan's reduces fevers and helps the heart. Send for sample. **Gowan Medical Co., Concord, N. C.**

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

Medicated Smoke Drives Out Catarrh

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in Catarrh, is the originator of a combination of medical herbs, flowers and berries, to be smoked in a pipe or ready prepared cigarette. In the process of smoking this vapor reaches the air passages of the head, nose and throat, when inhaled, AS SHOWN IN THE ACCOMPANYING ILLUSTRATION. The warm, healing, antiseptic vapor is carried directly to the very parts affected. Dr. Blosser's Remedy fights and kills the catarrhal germs where liquids, sprays, douches, salves and medicated creams cannot possibly go. His Remedy is pleasant, simple and convenient, so it may be used at home by man, woman or child. It is entirely harmless, CONTAINS NO TOBACCO or habit forming drugs. No matter how severe or long-standing your case may be, you should know what this Remedy will do for you.

SEND TEN CENTS FOR TRIAL SUPPLY

Write a letter enclosing ten cents (in coin or stamps), and mail to The Blosser Company, and they will send you a liberal Trial Outfit of Dr. Blosser's Catarrh Remedy, containing a bag of the Remedy for smoking in a pipe, a dainty new pipe, and also some of the ready prepared cigarettes. From Trial Outfit you can decide which form of the Remedy you prefer.

They will also send you an illustrated booklet explaining about Catarrh, together with letters from customers who have used this Remedy with satisfactory results. You will be delighted with this Remedy when you see how its pleasant, warm, medicated smoke-vapor goes to every spot, relieving the congestion, opening up the air passages, and you will readily understand why this Remedy is becoming so generally used.

If you suffer from Catarrh, asthma, bronchial irritation, catarrhal deafness, catarrhal headaches, or if you are subject to frequent colds, you cannot afford to neglect the use of this Remedy. The regular package of Dr. Blosser's Catarrh Remedy costs $1.25 by mail (either thirty days' supply for the pipe or one hundred cigarettes). If you suffer from Catarrh, you should order a regular package today, or send ten cents for the Trial Outfit to

THE BLOSSER COMPANY, Box 4468 ATLANTA, GA.

call of God as any ever made. Give us that house, and, by God's help, we will evangelize this whole section in time. Send help to F. P. Fonner, treasurer, Box 81, Buffalo, W. Va., or to the Gospel Advocate, Nashville, Tenn.—F. P. Fonner.

Let Us Do Likewise.

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to thee.

As with joyful steps they sped
To that lowly manger bed;
There to bend the knee before
Him whom heaven and earth adore;
So may we with willing feet
Ever seek the mercy seat.

As they offered gifts most rare
At that manger rude and bare;
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to thee, our heavenly King.

—W. C. Dix.

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatment; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50 cents; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

Man Is a Failure—

When he has no confidence in himself nor his fellow men.

When he values success more than character and self-respect.

When he loves his own plans and interests more than humanity.

When his friends like him for what he has more than for what he is.

When he becomes so absorbed in his work that he cannot say that life is greater than work.

When he lets a day go by without making some one happier and more comfortable.

When he tries to get ahead in the world by climbing over the shoulders of others.

When he values wealth above health, self-respect, and the good opinion of his fellows.

When he is so burdened by his business that he can find no time for rest and recreation.

When he envies others because they have more ability, talent, or wealth than he has.

When he does not care what happens to his neighbor or to his friend so long as he is prosperous.

When he is so busy doing work that he has no time for smiles and cheering words.—Exchange.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength and makes their work seem easy. It overcomes that tired feeling.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9254 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Rheumatism Quickly Relieved!

The Well-Known Remedy for Rheumatism, Gross' Specific, Is a Powerful Blood Purifier.

G. S. removes uric acid and impurities from the blood, and at the same time acts on the liver and kidneys, carrying the poisonous secretions out of the system through the natural channels. The system is thus cleansed of the poisons of rheumatism, and the sufferer is relieved of those dreadful pains and the swelling. G. S. is a very safe and sure remedy and a powerful enemy of rheumatism. It is an effective uric-acid solvent and gives quick relief to the sufferer. G. S. is also very efficient in treating related diseases, such as lumbago, sciatica, neuralgia, indigestion, dyspepsia, biliousness, and constipation.

Absolute Guarantee.

Such excellent results have been secured from the use of G. S., and so surely will this remedy relieve rheumatic sufferers, that the manufacturer guarantees G. S. to give beneficial results. If no relief is secured, your money is promptly refunded.

The Best Physicians Endorse G. S.

Noted Physician of Forty-Two Years' Experience Recommends G. S.

L. M. Gross: Fort Smith, Ark.

I have practiced medicine for forty-two years, and have had a great deal of experience in the treatment of rheumatism; but I have not found anything that equals G. S., and I take great pleasure in recommending it for rheumatism in any form.

R. M. OSBORN, M.D.

Physician Urges Rheumatic Sufferers to Use G. S. After His Own Experience.

L. M. Gross: St. Paul, Ark.

I, as thousands of others, am glad I met you or heard of your medicine. I have practiced medicine for thirty-nine years. I have had rheumatism for fifty years and constipation for thirty-five years. I have taken two bottles of G. S., and am now well, and I am recommending and using it in my practice. I believe it is the best rheumatism, blood, liver, and kidney medicine in the world.

GEORGE KIDWELL, M.D.

G. S. Only Medicine That Gave Relief.

Lake View, Miss.

Mrs. Loyd is praising your wonderful medicine by making speeches of its merits and its cures, which is calling people from every walk of life to consult me about your medicine. It will speak some credit to you by printing her testimony when many knew how low she was. She says she could talk her lifetime for G. S. and Mr. Gross, the discoverer.

REV. G. W. LOYD.

G. S. Used by Soldiers at Camp Hancock With Splendid Results.

W. H. Morse, M.D., 449 Zion Street, Hartford, Conn.

Dr. Gross, Little Rock, Ark.

Dear Sir: I inclose a consulting chemist's certificate on your G. S., which came to my notice as the "Great Stuff" used by our boys at Camp Hancock. That which they said made me curious to know the "why" and "wherefore" of its chemical character and therapy. The certificate states results.

I have said to the boys that at the camp, or anywhere else, where the renal, hepatic, and splenetic functions become deranged, if G. S. is used, "Hic Habitat Felicitas" may be written over the door.

Finally, I congratulate you on your preparation, and am sure that, with it in the house, one will not find any pleasure in having rheumatism, gout, or a bilious spell.

Heartily yours, W. H. MORSE.

Entirely Relieved of Rheumatism After Taking One and One-Half Bottles of G. S.

L. M. Gross. Hot Springs, Ark.

Dear Sir: I have been taking G. S. for two weeks, and I am receiving great benefits when all other treatments have failed. I would recommend G. S. to any one suffering with rheumatism. I have received much benefit from one bottle of this medicine, and more than I did from sixty baths and forty electrical treatments. Yours truly, O. A. PATTON (A Visitor).

A Consulting Chemist's Statement.

W. H. Morse, M.D., Consulting Chemist.

To Whom It May Concern:

This is to certify that I have had the opportunity of examining the preparation, G. S., purchased in the open market in Atlanta, Ga., and of exhibiting the same in medical practice.

I find it to be a meritorious remedy, carefully compounded, and of high therapeutical value in the treatment of derangements of the functions of the kidneys, liver, and spleen, which derangements are indicated by rheumatic, rheumatoid, and gouty disorder.

The exact cause of rheumatism is unknown, but it is generally supposed to be due to an excess of uric acid in the blood. That excess occurs when the functions of the kidneys, liver, and spleen are deranged.

Therefore, as G. S. restores those functions, and thus frees the blood of uric acid and all else that is contaminating, it stands to reason that it is remedial of rheumatism, gout, lithæmia, uricacidæmia, and auto-infection from all suboxidation products of the uric acid type.

Respectfully and heartily submitted. W. H. MORSE.

Thinks G. S. Greatest Medicine in the World.

Butler, Pa.

Dear Sir: I will write you a few lines to let you know what one bottle of your medicine has done for me. I think it is the greatest medicine in the world, and I will praise it. I don't care where I am. I have another friend that sent after it. They have seen what it has done for me. Send me three bottles. I have suffered for eight years with kidney, liver, and bladder disease and rheumatism. I could not sit up straight in a chair; bent over all the time until I got your G. S. I have dreamed of it many a night, and God showed me it would cure me.

J. H. JORDEN.

Said G. S. Is a God-Sent Medicine.

L. M. Gross: Marie, Ark.

Your medicine is doing wonderful work in my town. My wife used one bottle, and said it is a God-sent medicine to broken-down women. God bless Rev. Covington for giving her your address!

REV. E. L. JONES.

Thankful for G. S.

1915 North Fifteenth Street, Fort Smith, Ark.

Mr. L. M. Gross:

Will drop you a few lines to let you know that I got the medicine you sent me, and have taken one bottle and part of the other one. I feel better than I have felt for some time, and I want to thank you for the medicine. May the Lord bless you in your business. I would like to see you. MARION GENTRY.

Best Medicine She Ever Used.

L. M. Gross. Schlater, Miss.

Dear Sir: I received the bottle of G. S., and it is serving me fine. Send to me another bottle of G. S. I do not believe that I will ever use anything but G. S. It is the best medicine I have ever used. I have rested better since I have taken G. S. than I have rested in four years. MAMIE NELSON.

Take Gross' Liver Pills. Price, 25c.

If you cannot get G. S. from your dealer, write direct to the manufacturer.

PRICE, $1 PER BOTTLE, OR 6 BOTTLES FOR $5.

'L. M. GROSS,

Box 17 - - - - - Little Rock, Arkansas.

Be Sure to Mention This Paper.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Riches of His Grace.

Paul is very apt in associating the word "rich" with spiritual ideas, as if he would hammer in the great truth that the only true wealth is the wealth of the soul. He speaks of the "riches of his grace" and the "riches of the glory of his inheritance." The North American Indian estimated his wealth by his strings of wampum; the native African estimates his by the number of cattle he has with which to buy wives; the farmer estimates his by the title to a hundred or more acres of land; the banker estimates his by one or two hundred thousand dollars; the capitalist in the great city measures his by the million. In some communities the wealth of the community is estimated by the number of automobiles in proportion to the population. The head of a great merger or corporation estimates his wealth by the billion. If there is this advance in passing from the savage to the plutocrat, what must the standard of riches be when we rise above men and angels to the infinite God!

Grace is bigger than our biggest things. We can never measure either the volume or the quality of God's grace, but it is enough to know that

"Plenteous grace with thee is found—
Grace to cover all my sin."

☼ ☼ ☼

Grace Brings Humility and Growth.

Paul tells us, too, that "by the grace of God I am what I am." He believed that the lives of all of us, however full of good works, are "not according to our works, but according to his own purpose and grace." James declared that "God resisteth the proud, but giveth grace to the humble." Faith is the first lesson in the School of Grace, and humility is the second. Grace is a growing and expansive force. Therefore, Christians are compared to fruitful trees. Progress is the law of life. Only living things grow, and all living things do grow. No man is born into the full Christian life, any more than he is born into manhood on coming into the world. No one grows who does not mean to grow. Great growth springs from a great purpose. "This one thing I do." To grow in one grace is to grow in all the graces. They are not isolated productions. Grace is the pledge of full and final salvation. It is glory begun, as glory is grace perfected. John Newton said:

"Through many dangers, toils, and snares
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

☼ ☼ ☼

"The Grand Christian Act."

Repentance was the keynote of apostolic teaching, as it must continue of all true evangelism. Any preaching which modifies or minimizes this essential duty is radically and fatally defective. A large part of so-called "repentance" is not a genuine sorrow for sin, but a kind of sullen sorrow because sin is not permitted. The only repentance that is acceptable in God's sight is the repentance which involves contrition and separation from sin. True repentance always produces results. John the Baptist demanded of the flocking multitudes that they bring "forth fruits meet for repentance;" the rich, by becoming unselfish; the publicans, honest in their collections and accounts; and the soldiers, by ceasing from violence. Nineveh repented at the preaching of Jonah, and king and peasant sat in sackcloth and ashes side by side. The prodigal son repented when, humbled and hungry, he faced homeward, framing his confession as he went, demanding nothing, and asked only a servant's place. Confession accompanies repentance, as forsaking follows it. Both are conditions of moral restitution. (Prov. 28: 13; 1 John 1: 9.) If these elements enter, we may say with Carlyle: "Repentance is the grand Christian act."

☼ ☼ ☼

No Riddle About Repentance.

A quaint writer of the past has propounded something that he calls the "Riddle of Repentance." Here are his words: "Turn or burn; there is no remedy. 'Except ye repent, ye shall all likewise perish.' Repentance is a most excellent grace; a fair daughter of a foul mother. She looks backward and moves forward; is herself a dark cloud, yet brings a fair sunshine. Is this a riddle to you? I will read it. Sin is the mother, repentance is the daughter. The mother is black and ugly; the daughter, fair and lovely. God is the Father of repentance, and he could never endure the mother's sin, but hates her society; being

born, she slew her mother, for by repentance sin is slain, and in so doing God doth bless her; she no sooner receives breath but she cries for pardon and forgiveness. Miracles she works. The blind eyes are by her made to see the filthiness of sin: the deaf ear she causeth to hear the word of truth, the dumb lips to cry out for grace, and the heart that was dead becomes now alive to God, and the devil that ruled in it is now expelled." It occurs to me that to speak of repentance as a "riddle" is a misnomer. Really, where is there anything strange about it as taught in the Bible or learned from experience and observation? Everything seems to say, "The way of the transgressor is hard," and the sensible person will want to change his course.

Our Contributors

Our Worship.

BY LEE JACKSON.

All of my lifetime, so far back as I can remember, I have experienced feelings of timidity when trying to express my sentiments in prayer. This was the case before I became a Christian and long before I understood anything about the meaning of true worship, for my mother taught me to pray in my early childhood. She was a devout little woman, holding fast to the religious ideas inherited from her Moravian ancestors. Since I have become habituated to offering prayers before public audiences my embarrassments have increased instead of diminishing with the passing of the years. When addressing an audience of men and women, I can usually feel at ease and speak with freedom; but when I pray, I am impressed with the fact that I am addressing myself to God and that I am not to be heard for my much speaking nor for the correct formation of my sentences. I am afraid of long, wordy prayers.

With the permission of the Gospel Advocate, I will present a few suggestions relative to Christian worship. By "Christian worship" I mean that worship which is required of Christians and which is acceptable to God through the mediation of Christ. This, of course, will exclude from our consideration all of the ritualistic elements which belonged to Israel's worship under the old covenant.

Under the gospel dispensation there is no place divinely consecrated as a place of worship. If we think of our chapels and meetinghouses as divinely appointed in order to make worship acceptable, we are out of harmony with the spirit of that worship which the New Testament authorizes. Under the Old Testament system of types and shadows, God told the Israelites, through Moses, that where he recorded his name, there would he meet with them, and bless them there. (Ex. 20: 24-26.) This recording of the divine name was first upon the altar that consecrated the worship associated with the tabernacle, and afterwards upon the altar of the temple worship in the city of Jerusalem. In our Savior's conversation with the woman of Samaria at the well of Sychar, the woman said to him: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshipers. God is a Spirit: and they that worship him must worship in spirit and truth." (John 4: 20-24.) Under the reign of grace, as personified in the reign of the Christ, there is no one place more acceptable to God as a place of worship than are all other places where men are found. The divine name is now recorded in the personality of the Christ as man's Savior; therefore, the matter of first importance in order to make worship acceptable is that the worshiper must be in a saved relationship to Christ. It is in Christ that "mercy and truth are met together; righteousness and peace have kissed each other." (Ps. 85: 10.) It is in man's behalf that this bringing together of mercy and truth and of righteousness and peace in the person of the Christ has been ordained in the wisdom of God, and it is only in and through the Christ that men can worship acceptably. All meetinghouses, all so-called "chapels" and other designated places of worship, are simply human arrangements for the convenience and comfort of the worshipers; they have nothing to do with making worship acceptable. In every hovel and in every palatial home, in caves and secluded recesses of the mountains, in the shaded woodlands and beside the brooklets and the rivers, on the lonely islands and in the crowded cities, the Christian's worship is as acceptable to God as it is in the most venerable church or chapel; and any innovation which would make worship void in church or chapel would have the same effect in making it void in the home, in the grove, on the city streets, or anywhere else that the Christian might engage in worship.

In the New Testament certain acts which men can perform are authorized as acts of worship. The first of these acts of worship is the partaking of the Lord's Supper, to be done on each first day of the week. In the assembled congregation on Lord's day, this is the one act of worship that is of first importance. It is the essential center around which all else gathers. It serves the divine purpose of calling to memory the one all-sufficient Sacrifice which has made acceptable worship possible for man. Without the death of Christ as our only meritorious sin offering, we could not worship God acceptably in any manner. It is in the observance of the Supper institution that this death is commemorated. Other authorized acts of Christian worship are prayers, thanksgivings, reading and meditating upon the things of the word of God, and the singing of hymns and spiritual songs. All this is to be done in the name of the Lord Jesus, giving the glory to God through him.

As it is enjoined upon Christians not to forsake the assembling of themselves together (Heb. 10: 25), loyalty to the authority of Christ demands that we meet together in a worshiping assembly on the first day of the week—the day designated as the Lord's day—the central feature of this assembly worship being the partaking of the Lord's Supper. This is in accord with the practice of the congregations established by the apostles, as shown in New Testament teaching. This is emphatically stated as true of the first congregation of Christians brought into existence under apostolic preaching in Jerusalem on the day of Pentecost (Acts 2: 42); and to readers of the Advocate it is useless to repeat that this was the divinely ordained practice of all other congregations belonging to the apostolic age. Such local assemblies of Christian worshipers are the only institutions recognized as "churches" in the New Testament Scriptures. In my feeble efforts to study the subject in the light of all available sources of information, I find no New Testament authority for anything as a general "church" institution with which men and women can be responsibly associated as Christian worshipers. As being God's redeemed people, all Christians are sub-

jects of the one kingdom of God and of Christ; but their responsible "church" relationship is that of the local assembly as a worshiping and working body of persons. There are many "churches" (congregations), but there is but the one kingdom, over which Christ is the ruling head. While loyalty to Christ as the ruling head requires that all things be done in an orderly manner, yet the New Testament furnishes no legalized order for the various parts of the worship in which an assembly of Christians may engage. There is nothing said about the order of the prayers, nor the number that may be offered; nothing whatever about the number or order of the songs to be sung, when they are to be sung, nor whether they are to be sung by the assembly in concert or simply by some one member who feels disposed to sing a hymn or song for the edification of those present; and in the partaking of the Supper, there is nothing to indicate that anything more than self-examination and the giving of thanks is required to make this act of worship acceptable, and this regardless of any public praying or singing either before or after the supper. So far as anything that we learn from the Scriptures to the contrary is concerned, the simple giving of thanks makes the partaking of the Supper acceptable without any other formal acts of worship being associated with it. This is in keeping with the principle of New Testament teaching which knows nothing about systematic ritualism or ceremonial forms.

Whether worshiping in the home, in the pursuit of our daily toil, or in the assembly of the saints, it is the condition of the heart and the attitude of the individual person that makes his or her worship acceptable. Neither singing nor praying by any public assembly can be performed as a substitute for the worship that is required of each individual member. Each member that participates in the praying, the singing, the thanksgiving, or any other act of worship, is alone responsible for his own attitude of mind and heart. Each one is to sing with the understanding and in spirit, if singing be the act engaged in; and so of praying and other acts that true worship requires. In partaking of the Supper, each one is required to examine himself, but is not required to examine any one else. No one is held accountable for those in the assembly who may be guilty of partaking unworthily; and things done by certain members of the assembly which may make their individual worship a worthless form can have no effect in making void the worship of the member who does worship in spirit and truth.

Wisdom. No. 1.

BY S. W. BERRYMAN.

"Teach us to number our days, that we may apply our hearts unto wisdom." (Ps. 90: 12.) "Happy is the man that findeth wisdom, and the man that getteth understanding." (Prov. 3: 13.) "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." (Prov. 4: 7.)

There are many lessons of wisdom taught in the word of God. God has selected small and simple things to teach us wisdom; for instance, the ant, the locust, the rabbit, and the spider. "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." (Prov. 6: 6-8.) "The ants are a people not strong, yet they prepare their meat in the summer." (Prov. 30: 25.) In this we see one of the most wonderful lessons ever presented to mankind.

Let us consider the ways of the ant and see if they are not wise. During the sunshine of summer she prepares for winter. Why? Because she knows perfectly well that when the cold and chilly tide of winter begins the plants and herbs on which she subsists will be killed. Hence, during summer, when the plants are full of sap, she cuts them and stores them away in her home. Moreover, she knows that when winter comes it will be too cold for her to gather food even if it existed in great quantities. Winter never catches the ant without a good home and plenty of food. She knows that winter is coming, and she knows that when it does come it will be entirely too late then for her to prepare for it. Hence her wisdom in making preparations in time.

This is a warning that we should prepare for the judgment. We know good and well that the judgment is coming, and we know that when it comes it will be too late to make preparations for it. "The night cometh, when no man can work." "Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24: 42-44.)

Another thing about the ant. She is always busy. Did you ever see an idle ant? I never did. I have watched them many times, and they are always at work. This is not true of brethren.

Remember the ant and the grasshopper. The old grasshopper came to the little ant one summer day and found her toiling and struggling in the heat to lay away some food for winter. "Why are you toiling so hard?" inquired the grasshopper. "We have plenty to eat and drink; the weather is warm and we need no shelter. Come, let's have a good time. Put on your best clothes, go into society and be gay." "Winter will soon be here," said the little ant; "then we will need a home and some food, and I must work every day to that end." "O, no," said the grasshopper; "the sunshine is warm and the wind is pleasant. I don't think we will have any winter. I must enjoy myself." But—alas!—winter came, and how cold! The little ant went into her home and was comfortable; the grasshopper was cold and hungry. Remember the rich man and Lazarus. (Luke 16.)

Another lesson from the ant. They assist each other. If a blade of grass is too heavy for one, two will take hold of it. If two cannot carry it, another one will join them. In this way they can move objects many times larger than they are. Brethren, this is a fine lesson on coöperation. We must coöperate with each other in the Lord's work, if our labors are to be effective. In the support of the gospel, some brethren carry all the burden. They give really more than they are able to give, while others sit on the stool of do-nothing idling their time and means away just like the grasshopper. A small congregation is capable of giving some means, but not enough to support a preacher. Here is another congregation in the same condition. Neither of these congregations is able within itself to support a preacher. By coöperating, the two congregations can put a man in the field and support him amply. But how many congregations are doing this? None where I have labored. Brethren, we need to go to the ant and "consider her ways, and be wise." I fear that many congregations will be held accountable for not supporting the gospel. There are thousands of people in the world who have never heard the gospel in its original simplicity and purity. The church could do ten times as much as it is doing if it would follow the New Testament example of coöperation. Remember, brethren, it is our duty to work together, and we can never accomplish what our Savior demands of us unless we coöperate and work to the same end.

"The conies are but a feeble folk, yet make they their houses in the rocks." (Prov. 30: 26.) The conies, or rabbits, have a wise purpose in making their houses among the rocks. The rock is a place of shelter and safety. When little dog Rover gets after the rabbit and he goes into the cleft of the rocks, he is safe so far as his enemy is concerned. No scratching him out; the rock protects

him. Jesus is the Rock of our salvation. In him, and in him alone, do we find shelter and protection from the enemy. "Because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deut. 32: 3, 4.) "I will love thee, O Lord, my strength. The Lord is my Rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." (Ps. 18: 1, 2.) "They drank of that spiritual Rock that followed them: and that Rock was Christ." (1 Cor. 10: 4.) As the conies are safe in the rock, so we are saved in Christ. All blessings are in him. (2 Cor. 1: 19, 20.) "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1: 3.) In Christ "we have redemption through his blood, the forgiveness of sins." (Eph. 1: 7; Col. 1: 14.) We are baptized into Christ. (See Rom. 6: 3; Gal. 3: 27.) "Blessed are the dead which die in the Lord." (Rev. 14: 13.)

Dear reader, are you out of Christ? If so, you stand condemned by the God of heaven. Will you not take heed to the lesson of wisdom taught by the rabbit? Make no delay, but flee to the Rock of salvation for safety and rest. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.) Do not neglect or wait too long. You know not what to-morrow has in store for you. God says: "To-day, now, is the time." The devil says: "Wait till some other time." Obey now, and Heaven will crown you with blessings.

Spirit of the Press

The Church Rebuking Peace-League Politics.

Party ambitions and party issues are plentifully charged in the lay press as explaining attitudes for or against the League of Nations. Violent language may be used in some cases, but, without violent language, just as deep conviction seems to actuate the religious press, with this difference—that not one member of it, so far as we have observed, opposes the League *in toto*. "Four-fifths of the opposition or indifference to the League of Nations," asserts The Congregationalist (New York), the leading organ of that church, "is due, we believe, to prejudice against, or distrust of, President Wilson." It points to the fear of his critics and opponents "that he is going to secure some personal or political advantage if he carries through the proposition on which he is concentrating all his energies." The Congregationalist wonders why "the worth of a proposal affecting the destinies of mankind be pivoted upon the character or characteristics of any one man." It goes further:

Americans have a right to think what they please of their President, provided they seek to appraise him fairly and honestly, but they have no right to let their judgment with reference to his domestic policies or his political methods prevent them from forming a candid and intelligent opinion of this proposed Society of Nations. Defective as it may be, requiring, as it probably does, clarification and amendment here and there, the twenty-six points block out a path of progress for the human race.

Forget Mr. Wilson's personality for the moment and study the document. As a matter of fact, it is a composite product. The idea behind it was publicly championed by Mr. Taft long before Mr. Wilson proclaimed his adherence to the general plan. English, French, and Italian statesmen have had much to do with its basis and its phraseology. They are as keen for it to-day as is President Wilson himself.

We cannot, therefore, understand the attitude of those who would be secretly or openly happy if the League should fail, because of the effects of such failure upon the feelings and fortunes of Woodrow Wilson. He can stand defeat better than this great American nation. Having once taken a man's part in the world problems of our time, shall we now heed the counsels of those who would have the nation undertake to crawl back into a shell which has been forever shattered?

Our own belief is that in the long view of history, the American nation will be proud of the share which its President has had in helping to frame a project designed to avert wars and bind the nations together. Men returning from foreign lands speak of the esteem felt for him around the globe and wonder why in certain circles here in America the antipathy to Mr. Wilson is so intense and deep-seated. It is comparable only to the attitude cherished by certain sections of the English population a generation ago toward Mr. Gladstone.

But the question before us at the moment is not what Mr. Wilson is to-day or what will be thought of him ten years hence. The truly broad-minded men and women among his political opponents should see that a great international issue, bearing upon not the future of civilization only, but of Christianity, is to be settled on a higher basis than that of opposition to, or admiration for, any one participant in the Paris Conference.

The Presbyterian (Philadelphia) is not so outspoken as its Congregational brother, but it reminds "every Senator" that he is "under solemn duty to give this matter most careful deliberation, and this should be in the most courteous manner." The Methodist Zion's Herald (Boston) sees the League as "neither a Republican nor a Democratic proposition, but one that comes from the heart of the people, both in America and in Europe, who desire an end of all wars." It goes on:

"The first thing that I am going to tell the people on the other side of the water," said Mr. Wilson, "is that an overwhelming majority of the American people is in favor of the League of Nations." In this he interpreted aright, we believe, the feeling of the nation.

The Christian Advocate (New York), another Methodist organ, does not openly charge party politics, but feels it "obviously improper to advocate any plan of such importance merely as a party measure, or because of personal loyalty to the President," for—

The consequences of success or failure are so immeasurable for good or ill that no such consideration should be allowed to weigh. And it is quite as discreditable to assume an attitude of hostility to the plan for fear that in the event of success some advantage will inure to the opposite party. As politics were largely subordinated to winning the war, so they should be sternly relegated to the rear at this time, when the one objective of the world's effort ought to be the establishment of peace upon foundations which give the greatest promise of permanence. Any nation should be willing to purchase such a boon at a considerable price to itself. Although there are conspicuous exceptions to these rules on both sides of the Senate chamber, it is not to be believed that such men as Senator Hitchcock or Senator Lodge, however diverse their opinions, are actuated by any other motive than the desire to promote the highest good of their country. This is no time to limit one's thought to the self-interest of his country. There are too many American graves in foreign soil for us ever to drop back to that prewar isolation. As Bishop Quayle said, "It is a million years since 1914," yet some men in responsible station continue to write and speak as if the events of 1918 were not. They seem to forget that the Yankee soldiers died in the faith that they were thus bringing an end, not to one, but to all wars.

The Christian Work (New York) has faith that the League shall rise above the clash of party turmoil:

While there are pessimists who cry that it is a Utopian idea and can never be made practicable, and while there are very grave difficulties in the way, and while nations may have to make distasteful sacrifices perhaps, still we must believe that an establishment of a workable League of Nations will surely be achieved and that it will be the only possible ending to the victory which we have won. President Wilson is working as hard as any other man to bring about this thing, and every intelligent citizen cannot fail to see how important it is that he should have the whole-hearted support of the nation behind him.—Literary Digest.

AT HOME AND ABROAD

A. B. Lipscomb closed a twelve-days' meeting at Henderson, Tenn., last Friday. There were thirty-four baptisms.

Change of address: W. J. Johns, from Gainesville, Ark., to Paragould, Ark.; Charles L. Talley, from Howell, Tenn., to Cookeville, Tenn.

From Dr. James M. Kyle, V. S., Lucy, Tenn.: "I would like to locate in some little Arkansas town where I could get a good veterinary practice and where there is a church of Christ."

From J. W. Dunn, Fort Worth, Texas: "The Central church of Christ will begin a series of meetings on the second Sunday in April with home forces. The church is enjoying a steady growth."

From J. A. Cullum, Alamogordo, N. M., Box 114: "I will be in Memphis, Tenn., in June, and again in September and October, and would be glad to arrange some meetings within a reasonable distance of that place. Until further notice address me as above."

From M. S. Mason, Rogersville, Mo., April 1: "Since writing I have filled my regular appointments and conducted two funerals. I was at Bona, Dade County, last Lord's day, and will be at Springfield next Lord's day. All our religious papers are growing, and the Gospel Advocate heads the list."

From G. Dallas Smith, Terrell, Texas, March 27: "I am in a meeting here with my brother, R. D. Smith. The meeting is now twelve days old and the interest is good. There have been four additions—three baptized and one restored. The meeting will continue one more week. After this my brother will do the preaching in a meeting at Cleburne, beginning on the second Sunday in April."

From S. W. Berryman, Yellow Pine, Texas: "East Texas is a destitute field indeed. There is only one or two congregations in this (Sabine) county that meet regularly for worship. I am farming this year and preaching at points in reach of me. I am preaching at one place where the gospel was never preached before. Congregations desiring my services in meetings in the summer should write me at once."

A. N. Kennedy writes from Scranton, Ark.: "I filled my regular appointment at Slate Hill. We have a little band of faithful Christians at that place. I have some choice time open for protracted meetings this summer, and should be very glad to be engaged in the Lord's work. I should like to hold some meetings in Southern Arkansas or Louisiana, or anywhere I am wanted. Address me at Scranton, Ark."

W. F. Lemmons writes from Tyler, Texas: "I have just closed a short meeting near Hope, Ark. No visible results, but fine interest. I go from here to Newark, Ark., and then to Pocahontas. It is likely that I will put in part of May in Montana, June in Colorado, and I have promised September in Mississippi and July in Texas. I can give August to some place. All my calls for August meetings have fallen down."

From C. H. Smithson, Malone, Texas: "I was at Kingston on the third Lord's day in March, with large crowds, fine interest, and one confession. I left the church happy and looking for me next third Lord's day. Last Lord's day I was at Commerce in the morning and at Wolfe City at night. I am here for a few days, and prospects are good. I have some time yet to engage, so I will appreciate an invitation to serve you in the Master's cause. Address me at Ben Franklin, Texas."

C. W. Sewell writes: "On March 16 I preached the first sermon in the new church house at Bishop, Texas. I preached the first sermon in the new town of Bishop some seven or eight years ago. The congregation there has had a hard struggle all these years. I have labored with them only a part of these years. I have been visiting them once a month for more than a year now. I rejoice that they have a good, nice building in which to worship. I am glad, too, that it is paid for, and, too, without having to ask aid from outside. They seem to be determined to press on to the accomplishment of greater things for Christ."

From W. C. Ramsey, Stop, Ky.: "J. D. Walling, of Winchester, Ky., was with us from March 18 until the last Lord's-day night in March. He did some interesting preaching, and we were glad to have him back with us again. Our crowds were large. There was one baptism. We would like to have some good preacher hold us a meeting this summer. Any one wishing to know anything about us can write to J. D. Walling, Winchester, Ky.; Eugene Pearson, Wesley Hall, Nashville, Tenn.; or F. B. Srygley, 16 Academy Place, Nashville, Tenn. Our congregation is young and we need all the preaching we can get. Pray for us."

We are grieved to announce the death of two noble Christian characters. Brother Frank Anderson, of the Twelfth Avenue congregation, died last Friday. Brother Owen Allen, one of the oldest and best-beloved members of the Owen's Chapel congregation, near Brentwood, Tenn., also died last Friday. They were two of the most useful men in the brotherhood and will be sorely missed. H. Leo Boles and W. Silas Moody conducted the funeral service for Brother Anderson. F. W. Smith and Dr. J. S. Ward conducted the service for Brother Allen. Both services were largely attended. The Gospel Advocate extends sincere sympathy to all the bereaved.

From W. G. Jernigan, Grand Saline, Texas: "The church at this place has paid the building out of debt, furnished it with new seats and aisle runners, and made the interior comfortable in many respects—quite an improvement over former conditions of things. C. D. Record is in my home at the present time, and we have been discussing the condition of the congregations in this part of East Texas. We are both rejoicing over the great interest the brethren are taking in the work of the Master. We are planning for a great day the third Lord's day in April. We hope to have a meeting of all the East Texas congregations, or representatives from each, here on that day."

We are glad to report that all differences between brethren in connection with the Lone Oak congregation at Paducah, Ky., have been amicably and happily settled. It is also very gratifying to announce that the Melrose Church and the Grandview Heights Church, in the Flat Rock section of Nashville, have come together in peace and harmony and will hereafter meet at one place. By special request, Brother Elam visited the Lone Oak congregation and the two churches in Nashville and was the humble instrumentality of the Lord in bringing about these fine results, which were obtained by mutual confessions, apologies, and forgiveness. He will shortly write an article about these matters.

From J. C. Estes, Beaumont, Texas, March 31: "It has been some time since I have sent in a report, but I have been busy just the same. We began a meeting here yesterday, with good prospects for a fine meeting, but were almost rained out last night. I do not know just how long the meeting will continue. I have a limited time myself, unless I change some of my previous arrangements, which maybe I can do, provided interest here demands my doing so. This congregation is the one I worked with the latter part of 1916 and first half of 1917, and where I have many warm and faithful friends with whom I am more than glad to work again in a meeting. May the Lord bless our efforts here and elsewhere."

From James H. Morton, Lewisburg, Tenn., Route 9: "I am still in failing health. I am afflicted with a serious throat and bronchial disease that doctors and throat specialists have failed to cure. The Lord willing (and if my health will permit), I will leave Tennessee about April 5 for New Mexico and probably Arizona, hoping that the change will prolong my days on this side of the river. I am past seventy-seven—too old to expect to receive a permanent cure. I am sincerely grateful to a few brethren, sisters, and congregations who have sent me a few small offerings to help me in the expenses incident to this long journey. I pray the Lord to bless them all. I will stop over in New Orleans, La., and probably San Antonio, Texas, on my way."

W. A. Schultz writes from Calico Rock, Ark.: "It is unnecessary for me to introduce E. N. George to the brethren of North Arkansas and South Missouri. For more than forty-five years he labored abundantly in this region. He taught and baptized thousands into Christ, more than a score of whom have made preachers. Among them are J. Will Henley, J. H. Lawson, W. S. Deatherage, W. M. Thompson, W. G. Cypert, S. C. Garner, and the writer. He built up many new congregations and strengthened and put to work many old ones. He is now past his threescore years and ten and is patiently waiting the summons home. Because of his age and infirmities he is unable to preach any more. Brethren, it is enough to tell you that that worthy old soldier of the cross is in need. It is a debt you owe the cause of Christ to relieve his necessities. Address E. N. George, Gamaliel, Ark."

GOSPEL ADVOCATE

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EDITORIAL

Order or System in Missionary Work.

BY M. C. K.

When the New Testament says, "Let all things be done decently and in order" (1 Cor. 14: 40), the statement includes and announces an important principle which, if properly observed, will not only add efficiency and strength to the churches in all their work, but the work will commend itself to the sober and unbiased judgment of men everywhere. Surely the friends of the Lord should be sufficiently jealous of his cause and of their own good name not to adopt slipshod plans of procedure, and sometimes practically no plan at all, which bring that cause and themselves into disrepute with right-thinking men of the world; and nothing, perhaps, has been more potent in bringing such work into disrepute with many such men than the lack of system and consequent confusion that sometimes characterizes the work of Christians, and especially their missionary work.

The purpose of this article is to show how easy it is, if the churches will only wake up to the situation and the serious and vital importance of the principle involved, to carry on missionary work in an orderly and respectable manner. When we come to think properly of the subject, both the work to be done and the matter of method in doing it are marked by the greatest possible simplicity. This does not mean that the work is not sometimes arduous and has to be prosecuted under great disadvantage and with great difficulty. Even Paul sometimes found it so. But the work itself—preaching the gospel to men and pointing them to the way of salvation—is simple. And the same may be said of methods of its prosecution. Ponderous methods with much intricate machiney in organization may be adopted, and usually are adopted when the principle of centralization is followed, but this is all unnecessary so far as the work of the churches is concerned. Let us look at the facts and see.

First of all, let it be distinctly observed and remembered that, in all cases where the financial ability of a church is sufficient, each individual church should assume direct responsibility for the maintenance or support of one or more missionaries according as it may be able. In such a case, with the missionary and the field of operation both selected and the arrangement mutually and voluntarily entered into, the worker goes to the said field free from all care and anxious thought as to how he is to live, and is thus free to give his whole time and attention to the work. This is precisely as it should be. Paul says: "No soldier on service entangleth himself with the affairs of this life, that he may please him who enrolled him to be a soldier." (2 Tim. 2: 4.) To make the application, Christians must not involve themselves in worldly affairs so that they cannot serve as good soldiers of Jesus Christ; and, by necessary implication, it shows that, when a man undertakes to devote his time and talents to preaching and teaching the word of God to men and to the work of bringing them into the kingdom, he should be relieved of all care as to how he and his household are to be fed and clothed. Faithful children of God should enter into a covenant with him to furnish these things, that he may be free and untrammeled to do the work of an evangelist.

Such an arrangement is just as practicable, and may be entered into just as easily, even if the field of operation is on the other side of the earth, as it would be if the same church and preacher were entering into an arrangement for him to labor with them in the local field at home. Why not? Why should distance make any difference so far as the plainness of the plan is concerned? In such a case, a church on one side of the earth, with its missionary on the other, can periodically place in his hands the means for his support precisely the same as if he were located with the church as its evangelist at home. Why not?

Some churches are able to sustain two missionaries, and in some instances a very wealthy church might sustain even a dozen or more men either in the same field or in different fields; and there need be no more friction nor confusion about it than in entering into an arrangement for evangelistic work in the local field at home. The Jerusalem church did this identical thing when it sent Barnabas to the great field of missionary endeavor in the city of Antioch. "And the report concerning them [concerning the open door for the gospel in Antioch] came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch." (Acts 11: 22.) Verse 24 gives some of the results of his labors in Antioch: "He was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord." Here the Jerusalem church sent Barnabas, and, of course, the Jerusalem church was responsible for his support and would make all necessary arrangements to have it forthcoming. Why may not a church do the same thing now?

In one of Paul's great statements about missionary work, he incidentally teaches us that where churches are poor, more than one of them can contribute to the support of the same missionary. "Ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need." (Phil. 4: 15, 16.) "No church had fellowship with" him in that case except the Philippian church, but his remark clearly shows that others could properly have done so; and it all shows that churches can do the same thing now. If one of them is not able to sustain a missionary, let two arrange to contribute to him and sustain him; or three or any other number that may be necessary.

This article will be followed, the Lord willing, by a consideration of the support of missionaries and who is responsible for it.

Teaching the Word of God.

BY J. C. M'Q.

The request below from the two brethren is so far-reaching that I cannot possibly comply with it, even if I would, considering the limited space at my disposal. I cannot hope to give anything like all that the New Testament reveals on the subject of teaching.

Under the word "teach" I find, by reference to Young's Analytical Concordance, more than one hundred passages. There are other words also that convey the same idea as "teach," with possibly a slight shade of difference in the meaning; so I shall not undertake to give all the New Testament reveals on the subject of teaching. But here is the request:

> We have the question of teaching raised here in our meeting, and we would be glad if you would assist us by giving us everything you know the New Testament teaches along this line. W. P. McLEOD.
> A. M. CATHCART.

The growth and development of the church is dependent upon teaching. Christ devoted much of his life to teaching. He was the greatest of all teachers. He commanded the apostles to teach all nations.

Christianity is best served not by great sermonizers swaying the minds of adult unbelievers, but by teachers studying and teaching children and the child life individually whenever an opportunity presents itself. It appears that in the early church the plan of child teaching was divinely approved, as is evident from a number of scriptures. It is said of Theophilus: "That thou mightest know the certainty concerning the things wherein thou wast instructed." (Luke 1: 4.) It says of Apollos: "This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the things concerning Jesus, knowing only the baptism of John." (Acts 18: 25.)

Jesus and his apostles devoted much of their lives to teaching. I will ask our brethren to get a concordance and read the passages that speak of Christ and the apostles engaged in teaching. Matt. 4: 23 says: "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." Also, in Matt. 5: 2 it is said of Christ: "And he opened his mouth and taught them." Then follows the Sermon on the Mount, which he delivered to his disciples. But as the New Testament abounds so much in teaching, it is wholly unnecessary to refer to more passages. All will admit that it is important to teach and that no church can grow and develop without proper scriptural teaching. There are different methods of teaching, but there is no distinct method of teaching revealed to the exclusion of other methods. The command is to teach, but the Holy Spirit leaves the manner of teaching to the teacher. Some can teach more successfully by one method, while others can teach more successfully by a different method. As the Holy Spirit has not bound any special method of teaching on the church, no man has a right to bind the church where the Holy Spirit has not bound it. To do so is rebellion against God. Preaching the gospel is simply one form or method of teaching. Some in preaching use the chart or blackboard, while others do not. The preacher who uses the blackboard is not to be regarded as a heretic by the one who does not use it. Teaching is done most successfully, as a rule, by means of an exchange of ideas, the ones being taught having a right to ask questions as well as to have questions asked them. This method is used to advantage, especially in the development and growth of the church.

Anybody can smile when everybody smiles, but it is the wise fellow who smiles when other folks don't.—Caxton.

Some Questions About Christians' Going to War.

BY E. A. E.

Consideration will now be given to a communication which was sent to me several weeks ago. Here it is:

> Brother Elam: I want to congratulate you on your boldness in proclaiming the word of God with reference to carnal warfare. If we do not have more of this kind of teaching, I fear but very few Christians will after a time believe it wrong to engage in carnal warfare; for you know that during the war nearly all the preachers taught it was our duty as Christians to take up arms, or they kept silent, refusing to condemn it.
>
> And now, Brother Elam, as I contended all during the war that it was contrary to the teaching of the New Testament to engage in carnal warfare, I was plied with numerous questions. Two of them I would appreciate very much if you would answer for me—viz.:
>
> 1. Although the sixth commandment says, "Thou shalt not kill," still it must be understood that this does not apply to carnal warfare; for God himself is called the "God of battle," and did he not lead the children of Israel in their battles and gain the victory for them?
>
> 2. It is admitted that a Christian, as a Christian or individual, should not resent evil or retaliate; but when the government calls upon him to take up arms, he must obey; for we are told in Rom. 13: 1 that "the powers that be are ordained of God," ministers of God, whom God uses for the purpose of executing wrath upon those who do evil. Therefore, if a Christian refuses to obey the government to take up arms, he refuses to work in one of God's appointed organizations to execute wrath on those that do evil.
>
> I know, Brother Elam, that you are a busy man; but if you will take the time to enable me to answer more intelligently such reasoning as the above, I will appreciate it very much and put it to good use. Very truly yours, X.

Replying to the first question first, I will say that I do not remember seeing in the Bible the expression, "the God of battles." A German pastor said: "Away with the gentle Nazarene and give us a God of battles!" This means the Germans could not follow Jesus and commit the horrible, inhuman, and blood-curdling deeds which they did commit; this means they had to give up either war or Christ. They are logicians, and they saw and felt the utter inconsistency of claiming to take "the gentle Nazarene" for their leader—to be Christians—and at the same time plundering, devastating, murdering the innocent, shedding blood until the land is drenched and the rivers run red. The indescribable, fearful thing is, they gave up Christ and plunged the world into war.

But—ah, me!—if the Germans cannot learn war, go to war, and pursue this bloody course and follow Jesus, who can? Christians are followers of Christ. Do Christians propose to accept the logic and follow the consistency of the Germans—namely, reject Christ and learn and practice war?

Furthermore, when the Germans did away with "the gentle Nazarene," they rejected "the God and Father" of "the gentle Nazarene." God and Christ are one. God is in Christ. The teaching of Christ is the teaching of God. (See John 5: 19, 30; 6: 38; 7: 16, 17; 8: 28, 29; 12: 48-50.) But this truth applies to others as well as to the Germans: All who do away with Christ and the teaching and Spirit of Christ reject God.

We find the following expressions in the Bible: "Fight Jehovah's battles" (1 Sam. 18: 17); "the battles of Jehovah" (1 Sam. 25: 28); "Jehovah strong and mighty, Jehovah mighty in battle" (Ps. 24: 8); "Jehovah is a man of war" (Ex. 15: 3); "Jehovah of hosts is mustering the host [the Medes to destroy Babylon] for the battle." (Isa. 13: 4.) Isaiah (13: 9-16) declares that which God intended to do (and did finally do) to Babylon through her enemies: "Behold, the day of Jehovah cometh, *cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners thereof out of it.* . . . Every one that is found shall be thrust through; and every one that is taken shall fall by the sword. Their *infants also*

shall be dashed in pieces before their eyes; their houses shall be rifled, and *their wives ravished.*" Also: "Shall the trumpet be blown in a city, and the people not be afraid? shall evil befall a city, and Jehovah hath not done it?" (Amos 3: 6.) "I form the light, and create darkness; I make peace, and create evil; I am Jehovah, that doeth all these things." (Isa. 45: 7.)

All these declarations and many more such declarations show that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4: 25); that "he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding" (Dan. 2: 21); that "he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Dan. 4: 35); that not only does he rule in the kingdom of men and give it to whomsoever he will, but also "setteth up over it the lowest of men" (Dan. 4: 17); and that he overrules all the affairs of nations and of the whole world, using warlike and wicked nations to chastise, correct, punish, or even destroy other wicked nations, as serves his righteous purposes, to the betterment and good otherwise of his people, for the uplift of the race, and for his own glory. None can question his righteousness and goodness and wisdom in all this, stop him in his just course, or ask him what he is doing. He alone is God, the All-wise, the Almighty, the Righteous and Just One, "merciful and gracious, slow to anger, and abundant in loving-kindness and truth, keeping loving-kindness for thousands, forgiving iniquity and transgression and sin: and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." (Ex. 34: 6, 7.)

But because God does all these things, can Christians blow trumpets, make darkness, create evil, take vengeance, punish sinners, declare wars, and destroy incorrigibly wicked nations? God is an Avenger, but Christians are forbidden to take vengeance. God is Judge, but Christians are forbidden to judge. They are commanded to do good for evil, to pray for their enemies, etc. Christians are not to act in God's stead; they are not God; they must obey God.

When a man's ways please Jehovah, he maketh even his enemies to be at peace with him. (Prov. 16: 7.)

When Israel of old taught and did the law of Jehovah, feared Jehovah, and pleased him, the kingdoms of the surrounding countries made no war against them (2 Chron. 17: 9, 10); but when God's people disobeyed him, he chastised them by leading them into war and leading heathen nations against them until finally Jerusalem and the temple were destroyed and the people led into captivity. Sin leads to war and has always done so. (James 4: 1, 2.) Righteousness never has led, and never can lead, to war. All sin and its consequences—war, for instance—God overrules for chastisement or the destruction of the sinful; hence, it is said he blows trumpets, creates evil, and makes wars.

But the kingdom of Christ is "righteousness and peace and joy in the Holy Spirit." (Rom. 14: 17.) Its subjects in deed and truth cannot fight.

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. (John 18: 36.)

As God overrules sinful nations and their wars to punish and destroy other wicked nations on earth, so he has ordained hell for the final destruction of all the wicked. He does this in his great wisdom and justice and love; but Christians cannot destroy enemies and condemn people to hell. God uses nations for war which are in lusts and passions fitted for war. Christians with the mind and spirit of Christ, who could have called twelve legions of angels to his defense, but did not, and did not in any way resist him that is evil, cannot fight and kill, make widows and orphans and cripples, and devastate countries; they are not fitted to do this. Peter, or John, or Paul, could not betray Jesus; Judas could. Must Christians betray and crucify Christ because God overruled the wickedness of Judas and Pilate to the redemption of the world? God uses Satan to rule hell, because he is the only one fitted in character to do this. God does not use Gabriel to do this.

Saul was fitted in character to destroy the Amalekites, and God sent him to do so utterly. He disobeyed God, too, when he refused to do this, and lost his kingdom. Were God now to command Christians to fight, to kill their enemies, even to kill one another, to burn houses and cities, and to make cripples and orphans and widows, it would be rebellion against him, as in Saul's case, not to do so. But he emphatically forbids this. A *new* commandment, says Jesus, he gives to his followers. (John 13: 34, 35.) He says it has been said, "An eye for an eye, and a tooth for a tooth," etc., but now he says "resist not him that is evil;" "turn to him the other cheek;" "love your enemies, and pray for them that persecute you;" "avenge not yourselves;" "overcome evil with good," etc.

Let us not forget this "new commandment"—the one which Jesus calls "new." This commandment is love. Not that people have never before been commanded to love; but Jesus gave to love a deeper, higher, broader, and new meaning.

It was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect. (Matt. 5: 43-48.)

As we have seen, when the children of Israel of old sinned, God chastised them by bringing wars upon them and, therefore, by leading them into war; but that fact cannot be used as proof that under the rule of the Prince of Peace God's children must now go to war. Under the Prince of Peace (Isa. 9: 6, 7) and governed by the law which went forth out of Zion and the word of the Lord which went from Jerusalem, nations shall beat their swords into plowshares and their spears into pruning hooks and learn war no more. As fast as people become Christians, they do this.

Question No. 2 will be answered next week.

The Home-Coming Prospects of Brother Jelley.

BY J. C. M'Q.

I regret very much the necessity of calling for more funds to bring Brother Jelley and his five children to America. Brother Jelley explains that the reason why we have not sent him sufficient funds to bring him home is this: Before we cabled him the money his support had been cut off by the action of Brethren Janes and McHenry. Not having received anything for many months from the brethren, he was about one thousand dollars in debt, which indebtedness had to be taken care of. Brother Jelley says:

The money (thirteen hundred dollars) would have been sufficient had it been sent in time. It was based on an estimate given me in February, 1918; some months later fares were raised. Brother Rowe's statement and that of others cut off our income entirely, as the brethren suppose we are now in America. This compels us to eat our money until passage can be secured.

I am sending Brother Rowe a clipping from the Calcutta Statesman, showing that there are ten thousand applications to the government for passage to England. I have my application registered among them. The sickness of the entire family and the burial of my wife have eaten

a sad hole in the passage money. Will the faithful brethren help us now?

I have just received a letter from Brother Jelley, stating that he would not be able to secure passage before June, and that his funds by that time would be reduced to six hundred or seven hundred dollars.

For the information of the brethren, I will state that Brother Jelley is a member of the Vancouver Church, British Columbia, and that Brother Sanders, of that church, is ready to put up more funds in order to bring him home. Under existing circumstances, I believe that five hundred dollars more would secure Brother Jelley and his family, three sons and two daughters, first-class passage to America. I am willing to be one among the number to contribute funds to bring him home. Prompt action is now necessary.

This is the last appeal that I think it will be necessary to make, and I ask the brethren to send their contributions at once to me, so that I may cable it to Brother Jelley, in order that he may have it in hand before the time of sailing in June. After we get the funds in hand necessary to bring Brother Jelley and family home, it will be too late to write him, so we must cable the money.

In order that our readers may understand exactly the situation, I give in full a letter to Brother Jelley concerning his application for priority certificate:

Bombay, February 4, 1919.—E. S. Jelley, Esq., Harvest View, Dehra Dun.—Dear Sir: We beg to acknowledge the receipt of your letter of the 29th ultimo, inclosing the B3 priority certificate in favor of yourself, three sons and two daughters, requesting us to register your names for accommodation in a vessel leaving during February.

The steamers for the latter part of March, April, and May have not yet been arranged, but there is no likelihood of any large passenger-carrying vessels being available during those months, and the ships which will be available will only be able to carry a comparatively small number of passengers. The accommodations in the vessels during March and April will hardly be sufficient for all the passengers with high "A" grade certificates who have registered their names for passage, and under the circumstances we are, therefore, unable to register the names of "B" priority certificate holders for accommodation by the homeward mail steamers before the month of May, and the names of "C" grade priority certificate holders before June. It must be clearly understood that such registration does not guarantee that accommodation will be available even then. Your priority certificate is returned herewith.

Yours faithfully,

Pro MACKINNON, MACKENZIE & Co., Agents.

P.S. The February steamers have already been berthed by us and all accommodation has been allotted to passengers holding "A" grade priority certificates. Will you kindly inform us whether you wish your names registered for accommodation in any vessel during May, and if so, what grade of accommodation?

It will be observed from this letter that Brother Jelley has applied for low-grade passage, B3. I believe that the brethren will not be content for him and family, because they are missionaries, to come home on this grade of passage.

Brother Jelley did very effective work in India, as has already been explained. Differences arose which destroyed his effectiveness, so that the results have not been satisfactory in recent years.

Brother Jelley's mother is living in Dayton, Ohio, and is in straitened circumstances. She is longing and praying to see her son and family. She needs his attention and care, so Christians should do unto him as they would be done by under similar circumstances. The needs of our own souls demand that we give promptly, liberally, and cheerfully. We are in the world in order that we may do good, and we should not be willing to pass through without extending a helping hand to the brother who is passing through the shadows.

So soon as we have the five hundred dollars in hand we will cable it at once to Brother Jelley, with the request that he come home at the earliest possible date.

THE WAR SUFFERERS' FUND

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

Previously reported	$6,646.49
Mr. and Mrs. George W. Smith, Jeffrey, Ky.	1.00
Little band at Wallace Schoolhouse, Silverton, Tenn.	9.20
Bible School of Kedron Church, Russellville, Ky.	10.43
Miss Jimmie Taylor, Huntsville, Ala.	1.00
Harding Austin, Lorena and Sue Maness, Sardis, Tenn.	2.00
South Pryor Street Church, Atlanta, Ga.	10.00
Mrs. M. C. Reed, Gallatin, Tenn.	1.00
Church at Smyrna, Tenn.	12.52
Little Jewels class, Smyrna, Tenn.	1.56
U. E. Taylor, Fulton, Ky.	3.00
R. L. Wilson, Mayfield, Ky.	1.00
Alice Gray, Mayfield, Ky.	1.00
L. N. Gray and family, Mayfield, Ky.	10.00
A brother and sister, Winnipeg, Canada	5.00
Church at Albany, Texas	8.00
T. M. McLean, Ocala, Fla.	1.75
W. S. Long's Bible class, Washington, D. C.	11.58

The American peace delegation made an appeal to the American press for assistance in relieving the suffering from famine and plague. A telegram from Minister of Interior Khatissian says: "Famine reigns in Armenia. Two thousand persons are dying daily from hunger. For three days there has been no bread, even for the hospitals. The epidemic of typhus, intensified by famine, likewise is causing great ravages. In the region of Sourmalou people are eating bodies."

The president of the Armenian Parliament also has sent a telegram, saying: "I doubt not that the American nation will heed this appeal of the Armenian people, and will not allow them, now delivered from oppression, to perish of the scourge and misery of famine."

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

Jerusalem.

Is there any story in human history like the story of Jerusalem? It has been besieged and captured twenty-four times. Its walls have been again and again leveled, its very site has been plowed and sown with salt. It has belonged to the ancient Canaanite, to the Jew, to the Greek, to the Roman, to the Syrian, to the Chaldean, to the Arab, to the Turk, to Latin Europe, and to England. . . . It is associated with the faith of the Jew, the fanaticism of the Mohammedan, and the adoration of the Christian. All the great religions, the great cultures, have met before its walls and striven to possess it. . . . But the story of Jerusalem does not end with the records of time; it projects itself into the expectations of eternity. It owes half its wonder to a deeply held and often-adjourned, but never-surrendered, hope which has made it the symbol of Christian idealism and the far-sought refuge in another world of the weary and heavy laden. The old Jerusalem is a battle-scarred city which has covered the hills upon which it was originally built with manifold destruction. . . . But the new Jerusalem, with its walls of twelve manner of precious stones and its gates of pearl, is lifted foursquare against the horizons of eternity, unscarred by any battle, not to be darkened by any sorrow, but built by the power of hope upon the foundations of faith.—Gaius G. Atkins.

Give diligence, that thou come with a pure mind, and, as the Scriptures saith, with a single eye, unto the words of health and of eternal life; by the which, if we repent and believe them, we are born anew.—Tyndale.

QUERY DEPARTMENT

By J. C. McQUIDDY

Tice Elkins, Nocona, Texas, sends the following queries:

Is it scriptural and right for a sister, a good woman of mature years and unspotted character, to assist in the teaching of a class of children on Friday nights at the meetinghouse of the church of Christ?

If it is wrong for a sister to teach a class of children on Friday nights, or any other night in the week, at the meetinghouse, it is wrong for her to teach children anywwhere. Yet the Bible very clearly and plainly enjoins upon her the duty of teaching her children and of bringing them up "in the nurture and admonition of the Lord." The truth is, she cannot do her Christian duty without teaching her children. Friday night or any other night, teaching them whenever an opportunity presents itself; and if an opportunity should not present itself, she should find one. Nothing is worse than neglecting to teach our children the word of the Lord. This is a failure of which many parents are guilty, and one in which they need no encouragement. God, through Moses, commanded the Jews to teach their children. He said: "And these words, which I command thee this day, shall be upon thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." (Deut. 6: 6-9.) Timothy was taught the word of the Lord by his mother, Eunice, and his grandmother, Lois, from lisping infancy. Of Timothy, Paul writes: "Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also."

Would it be wrong for her to have them prepare a program including some speeches and dialogues which teach a good lesson, and follow the regular Bible lesson with a few minutes that way?

I can see nothing wrong or nothing specially meritorious in preparing a program including speeches and dialogues which teach a good lesson.

Has one elder in a congregation the authority to appoint other elders? Whose duty is it to appoint elders in the church of Christ?

This depends entirely upon whether or not the elder in the church is a God-appointed elder or a man-appointed elder. If the church has more than one God-appointed elder, all the elders together should do the work. The Bible teaches that a church should have more than two elders whenever it is possible to have them. However, if there is only one man in the church who is doing the work of an elder and he has the qualifications of an elder, I do not see why he would not have the authority to designate or appoint an elder. We learn from Acts 14: 23 that Paul and Barnabas appointed elders: "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." Also, Titus was left in Crete to set in order the things that were wanting and appoint elders in every city: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge." (Tit. 1: 5.) In Acts we learn that the apostles called together the multitude of disciples and commanded them: "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." (Acts 6: 3.) From this we learn that the church should look out men of good report and men who have the Spirit of Christ. Simply appointing a man an elder who has not the fitness does not make him a God-appointed elder, but a man-appointed elder. Only those who have the Spirit of Christ and who have the qualifications as laid down in the Bible should be appointed elders. We learn from the sixth chapter of Acts that the apostles appointed those selected: have the Spirit of Christ. If those who appoint elders in every city; and we learn from Acts 14: 23 that Paul and Barnabas appointed elders. Thus it would appear that any faithful elder or evangelist has the scriptural authority to appoint as elders those who are selected by the church for such work. However, the church should always be careful to select those who are fitted and qualified for the work. The church should be careful not to lose sight of the fact that a man must show fitness for the work and must be able to do it before his appointment. Appointing a man without the fitness and without the qualifications will not qualify him for the work. A man who is to serve the church is not fitted merely from the fact that he holds the office, but more because he is fitted to do the work and does it. Doing the work qualifies an elder more than does the office. It is not so much an office as it is a work.

What process should be followed in setting elders and deacons over the house of God?

The Bible reveals no process to the exclusion of other methods by which elders and deacons should be set over the church. As I have already indicated, it is clear that all the appointing that men can do does not make an elder. However, when men are selected and designated or appointed for the work of an elder, it is eminently proper that those engaged in the selecting and appointing should not only pray, but should also be sure that they have the spirit of Christ. If those who appoint elders wish to pray and fast and lay hands on them, I can see no reason why this should not be used to designate the elders, as well as any other method. However, I do not see that this method of designation has been made binding upon the church. It should be clearly understood that the elders cannot now, by laying on hands, confer spiritual gifts, as was done by the apostles.

Is not a congregation better off and in better condition to prosper without any elders than it is with men who are not qualified for the place?

The church is really without elders if it has only man-appointed elders who are not qualified for the work. The appointment does not make them elders.

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J. M. Wallace, Wardell, Mo., briefly writes:

Please tell me, through the Gospel Advocate, who is the "elect lady" mentioned in 2 John.

I will give our Brother B. W. Johnson's comment in The Peoples' New Testament on the "elect lady." He says: "The term is 'Kyria' in the Greek, a term which we know to have been a female proper name. Hence, many of the best commentators from the time of Athanasius have held that this is the name of the sister. If not a proper name, 'Kyria' would be the feminine form of 'Kurios' (Lord). The term applied to Christ a worldly title unaccountable in the church, which does not recognize artificial distinctions of rank. To avoid this difficulty, some have held that by 'Kyria' the church is meant. It is better to regard the term a proper name." Adam Clarke, after giving several theories, says: "But others have considered it the proper name of a woman, 'Kyria.' That this is a very ancient opinion is evident from the Peshito Syriac, the oldest version we have, which uses it as a proper name, 'Koureea,' as does also the Arabic, 'Kooreea.'"

Georgia and the Far Southern Field

By S. H. HALL

The Atlanta Work.

More than twelve years ago, by the providence of God, wife, son, and I landed in this great city, and our lot was cast with a handful of members, so to speak, who were worshiping in a modest frame building for which they then owed above one thousand dollars. I shall never regret having come, and my faith has grown all these years in the fact that God stands by his people and enables them to do anything that should be done, if they will only bury themselves in the work and do their best.

These years have not been spent in this work without sacrifice, for which sacrifices I am thankful. The "digressives," and others who are not content to abide by "what is written," I need not say, failed to give me a hearty welcome, but, rather, all the opposition that they well could. Along with such opposition, we have had our experience with what Paul calls "false brethren" and "deceitful workers;" but as we look back over the journey, I cannot say that we would change one single experience, for out of it all good to the cause has come.

Some of our readers know that West End Avenue is the "mother church," out of which a number of others have come. The South Pryor-Vassar Streets and East Point congregations have better houses than we have, and they are paid for; and, besides this, they have the best help they have ever had in the way of preachers. Brother R. R. Brooks is doing a most excellent work with the East Point brethren, and Brethren John A. Klingman and Silas E. Templeton are doing a good work with the South Pryor Street brethren, besides the work they do at other places. These congregations not only meet their home expenses, but are helping others.

The West End Avenue congregation has been in the habit of "swarming" when its house could not accommodate the membership, but this time we have decided to enlarge our present building. The workmen are pushing this to get things ready for the spring revival. Last Lord's day more than fifteen hundred dollars was pledged for this improvement, and we are expecting to owe nothing when the work is completed. Our regular Lord's-day contributions will average fifty dollars, and every call for a special contribution for the sick and afflicted is met with a liberal response. Harmony and peace reign, and the members are glad to "bear one another's burdens, and so fulfill the law of Christ."

Nothing pleases me more than the impression made on visitors by our Sunday-morning services. Just recently a brother dropped in who was visiting his married daughter, of this city, which brother and daughter are affiliated with congregations that teach and practice things not in the Book. I had a very pleasant conversation with him before services began, and he raised the points of difference between us, and, of course, thought we were making a sad mistake not to have in our work and worship the modern inventions that they use; but when the services ended, he came to me and said: "I am so glad I came. Never in my life have I seen such an orderly congregation and enjoyed so much church services." Just last Lord's day another visitor dropped in, who had been in our city but three weeks. She was miserably unhappy and sorely distressed on account of some problems that had come into her life that she could not solve. She knew not a soul in our congregation, but in looking over the church announcements in Saturday's paper she was impressed to come to our place of worship. How glad was I to listen to her speak of the good the services did her, and of her coming having made her almost a new woman! I could not give the number who have visited us and so testified. Every time I hear it I think of 1 Cor. 14: 25, which teaches us that our worship, when assembled, should be such as to make even unbelievers fall down upon their faces and "report that God is in you of a truth." One of the greatest sins that congregations commit is this boring people to death with dry, unedifying, "draggy," empty services. "Where two or three are gathered together in my name," says Christ, "there am I in the midst of them." Do your best to let God and his Son be in every song, every prayer, every item of the worship and service—yes, in every handshake and expression of your face—and the stranger that drops in will be blessed and the saints edified.

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Good Must Come.

I know of nothing that could mean more to a child of God than *faith:* undoubting confidence in the fact that "God is," that Christ is his Son, that he died for us and is now at the Father's right hand thinking of us every moment, and, along with this, believing with the whole heart everything God says. One of the things he has said is "that *all* things work together for good to them that love God." Just one thing we must ever make it a point to see to—viz., that we love God, with all that this word "love" means. If this we do, good must come from everything that we experience. This is what the Book says, hence must be so.

Notwithstanding the clearness of the teaching of the Bible on this question, you will find some disciples, who have done their best, worrying about things they should not.

Certainly there is no sin worse than causing division among brethren, but certain it is that good comes to the faithful from even division. Paul, in writing to the church at Corinth, says: "For there must be also heresies [sects, factions] among you, that they which are approved may be made manifest among you." (1 Cor. 11: 19.) God is not the author of "factions," "sects," and "parties," but he does use such in cleaning out congregations and ridding them of people who love not God, but who are "lovers of self," hence of their own opinions and hobbies, thus freeing congregations of burdens and enabling them to do a greater work toward saving souls.

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Man Sees Not As God Sees.

By the heading of this paragraph, I do not mean that man cannot and should not see as God sees. I am quite sure that Paul's language in 1 Cor. 13: 12 refers not to our state or condition of knowledge after death, but to the fact that "after that which is perfect" (the completed revelation of the New Testament) had come, then we should know even as also we are known. We come to see things as he sees them, not because it is natural with us to do so, but just because he has shown us how he sees things. Isa. 55: 8, 9 and Jer. 10: 23 certainly teach that if man looks at things as he is naturally inclined to look, he will differ with God; but we are taught to crucify self, to turn our own thoughts down, and take things as God sees them, and so walk through life.

There is one thing which I am perfectly sure that even those who call themselves Christians do not believe as they should believe, because of their natural inclination not to see things as God sees them. It is this—viz., the hateful and abominable sin of division. Honestly, now, do we line up with God here as we should? I think I know brethren who would not think of harboring in their congregations liars, murderers, fornicators, drunkards, etc., but who will wink at those who divide churches, and

WORSE THIS SPRING

Owing to Run-down Condition Caused by the War.

Anxiety and worry have a bad effect on the nervous system, and derange the bodily functions, especially digestion and excretion. Who escaped them during the war? They have made nervousness, paleness, lack of vitality worse this Spring.

The very best medicine to take now is Peptiron. It strengthens and tones the nerves. It gives a good color to the lips and cheeks. It is the great vitalizer, giving healthy activity to all the vital organs.

This good medicine, which is a real iron tonic, makes the blood rich in red corpuscles, an abundance of which is indispensable to perfect health. It promptly relieves mental and physical exhaustion, creates an appetite, and promotes sweet, refreshing sleep. Peptiron is in the form of chocolate-coated tablets, and is pleasant to take.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat Less Meat if Kidneys Feel Like Lead or Bladder Bothers You —Meat Forms Uric Acid.

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

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

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

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

CONFEDERATE ENVELOPES.

Look up old letters in your attic, searching for envelopes mailed in the year 1861. Some of these have large value, even though they are franked envelopes bearing no stamps. If you will send them to Mr. Harold C. Brooks, Marshall, Mich., he will offer you their value. Send complete envelope. Don't detach the stamps. Mr. Brooks will return those which are of no value, and the others also unless his offers are accepted, in which case he will settle promptly. Take care not to tear the stamps or put pins through them. The advertising department of this publication knows Mr. Brooks personally and indorses him as thoroughly reliable.

give them the freest and fullest fellowship. And here I might say that our papers are not as careful as they should be about such matters. They will publish to the world the names of those guilty of adultery, running off with other men's wives, drunkards, etc., and warn churches against them; but "the divider of churches," the "party maker," can continue to advertise himself in the very papers that condemn these other sins. All of this is due, to a large degree, to the fact that these other sins look blacker to man than the sin of division. To be perfectly frank, I have not the power to see how the one that causes division is as bad in God's sight as the whoremonger and murderer; but God puts them all in the same class, and there I shall let them remain. God sees not as man sees things. There are sins that look rather respectable to man that are as black as the infernal regions in the eyes of our God. Note that in Prov. 6: 16-19 "he that soweth discord among brethren" is classed with "a proud look," "a lying tongue," "hands that shed innocent blood," "a heart that deviseth wicked imaginations," "feet that be swift in running to mischief," "a false witness that speaketh lies," and that they are all things that are hated by Jehovah and are an abomination unto him. Too, I would have you note that in Gal. 5: 19-21, A. R. V., "factions," "divisions," and "parties" are classed with "fornication," "uncleanness," "lasciviousness," "idolatry," "sorcery," "drunkenness," etc. Now, who has the authority to take those who divide churches over untaught questions, over their hobbies and opinions, from among the number of other sinners with whom God puts them and whitewash them and place them with those to be fellowshiped? Here it would be well to be governed by Paul's advice in Rom. 3: 4: "Let God be found true, and every man a liar."

May God help us to keep his Spirit within us by ever being governed by all he says on any subject; to see things as he sees them; to hate evil and cleave to that which is good.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." **Carolina Pigeon Plant,** Clinton, S. C.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Freckles

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 2254 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

"BAYER CROSS" ON ASPIRIN

Always Ask for Genuine "Bayer Tablets of Aspirin"

Only Aspirin Tablets with the safety "Bayer Cross" on them are genuine "Bayer Tablets of Aspirin," owned and made by Americans and proved safe by millions of people. Unknown quantities of fraudulent Aspirin Tablets were sold recently by a Brooklyn dealer which proved to be composed mostly of Talcum Powder.

"Bayer Tablets of Aspirin" should always be asked for. Then look for the safety "Bayer Cross" on the package and on each tablet. Accept nothing else! Proper directions and dosage in each Bayer package.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Letters From Rheumatics.

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

Hundreds of letters like the following have been received by the management:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

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

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

Name .....

Post Office .....

Express Office .....

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

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.**

Notice to Scattered Disciples.

BY C. C. MERRITT.

I should like for all of the brethren who see this notice, who live where they have no church of Christ near their homes where they can worship God acceptably, to give answers to the following questions and mail them to me:

1. Are there other members of the church in your locality?

2. Near, or on, what railroad is your community located?

3. Are you permanently located?

4. What is the name of the congregation where you were formerly located, and the names of its elders or leaders?

5. What is your nearest known congregation?

6. Has there been any effort to establish the cause there, and by whom?

If you know of any members of your congregation that have located where they have not the opportunity of attending worship, please send me their names. Send them the above list of questions, asking them to fill out and send to me.

The purpose of this is to locate the persons and places where they have not the privilege of a congregation and to so arrange things that they may have the gospel in their own community. A congregation may not be established in every place, but a few can be established, to the salvation of souls and to the glory of God.

I believe that in a little while a few congregations will be found that will gladly take up such a systematic work, and work. Will yours be one?

Write now. Do not wait for others to start this. Let us have home missions, and work as did the churches of Macedonia. Missionaries like Paul will not be found for this work, for he was a foreign missionary. Perhaps a Timothy or a John Mark may take up this work. "Come now, and let us reason together, saith the Lord." Send the desired information to C. C. Merritt, Davis City, Iowa.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

DOCTORS SAY CALOTABS ARE BEST FOR FLU

Influenza and Grippe, Like Ordinary Colds, Require Calotabs, the Perfected Calomel That Is Free from Nausea and Danger of Salivation.

Physicians and druggists claim that the great epidemic of influenza has conclusively demonstrated that the quickest cure for a cold and the best preventive of influenza and pneumonia is to keep the liver active so that the digestive organs may be in perfect condition. For this purpose, Calotabs, the new nauseless calomel that is freed from the sickening and salivating effects, is the most thorough and dependable, as well as the most agreeable, laxative.

Calotabs have the special advantage of not making the patient sick and weak, as they are free from the nauseating and griping qualities and do not upset the digestion and appetite. One Calotab at bedtime, with a swallow of water—that's all. No salts, no nausea, nor the slightest interference with your eating, pleasure, or work. Next morning your cold has vanished, your liver is active, and you are feeling fine, with a hearty appetite for breakfast.

For your protection, Calotabs are sold only in original sealed packages; price, thirty-five cents. Sold by all druggists, and your money back if you are not glad you got them.—Advt.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6254 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Send us $1.25 for "Peloubet's Select Notes."

For Tired Women With Aching Heads

"They help me so much and I find relief as soon as I begin taking your Foley Kidney Pills." Mrs. Frank P. Wood, Morrill, Maine, R. F. D. No. 2.

Sometimes it seems as if you can't stand the pain across your back. It is just making your life miserable and robbing you of all energy and strength. When you are constantly tired, head always aching, nerves "on edge," kidney action painful and burning, then is the time to start in at once on Foley Kidney Pills.

They strengthen the weak, ailing kidneys, improve their action, enable them to throw off the poisons that cause your trouble. Your nerves grow peaceful, sleep becomes sounder, nervous headaches disappear. As Mrs. Wood says: "I find relief as soon as I begin to take your Foley Kidney Pills." Be sure you get the genuine Foley Kidney Pills, for they are purely medicinal and contain no harmful drugs.

G. S. The old reliable remedy. Guaranteed for one bottle to benefit any case of pellagra, rheumatism, or any blood, liver, or kidney disease, or money refunded. G. S. is a great tonic and system builder. Sold by all druggists or sent prepaid, $1 per bottle; six bottles for $5. Dealers, order G. S. from your jobber. Write me for testimonials.

L. M. GROSS,

Box 17. Little Rock, Ark.

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Free Trial Treatment on Request Ask also for my "pay-when-reduced" offer. My treatment has often reduced at the rate of **a pound a day.** No dieting, no exercise, absolutely safe and sure method.

Mrs. E. Bateman writes:—*Have taken your treatment and it is wonderful how it reduces. It does just as you say. I have reduced a pound a day and feel fine.*

Mrs. Anna Schmidt writes:—*I weighed 175 pounds before I started your treatment and I now weigh 138 pounds. You may print this if you like.*

These are just examples of what my treatment can accomplish. Let me send you more proof at my expense.

DR. R. NEWMAN, Licensed Physician
286 Fifth Avenue, New York, Desk S-386.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

Heartfelt Religion, Again.

BY J. M. DENNIS.

The majority of the readers of the Gospel Advocate are probably well enough acquainted with the teaching of the Bible on the heart as to be able to distinguish between the fleshly heart and the spiritual heart. But there may be some who do not understand this; so I am willing to aid in lifting the cloud of obscurity from the vision of those who are honest seekers for truth, that they may understand what is meant by the word "heart" when associated with the word "religion," and especially in the phrase "heartfelt religion."

Paul says in Rom. 14: 7: "For none of us liveth to himself, and no man dieth to himself." Hence, every man has at least some one who will listen to what he says and will be more or less influenced by it. All religious teachers have some following, notwithstanding their ignorance of the Bible. I once knew a Baptist preacher who was so ignorant of the Bible as to be unable to run the simple references in it and who could not for the life of him number and name the books in the New Testament; but one thing he could do: he could, under announcement to preach, call together a number of men, women, and children, and, by the use of good, strong lungs in doing what he and the poor backwoodsmen called "preaching," praying, and singing sensational songs, get up the greatest animal excitement, which was strongly demonstrated by loud shouts and screams, clapping of hands, and so on. The most unfortunate part of it all was that it was palmed off on them as a special blessing from "on high" and denominated "heartfelt religion," which the preacher told them the Lord had sent to them in answer to prayer. As a rule, the converts of that preacher did not rank among "Philadelphia lawyers" nor among pure gospel preachers, but as poor dupes they went out to make proselytes of others who were more ignorant than they themselves. Poor people! When I think of them and remember that many of them were dear to me by ties of nature, I am moved to tears, and, like Paul, could say that "my heart's desire and prayer to God for them is that they might be saved." How unfortunate it is to preach a false doctrine and thus deceive the people! O the awfulness of denominationalism! But for it these unscriptural phrases, such as "come through," "get religion," and so on, would never be heard; for such is the language of Ashdod, and not of the Bible.

"Heartfelt" means deeply felt, deeply affecting, and may be used either of joy or sorrow. Now, as "the

PRETTY
Because She is Healthy

Catarrh is the great destroyer of health and good looks. It is responsible for most human ills. Catarrh of the nose and throat is a dirty, filthy, dangerous disease. A catarrhal inflammation of the stomach, bowels or other organs is not a condition to neglect. Most people so afflicted depend upon

PE-RU-NA

For Catarrh and Catarrhal Conditions

It affords prompt relief for coughs and colds and other disorders due to a thickening and congestion of the mucous linings. Taken in time PE-RU-NA will ward off the Grip or Spanish Flu and assists greatly in complete return to health after an attack.

For forty-six years PE-RU-NA has been the reliable, emergency, ready-to-take medicine for the whole family.

Keep it in the house. That is the safe way.

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SOLD EVERYWHERE

SAGE TEA DARKENS HAIR TO ANY SHADE

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

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

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

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

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

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for

Peas, beans, peanuts

Doubles the yield, and improves your land. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

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Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

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makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

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fleshly heart is not susceptible of either joy or sorrow, we at once conclude that it is a fatal mistake to refer in any way to the fleshly heart when talking of "heartfelt religion." Two instances in scripture will serve to show the ridiculousness of referring to the fleshly heart when talking of "heartfelt religion." With reference to the conspiracy of Absalom against King David, his father, it is said that Absalom "stole the hearts of the men of Israel." (2 Sam. 15: 6.) Two things are here mentioned that forbid the idea of a fleshly heart. First, Absalom stole the hearts of the Israelites by the use of words; secondly, the men whose hearts Absalom stole lived on and joined him in the great conspiracy against the king. Even the simple-minded know that the fleshly hearts of men cannot be taken out by words; for when a thing is stolen, the owner is dispossessed of the thing stolen. Again, they know that men do not continue to live without hearts. The word "heart" is often used with reference to the whole heart, and often it is used with reference to only one faculty of the heart—the mind of man. The spiritual heart is divided into three apartments—intellect, sensibility, and will. In this middle faculty, sensibility, is found what is called the affections, or power to love or admire. This is what Absalom stole from the Israelites—their love, their admiration. The second case in point is found in Dan. 4: 16, with reference to Nebuchadnezzar, king of Babylon: "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." O, how foolish to think of the fleshly heart of a beast being given to the king of Babylon! This matter is made plain in the following words: "And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will." (Dan. 5: 21.) We learn from Dan. 4: 34-36 that at the end of seven years Nebuchadnezzar's reason and understanding returned to him. The things that returned were the things that were taken away. The Lord took from Babylon's king his intellectual powers and made him to depend on instinct, like to that of the beast, so he approved of the grass as food. (Verse 33.)

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

WHO IS TO BLAME?

Women as well as men are made miserable by kidney and bladder trouble. Thousands recommend Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. You may receive a sample size by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the Nashville Gospel Advocate.

DRINK HOT WATER IF YOU DESIRE A ROSY COMPLEXION

Says we can't help but look better and feel better after an inside bath.

To look one's best and feel one's best is to enjoy an inside bath each morning to flush from the system the previous day's waste, sour fermentations and poisonous toxins, before it is absorbed into the blood. Just as coal, when it burns, leaves behind a certain amount of incombustible material in the form of ashes, so the food and drink taken each day leave in the alimentary organs a certain amount of indigestible material, which, if not eliminated, form toxins and poisons which are then sucked into the blood through the very ducts which are intended to suck in only nourishment to sustain the body.

If you want to see the glow of healthy bloom in your cheeks, to see your skin get clearer and clearer, you are told to drink every morning upon arising a glass of hot water, with a teaspoonful of limestone phosphate in it, which is a harmless means of washing the waste material and toxins from the stomach, liver, kidneys, and bowels, thus cleansing, sweetening, and purifying the entire alimentary tract, before putting more food into the stomach.

Men and women with sallow skins, liver spots, pimples, or pallid complexion; also those who wake up with a coated tongue, bad taste, nasty breath; others who are bothered with headaches, bilious spells, acid stomach, or constipation, should begin this phosphated hot-water drinking, and are assured of very pronounced results in one or two weeks.

A quarter pound of limestone phosphate costs very little at the drug store, but is sufficient to demonstrate that just as soap and hot water cleanses, purifies, and freshens the skin on the outside, so hot water and limestone phosphate act on the inside organs. We must always consider that internal sanitation is vastly more important than outside cleanliness, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

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For Your Church

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A wonderful value: 88 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $6 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c for samples. **Money back if not pleased.** Send 60c for 100 cards, "A Prayer by the Sunday School."

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We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

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Send free trial of your method to

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How to Think, Live, and be Saved.

BY H. W. JONES.

1. How to Think. Not think as worldly-minded people think; not think so and so because grandma or grandpa thought it, not because "pa" and "ma" think it, and not because our beloved "pastor," or preacher, or any other human being said so. But we should "think soberly" and just as the Lord teaches us in his holy word—think just what the Lord says in the Bible. "O Jehovah, I know that the way of man is not in himself." (Jer. 10: 23.) No, "the way of man is not in himself," but is in God's word. (Matt. 4: 4.) "Think on these things." (See Phil. 4: 8.)

2. How to Live. Not live as the world does; not live in a careless, prayerless way, as the world would have you do; not live for self only. But live as God directs and be happy; live to serve God and benefit humanity as marked out in the Bible; live to be instrumental in saving the lost. "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world," etc. (Tit. 2: 11-14.) Yes, "live according to God in the spirit" and thus be happy and be blessed.

3. How to Be Saved. This is God's work. Man is passive—that is, he cannot save himself, except in the sense that he can place himself in the attitude where the Lord has promised to save him. Thinking and living is the work of man, but being saved from our sins is the work of Jesus Christ our Savior. But Jesus has promised to save those who comply with the conditions stipulated in the New Covenant and sealed with his blood. What, then, are these conditions? First, to be saved from alien sins, we must (1) believe on the Christ whole-heartedly, (2) repent of all our sins, and (3) be buried with Christ in baptism. (Mark 16: 16; Acts 2: 38; 8: 36-38; Rom. 6: 5.) And after this we must continue to live carefully, prayerfully, soberly, righteously, and godly—yes, worship the Lord in his own ordained institutions, requirements, laws, and commands—and a crown of life will be given at the end of the race.

TELLS WHY CHICKS DIE

E. J. Reefer, America's foremost poultry expert, 4253 Poultry Building, Kansas City, Mo., is giving away free his valuable chicken book just off the press, entitled "White Diarrhœa and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease overnight and will actually save 90 per cent of every hatch. This book is worth $1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

Write Mr. Reefer to-day for a copy of his valuable free book.

SHE WAS DYING OF PELLAGRA

Took Baughn Treatment

Effective Treatment Found at Last for That Dreaded Malady—PELLAGRA.

Baughn's Treatment Proves Its Value in Case of Mississippi Sufferer.

Laurel, Miss.—Parrie Nicholas, of this place, writes: "Seems to me if I had not obtained your treatment when I did I would not have lived much longer. I am glad you discovered this wonderful treatment that will cure pellagra. When I began taking Baughn's Pellagra Treatment, my weight was sixty odd pounds; now it is ninety odd. I would like to have this published and sent to sufferers of pellagra."

If you suffer from pellagra or know of any one who suffers from pellagra, it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the pellagra belt of Alabama. The symptoms: Hands red like sunburn; skin peeling off; sore mouth; the lips, throat, and tongue a flaming red, with much mucus and choking; indigestion and nausea; either diarrhœa or constipation. There is hope. You can be cured by Baughn's Pellagra Treatment. Get big free book on pellagra. Address **American Compounding Co.**, Box 2036, Jasper, Ala., remembering money is refunded in any case where the treatment fails to cure.—Advt.

Send us $1.25 for Tarbell's Teachers' Guide."

WHAT AILS THE WORLD

By Rev. J. E. Mahaffey

Surprising in matter and style, and flaming with imagery like a moving picture of human life from Adam to Woodrow Wilson, this **STRANGE DRAMATIC ALLEGORY**, written just as it came, unveils the real cause of all sin and suffering. Wholly unlike anything in all the world of literature!

The leading character is the "Son of Time" who was present when God made Adam, and as a witness of events from then to now, he visits a pastor at midnight and tells the vivid story that **UNFOLDS THE MYSTERY** of groaning ages: also explains how Sabbath changed places with Sunday when the sun stood still, and because of desecration, was veiled from men until the Sunday after crucifixion Wednesday.

It explains many difficult Scriptures, reveals the cure of ills that mark the bloody path of nations, and sees our autocratic woman—**"Miss Ed. U. Cation"**—giving place for better things of the coming age under the Christian Standard. Sooner or later, its truth must be accepted by all men!

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"Do Little."

BY H. M. PHILLIPS.

I used to hear my uncle call a person "Do Little," as though that were his name. I learned that he was so called because he did but little. This thought causes me to think of some congregations posing as the church of Christ. I think an appropriate name for them would be "Do Little." I saw a statement a few days ago that gave the number of members of the church of Christ in the United States as one million five hundred thousand. I saw another that gave the number of foreign missionaries as thirteen. So in this work of the church we can be called "Do Little."

There are many large cities in the United States with not a single congregation in them. Some counties and some States are almost destitute of the church of Christ. So it seems to be appropriate to speak of our home mission work as "Do Little." Calls are made for a few homes where orphans are kept and not supplied; houses are to be built, and not enough to pay for the material; the poor need, and the church is slow to help; many preachers are kept from more active work because of a lack of a support; many a congregation dies because the activities, as such, almost cease. In all this we may appropriately say "Do Little."

It is not because of a lack of the truth; we have that. Nor is it a lack of members; we have enough to be great workers. Neither is it the lack of money, for we possess much of the filthy lucre. No one will say it is a lack of opportunities, for these are legion. It is not a lack of willingness of many to go and do, but it is a lack of zeal and getting at it. Shall I say, also, it is a lack of practicing true Christianity? It may be a lack of love for God and man. There is something wrong. Will we set it right?

We do not lack in objectors, hinderers, dividers, fussers, nor unskilled leaders, for in these we might be called "Do Much;" but if we compare what we do with what we ought to do, is it incorrect to apply the title of "Do Little" to most churches? Brethren, let us increase in our doings in the Lord.

THREE GREAT BOOKS.

Volume I. contains 290 Revival Sermons by many of the world's greatest preachers. Price, 75 cents. Volume II. contains 150 Revival Sermons. Price, 50 cents. Volume III. contains nearly 1,000 Religious Anecdotes. Price, 50 cents, or the three books for $1.50. Money back if not pleased. The Co-Operative Publishing Co., Kirkwood, Mo.

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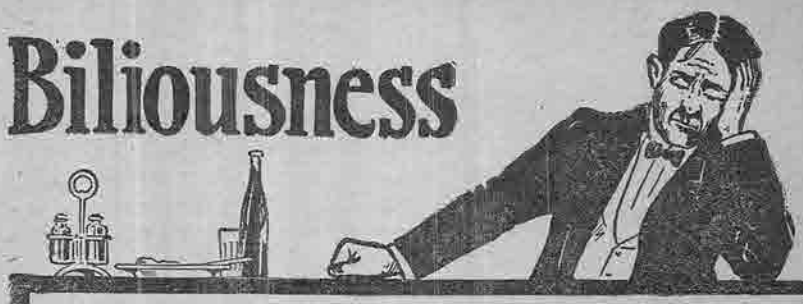
Skins with Tetterine

50c. at your druggist's or from SHUPTRINE CO., Savannah, Ga.

Biliousness



WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

Chamberlain's Tablets

Futility of Lying.

Whatever convenience may be thought to be in falsehood and dissimulation is soon over; but the inconvenience of it is perpetual, because it brings a man everlasting jealousy and suspicion, so that he is not believed when he speaks the truth, nor trusted when perhaps he means honestly.—Wisconsin News.

To love abundantly is to live abundantly, and to love forever is to live forever. Hence, eternal life is inextricably bound up with love.—Henry Drummond.

BOILS AND SIMILAR SKIN ERUPTIONS

Quickly Yield to Carboil.

Mr. L. Fitzgerald says: "For several years past I have had occasion to use Carboil for boils and skin eruptions, and have always found it an excellent remedy. I have also recommended it to others, and they say it is the best thing they have ever used for skin troubles."

Carboil is an antiseptic compound that draws out the inflammation and heals. It also eases the pain. It is safe and easy to apply. Try Carboil free. Clip and mail this to Spurlock-Neal Company, Nashville, Tenn., for liberal sample. Large boxes, 25 cents, at the drug stores.

CARBOIL FOR BOILS

A nation, just as a man, without a God to whom it may look and trust for safe guidance is "but the football of destiny," without hope and likely to be blasted upon the rocks of confusion, selfishness, rage, and passion. It is ours to hold fast to the "old-time religion" and to recognize in all that we do the "hand of Him who leadeth to life and light and away from desolation, darkness, and death."—Chattanooga Times.

The Kidneys and the Skin.—If the kidneys are weak or torpid, the skin will be pimply or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys and clears the complexion. By thoroughly purifying the blood it makes good health.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6254 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

WATCH YOUR HEART!

Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Corn will out-grow itself
if you use
NitrA-Germ
Use it on cowpeas, velvet beans, peanuts, etc. Costs $2.00 per acre, delivered.
Write NitrA-Germ, Savannah, Ga., for booklet.

OBITUARIES

Chambers.

Just about nine o'clock, Tuesday morning, January 24, 1919, the spirit of Miss Allie Eudora Chambers, of Tigrett, Tenn., went out in its grand eternal quest. May God's richest and most abundant blessings crown the lives of her loved ones and friends with the sweet memory of a life well spent and that she has just gone to receive her crown, one of which awaits every faithful child of God.

ONE WHO KNEW HER.

Boulton.

After having been in failing health for the past few years, Brother I. G. Boulton fell asleep, on September 3, 1918, at Dublin, Va. Kind friends, a loving wife, and a skilled physician did all they knew; yet their efforts were all in vain. Brother Boulton was seventy-two years, eleven months, and seven days old. He was reared in Tennessee, but spent nearly fifty years of his life in Texas, moving from there to Virginia four years ago. He was a member of the church of Christ, being baptized some thirty years ago by Brother Pringle. Those who knew Brother Boulton best will most deeply feel his loss from the Master's vineyard. There are many friends who mourn with his wife in the loss of her husband, who was ever thoughtful of her comfort and welfare. May she not mourn as those who have no hope. Brother Boulton's remains were laid in Mountain View Cemetery to await the coming of "the bright and morning star," who said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

A FRIEND.

Quarles.

On March 26, 1885, into the family of Brother and Sister Andrew McCulloch a baby girl was born, bringing renewed interest and greater inspiration to their home. Some thirteen years later Cora was born anew—"born of water and of the Spirit" into God's family. She remembered her Creator in the days of her youth and ever afterwards characterized herself as a sober, thoughtful Christian. Well do I remember meeting this noble girl, yet in her teens, around sickbeds, kindly offering her services in such a quiet, meek, and gentle manner that she was regarded as a "pearl of great price." Cora was married to Byron Quarles on November 11, 1911, and on October 15, 1918, quietly and peacefully passed "over the river," having contracted influenza, followed by pneumonia. Her death was not anticipated, but was a surprise in view of her age, good health, and active life, and came as a great shock to her family and friends. She was strong and active, physically, mentally, and morally, specially noted for her persistent works in her home and her devotion to her family and church. Death to her was but a simple transformation, a sweet release

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

Established 1879

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

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

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

Cresolene's best recommendation is its 39 years of successful use. Send postal for Descriptive Booklet.

FOR SALE BY DRUGGISTS

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

TAKES OFF DANDRUFF, HAIR STOPS FALLING

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

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

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

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

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5254 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.85 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

For HEADACHE

Take the Old Reliable Liquid Remedy, 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

Middle Aged Women

Are Here Told the Best Remedy for Their Troubles.

Freemont, O.—"I was passing through the critical period of life, being forty-six years of age and had all the symptoms incident to that change — heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared."—Mrs. M. GODDEN. 925 Napoleon St., Fremont, Ohio.

North Haven, Conn.—"Lydia E. Pinkham's Vegetable Compound restored my health after everything else had failed when passing through change of life. There is nothing like it to overcome the trying symptoms."—Mrs. FLORENCE ISELLA, Box 197, North Haven, Conn.

In Such Cases

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

has the greatest record for the greatest good

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

from pain. Yet she will be sadly missed by the many who loved her and who will fondly remember her till the happy reunion that awaits the faithful. Condolence on the part of sympathizing friends is becoming and right, but fails to heal wounds. Time only, the passing of years, can eliminate the sorrow that death brings to the hearts of loved ones left behind. Yet it is both comforting and consoling to know that "precious in the sight of the Lord is the death of his saints." Cora leaves, to mourn her death, a husband, a little girl, a stepdaughter, an aged mother, five sisters, four brothers, and a host of friends and relatives.

A FRIEND.

Billingsley.

Just twenty years ago to-day (January 29) a sweet baby girl was born to Mr. and Mrs. Luther A. Billingsley, and they named her "Mettie." She was born at Morriston, Ark., on January 29, 1899. She moved with her parents to Detroit, Texas, in 1901. From there they came to Stuart, I. T., in 1905. In 1909 her father was called to that heavenly home, leaving her an orphan. Her mother managed to rear and educate her and the other children. She graduated from the Stuart High School in 1907. The death angel visited her home on Tuesday, December 10, at 4:40 A.M., and called upon her to pay the debt we must all pay. She had been working at Wewoka for several months before her death, but came home on the last day of November to be with a brother who was at home on a furlough from camp. On the first day of December she took her bed with influenza. Pneumonia followed, and all that loving hands and faithful physicians could do could not keep her. She leaves a mother, one sister, and seven brothers (one of whom is in France), besides a multitude of friends and relatives, to mourn after her. To know Mettie was to love her. She was a true and devoted Christian, having obeyed the gospel at the age of fourteen under the preaching of Brother E. M. Borden. Her smiling face was always seen at the little church on Lord's day and her voice was lifted up to Him in praise. How sweet to think of that time when we shall again meet her and again hear her sweet voice singing praises to our

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-18 **Murine Eye Remedy Co., Chicago.**

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3254 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Peloubet's Select Notes and Tarbell's Teachers' Guide, each, $1.25, postpaid. McQuiddy Printing Company, Nashville, Tenn.

HEADACHE GOES IN TWO MINUTES

Don't Suffer Half an Hour While Slow-Acting Tablets Are Waiting to Be Digested. Aspironal Elixer Relieves in Two Minutes.

Every druggist in the United States cordially invites you to come in and try the new Aspironal Elixir, the two-minute guaranteed relief for headaches and colds. He knows that Aspironal not only relieves the pain much quicker and without the slightest danger to the heart, but also removes the cause of bilious and sick headaches by gently acting on the liver, correcting biliousness and constipation, and thereby preventing the return of your headache next day.

The next time you have a headache, go to your nearest drug store, hand the clerk a half dollar for a bottle of Aspironal, and tell him to serve you one or two teaspoonfuls (according to severity) in a little water or your favorite soda-fountain drink. Hold your watch in your hand and count off two minutes, then call for your money back, as per manufacturer's guarantee, if you cannot feel your headache fading away within the time limit. Everybody is doing it; so don't be bashful. Your druggist is waiting to serve you. Same guarantee applies to colds, coughs, and neuralgia.—Advt.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9254 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

God. It is hard to give her up, yet why should we weep? How sweetly she is resting in the bosom of Jesus! She has only gone on a little while before us to meet her dear father, and they are beckoning us to come. We shall miss her, but let us not grieve; but let us spend the rest of our lives in preparation to meet her and all the dear ones where we can clasp glad hands and never say good-by. She is expecting us, and we must not fail her.

ALICE BILLINGSLEY.

Dickinson.

Life, like a river, runs smoothly at times, and at other times turbulently. After much meandering, it empties into the wide ocean of eternity. The Dickinson home in Smyrna, Tenn., was saddened and the community shocked a second time by the sudden taking away of the husband and father, Brother T. W. Dickinson. Just about two months before, the family had experienced a similar shock when the baby of the home, a boy of fifteen, was killed suddenly by a falling tree. This time the father was instantly killed in the long-to-be-remembered wreck on the Nashville, Chattanooga and St. Louis Railroad, not far from the city of Nashville, July 9, 1918. Brother Dickinson was born in 1846. In 1861 he entered the service of the army of the Southern Confederacy. He was captured at Fort Donelson in 1862, and was held a prisoner at Camp Butler, Ill., for seven months, when he was released by exchange. On October 13, 1863, he entered the service of the Nashville, Chattanooga and St. Louis Railroad Company, and at the time of his death was the oldest man in the service. But there was another service which he entered early in life—a service far more important than that of the army or the railroad company. It was the service of the Lord. But, like many, after entering this service, he failed to live up to the high standard of the church of the living God. In 1866, through the preaching of Brother E. G. Sewell, he came back to the fellowship and service of the church and became an ardent supporter of the cause of Christ. Although there is a temptation in railroad life to be negligent about religious duty, Brother Dickinson was faithful in his attendance on the first day of the week, much of the time being able to attend the Lord's-day services of his home congregation at Smyrna. In early life Brother Dickinson was married, but was soon bereft of his companion, and in 1884 he was married to Mary Evelyn Carter. Four children blessed their home, three of whom, with their mother, are survivors. May the rich blessings of this life and the still richer blessings of the life to come be theirs.

X.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Send us $1.25 for "Peloubet's Select Notes."

A Remarkable Influenza Preventative.

Thousands of tests have been made since the outbreak of the influenza epidemic. The influenza germ is breathed in through the nose or throat, the infection lying chiefly in the nasal and bronchial secretions.

Hawley's Ointment has been found to be most effective in preventing influenza. Many cases have been especially noted where every person in an organization suffered attacks of influenza, except those who used Hawley's Ointment as a preventative. This ointment kills the influenza germ and keeps the nasal passages thoroughly sterilized. It is also wonderfully effective in treating nasal catarrh, colds, cold sores, coughs, croup, and early stages of pneumonia, and general inflammatory conditions of the membranous surfaces.

Hawley's Ointment is readily absorbed by the mucous membranes. Ointments having only petroleum as a base tend to inflame the air passages when applied, forming a waxy coating which checks the normal function of the membranes. This result is so accentuated with some persons as to prohibit their use. Such persons can use Hawley's Ointment with assurance.

Hawley's Ointment is sold in 35-cent and 50-cent tubes, postpaid, by the Vincent Drug Company, Manufacturers, Texarkana, Texas-Ark.

Send us $1.25 for Tarbell's Teachers' Guide."

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Weekly Health Talks

The Many Mysteries of Nature

BY L. W. BOWER, M. D.

You can take an onion seed and a pansy seed, and plant them side by side in the same spot of ground. In one case, you get an onion, with its peculiarly strong odor, and in the other you get a flower of rare beauty. You can plant a poppy seed and get opium (a dangerous, habit-forming drug), or you can plant a rhubarb seed and get something that helps constipation. No scientist, living or dead, can explain these mysteries of Nature. Behind the invisible life germ in each seed is hidden the deep secret that nobody understands. Everything growing out of the ground seems intended for some use in establishing natural conditions. Dr. Pierce, of Buffalo, N. Y., long since found out what is naturally best for women's diseases. He learned it all through treating thousands of cases. The result of his studies was a medicine called Dr. Pierce's Favorite Prescription. This medicine is made of vegetable growths that nature surely intended for backache, headache, weakening drains, bearing-down pains, periodical irregularities, pelvic inflammations, and for the many disorders common to women in all ages of life. Dr. Pierce's Favorite Prescription is made of lady's slipper root, black cohosh root, unicorn root, blue cohosh root and Oregon grape root. Women who take this standard remedy know that in Dr. Pierce's Favorite Prescription they are getting a safe woman's tonic so good that druggists everywhere sell it.

Favorite Prescription should have the full confidence of every woman in America because it contains no alcohol and no narcotic. Dr. Pierce knew, when he first made this standard medicine, that whiskey and morphine are injurious, and so he has always kept them out of his remedies. Send 10c to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y. for trial pkg. Tablets.

The East Tennessee Work.

BY GEORGE W. FARMER.

The work at Cleveland is growing in interest, with good attendance at all the services. One of the great needs of the church here is more personal workers. We are now getting ready to finish our meetinghouse. We want to complete it by May 1.

Brethren, can you imagine a section in Tennessee where there are whole counties without a single congregation of the church of Christ, and possibly where we have no members? Such is even so in East Tennessee. Plenty of churches, such as they are: plenty of preaching, such as it is. This seems to me to be just about as sad a condition as any in which people can be thrown. Is there anything for people in the plea for which we stand? Is there anything in that old Jerusalem story to bless the world and make it better? If there is, let us see that East Tennessee has a chance at it. We do not want to burden the columns of our religious journals in advertising the needs and our efforts to meet these needs; but if what we may try to state concerning the work here should become burdensome and worrisome, then pitch the paper into the wastebasket. We try to avoid undue advertising, and I have felt at times like just going on and doing all I can and sounding no trumpet about it to the world. Of all the gospel fields of which I know, this has been the most woefully neglected. Every now and then they tell me of a community where there was once a congregation of the church of Christ, but now there is nothing there—all gone down. Should we not try to resurrect the cause at these places and, in addition to that work, plant the cause in many new places? Our strong hope to get the cause established in this country is to get certain congregations strong enough to become radiating centers which can support the cause and from which the word may be sounded out. There are no preachers here. Why? Because the preachers have been pushed out for want of support. East Tennessee is a living example of what churches will do without having the preacher break the bread of life to them. They absolutely die out. Many have gone and others are going that way. When you think of Cleveland, do not think of one of those strong congregations with plenty of money and plenty of workers. Such is not the case. The church is weak here. Would you not like to have fellowship with your humble servant in trying to make the church here one of those strong centers—a radiating point from which great succor is to go out in disseminating the pure gospel? Or will you let this servant do all the work, make all the sacrifice, and then have to give up an unfinished work? What interest will you take in this needy gospel field? Any?

It is dangerous to abandon one's self to the luxury of grief; it deprives one of courage, and even of the wish for recovery.—Amiel.

What Many Especially Need.

In these days of strain and stress, anxiety and worry, many people become pale, nervous, dyspeptic; in a word, all run down. Their condition calls especially for iron—but iron in a form in which it is pleasant to take, agreeable to the stomach, easily assimilated, and nonconstipating. Iron is combined in this form with nux, celery, pepsin, and other tonics and digestives in Peptiron, a real tonic, which is accomplishing a great deal in restoring health and strength, vitality, vigor, and vim.

Iron is indispensable to the perfect nutrition of the body. Peptiron supplies it in therapeutic doses, and in a remarkably short time seems to make a new and perfectly working system out of an old and broken-down one, enriching the blood, giving good color to the lips, cheeks, and ears, and brightening the eyes. Peptiron is a product of the C. I. Hood Company, and is sold by all druggists.

LIVE STOCK

The full market for your Cattle, Sheep, and Hogs every day, by taking them to

D. E. CARRTHON & CO.
Union Stock Yards
Nashville - - Tennessee

TELEPHONES
Local: Main 736
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Members NASHVILLE LIVE STOCK EXCHANGE

Prompt, efficient service

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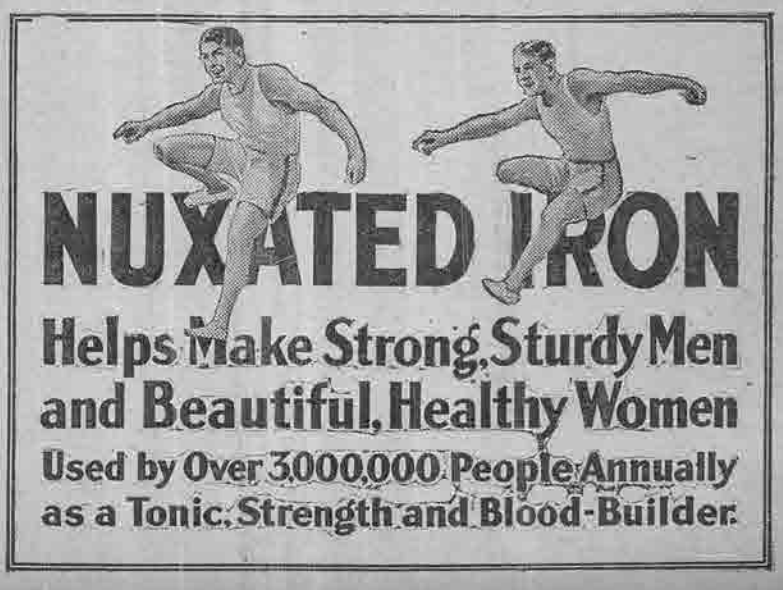
DEZZIE CARRTHON, HENRY COX
JOE HAGEY

Ask us about the Fat Stock Show

Send us $1.25 for Tarbell's Teachers' Guide."



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Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

Keep Yourself Fit

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

Howard C. Rash
Pres. Natural Body Brace Co.
289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

AVOID INFLUENZA AND PNEUMONIA
By Using THE ORIGINAL
GOWANS Rub-It-On
FOR COLDS CROUP PNEUMONIA
25c 50c $1.00
Especially good for Inflammation and Congestions. Reduces Fever. Helps the Heart. Send for Sample. Satisfaction guaranteed. Gowan Medical Company, Concord, N. C.

STONECYPHER'S IRISH POTATO BUG KILLER

Guaranteed to destroy potato bugs without fail and without injury to vine. One or two applications usually sufficient to save the entire crop. Easily applied.

Insist upon Stonecypher's Irish Potato Bug Killer. At druggists and general stores. If your dealer will not supply you, we will send you four 35c cans, postpaid, for $1.00.

Try it on cucumber, squash, cantaloupe and tomato plants. **Money back if not satisfied.**
Stonecypher Drug and Chemical Co., Westminster, S. C.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

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We secure positions for teachers, who are Normal and college graduates, throughout the South and Southwest. Write us. **THE YATES-FISHER TEACHERS' AGENCY,** 326 Stahlman Building, Nashville, Tenn.

Write **HYGIENIC FEATHER BEDDING CO.** for catalogue of specials, or mail order now for bed. 26 pounds, $10.20; 31 pounds $11.20; pillows, $1.80 and $2.40. Money-back guarantee. **Box 463, Charlotte, N. C.**

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines: an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

Gospel Trumpet Blasts.

BY A. A. BUNNER.

Brother elders, if all of the congregations of Christ would support the gospel of Christ just with the same liberality that the congregation over which you preside, about how well would the gospel of Christ be supported, and how well would the faithful preachers of the gospel live? Answer as those who must give an account to God.

Brother, sister, read and study carefully Matt. 25: 31-41, and then ask yourself the question: "Which shall I hear—Matt. 25: 34 or Matt. 25: 41—pronounced upon me in that great day?" Just as sure as that Jesus, the Christ, reigns, it is going to be one or the other of these; and the whole affair is left with you to decide—and it must be decided while in this life—which it shall be. So it behooves you to get serious and in earnest over the matter.

To the elders of the churches in the large cities, such as Pittsburgh, Pa., and Cincinnati and Cleveland, Ohio: If the church of Christ in Nashville, Tenn., had never been more energetic and liberal in its support of the gospel of Christ in Nashville than the congregations over which you preside have been and now are in your respective cities, how strong would the cause of Christ be in Nashville to-day? Serious and willful neglect of duty may confront you when you "appear before the judgment seat of Christ" to "receive the things done in the body."

It requires no sacrifice to "love in word" and "with the tongue" (see 1 John 3: 18); but to love "in deed and truth" is the only love that will stand the test at the court of heaven, and this love means constant and daily sacrifice. (See Heb. 13: 16.)

I never read a better commendation of a preacher of the gospel of Jesus Christ than the following: "But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-

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minded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ." (Phil. 2: 19-21.) But Timothy was, no doubt, like all true preachers of the gospel, including even the apostle Paul himself (see 2 Cor. 12: 15)—the more he did for a certain class of so-called "Christians," the less they would care for him and the more they would operate against him and hinder him in his work in the Lord; but still he must labor on and "endure hardness as a good soldier of Jesus Christ."

My good Christian brother and sister, if you would follow out strictly the great law of love of the brethren as set forth in the word of God, what would you do with Gal. 6: 6, which reads as follows: "But let him that is taught in the word communicate unto him that teacheth in all good things?"

If the church of God is "the pillar and ground of the truth" (see 1 Tim. 3: 14, 15), and if the church is to sound out the word "in the regions beyond" (see 1 Thess. 1: 6-8; 2 Cor. 10: 16) and to support those who are engaged in preaching the gospel (see Phil. 4: 15-19), and if judgment is to "begin at the house of God" (see 1 Pet. 4: 17, 18)—if judgment should now begin at the house of God, how would the account stand with a majority of the so-called "loyal" congregations of the present day? Would the Judge not spew them out of his mouth? (See Rev. 3: 14-18.)

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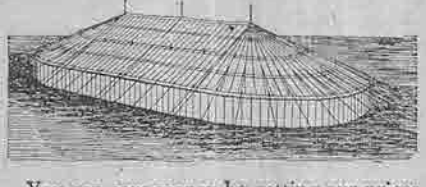

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The Work in Colorado.

BY E. C. FUQUA.

In February I was enabled to report five additions to the church as a result of my work in Fort Collins. So far I can report no additions for March, because weather and sickness have interfered with my preaching, except on Lord's days. But I have not been idle. We have in Fort Collins a congregation of about twenty-three members, and we own our house of worship, one of the best in the city. This report seems strange when we remember that this work was not begun until about the middle of January. While I came here early in September, the "flu" had us all under quarantine the remainder of the year, when I was taken sick. After my recovery, I went to work in a borrowed Methodist meetinghouse, and the result is the house belongs to the church of Christ, and the congregation and the outsiders fill the house at each meeting. I confess I am a little suprised at this rapid growth, but I was confident that this city was ripe for a great work. And the future holds other surprises, I am sure. A brother said to me recently: "This new house in Fort Collins will have to be doubled in size within five years; for I have never seen friends to any cause made more rapidly than are now being made by your work." Neither have I ever seen it. The result cannot be attributed in any manner to me, since I have preached here just as I have preached everywhere; but neither can it be attributed to the word, since that is the same here as everywhere. It must be attributed to the people, who gladly hear the word and are zealous to conform to its demands. This condition I judged of this city before I preached a sermon in it.

We now own a splendid house at Bellvue, nine miles west, fully paid for, and one in Fort Collins, which will be paid for before the debt is due, I earnestly trust. We paid five hundred dollars cash (we had to borrow two-thirds of this amount) and gave our note for fifteen hundred dollars, due in two years, at six per cent. We secured all we will ever need in this city in the way of church property. For the two thousand dollars we came into possession of property nearly double this value. The house alone would cost us about two thousand dollars; but we get the house, with all furnishings complete, and a fine residence lot—a corner lot facing the street-car line—for the amount. To Brethren J. M. Cook and L. P. Healy we owe credit for the financial aid that backed us in our cash payment. These brethren, who recently moved here from other States, promise to make excellent workers. We thank God for all the favors which surround this work. My plans are to hold some five or six meetings in this city this year, using my tent.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

My Faith.

The views of infidel professors in leading colleges camouflaged in the guise of higher criticism are so frequently haunted before the public that it should prove both refreshing and stimulating to read what an eminent teacher in one of the best universities in the land has to say in favor of the saving and uplifting power of the word. I refer to an article written sometime ago by Howard A. Kelly, M.D., LL.D., professor in Johns Hopkins University, and printed in Appleton's Magazine. The article is all the more pleasing because it was not written in combative style, but is a simple, straightforward, yet scholarly, presentation of the author's personal faith and an explanation of how he reached his present conclusions. The article follows:

What I believe.
Why I believe.
What my faith means to me.

It is not an easy task to step aside from an excessively busy and practical life and adequately state just what is one's faith and the reasons for it, and almost impossible to analyze coolly and critically that which lies within the realm of the emotions. At best any categorical statements must seem, as the author reviews them, woefully cold and inefficient; and though I shrink from the danger of inadequate fulfillment of so responsible an undertaking, yet for the sake of others to be won for Christ I do not refrain, but commit such efforts to the Author of my faith.

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I had been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then critically examine them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years, trying, as some of my higher critical friends are trying today, to continue to use the Bible as the word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the Book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the Book had to say about itself. As a short, but perhaps not the best, method, I took a concordance and looked out "word," when I found that the Bible claimed from one end to the other to be the authoritative word of God to man. I then tried the natural plan of taking it as my textbook of religion, as I would use a textbook in any science, testing it by submitting to its conditions. I found that Christ himself invites men (John 7: 17) to do this.

I now believe the Bible to be the inspired word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary; that all men without exception are by nature sinners, alienated from God; and when thus utterly lost in sin the Son of God himself came down to earth, and by shedding his blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Savior is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites, and affections; that he is one body with Christ the Head and will live with him forever. I believe no man can save himself by good works, or what is commonly known as a "moral life," such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as he went away from the earth, and I look for his return day by day.

I believe the Bible to be God's word, because as I use it day by day as spiritual food I discover in my own life, as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon him that he might in infinite love be one with his people to redeem them. I believe in it because it reveals

a religion adapted to all classes and races, and it is intellectual suicide, knowing it, not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me, I go without question wherever he may lead me. I can put his assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly if opposed to him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust him though I should have to stand alone before the world declaring him to be true.

So many scholarly men have borne testimony to the inspiration and power of the Scriptures that we accept each new statement as a matter of course. Usually they do not attract the attention that an attack upon the Bible by some "professor" would elicit. A sore on a man's face is more noticeable than that part which is whole; so the vaporings of some blatant infidel often attract more attention than the accumulated evidence of the centuries in favor of the word.

✡ ✡ ✡

The Meeting at Henderson, Tenn.

Brother A. G. Freed has sent us the following report for publication:

The meeting at Henderson, Tenn., closed on Friday evening, April 4, after continuing about two weeks. The preaching was done by Brother A. B. Lipscomb, our first-page editor. There was no uncertain sound given. The gospel was preached in love. The people heard him gladly. The interest grew from the first. There were confessions and baptizing at almost every service—two the last sermon. Thirty-four young men and women became obedient to the faith. Brother Lipscomb needs no encomiums. He did his duty well. He is held in the highest esteem by the church and people here.

The church was greatly strengthened and is in a healthy condition. It is planning larger things. It will do its part nobly in making permanent the Freed-Hardeman College for the brethren.

It is not unusual for nice things to be said about the preacher in connection with a successful meeting, but the good work of the congregation is not so often emphasized. We all understand, of course, that the glory in such matters belongeth to the Lord, but it is not out of place to speak of the efforts of those who are his humble instrumentalities. Such may be efficient and wide awake, or they may be indifferent to the cause of Christ. No one can hold a meeting for the church at Henderson, Tenn., and not be immediately and continually impressed with the good influence of the school as felt in the church and in the community; and this influence begins with and radiates out from two strong personalities—Freed and Hardeman. It is shown in the lives of the church members and in the ambitions and activities of the students of both sexes who come from many States to be educated. It was my privilege to attend most of the chapel exercises, and I could see that every boy and girl believed in the school, was proud of its success, and loved and appreciated their teachers. Freed and Hardeman and the other members of the faculty have a way of enlivening the ordinary routine of school affairs so that all thought of drudgery is dissipated and the students thoroughly enjoy their work. Brother Freed begins the day with a spelling bee that isn't all fun by any means, and yet it is so originally conducted that everybody enjoys it. In addition to learning how to spell, those engaged in this exercise also learn the art of attention, which Spurgeon said was "just as difficult as the art of homiletics." I was invited into the arithmetic class, and went with fear and trembling. When I went to school, I often found myself wishing that the man who invented mathematics had never been born. This was because I hated the many hard rules without which progress seemed impossible. But in Brother Freed's class things are different. He never has the class memorize a rule. The day I visited the class he was teaching cube root, the bane of many a scholar's existence. While I expected to be bored, I soon found myself fascinated. Brother Freed teaches it with blocks, and each student is urged to bring his own blocks, much like the children do in the kindergarten. I visited Brother Hardeman's grammar class, with the same result. He began by talking in a fluent way about modes and tenses, but he ended by discussing the difference between the apostle Paul's commands and his entreaties; and all of it, mind you, had its bearing upon the lesson in hand. Surely it is no mean accomplishment to know how to enthuse students with their students so that hard, earnest work becomes as delightful as play.

Articles have been written already concerning the desire of these brethren to greatly enlarge and increase the usefulness of the school. We hope they may reap the rewards of their labors.

Think not that thou hast found true peace, if thou feel no heaviness; nor that all is well, when thou art vexed with no adversary; nor that all is perfect, if all things be done according to thy desire. Neither do thou think at all highly of thyself, nor account thyself to be specially beloved, if thou be in a state of great devotion and sweetness; for it is not by these things that a true lover of virtue is known, nor doth the spiritual progress and perfection of a man consist in these things. Wherein, then, O Lord, doth it consist? In offering thyself up with all thy heart to the divine will, not seeking thine own interest, either in great matters or in small, either in time or in eternity.—Thomas à Kempis.

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OUR CONTRIBUTORS

The Day of Small Things.

BY F. W. SMITH.

"For who hath despised the day of small things?" (Zech. 4: 10.) This is a very pointed question propounded by the Lord himself. It is rather in the form of a challenge to the fearful and faint-hearted who would hesitate at any undertaking God might order in the face of seemingly overwhelming difficulties. It is hurling a divine defiance in the face of his enemies or the enemies of his people who undertake to impede or destroy a work of God with a seemingly insignificant beginning. The language has direct reference to the rebuilding of the temple under the leadership of Zerubbabel with a handful of impoverished and discouraged Jews. The work was stupendous, and, with such a small beginning under the most unfavorable circumstances, had, from the viewpoint of God's enemies, failure written large upon its face. They said: "What are these feeble Jews doing? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish, seeing they are burned?" (Neh. 4: 2.) These questions of derision came thick and fast, and were capped off with the following: "Even that which they are building, if a fox go up, he shall break down their stone wall." It was, indeed, a day of small things; but, notwithstanding it was despised by the enemies of God, from out of the rubbish and ruins of the once glorious temple of God came another encircled by impregnable walls of defense. Why this wondrous success? Because God had ordered it, and "the people had a mind to work." The combination of these two things insures success in all the plans and purposes of God where both divine and human agencies are employed.

A Contracted Vision. In contemplating the great things about us, we lose sight of the little things of which they are composed. We look with wonder and admiration upon the majestic river sweeping its mighty volume of water on toward the sea without considering the many little streamlets trickling down the mountain sides that compose that immense volume of water. Overwhelmed with the enchanting view of the white-capped billows that break and dash their foam at our feet, we forget the tiny grains of sand composing the seashore that holds old ocean within its bounds. The mogul engine, puffing and throbbing like a thing of life, draws our thoughts away from the small particles of ore hidden away in the earth of which that monster is composed. We meet the strong, Christian man or woman, and note with what seeming ease they combat the difficulties of life, how they overcome this and that which gives us so much trouble, and forget the little things of which those characters are made and the long time consumed in their making. How true the saying: "Tall oaks from little acorns grow, and large streams from little fountains flow!" What mighty men and women grow up from a proper combination of the little things of life!

Who Despises the Day of Small Things? The naturalist does not. He casts the tiny seed into the earth and waits in patience and hope for its reappearing in the form of growth to fruit and flower. The philosopher gives heed to the smallest particles of matter, conscious of the fact that minor must precede the major. The teacher begins at the bottom and in much patience instructs the child in the elementary principles of education. Satan never loses sight of the little things. In fact, he begins all of his work of destroying the souls of men and women by the use of little things. If he can get a child of God to be careless about little duties, he knows it is paving the way to carelessness about larger ones. Absence now and then from the Lord's-day service is all he asks to begin with, for he knows full well it will not be long until a cold indifference will steal over his victim. Negligence in little things is the string on which Satan plays his fascinating music. God that made the universe does not lose sight of little things. He brought into existence a universal empire, over which Christ, his Son, reigns, with such a small beginning that it called for a tiny grain of mustard seed as an object of comparison. Christians should give the greatest heed to the little things entering into and making up the character that God will own and bless in time and eternity.

How We Should Deal with Small Things. We should exercise especial care with them, giving them the greatest tenderness and attention. Nurture them as nature does a tender plant. If it be a small and weak faith, nurse it as a mother nurses her babe, for it is the most precious thing in all this world. Cultivate it, feed it on the spiritual food of God's word, and warm it with the sincerest love. If it be a dim hope, cling to it as a wayworn and lost traveler would hold on to his flickering torch in the darkness of the night. If it be the weakness of self-control, hedge the resolution to conquer with prayerful watchfulness. Be active in the employment of all the means of divine grace to conserve and develop the small beginnings of Christian character. Take God as a partner, let him guide and lead the way, and victory will ultimately come to the builder of a Christian character. God said of the work he assigned Zerubbabel, this: "He shall bring forth the headstone." That is, he shall complete the temple. If we despise not the day of small things, we, too, shall complete our life's work, placing on it the capstone of Christian perfection.

Why We Should Live a Christian Life.

BY BERTHA BERRYMAN.

If we follow our Savior in all his ways, he will lead us safely into the kingdom of heaven; but if we live a harmful life, we shall be cast into a lake of fire.

Just think of how Christ suffered on the cross for us!

When we reach that beautiful home above, we shall see many of our loved ones over there; but if we reject Christ and are cast into the lake of fire, there our tongues will parch, and we will cry out, "Please give me one drop of water to cool my parching tongue." No one will hear but the demons of hell, and they will not answer our cry.

While you are lying in the lake of fire, you will be thinking of how you treated the Lord's day, and thinking, too, of how you had to pass by the church of Christ, and probably looked in and saw the sweet little children in front listening to what the minister was saying, and yet you passed on. You made fun of the people who worked hard during the week and then on Sunday would take their little children to church and teach them the right way.

Just think of how sweet it will be to be prepared on the judgment day and to join the happy angel band!

All who have been baptized and live as a Christian should live shall be saved; all who live a sinful life shall be cast into the lake of fire, where there shall be weeping and gnashing of teeth throughout eternity.

As there is but one God and Father of us all, whose glory gives light and life to everything that lives, whose presence fills all places, whose power supports all beings, whose providence ruleth all events; so everything that lives, whether in heaven or earth, whether they be thrones or principalities, men or angels, they must all, with one spirit, live wholly to the praise and glory of this one God and Father of them all.—William Law.

Spirit of the Press

The Upper Room: Communion and Revelation.

On the way to the cross the Master stopped for five or six hours one evening in what we now call "the upper room." It was in a private home, somewhere in Jerusalem, and is supposed to have belonged to the mother of John Mark. That one evening of heart and hymn consecrated the home forever and made it the symbol and source of the soul's most sacred moments. It linked the church and home together as the two institutions that mean most to humanity in reaching the goal of its best ideals.

The persons and events of that far-away upper-room meeting had an influence of especial meaning and suggestiveness. They won John Mark to the ministry, and he wrote the strong, vivid, quickening little book we know as the "Gospel of Mark."

When homes have upper rooms in which the Master and his disciples are welcome, there will issue from them gospels and preachers.

To-day the home and the church stand too far apart. It is bad for both. If growing boys and young men saw more of ministers, got better acquainted with them, beheld their devotions, and felt the power of their enthusiasms, aims, and loyalties for personal association, more of them would be eager to be sent out into the world to proclaim the evangel of forgiveness, of love, and of eternal life.

Every home ought to have a room of prayer where kindred souls might gather to wait at the feet of the Master. Thus would it have conscious and satisfying connection with "the home eternal" "beyond the sunset's radiant glow."

The upper room was a place of reconciliation and brotherhood. When the twelve went into that wonderful evening, they were fevered with ambitions about who should be greatest—a curse that somehow has hurt the church ever since—and it was stained with the presence of one in whose heart ran the black blood of the traitor. The Master "emptied himself" and took "the form of a servant" and washed the feet of those apostles fevered with such unhallowed ambitions, and thus shamed them into repentance and exalted them into humility.

Doubtless the Master washed the feet of Judas along with the rest, but it did not cleanse him. Judas could not endure the light and fled. Thus the upper room was rid of the one false presence which hindered the free flow of fellowship and stood in the way of reconciliation.

It is only by the spirit of humility, of devotion, of sincerity, of service, and of loyalty that the fellowships of life are possible. It is in this spirit alone that we may look for the healing of torn and bleeding Christendom.

The upper room was the place of visions and revelations. There the apostles were invited to look into the heart of the Master in a deeper, clearer way, and the purposes and methods of God were unfolded to them as never before. The Lord's Supper, which was to be observed to the end of time, was established in the upper room, and it would remind them and all the followers of Christ that his presence was with them, that their hearts should not be troubled, and that they should always in their divine and difficult work have his peace, his power, and his leadership.

It is likely that the five sublime chapters, John 13-17, were spoken in the upper room, and they may be considered the Master's thoughts beside the communion table. The most comforting words ever spoken are the "fourteenth of John." The Bible, especially of people who have trouble and sorrow, is well worn and often tear-stained there, and many have gone down into the valley and shadow of death holding it in their hands as the light that guides them "until the day dawn and the shadows flee away."

The upper room has a window of vision that looks far beyond time and the stars, into the Father's house of many mansions where in the morn we shall again see those angel faces smile which we have loved long since and lost a while.

The upper room is a preparation for the daily task and a shield against the day of temptation. For the Master, just beyond it was Gethsemane, where he again foiled the tempter and where, after his bloody sweat, "angels came and ministered unto him." The soul that has an upper room may pass through fire, and blood, and thorns, not without tears of piercing, but without stain or defeat, and be made ready and unafraid to enter the throne room of the Father's house of many mansions.—Christian-Evangelist.

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Has Christ Come?

Momentous questions such as these, "Has Christ come, or is he yet to come?" "Have the Bible predictions concerning the second coming of Christ been fulfilled, or are they yet to be fulfilled?" are raised and answered, along with others suggested by them, in a new volume, which has just appeared from the pen of our old friend, Dr. James M. Campbell, author of many other useful volumes, and published by the Methodist Book Concern, of New York. Dr. Campbell believes that the Bible promises relating to Christ's second coming have already been fulfilled and that he is really and spiritually present to-day. His second coming occurred on Pentecost, but is not to be identified, according to Dr. Campbell, with the outpouring of the Holy Spirit, in whom Christ's spiritual presence was and is manifested. As Christ was the revelation of the Father, so the Holy Spirit was and is the revelation of Christ. Christ's second coming synchronized with "the end of the *age*" *(aion)*, and not with "the end of the *world*" *(kosmos)*. He is now here, though invisible to the eye of sense, but in the fullness of his redemptive power, carrying on in and through his church the work of his kingdom. His presence will become increasingly manifest by the power and work of the Spirit as time goes on. This view of Christ's second coming is the view to which my own study of the New Testament brought me many years ago. The literalism and pessimism of the Second Adventists, who hold that the world is bound to grow worse until Christ comes again in bodily form, do not appeal to me. I prefer to think of Christ as present in the world, seated on his throne, and causing his kingdom to come with increasing power. His presence in the world to-day seems to be manifest in the mighty events that are now being enacted on the stage of current history. Dr. Campbell, of course, meets the objections to his view, as he proceeds in the three parts of his book: (I.) "The New Testament Teaching Regarding the Second Advent;" (II.) "Implications and Applications;" (III.) "A Catechism on the Second Coming of Christ."—J. H. Garrison, Editor Emeritus Christian-Evangelist.

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My Pilot Knows.

As moves my fragile bark across the storm-swept sea,
Great waves beat o'er her side, as north wind blows;
Deep in the darkness hid lie threat'ning rocks and shoals;
But all of these, and more, my Pilot knows.

Sometimes when dark the night, and every light gone out,
I wonder to what port my frail ship goes;
Still, though the night be long, and restless all my hours,
My distant goal, I'm sure, my Pilot knows.

—Thomas Curtis Clark.

AT HOME AND ABROAD

B. P. Odeneal, of Tyronza, Ark., has been suffering with "flu" for five weeks. He will be thankful for any assistance while in this distressing condition.

A. G. Freed, president of Freed and Hardeman College, Henderson, Tenn., will hold the meeting for the Russell Street congregation, beginning on May 25.

Foy E. Wallace, Jr., changes his address from Fort Worth, Texas, to Temple, Texas, where he will reside and devote his time to general evangelistic work.

We have received an encouraging report of M. L. Moore's meeting at Gallatin, Tenn. Large audiences are in attendance at each service and good results are assured.

Sister Irma Lee Batey writes encouragingly of a revival of interest in the work at Charlotte, Tenn. Charles Brewer, of David Lipscomb College, preached for them last Sunday.

R. V. Cawthon will begin a meeting at Grandview Heights, this city, next Sunday. In view of the recent reunion of brethren in this vicinity and the settlement of all troubles, this should be a glorious meeting.

Two meetings are in progress this week in Nashville. W. S. Morton, of Columbia, Tenn., is preaching at Pilcher Avenue; S. P. Pittman, of the David Lipscomb College, at Eighth Avenue, North. Both meetings deserve encouragement.

From A. H. Lannom, Obion, Tenn., April 7: "I underwent an examination at the Dyersburg Hospital to-day and was advised that I had chronic appendicitis and would have to undergo an operation. I ask the prayers of all the faithful."

From G. W. Jarrett, Woodlawn, Tenn., April 8: "I am in a meeting near Woodlawn, with good interest to date. If any congregations near here want me to hold a meeting for them in May or June, address me at once at Woodlawn, Tenn. I am from Coffeeville, Ala."

From T. B. Clark, Denton, Texas, April 10: "The work here is moving on quietly. C. R. Nichol is at home this week and preaching for us at night. He is doing some excellent work, which is characteristic of him. I intend to spend the most of the summer in protracted meetings."

The congregation worshiping at Bethany, in Warren County, Tenn., would like to get in touch with a Christian brother who is a physician, with the view of having him locate in their midst. They would also like to hear from a good, loyal preacher. Those interested should address L. T. Hutcheson, Route 1, Rock Island, Tenn.

From Joe L. Netherland, Yuma, Tenn.: "I will labor with the congregation at Miami, Fla., during the months of May and June. All correspondence should be addressed to me at Miami during that time. I will be in Texas in July and August. I am now arranging to give all my time to preaching. I have time for meetings in September and October."

From Harry Hayes, Hornbeak, Tenn.: "Please announce through the Gospel Advocate that I will sing in meetings or teach singing schools wherever I am needed until July 14, at which time I am to begin my school work. I am now at the close of a singing school. The need is great. I might add that I have been in this work some each year for several years."

We rejoice with the Pearl and Bryan Streets Church, at Dallas, Texas, in the improvements to be made in their church property. They have outgrown their present building. At a recent meeting of the congregation the sum of five thousand dollars was pledged, with a large proportion of the members yet to be heard from. A. O. Colley's ministry for this church has a far-reaching influence for good.

From Rue Porter, Bristow, Okla., April 10: "I am now located at this place to help all I can to build up the cause of the Lord. I preached on Lord's-day, morning and night. Two identified themselves with us at the morning service. Prospects are bright because all are willing workers. We have just bought a house and lot, but the house is badly in need of repair. The congregation is weak and would appreciate help from the outside. I am the only loyal gospel preacher in this (Creek) county."

From C. B. Glasgow, Alex, Okla., April 3: "I officiated at the marriage between Mr. Thomas Mahon and Miss Ethel Corzine, at the bride's home, one mile west of Alex, last night at 9:30 o'clock. There was a large crowd of relatives and friends present, some coming from Chickasha in automobiles through a steady rain. It was a very enjoyable affair. Thomas is a son of Brother Mahon, our leader in the church here, and is a fine man. I am told that his bride is one of the best girls in this community. God bless them."

John M. Rice writes from Merkel, Texas: "Tice Elkins, one of our best gospel preachers, is held at home all the time on account of his wife's severe sickness. The doctors in Childress say she can never be well any more. Brother Elkins has canceled all his meetings for the year. His bills must be paid. Brethren, send him some help at once, to Childress, Texas. Brother Elkins has six children that must be clothed and fed. Brethren, do not just breathe a prayer for him and withhold your means. See James 2: 15, 16."

From L. S. White, Sherman, Texas, April 9: "Work commenced to-day on the new church house at this place. The house will have basement built of concrete, main auditorium, balcony, several large classrooms, a rest room for the ladies to care for their children, and will have every convenience needed. The house will be centrally located, and built of brick and stone. The house and lot will cost forty thousand dollars. Yesterday at 6:15 P.M. more than three hundred people assembled on the lot for the first public service. There were three songs, two prayers, a short sermon, and one of the elders, eighty-two years old, moved the first shovel of dirt. We are praising God for the growth of the work in Sherman."

Sunday was a day of great joy at Belmont Avenue Church, this city. Horace Lipscomb, who is the leader of the young people's Bible class, spoke, and eight of the boys and girls gave themselves to Christ. There has been a total of twenty-four new people put on the Belmont roll in 1919. Some of these were converted, and others came by relation. The congregation plans to continue a revival throughout the entire year. A number of tent meetings will be held later, some in the city and others at destitute places out of town. At a business meeting in the evening, Morgan H. Carter was selected to continue serving as evangelist for the church another year, beginning on June 1. Appropriations have also been made for orphans and for mission work, both local and foreign. "Christ saves. Follow Him," is their motto.

From W. W. Slater, Box 241, Fort Smith, Ark., April 11: "I began work with the Park Hill congregation here last Sunday. My family came Wednesday. The church gave us the greatest surprise we ever had by giving us a good 'pounding' last night. Between twenty-five and thirty dollars' worth of provisions were brought in, ranging from a bar of soap up to a ham of meat, for all of which we are very thankful. May the Lord bless each and every one of those who took part in this wonderful feast of good things. We will hold services in our new church building on the fourth Sunday in this month, at which time we will have an all-day service, with dinner on the ground. All who live in reach are cordially invited to come and spend the day with us. The church house will cost something like twenty-five hundred dollars, and the brethren need some five or six hundred dollars. Will you not send them one Lord's-day's contribution? There are but a few members here, and they will appreciate your assistance. Send money to S. A. Lynch, Circuit Court Clerk, Fort Smith, Ark. I give J. B. Nelson and W. T. Kidwell, of Dallas, Texas, as reference. God bless the faithful."

Book Notices.

Send us $1.25 for a copy of "Sweeney's Sermons."

We are giving a Teachers' Testament to our readers. It is the book to read.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

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EDITORIAL

Do the Kingdom and the Church Mean the Same Thing?

BY J. C. M'Q.

I had not intended to write any more for the present concerning the charge made by Brother Watson and others that Brother Jorgenson taught at Prichard, Ala., that baptized believers are not in the kingdom, but only in the vestibule of the kingdom. However, Brother Jorgenson sends the following letter, with the request that I publish it in full:

Louisville, Ky., March 29, 1919.—J. C. McQuiddy, Nashville, Tenn.—Dear Brother: I have received yours of the 27th and thank you for your promised correction on the foot-washing question. Not only do I now "agree with the Bible teaching," but I have agreed with it all along. I shall certainly expect you to make this point clear.

On the kingdom question the charge was, in part, that I taught that baptized believers were not yet in the kingdom, and my statement, which you say "confirmed what the sister charged," said in part: "I teach now, and I taught then, that baptized believers are in the kingdom." (Col. 1: 13; John 3: 3-5.) The difference between my statement and the teaching charged is this: The one says that baptized believers are in the kingdom, and the other says that baptized believers are not in the kingdom!

I would thank you to print this entire letter in "the next Advocate" in the space which you will save by eliminating a part of my "statement" of March 12; falling in this, will you kindly print alongside of, or in connection with, the third paragraph of that statement (which you intend to use) the following quotations from the founder and "grand old man" of the Gospel Advocate, David Lipscomb?

In answer to the query, "Do the kingdom and the church mean the same thing or not?" he wrote: "Not exactly. The kingdom embraces the church, but is, I think, more extensive in its signification. The church embraces the disciples of Christ separated from the world by obedience to Christ. . . . The kingdom of God embraces every thing and person in the universe over which God rules as King. The term 'kingdom' is not only more extensive in its reach, but it is viewed from a different standpoint." ("Queries and Answers," page 247.) "The kingdom of God means the realm subject to the rule or reign of God. It embraces the universe." (Gospel Advocate, May 21, 1903.)

My words at Prichard, as my notes show, were almost identical with these words of David Lipscomb, and the vestibule illustration covered *this exact point*—that the kingdom of God is "more extensive in its reach" than the church. Fraternally, E. L. JORGENSON.

I am glad for Brother Jorgenson to be heard so long as he writes in a dignified, courteous manner. I want us both to conform to the truth, so that we may agree with each other. We are not now considering foot washing.

We should all be interested in teaching the truth, and nothing but the truth, as to whether or not "baptized believers are in the kingdom." We should rejoice when one teaches the truth and should grieve when one teaches error.

Brethren of unquestioned veracity and integrity bear testimony that Brother Jorgenson taught that "baptized believers are not yet in the kingdom, but only in the vestibule of the kingdom." Brother Jorgenson makes the statement that "baptized believers are in the kingdom;" but his explanation of the statement does not put them in the kingdom, but only in "the vestibule of the kingdom."

AS THE VESTIBULE TO THE HOUSE, SO THE CHURCH TO THE KINGDOM.

So his explanation makes the church the vestibule of the kingdom. He believes, as I do, that when believers are baptized into Christ, the head of the church, they are baptized into the body of Christ, which is the church of Christ. I believe that when they are baptized into Christ they are baptized into the body, which is the church, and also into the kingdom of Christ; for the church of Christ embraces all the saved in the world, and in this sense is as broad as the kingdom of Christ. His explanation puts them in the church, which is the vestibule of the kingdom; but it does not follow that, because the vestibule is included in the house, those in the vestibule are in the house, any more than it follows that, because the chimney is included in the house, a person in the chimney corner is in the house. As the vestibule is a very small affair, not many people can get into it. Pronounced Adventism expects very little of the church. It teaches that the church will be caught up to meet Christ before he comes in "the millennial kingdom." W. E. Blackstone, the author of "Jesus Is Coming," the book that Brother Boll advises young preachers to read, says: "Hence, we conclude that the church shall be recompensed in reigning, with Christ, over the millennial kingdom. 'Fear not, little flock: for it is your Father's good pleasure to give you the kingdom.' (Luke 12: 32; Dan. 7: 18, 22, 27.) O, then, let us pray as Jesus taught us: 'Thy kingdom come.'" (Page 94.) Again, in "Jesus Is Coming" (page 87), W. E. Blackstone says, under the title, "Thy Kingdom Come:" "The Church militant, which was begun on the day of Pentecost (Acts

2), ends at the rapture, before the tribulation. The kingdom begins with the revelation, at the close of the tribulation." With him, the church ends *before*, and the kingdom *begins* at the *close* of, the tribulation. As this makes the kingdom yet in the future, Brother Jorgenson must repudiate this teaching of Blackstone and the action of his editor in chief, if he really believes baptized believers are in the kingdom of God. I would be glad for Brother Jorgenson to answer this question: Do you believe that the kingdom spoken of in Dan. 2: 35 was set up on Pentecost?

This vestibule doctrine belittles the church of Christ, destroys its efficacy and strength, and makes it appear that the gates of Hades have prevailed against it. West exclaims: "Gigantic is the misconception to dream that God has given the church, unable to reform herself, to build the Christian state up to a 'kingdom of Christ, or to reform the world. . . . More and more the Christian state is a tool of Satan." ("The Thousand Years in Both Testaments," pages 448, 456.)

It is inexcusable to appeal to the writings of David Lipscomb in a way to make it appear that he in his whole life wrote one line that dishonors Christ and his church as does the doctrine I am combating. It is bad enough to misrepresent the living, but much worse to garble the writings of the dead. If Brother Jorgenson had any desire to deal fairly with the dead, I cannot understand why he should leave out of the quotation the very part, and the only part, that has any reference to the subject in hand. And yet he and Brother Boll have done this repeatedly. It is one of their stock arguments and has been featured in their own paper, Word and Work, where Brother Lipscomb's friends had no opportunity to make correction. If Brother Lipscomb were living and in his vigor, no one would have the effrontery to make such an attempt. How the boastful have fallen! These brethren have assured me and others that they could state their doctrine in the very words of the Bible. I admire Brother Lipscomb for his work's sake; I am much indebted to him for counsel and assistance; but, loyal, brave, and true as he was, I have never yet appealed to him instead of the New Testament. But the brother shall profit nothing and shall not bolster up any false doctrine by leaving out the only part of the quotation that has any bearing on the kingdom of God from the viewpoint we are considering it. Here is what Brother Lipscomb says of the church, which was left out: "It has both a local and a general application. In its local application it refers to those in a community separated from the world, meeting together to worship God in his appointments. In its general application it embraces all the disciples in a country, nation, or the world, separated to the service of God."

The kingdom of God does not contain any more than all the disciples in the world. If our brother will examine a complete concordance of the New Testament, he will be surprised to find that almost universally, if not entirely so, the kingdom of God on earth is used as no larger than the church of God. When we view it from the standpoint of the saved, this is undoubtedly true. It is also true that the rule of God extends over the kingdoms of men and the universe itself. "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all." (Ps. 103: 19.) This is what Brother Lipscomb meant of the kingdom when he said, "but it is viewed from a different standpoint." In this sense the rule of God embraces the wicked and even hell itself. Is this what Brother Jorgenson means by the kingdom of God being larger than the church? Surely not; but if so, it has no place in this investigation, for we are considering the saved and not the wicked.

In the very next query following the one that Brother Jorgenson quoted, Brother Lipscomb teaches that the kingdom was put into harmonious working order. He also says: "The church is as much the kingdom of God when it does not attract attention as when he comes in his power and glory. It is called 'the kingdom of God' when a little stone, when it attracts no attention by outward displays of earthly power; it is called 'the kingdom of God' when preached by John, when among the disciples in its elements in the life of Jesus; and all through the days of the apostles it was recognized as an established kingdom; received by them, and preached as an existing kingdom." It may be scripturally taught that the kingdom of God existed in promise, prophecy, preparation, and establishment. Christ comes in every great crisis of the kingdom, such as Pentecost, when all the elements of the kingdom of God, unorganized, were brought together, organized, and put into harmonious working order. He came when the middle wall of partition between Jew and Gentile was overthrown, making of the twain one new man, or church. But beyond these preliminary displays of power, he is yet to come in that transcendent visitation which will signalize the consummated and perfected kingdom, the ideal order of eternity. Peter exhorts Christians to give diligence to be faithful in the existing kingdom in order that they may enjoy the triumphs of the perfected, the eternal and heavenly kingdom. "Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1: 10, 11.)

Some Questions About Christians' Going to War.

BY E. A. E.

One question was answered last week. Attention will be given to the second question in this article. That we may have it before us, I will give it again:

It is admitted that a Christian, as a Christian or individual, should not resent evil or retaliate, but when the government calls upon him to take up arms, he must obey; for we are told in Rom. 13 that "the powers that be are ordained of God," ministers of God, whom God uses for the purpose of executing wrath upon those who do evil. Therefore, if a Christian refuses to take up arms, he refuses to work in one of God's appointments to execute wrath on those who do evil.

God ordained the church, too. He ordained heaven, he ordained hell; he blows the trumpet, forms darkness, and creates evil (Amos 3: 6; Isa. 45: 7); he not only ordained civil governments, but he also sets over them, at times, the basest of men (Dan. 4: 17); and, just as it serves his righteous and just and merciful purposes, he removes kings and sets up kings (Dan. 2: 21); the ungodly and heathen Nebuchadnezzar was his "minister," or servant, to "execute wrath" even upon his own people (Jer. 25: 8-11; 27: 5-7; 43: 8-13); and Cyrus was his shepherd to help them back to Jerusalem (Isa. 44: 28 to 45: 7—read these passages with seriousness); and Satan is God's "minister" to "execute wrath," and Jesus is his "minister" to save. God ordained the church for one purpose (God's children—Christians—are the church) and "the powers that be" (civil authorities) for quite a different purpose; he ordained heaven for one purpose and hell for another. Simply because God has ordained an institution or power is no reason within itself that Christians, under penalty of disobedience to him, should work in that institution and under that power. They should not work under Satan. They must do that which God has "ordained" for them to do, and refuse to do that which he has "ordained" for them not to do. God's commands or ordinances do not conflict. Since he has ordained his church for the all-glorious purpose which he himself gives and sent it on its mission of mercy and love and salvation, and since he forbids his children's avenging themselves, retaliating, doing unto *any man* evil for evil, using carnal

weapons, killing others, devastating, making widows and orphans and helpless cripples, no one can expect him in any way to contradict himself by ordaining that they must do these forbidden and horrible things under penalty of disobedience to him.

God forbids Christians to avenge themselves, for the reason that vengeance belongs to him and HE will repay. Christians must leave all that matter to him, and, instead, feed their enemies, give them to drink, pray for them, do good for their evil, and overcome their evil with good. But how does God avenge evildoers? Read the last of Rom. 12 and first of Rom. 13 in connection. He has ordained "the powers that be" for that purpose. The rulers in these governments are "set up"—ordained—by him to be a "terror" and "avenger for wrath" "to the evil," and to be "ministers" of God to Christians "*for good.*" Since God forbids Christians to avenge themselves—to punish or harm enemies; since HE takes vengeance, and since the rulers of earthly governments are his means or "ministers" for doing this—his avengers—he forbids Christians' joining these rulers and following them in killing their enemies, in making widows of their enemies, helpless women and orphans of their enemies' innocent children and pure and helpless babes, and in burning homes and destroying and in every way devastating prosperous countries.

What, then, are Christians to do in any civil government—republic, kingdom, or monarchy—in which they may live? They are to submit in all cheerfulness, paying tribute and custom and all taxes, honoring the king or whatever ruler the government may have, being law-abiding and peace-maintaining and orderly; but should the government require them to do that which God forbids, they must then, as Peter and John say, obey God rather than men. (Acts 4: 19, 20.) It was "the powers that be," the civil governments, which forbade under penalty of death Peter and John's preaching the gospel at all. According to the reasoning of the above question, Peter, John, all the apostles, and all the church of God disobeyed God in going to all the world and preaching the gospel to the whole creation, because the civil authorities commanded them not to do that, and God says submit to "the powers that be." The apostles and all the church then did not believe this and were killed—many of them—by "the powers that be" for obeying God. If under no circumstances and in no condition Christians must disobey rulers, then there would never have been a Christian martyr. Everybody knows this. The Roman rulers and Jewish supreme court and leaders crucified the Son of God. If Jesus had submitted here to "the powers that be," he would never have been crucified and the world would never have had a Savior. The civil powers imprisoned Peter and John, Paul and Silas, all the apostles, and martyred thousands. Prisons and the block and the cross were under the control of the civil authorities. No one can be imprisoned or hanged or electrocuted now without the authority of "the powers that be;" neither could one in the days of Christ and the apostles. Were the imprisonment and execution of Christ, the apostles, and thousands of others right because God ordained these powers that did it? When Paul wrote Rom. 13 and God commanded Christians to submit to "the powers that be," the bloody tyrant, Nero, ruled Rome. Did God mean for Christians to submit to Nero in his bloody and tyrannical deeds? "No," you say. Then there may be orders of rulers that Christians in obedience to God cannot obey. All right-thinking people know that God means for Christians to be subject to "the powers that be" in so far as these powers do not require disobedience to him, and he teaches that. Our own government recognized that when it wrote into the Constitution the principle of *religious liberty*, and it recognizes and is governed by it now when it writes into its draft law that members of any religious sect whose creed or "principles" forbid its members going to war in any form shall be exempted from combatant service. Some Christians are more exacting than the government itself and do not respect the consciences of their own brethren so much as the government does.

Suppose the bloody Nero had commanded Christians to arm themselves and to kill other Christians in his persecution of them, should they have done so because "the powers that be" ordered that done? "Most certainly not," one says. Then there are times when Christians are not required by the Lord to kill in submission to "the powers that be." By what and by whom, then, is it to be decided when Christians must submit to "the powers that be" in doing such horrible things? But brethren who think Christians ought to go to war think Christians ought to kill other Christians, make widows of their wives and orphans of their children, burn their homes, and devastate their country in general. This is true, because all Christians are not on one side in any war. There must be some Christians on the other side. "But," says one, "our side is the side of righteousness and freedom; we are not on the side of plunder, conquest, greed, and carnage." No difference, there must be some Christians on the other side; and since they must go to war because their rulers bid them to, they must kill and plunder, burn and devastate. According to this, Christians will have to cut one another's throats in obedience to God. Who can believe this?

Christ prayed in John 17 that his disciples may "all be one," even as he and God are one—he in God, God in him, and God and Christ in all Christians. All Christians throughout the world must be one, having the Spirit of Christ, the mind of Jesus, the same love, and be of one accord and one heart and soul. Who can think of God and Christ killing each other? Then Christians in one country cannot under any circumstances kill Christians, etc., in another country. The thought of Christians' going to war is horrible.

The Nashville Banner of March 22, in an editorial article, commenting on Senator McKellar's speech made the day before in Nashville, says:

> Senator McKellar yesterday gave the view of a business man of his acquaintance, who, from the purely economic viewpoint, argues that war is insane and insufferable.

The Banner itself says:

> The horrors and expense of the great world war, and the suffering, debt, and demoralization that have come in its wake, have brought the world to understand the waste, cruelty, and folly of war as it never did before; and if the advanced nations are to endeavor to prevent its future recurrence, now is the best possible time, and Paris, where the leading representatives of all the nations are assembled, the best place, for the movement to begin.

We are commanded to pray for kings and all other rulers, "that we may lead a tranquil and quiet life in all godliness and gravity." (1 Tim. 2: 1, 2.) Then let us pray for peace—for all this according to God's will. May God guide these rulers.

Lieutenant Nichols, an English poet and soldier, spoke in Nashville recently, according to the Banner, to a very large, intelligent, and appreciative audience. Of him the reporter says: "He was a member of the immortal 'First Hundred Thousand,' and fought valorously through the war until, wounded and gassed and suffering from shell shock, he was invalided to the hospital, where he lay for several months. The marks of his wounds are plain to see, . . . but the scars of his soul speak louder. It is they which have torn away all illusion as to the high spiritual results of war." And again: "He spoke of the sham fallacy of any spiritual uplift coming out of war. In a shaking voice and with outstretched, nervous hands, he said passionately:"

"There are no spiritual properties to war; I do not think being shot at improves a man's temper or his moral fiber. War is what one of your American generals called it—'hell'—and it is suffering and defilement. Any man who justifies it, except for the cause of defending national honor, is a liar and criminal and ought to be crucified. The love of officers and men is the one beautiful thing which developed, and these will disqualify them for civil life. The mere capacity to suffer in company does not help anything. And the awful suffering did not help at the time or now. You may learn more about life. A soldier simply has got to stick it. War makes no man finer. It is a process of defilement, a time when you wait and lurk to kill your neighbor, as he is waiting and lurking to kill you. To say that such as that makes a soul better is blather."

The reporter further says that Lieutenant Nichols read several poems from different authors in a most impressive way, and "each of them brought out the horrors of war, the doomed lives that were wasted and the suffering entailed, with horrible vividness and strength. Incidentally Lieutenant Nichols criticized the attitude of newspapers of the world in regard to war and gave no uncertain sound as to what he thought about them."

I wonder what the brave young poet has to say about preachers who claim to follow "the gentle Nazarene," the "Prince of Peace," and to preach "Christ, and him crucified," and about religious papers that take the same attitude in regard to war as the newspapers of the world.

How can preachers and religious papers preach, teach, and encourage that which warriors themselves call "hell?"

The Campaign to Raise Funds to Enlarge and Improve the Buildings of David Lipscomb College.

BY E. A. E.

As previously stated, this college must have a new and larger home for young ladies and other improvements in order to receive the young ladies who wish to attend or whose parents desire to send to this school. Other improvements must be made in order that the school may accomplish the good it was and now is intended for it to accomplish.

We would emphasize with power the importance and crying need of true education as set forth in the best article on this subject. This is the one thing needful of this generation. We have seen this cruelly and fearfully demonstrated by the scientific, philosophic, educated, and efficient Germans. With all this, they virtually discarded Christ and set the Bible aside. True science and knowledge of all things earthly are not enough. The present generation, especially the youth, must be taught to know Jehovah, the only true God, and Jesus Christ, whom God has sent into the world; their obligations to God and responsibilities to men; the Bible as the word of God; their mission; and their destiny. There can be no true education without this.

The good work of enlarging this school cannot be done without money, and it has no way whatever of obtaining the necessary money except by donations from lovers of true education. Its directors have sufficient confidence in such people as to believe the required amount will be given. They are not asking for any enormous sum, but only for what is really necessary to do this work.

See what others are doing. Vanderbilt not long since asked the city of Nashville for a very large sum and received it forthwith. Besides, it received a rich gift from another source. The Episcopalians are doing the same. Other institutions are asking for large sums. Note what the Methodists for other purposes are calling for. The friends of true education in Nashville could and should rally to David Lipscomb College and largely help enlarge its buildings, fully equip them, and broaden its scope of usefulness.

This campaign is now on, and the directors are confident of success, because: (1) the cause is a most worthy one; (2) the friends of true education are many and are on the increase; (3) they are not asking for a large sum—only enough to actually accomplish the purpose; and (4) the people have the money and are willing to give it.

Begin now—with this date—to send donations, or statements of what you will do, any Liberty bonds and thrift stamps you desire to devote to a good cause, and speak to others about all this. Any amount to the whole amount will be gratefully received. Why cannot some good and able man or woman contribute the whole amount, and let us take what others may give to still greater usefulness?

Send all to Prof. H. Leo Boles, David Lipscomb College, Nashville, Tenn., for he has been chosen treasurer of the building committee.

A Valuable Helper.

We are pleased to inform our readers that Brother H. Leo Boles has joined the publishers of the Gospel Advocate and will devote his ability to increasing the usefulness of the paper. This does not mean that he will cease to devote his energies to the development and improvement of David Lipscomb College. This he regards his first duty, and he has proved his faith by his works. He is a man who does things and appreciates the responsibilities that rest upon him. Busy men do things. He does not neglect his work for other things, no matter how important they may appear. We are glad to welcome him to the Gospel Advocate force and shall expect to find him a valuable acquisition to the paper. He is in full accord with the purpose of the Advocate and will coöperate heartily with it in advancing every good work. The paper will continue to assist and encourage all schools that are not teaching infidelity, will encourage unity among all Christians, and will vigorously oppose division and factionalism in the churches of Christ.

THE WAR SUFFERERS' FUND

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

Previously reported	$6,736.53
Oakland Church, Montgomery County, Tenn.	105.00
Church at Smyrna, Tenn.	44.40
Young Ladies' Class, Reid Avenue Church, Nashville, Tenn.	5.00
C. E. Jones, Mount Rainier, Md.	2.00
Mrs. J. C. Estes, Dallas, Texas	3.00
"A Friend," Ashland City, Tenn.	5.00
W. O. Crowder, Appleton, Tenn.	5.00
T. M. Smith, Franklin, Tenn.	5.00
California Avenue Church, Nashville, Tenn.	10.40
George F. Barnes, Elizabethtown, Ky.	2.00
Mrs. Kate Creamer, Spruce Pine, Ala.	2.00
J. M. Dill, Dillton, Tenn.	2.00
"A Friend," Coal City, Ind.	1.50
Church at Barton, Ala.	5.00
W. S. Head, Fort Worth, Texas	1.00
"A Sister," Ringgold, Ga.	8.00
Mr. and Mrs. L. A. Taylor, Fayetteville, Tenn.	3.00
Church at Corinth, White County, Tenn.	6.65
Ten little boys and girls, Paul's Valley, Okla.	2.00
Mrs. S. J. Merritt, Match, Tenn.	5.00
Church at Union, Sumner County, Tenn.	60.36
Mrs. F. W. Neal, Brush Creek, Tenn.	18.00
Mrs. L. D. Love, Mount Pleasant, Tenn.	2.00
Church at Meaford, Ontario, Canada	10.00
Church at Gardner, Tenn.	16.00
Two sisters at Longwood, Fla.	2.00
"A Friend," Finley, Tenn.	1.00

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

It is by accepting the means through which God teaches us, and recognizing his hand in the events by which he acts on the soul, that true virtue is attained.—T. T. Carter.

Query Department

By J. C. McQUIDDY

John A. Finch asks some questions the answers to which should be of interest to our readers at this time:

Is it not highly probable that we as Christians are making a great mistake in contributing so much and so freely to Liberty loans, war savings stamps, Y. M. C. A., Red Cross, war sufferers' fund, and the like, which should be regarded by us Christians as a mere form of taxes, and not visiting the soldier boys that were put in Federal prisons because they would not take a combative position in this last war (I mean boys that were truly Christians)? Do you know of any one that is boosting for Christians to go to these Federal prisons and visit these boys, that they may not hear that awful sentence: "I was . . . sick, and in prison, and ye visited me not?" Would it not be the part of wisdom for the Gospel Advocate to insist on its readers' watching very carefully about this matter and, if it can, give them the names of the boys in the different prisons? I have heard of one Ben Jackson, of near Dresden, Tenn., but I have not learned where they sent him. It seems to me that the masses are saying, "Lo, here is Christ," thinking that the end justifies the means, and will fail to show the true spirit of Christ without any veiling or covering of the government agencies.

The querist evidently is misinformed. The government did not force those who were conscientiously opposed to fighting to enter the service as a combatant, but did require those subject to draft to take the position of a noncombatant. Certainly those who invested their means in Liberty loans or war savings stamps because they considered such investment a good investment should not on this account fail to give liberally to the church of the Lord Jesus Christ. The truth is, nothing should come between us and Christ. Christians should be ready to give cheerfully, and to give liberally, as the Lord has prospered them. Giving refers not only to money, but to service. Many Christians are ready to give of their money, and yet are not ready to give time and service to Christian work. It is the duty of all Christians to visit the sick, warm the cold, and feed the hungry. The man who is sick and in prison is deserving of the support and sympathy of Christians, regardless of the cause that placed him there. The Gospel Advocate is ready to do what it can to stir and arouse the brethren to more activity in visiting those who are sick and in prison and in feeding the hungry.

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W. L. McClellan, Lumber City, Ga., seeks a satisfactory explanation of a scripture passage. He writes:

Please explain 1 Cor. 3: 12-16. I have never heard the meaning of the gold, silver, precious stones, wood, hay, stubble, etc., explained satisfactorily.

I answered this inquiry in 1917, and, as the meaning of this passage has not changed, I can do no better than to repeat the answer here, which is as follows: "These verses concerning the one foundation for all builders to build upon appear to be susceptible to two interpretations. Some consider that the gold, silver, and precious stones built upon Christ, the foundation, represent the converts made by an evangelist. These represent faithful Christians. The wood, hay, and stubble represent converts that do not remain faithful, but who finally are lost. The builder, or the evangelist, will be saved, yet as by fire. Others hold that the gold, silver, and precious stones represent the truth that one teaches; while the wood, hay, and stubble represent the error that one teaches. If the teacher is honestly mistaken in teaching error and does not do it maliciously, he will be saved, 'yet so as by fire.' If his teachings are incorrect and false, his works shall perish as worthless and be of no benefit to the world. He is saved because he intended well, but is barely saved, like one who escapes from a burning house where all of his property is consumed."

Rena Howell, Atlanta, Ga., makes this request:

Please explain, through the Gospel Advocate, Mark 3: 28, 29.

It is not becoming to be dogmatic as to what is the sin against the Holy Spirit. There have always been differences on this subject. Some hold that those who charged Jesus with casting out devils by Beelzebub committed the sin against the Holy Spirit. The connection will bear that interpretation. However, it will bear another construction. Those who made this charge against Jesus sinned against him. People had sinned against John the Baptist in refusing to accept his teaching. He warns them: "You may sin now against me and find opportunities to repent; but when the Holy Spirit comes, if you reject him by rejecting his teaching, there will be no forgiveness, neither in this life nor in the life to come." When Christ was speaking, the Holy Spirit was not the lawgiving and directing power. The Spirit was not giving the law, so could not be sinned against; but after the Holy Spirit came on the day of Pentecost, if men turned away from his teaching and refused to be guided by it, there would be no forgiveness for such sin, as no other way of salvation will be provided.

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T. K. Rouse, 2304 Walnut Street, Chicago, Ill., sends these two questions:

Will you kindly give me the proper definition of the word "Christian," both as a noun and as a verb?

A Christian is a follower of Christ, one who has the Spirit of Christ and who is seeking to walk in his steps. "Christian" is never used as a verb.

Do the words "Holy Ghost" (Acts 10: 44) and the words "gift of the Holy Ghost" (Acts 2: 38; 10: 45) mean the same?

It would hardly be scriptural to say that "Holy Spirit" referred to in Acts 10: 44 is the same as the "gift of the Holy Spirit" spoken of in Acts 2: 38 and 10: 45. The Jews on the day of Pentecost and the Gentiles at the house of Cornelius received the same conditions of pardon, accepted and obeyed them, and, in consequence of their sins being blotted out, received the Holy Spirit as a gift. The apostles received the baptism of the Holy Spirit on the day of Pentecost; and so, while Peter yet spake at the house of Cornelius, the Spirit fell on all them that heard, and fell on them in a miraculous measure, so that they were able to speak in different tongues. The Holy Spirit was received in different measures by the early Christians, but the baptism of the Holy Spirit was the greatest measure in which it was ever conferred upon any one.

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Mrs. J. R. Tarkington, Stuttgart, Ark., makes this very brief request:

Please explain Luke 17: 34-37.

The passages in question evidently refer to the great suffering that should be experienced when Jerusalem should be destroyed. The meaning appears to be that the calamity should be so general that no two persons, wheresoever found or about whatsoever employed, should both be able to escape, and that captivity by the sword should have complete victory over the unhappy people. Christ would, therefore, warn his disciples to be watchful and prayerful, lest they should sin; for just as where the carcasses are, there will be the birds of prey, so wherever sin is found, there will be punishment.

IN BLOOD DISEASES

Like Scrofula, Eczema, and Many Skin Troubles,

As well as a general Spring medicine for catarrh, rheumatism, dyspepsia, Hood's Sarsaparilla is of great value to men, women, children.

It does its thorough work in these well-defined diseases by cleansing the blood, on the pure, healthy condition of which depend the vigor and tone of the whole system.

Hood's Sarsaparilla is equally successful in the treatment of troubles that are not so well defined—cases of a low or run-down condition or general debility, loss of appetite and that tired feeling, or cases in which we see now very plainly after-effects of the worry and anxiety caused by the world war and the debility following the grip, influenza and fevers. In all such ailments it has accomplished a wonderful amount of good.

Hood's Pills help as a stomach-toning, digestive cathartic.

Weak Lungs?

STUBBORN COUGHS AND COLDS

DR. H. JAMES' CANNABIS INDICA COMPOUND

An old and well-tried remedy for the relief of **pulmonary ailments, bronchial asthma, catarrhs, colds, etc.** Fifty years' successful use. Book of information sent free. Address **Craddock & Company, Philadelphia, Pa.**

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Gospel Trumpet Blasts.

BY A. A. BUNNER.

Many so-called "loyal" congregations of Christ with which I am acquainted have neither time nor inclination to support the gospel and sound out the word, solely on account of the quarrels and divisions among themselves, all of which divisions and alienations have been brought about by men on all sides of these ungodly conflicts who love to have the pre-eminence. O Lord, if it be possible, deliver the churches out of the hands of all who worship "a god with guts!" (See Rom. 16: 17, 18.)

Did you notice in the paper recently that St. Peter's Church was struck by lightning and almost destroyed? Yes, I read the account of the circumstance in the morning paper. As the stroke came from heaven, it may have been sent to show Saint Peter that he had no business to own a church. "O, it is not St. Peter's church; it is the Catholic Church, and they just named it for Saint Peter!" Well, then, Saint Peter himself may have sent the stroke of lightning to show you Roman Catholics that he does not want you to name your churches for him. While Paul did not send a stroke of lightning to Corinth, he sent something sharper—the word of the Lord—giving the Corinthians and all others to strictly understand that he did not want them to name their sect churches for him. (See 1 Cor. 1: 10-15.)

"By this shall all men know that ye are my disciples, if ye have love one for another." (John 13: 35.)

I am now in West Virginia, and as the cruel war is over and the "flu" conditions have somewhat changed for the better, I hope, my health permitting and the Lord willing, to be able to send in several new subscribers to the Gospel Advocate from this field. I hope the Gospel Advocate may enter the homes of many thousands of new readers during the present year. All who know themselves in arrears on subscription to the Advocate should not only pay up at once, but also renew their subscription. The Advocate is doing great and lasting good wherever it is read and appreciated. Let all hustle, and hustle at once.

THREE GREAT BOOKS.

Volume I. contains 200 Revival Sermons by many of the world's greatest preachers. Price, 75 cents. Volume II. contains 150 Revival Sermons. Price, 50 cents. Volume III. contains nearly 1,000 Religious Anecdotes. Price, 50 cents, or the three books for $1.50. Money back if not pleased. **The Co-Operative Publishing Co., Kirkwood, Mo.**

PARKER'S HAIR BALSAM

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

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

The Evening Line-Up

Both children and grown-ups, with coughs and colds, are all the better for a dose of **Foley's Honey and Tar** at bed time. It wards off croup, stops tickling throat, and hacking coughs, and makes an otherwise feverish, sleepless night of coughing and distress, a quiet and restful one.

BROWNSVILLE, TEXAS, Mr. Chas. Baker, writes: "My wife would not think of using any other cough medicine, as Foley's Honey and Tar is certain to bring quick relief. It is especially effective in cases of bad coughs, and we give it to our children and recommend it always as a safe remedy, for it contains no opiates."

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5254 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.25 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

Corn will out-grow itself

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NitrA-Germ

Use it on cowpeas, velvet beans, peanuts, etc. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6254 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

CONFEDERATE ENVELOPES.

Look up old letters in your attic, searching for envelopes mailed in the year 1861. Some of these have large value, even though they are franked envelopes bearing no stamps. If you will send them to Mr. Harold C. Brooks, Marshall, Mich., he will offer you their value. Send complete envelope. Don't detach the stamps. Mr. Brooks will return those which are of no value, and the others also unless his offers are accepted, in which case he will settle promptly. Take care not to tear the stamps or put pins through them. The advertising department of this publication knows Mr. Brooks personally and indorses him as thoroughly reliable.

Send us $1.25 for "Peloubet's Select Notes."

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

CHURCH NEWS

Arkansas.

Fort Smith, April 7.—I was with the Park Hill congregation here yesterday. We had two good services. I am now located in Fort Smith, and will work with Park Hill Church for half time. The brethren are wide awake and are the most enthusiastic little band it has ever been my pleasure to labor with. They are at work on the new church building. They now have the frame up and will floor and roof it this week. We will hold services in our new building at my next regular appointment, which will be the fourth Sunday in April. Our regular preaching days will be the second and fourth Sundays. The brethren need some four or five hundred dollars with which to finish up the building. Will you not send them one Lord's-day's contribution? They will appreciate it. Send to S. A. Lynch, Circuit Court Clerk, Box 306, Fort Smith, Ark.—W. W. Slater.

Illinois.

Paris, April 4.—I am not likely to have any employment here soon; only a few churches left to what there used to be, and a few in control have their preacher "once a month," and are not willing to permit any other preacher to visit them occasionally, during his three Sundays' absence, regardless of the earnest request of a number of good people. To me this is deplorable and very humiliating after over fifty years' faithful work in the church.—J. J. Vanhoutin.

Kentucky.

Van Buren, April 7.—I was at Old Fairmount and New Fairmount yesterday and preached twice at each place to attentive audiences. I will leave this work the first of September to work with Cedar Springs and the church at King's Hall, in Louisville. Some one who preaches nothing but the truth will take my place in this field.—R. A. Craig.

Hopkinsville, April 7.—Yesterday was a big day for the church here. Interest in the church work is growing, and all are of one heart and mind. Our motto is, "Greater things for the Christ." We had one hundred and twenty in our Bible school and a full house for the morning worship. Brother Alexander, who was passing through, gave us a splendid discourse at night. Brother H. H. West has just closed a very successful singing school with the church. We have purchased a good lot on one of the main streets. The Lord willing, we shall begin to build in the near future.—J. H. Hines.

Texas.

Denison, March 29.—I conducted a splendid class in "The Prophecies and Their Fulfillment" in Madill, Okla., last week. We had two "Holiness" preachers and two Russellites in our study. We let the students read the prophecies and their fulfillments. A very interesting study, indeed. The disciples at Madill need a good, active preacher located with them. They

Astounding Preventative for Influenza.

In one department of the Iron Mountain Railway, of Texarkana, in which forty men were employed, twenty of them commenced the use of Hawley's Ointment at the outset of the 1918 influenza epidemic, every man of whom remained at his post every day during the period following, while the other twenty all suffered attacks of the disease that confined them to their homes.

Hundreds of other such tests have shown Hawley's Ointment to be an astounding preventative for influenza, and equally useful during treatment of the disease. The influenza bacillus is a germ which attacks the lungs, being breathed in through the nose and throat, the infection developing chiefly in the nasal and bronchial secretions. Hawley's Ointment is a prophylactic preventative for influenza. It keeps the nostrils thoroughly sterilized, killing the influenza bacilli as they are inhaled. Hawley's Ointment is a dependable treatment for colds, cold sores, coughs, croup, early stages of pneumonia, and generally for bronchial troubles. Its base is readily absorbed, and it, therefore, does not inflame the nostrils when applied therein, as do most ointments having only a vaseline base.

Sold in 35-cent and 50-cent tubes, postpaid, by the Vincent Drug Company, manufacturers, Texarkana, Ark.-Texas.

LIVE STOCK

The full market for your Cattle, Sheep, and Hogs every day, by taking them to

D. E. CARRTHON & CO.
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Ask us about the Fat Stock Show

2,200 pounds of cotton when

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was used with preceding crop of peas without fertilizer, as compared with 1,200 with fertilizer. Easy to use. Try it.
Costs $2.00 per acre, delivered.
Write NitrA-Germ, Savannah, Ga., for booklet.

can and will support the right man. Our work in Denison is doing fine. I go in April to San Antonio to help Brother Bills in a meeting.—Thomas E. Millholland.

Denton, April 4.—I recently held a meeting twelve miles north of Woodward, Okla., and from the first to the close we had good crowds. There were three baptisms during the meeting, and the church seemed encouraged in the Lord's work. This was my third meeting with these brethren, and they have always been good to me in the way of support. This was the first meeting since my work at Deming, N. M. I am at home now seeing after my wife, who has had a bad case of pneumonia, and my boy, who is just getting up from a spell of the influenza. I hope to be able to get out into the field again in a few days.—D. S. Ligon.

Childress, April 1.—I am at home with a sick wife. She is no better, and the physician does not hold out any hope that she will ever get better. He expects her to die without a warning at almost any time. We are living in dread. Still she can be up some, and I must find a way to keep her out in the open. However, with no conveyance, it will be hard to do. I preached here yesterday and last night, and, notwithstanding it rained nearly all day, we had good crowds. They gave me the contribution, which we needed very much. The brethren here assure me that they will stand by me as far as they can. It is fine to know that they love and esteem us as they do. I am not employed here, nor am I expecting to be, but I will preach here as often as I can get away from the house during the summer. I have given up everything, all my meetings, and will do what I can here in Childress. Brethren, I need your prayers, and hope some day to have the chance to go out into the vineyard again. I will write when I have something to say. I would be glad to get letters from the brethren, and will answer all I can.—Tice Elkins.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhoea that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3254 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

When writing to advertisers, please say you saw their "ad." in this paper.

Constipation

THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

Chamberlain's Tablets

Make Baby Coo and Crow

Keep the little stomach regulated and bowels open, the secret of health in infancy, by using

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

that produces such remarkable and gratifying results. Relieves constipation, flatulency, wind colic, diarrhoea, and other disorders.

Contains no alcohol—opiates—narcotics—or other harmful ingredients. It is a highly potent vegetable preparation made of the very best ingredients obtainable. Give it to baby and watch the smiles that follow.

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ANGLO - AMERICAN DRUG CO.
215-217 Fulton St., N. Y.
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Emmanuel, God With Us.

The steps of the way we know not,
But our Leader we know full well.
Our hands are in His, we fear not,
In the depths of his peace we dwell.
He knows where he leads us, we know not,
But we trust in his love each day.
Our hearts are his own, we fear not,
For the way is the Lord's highway.
—Exchange.

Loss of Appetite is also loss of vitality, vigor, tone. To recover appetite and the rest, take Hood's Sarsaparilla, that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure and steadies the nerves.

Perseverance Brings Reward.

Perseverance is more prevailing than violence, and many things which cannot be overcome when they are together yield themselves up when taken little by little.—Plutarch.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-23
Murine Eye Remedy Co., Chicago

Get Back Your Grip On Health

Physician Gives Practical Advice On What to Do To Help Build Up Your Strength, Power and Endurance—Explains

How Organic Iron—Nuxated Iron—Helps Put Renewed Vim and Energy Into the Veins of the Weak, Nervous and Run-down—

Thousands of men and women are impairing their constitutions laying themselves open to illness and literally losing their grip on health simply because their blood is thinning out and possibly starving through lack of iron.

You can tell which people have a firm Grip on Health—Strong Vigorous Folks with Plenty of Iron in their Blood

To possess the power, energy and endurance that win the blood should be rich in strength - giving iron. For this purpose physicians below explain why they prescribe organic iron — Nuxated Iron — which by enriching the blood and creating thousands of new red blood cells often quickly transform the flabby flesh, toneless tissues and pallid cheeks of weak, anaemic men and women into a glow of health. It increases the strength of delicate, nervous, rundown folks in two weeks' time in many instances.

In explaining why he regards iron as absolutely essential to the greatest development of physical and mental power, and discussing the probability of building up a stronger race of people by increasing the supply of iron in their blood, Dr. George H. Baker, formerly Physician and Surgeon, Monmouth Memorial Hospital of New Jersey, says:

"Iron is absolutely necessary to change food into living tissue, muscle and brain. Refined foods and modern methods of cooking have robbed us of much of the iron which Nature intended we should receive and for supplying this deficiency and increasing the red blood corpuscles I know of nothing more effective than organic iron—Nuxated Iron. From a careful examination of the formula and my own test of Nuxated Iron, I feel convinced that it is a preparation which any physician can take himself or prescribe for his patients with the utmost confidence of obtaining highly beneficial and satisfactory results. The fact that Nuxated Iron is today being used by over three million people annually as a tonic, strength and blood-builder, is in itself an evidence of tremendous public confidence and I am convinced, that if others would take Nuxated Iron when they feel weak and run-down it would help make a nation of stronger, healthier men and women."

Commenting on the use of Nuxated Iron as a tonic strength and blood-builder, Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital, said:

"Thousands are held back in life for want of sufficient iron in the blood. A weak body means a weakened will power, and like the race horse beaten by a nose, many a capable man or woman fails just short of winning because they don't back up their mentality with the physical strength and energy which come from having plenty of iron in the blood. That irritable twitch, that fit of despondency, that dizzy, fearful feeling—these are the sort of signals nature gives to tired, listless folks when the blood is clamouring for strength-giving iron—more iron to restore the health by enriching the blood and creating thousands of new red blood cells.

"In my opinion the greatest curse to the health and strength of American people of today is the alarming deficiency of iron in their blood.

It is through iron in the red coloring matter of the blood that life-sustaining oxygen enters the body. Without iron there is no strength, vitality and endurance to combat obstacles or withstand severe strains. Lack of sufficient iron in the blood has ruined many a man's nerves and utterly robbed him of that virile force and stamina which are so necessary to success and power in every walk of life.

"Therefore, I strongly advise those who feel the need of a strength and blood builder to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package."

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form. And this after they had, in some cases, been doctoring for months without obtaining any benefit.

Manufacturers' Note: Nuxated Iron recommended above is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Liberty Is Responsibility.

Peace and order and security and liberty are safe so long as love of country burns in the heart of the people. It should not be forgotten, however, that liberty does not mean lawlessness. Liberty to make our own laws does not give us license to break them. Liberty to make our own laws commands a duty to observe them ourselves and to enforce obedience among all others within their jurisdiction. Liberty is responsibility and responsibility is duty, and that duty is to preserve the exceptional liberty we enjoy within the law and for the law and by the law.—McKinley.

Life's Troubles.

Life's troubles in great part are like
A breath upon the windowpane:
A moment spread across our view,
And in a moment gone again.

But some are like the mighty frost
That gathers on the windowpane,
And will not pass until the sun
Or fire shines out all bright again.

But all shall surely pass away
That linger on life's windowpane;
We shall look out and see all clear
When our true Sun shall rise again.

—Selected.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

NEW SONG BOOKS
For Your Church
6c

A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $5 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c for samples. **Money back if not pleased.** Send 60c for 100 cards, "A Prayer by the Sunday School."
E. A. K. HACKETT, Dept. 56, FORT WAYNE, IND.

AVOID INFLUENZA
and its dreaded ally, Pneumonia, by using
GOWANS Rub-It-On FOR COLDS CROUP PNEUMONIA 25c. 50c. $1.00
The original excellent external remedy. Keep the organs in good condition, using GOWAN'S LAXATIVE KIDNEY PILLS—25c. Satisfaction guaranteed if directions are followed. Gowan's relieves fevers and helps the heart. Send for sample. **Gowan Medical Co., Concord, N. C.**

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

New Calomel is Best for Colds and Influenza

Doctors Now Prescribe Calotabs, the Purified Calomel, That Is Safe and Nauseless.

Doctors are warning the public that simple colds and mild cases of influenza often lead to pneumonia and other serious complications. They say that every cold should receive immediate attention, and that the first step in the treatment is to make sure that the liver is active. For this purpose, Calotabs, the perfected, nauseless calomel that is freed from danger of salivation, is the surest, best, and most agreeable laxative.

One Calotab at bedtime, with a swallow of water—that's all. No salts, no nausea, no danger, and no upsetting of the digestion and appetite. Next morning your cold has vanished, your liver is active, your system is purified and refreshed, and you are feeling fine, with a hearty appetite for breakfast.

For your protection, Calotabs are sold only in original sealed packages; price, thirty-five cents. All druggists recommend and guarantee Calotabs by offering to refund the price if you are not delighted with them.—Advt.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9254 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.85 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

OBITUARIES

Pirtle.

Robert Wesley Pirtle was born on December 19, 1889, and died, somewhere in France, on November 11, 1918, of meningitis following influenza. The saddest and darkest day of my life was the day on which I received the telegram (November 27) telling me of his death. He was one of the dearest and sweetest boys I ever saw. He had been pure and good all his life. At an early age he was bereft of a father's care and love. Being the oldest of the three children that were left to me, he did his part so faithfully in trying to help me support them. He was such a kind, obedient son, and a good, sweet brother. As they were left to my care, I thought the greatest thing I could do for them was to bring them up in the way they should go, and in my feeble way I taught them the best I could, and I have had the pleasure and satisfaction of living to see all three of them members of the church of Christ. The youngest of them died five years ago. Then "Bob," as we all called him, went to Paris, Texas, to work in a dry-goods store with his half-brother, Capt. J. O. Pirtle, intending to take me there later so I could be with him; but his country called him and he had to go. He entered the training camp at San Antonio, Texas (Camp Travis), and was sent from there to Camp Doniphan, in Oklahoma, and was put in Battery E, 128th Field Artillery, and went to France with that battery, and remained in it till he died. He obeyed the gospel eleven years ago, under the preaching of Brother F. O. Howell, and lived a pure, consistent, Christian life to the end. He was always ready to do anything he was called on to do. He was superintendent of the Sunday school at Paris, Texas, at one time. He lived such a pure, Christian life while there that he greatly endeared himself to all, as the many letters of sympathy which I have received from them show. Dear, precious boy, it seems so hard that he had to die so far from home and mother. Our hearts are broken, but we realize that our loss is his gain. He is survived by his mother; one brother—Roy B. Pirtle, of Toone, Tenn.; one half-brother—Capt. J. O. Pirtle, of Paris, Texas; and two half-sisters—Mrs. R. F. Maclin, of Stanton, Tenn., and Mrs. Blake White, of Bolivar, Tenn. We sorrow, of course, but not as those who have no hope, for we will meet him in a home where sorrows come no more, if we continue faithful.

HIS MOTHER.

Vann.

Again the grim reaper has thrust his sickle into the heart of a happy family and cut down by death the devoted wife of Elder J. E. Vann, who resides near McAlpin, Fla. The passing away of this good woman has cast a gloom over the home and hearts of her husband, five children, and an aged mother, who also resides in the home, and the community is saddened because of the great loss it has sustained. Sister Vann was a good mother and an affectionate wife, always cheerful, patient, and charitable. The

Figure it Out

A quart of milk and a package of Jell-O Ice Cream Powder make

JELL-O Ice Cream POWDER

two quarts of ICE CREAM

There is nothing else to put into it and nothing to do but stir the powder into the milk and freeze it.

Made in four flavors and also unflavored.

Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Two packages 25 cents, at any grocery or general store.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

"BAYER CROSS" ON ASPIRIN

Always Ask for Genuine "Bayer Tablets of Aspirin"

BAYER

Only Aspirin Tablets with the safety "Bayer Cross" on them are genuine "Bayer Tablets of Aspirin," owned and made by Americans and proved safe by millions of people. Unknown quantities of fraudulent Aspirin Tablets were sold recently by a Brooklyn dealer which proved to be composed mostly of Talcum Powder.

"Bayer Tablets of Aspirin" should always be asked for. Then look for the safety "Bayer Cross" on the package and on each tablet. Accept nothing else! Proper directions and dosage in each Bayer package.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Freckles

are "as a cloud before the sun" hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S Freckle Cream

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet,

"Wouldst Thou Be Fair"

Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists.*

STILLMAN CREAM CO.
Dept. 2 Aurora, Ill.

How Shiver Mineral Water Relieves Rheumatism.

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any condition due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

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

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

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

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5254 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

home of Brother and Sister Vann, with its warm welcome and genuine hospitality, was our home while in their midst during the past year doing the work of an evangelist and monthly ministry, and we enjoyed our sojourn there so much. Sister Vann was thirty-six years old, and was a faithful member of the church of Christ at Evergreen, near her home, for ten years. She died in the Lord and has the promise of eternal happiness after the resurrection. To the heartbroken family I would say: Weep not for her as one who has no hope, but look up to Jesus, who will give her eternal life "in the morning of joy," when all the redeemed of earth shall be ushered into that beautiful city of God, where there shall be no more death or pain or sad parting, and where we can sing hallelujahs to Christ throughout the endless ages of eternity.

J. O. BARNES.

Hunt.

Mrs. Martha Hunt, wife of Samuel Hunt, a citizen of Lake City, Fla., for many years, but of recent years a resident of Dade City, died on February 2, 1919, and was brought to Lake City and laid to rest in the City Cemetery beside her husband, who preceded her in death several years ago. Sister Hunt was about seventy-five years old. She was always frail, but very industrious and painstaking, always doing her work well as an affectionate wife and mother; and as a neighbor she was quiet, peaceable, and useful, every ready to assist in time of need. For many years she was a member of the Methodist Church; but after hearing the gospel preached in Lake City by Brother M. H. Northcross, on April 18, 1908, she was buried with her Lord in baptism, and was ever afterwards faithful to her Christian duty. So long as she was able to go to worship on the Lord's day, she was present, and she died in the Lord. The writer conducted funeral services over her body in the house of worship in Lake City. May the God of heaven comfort the bereaved ones in time of trouble, and may her example and earnest pleadings, together with the guidance of the Holy Spirit through the gospel, be the means of bringing them to obedience and unto salvation from sin.

J. O. BARNES.

Cherry.

Brother J. S. Cherry, of Model, Tenn., was born on May 5, 1852, and departed this life on October 8, 1918, aged sixty-six years, five months, and three days. He was married to Nellie Gentry on April 14, 1878. Sister Nellie Cherry died on November 8, 1901. Brother Cherry was then married to Sister Alice Jones on March 5, 1903. He obeyed the gospel on October 16, 1881. He has two sons, E. B. and A. C. Cherry, who, together with his last wife, survive him. He was a man who read the Bible, believed the Bible to be a revelation from God, and committed his soul to God's keeping in well-doing. In his death the community has lost a good citizen; the church, a stanch supporter; his wife, a devoted husband; and his sons, a kind father.

A. L. ALLISON.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company, Paris, Tenn.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

G. S.

The old reliable remedy. Guaranteed for one bottle to benefit any case of pellagra, rheumatism, or any blood, liver, or kidney disease, or money refunded. G. S. is a great tonic and system builder. Sold by all druggists or sent prepaid, $1 per bottle; six bottles for $5. Dealers, order G. S. from your jobber. Write me for testimonials.

L. M. GROSS,

Box 17. Little Rock, Ark.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." **Carolina Pigeon Plant, Clinton, S. C.**

Send us $1.25 for Tarbell's Teachers' Guide."

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

Freckles

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists' everywhere, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9254 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Itching Rashes — Soothed — With Cuticura

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

The Work in Wayne County, Ky.

BY J. D. WALLING.

It was my pleasure to spend a couple of weeks in Wayne County recently, preaching and visiting among the brethren. On Monday night, March 17, I was with the church at Monticello. We had a very pleasant service, and my heart was made glad to again witness the zeal and earnestness of those dear disciples. On Tuesday night I began a meeting at Stop, with a splendid audience, and the attendance increased to overflowing before the close on Sunday evening. There was one baptism here. On the following Thursday night I was at Rankin, with a splendid audience of a splendid and lovable people. The church there is alive to its duty and opportunities. They plan to do a great work this year. They have Bowser promised for a meeting with the colored people in Monticello; Charles Brewer is to hold a meeting for the church in August; M. P. Lowery is to spend a month in the county, beginning about the third Lord's day in August; I am to hold a meeting in September; while Brethren O. F. Shearer and W. C. Ramsey will be busy all the time. Can you beat it?

The brethren in Monticello are preparing to complete their house of worship, and hope to have it all finished before their meeting in August. In Brethren O. F. Shearer and W. C. Ramsey the county has two very able, earnest and consecrated young preachers that bid fair to be a power in their community. May God bless them; they are worthy. The disciples at Monticello need to put up the brick veneer and to seat their house. It will then be almost complete. They are not asking for help, but they need help, and need it badly. If any one wants to put his money where it will be properly used, send it to O. F. Shearer, Monticello, Ky. Why cannot other counties do as Wayne County is doing and take the world for Christ? This is no time to fight and devour one another. Souls are perishing. Preach the word!

Reform those things in yourself which you blame in others.—Proverb.

Boils Vanish

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs, and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema, and the many similar forms of skin eruption. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. Phone your druggist. If he cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

DO YOU NEED A KIDNEY MEDICINE?

Dr. Kilmer's Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble, it may be found just the medicine you need. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle healing herbal compound—a physician's prescription which has proved its great value in thousands of the most distressing cases according to reliable testimony.

At druggists in large and medium size bottles.

You may have a sample size bottle of this always reliable preparation by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the Nashville Gospel Advocate.

EVER SALIVATED BY CALOMEL? HORRIBLE!

Calomel Is Quicksilver and Acts Like Dynamite on Your Liver.

Calomel loses you a day! Do you know what calomel is? It is mercury—quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones, and should never be put into your system.

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

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

LEMONS BRING OUT THE HIDDEN BEAUTY

Make this lotion for very little cost and just see for yourself.

What girl or woman has not heard of lemon juice to remove complexion blemishes; to bleach the skin and to bring out the roses, the freshness, and the hidden beauty? But lemon juice alone is acid, therefore irritating, and should be mixed with orchard white this way: Strain through a fine cloth the juice of two fresh lemons into a bottle containing about three ounces of orchard white, then shake well, and you have a whole quarter pint of skin and complexion lotion at about the cost one usually pays for a small jar of ordinary cold cream. Be sure to strain the lemon juice so no pulp gets into the bottle, then this lotion will remain pure and fresh for months. When applied daily to the face, neck, arms, and hands, it should help to bleach, clear, smoothen, and beautify the skin.

Any druggist will supply three ounces of orchard white at very little cost, and the grocer has the lemons.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

Keep Yourself Fit

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

STONECYPHER'S IRISH POTATO BUG KILLER

Guaranteed to destroy potato bugs without fail and without injury to vine. One or two applications usually sufficient to save the entire crop. Easily applied.

Insist upon Stonecypher's Irish Potato Bug Killer. At druggists and general stores. If your dealer will not supply you, we will send you four 35c cans, postpaid, for $1.00.

Try it on cucumber, squash, cantaloupe and tomato plants. **Money back if not satisfied.**

Stonecypher Drug and Chemical Co., Westminster, S. C.

SEE OUR OFFER ON PAGE 362 OF THIS ISSUE

WHAT AILS THE WORLD

By Rev. J. E. Mahaffey

Surprising in matter and style, and flaming with imagery like a moving picture of human life from Adam to Woodrow Wilson, this **STRANGE DRAMATIC ALLEGORY**, written just as it came, unveils the real cause of all sin and suffering. Wholly unlike anything in all the world of literature!

The leading character is the "Son of Time" who was present when God made Adam, and as a witness of events from then to now, he visits a pastor at midnight and tells the vivid story that **UNFOLDS THE MYSTERY** of groaning ages; also explains how Sabbath changed places with Sunday when the sun stood still, and because of desecration, was veiled from men until the Sunday after crucifixion Wednesday.

It explains many difficult Scriptures, reveals the cure of ills that mark the bloody path of nations, and sees our autocratic woman—**"Miss Ed. U. Cation"**—giving place for better things of the coming age under the Christian Standard. Sooner or later, its truth must be accepted by all men!

Cloth, 200 pp. Large new edition now ready, cuts cost to $1.10. Timeliest book of this age or money back! Read its story now!

York Book Store, Box 84 G, York, S. C.

The Master's Vineyard

Alabama.

Newmarket, April 1.—I preached here last Sunday at 11 A.M. and at night, in the Baptist meetinghouse, to fairly good crowds, and had splendid attention. Four families live here who are simply Christians. They need a house in which to meet and have the gospel preached. The opposition is strong, as it usually is in places where the denominations are agreed on refraining from preaching doctrinal sermons. The doctrine of Christ is new here, but there are people here who will become Christians if the truth is preached. I know places where I preached more than forty years ago where there was no church of Christ, but where there are now strong congregations, such as Tracy City, Hillsboro, and many other places through the country. It takes time and faithful work and right living to surmount such difficulties. The many preachers who visited Tracy City during the recent meeting there bear witness to this. I spent a few days with them, including the fourth Sunday in March. It was a feast of spiritual things. It seemed good to be there. The church was inspired to press on for greater things. Our much beloved brother, J. D. Northcut, yet lives there, in the church, in the affections of the people, though his body rests in the tomb. What one good man or woman can do, the dear Lord only knows. Now is always the time. Begin now to do what you can, and greater fields will open up as you are prepared to work.—W. P. Sims.

North Carolina.

Star, April 2.—I began a meeting at Warner's Chapel, near Winston-Salem, on March 13 and continued it for seven days. We had bad weather, but fair attendance and splendid attention. I am sure much good was done. This congregation has been established since 1886. Brother Elijah Hansboro preached there in 1884. A number of preachers from Tennessee have preached there. I preached at Boyer, four miles away, for four nights, closing on the fourth Sunday. We had good services and large crowds. A small band of brethren meet there for services regularly. I find a great destitute field in this State. Brethren, what shall be done toward reaching so many perishing souls with the gospel? You can do your part and be blessed. Why not help now?—X. W. Morgan.

Tennessee.

Livingston, March 30.—The Holly Springs congregation seems to be growing in numbers and in faith and good works. Two erring members confesssed their faults to-day. Brother J. W. Bruington, who lives here, is giving us some good exhortations. I shall preach a few sermons in Jackson County the first of April. I certainly enjoy reading the good articles that are coming out in the Gospel Advocate. Those two articles on dancing that were in the issue of March 20, by David Lipscomb (reproduced from June 5, 1913) and Brother Elam, were excellent. I think the modern dance

HOW TO AVOID BACKACHE AND NERVOUSNESS

Told by Mrs. Lynch From Own Experience.

Providence, R. I.—"I was all run down in health, was nervous, had headaches, my back ached all the time. I was tired and had no ambition for anything. I had taken a number of medicines which did me no good. One day I read about Lydia E. Pinkham's Vegetable Compound and what it had done for women, so I tried it. My nervousness and backache and headaches disappeared. I gained in weight and feel fine, so I can honestly recommend Lydia E. Pinkham's Vegetable Compound to any woman who is suffering as I was."—Mrs. ADELINE B. LYNCH, 100 Plain St., Providence, R. I.

Backache and nervousness are symptoms or nature's warnings, which indicate a functional disturbance or an unhealthy condition which often develops into a more serious ailment.

Women in this condition should not continue to drag along without help, but profit by Mrs. Lynch's experience, and try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound—and for special advice write to Lydia E. Pinkham Med. Co., Lynn, Mass.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

"Pape's Diapepsin" neutralizes excessive acid in stomach, relieving dyspepsia, heartburn, and distress at once.

Time it! In five minutes all stomach distress, due to acidity, will go. No indigestion, heartburn, sourness, or belching of gas, or eructations of undigested food, no dizziness, bloating, foul breath, or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach sweetener in the whole world, and, besides, it is harmless. Put an end to stomach distress at once by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia, or any stomach disorder caused by fermentation due to excessive acids in the stomach.

CHURCH ENVELOPES.
Double and single envelope systems. Samples and prices sent upon request.
Double Envelope Corporation, Roanoke, Va.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA CHILLS AND FEVER. Also a Fine General Strengthening Tonic At All Drug Stores.

and the giddy plays that are so numerous through the winter months and that so many church members take a hand in are a great clog to the upbuilding of God's cause to-day. Now let Brother Elam write some on the "play" evil.—Willie Hunter.

Cleveland, April 7.—The services at the church of Christ were good yesterday. The day was beautiful and everybody happy. I go to Ooltewah this afternoon, to be there to-night and to-morrow night. On next Lord's day I shall begin a meeting at Benton. This is strictly a mission place. Only two or three members there. If any one would like to have fellowship with us in this meeting, it will be gladly received and greatly appreciated. Brother W. C. Phillips is in the Newell Sanitarium, at Chattanooga, and has been there for nearly two months, having had to undergo the second operation. Brethren, remember him and his family in your prayers and with your means. They are being severely tried, and the expenses are evidently enormous.—George W. Farmer.

Texas.

Terrell, April 3.—Our meeting here closed on Tuesday night, after continuing seventeen days. The preaching was done by G. Dallas Smith, of Cleburne, and our people were highly pleased with his work. It was simple, clear, and plain, and of the sort calculated to edify, strengthen, and build up the cause. I think it is the general opinion that this was one of the very best meetings the church here has had. The attendance from the outside was good, and we feel that the cause stands far in advance of what it was before the meeting, for the reason that many have been able to see the position of the church and her grounds of contention as they have never seen it before. On the last night, though a week night, the attendance was perhaps the largest of the meeting. It had been well announced that the subject would be "Why We Do Not Use Instruments of Music in the Worship," and the subject proved to be of interest to the people. We could not comfortably seat the audience. All who came know the facts and will have no room for doubts in the future. There were four persons received into the congregation—two men and their wives. One had wandered out of the way, but was made to see his lost condition and persuaded to return to the fold. The two ladies and the other man were baptized.—R. D. Smith.

Peptiron

A Real Iron Tonic

Puts iron into the blood, giving nerve strength and endurance, restores appetite, aids digestion, promotes sweet, refreshing sleep.

NitrA-Germ

for

Peas, beans, peanuts

Doubles the yield, and improves your land. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

FREE TO

Asthma Sufferers

A New Home Cure that Any One Can Use Without Discomfort or Loss of Time.

We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now, and then begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE ASTHMA COUPON.

FRONTIER ASTHMA COMPANY, Room 159F, Niagara and Hudson Streets, Buffalo, N. Y.:
Send free trial of your method to

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She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6254 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Weekly Health Talks

Where Most Sickness Begins and Ends

BY FRANKLIN DUANE, M. D.

It can be said broadly that most human ills begin in the stomach and end in the stomach. Good digestion means good health, and poor digestion means bad health. The minute your stomach fails to properly dispose of the food you eat, troubles begin to crop out in various forms. Indigestion and dyspepsia are the commonest forms, but thin, impure blood, headaches, backaches, pimples, blotches, dizziness, belching, coated tongue, weakness, poor appetite, sleeplessness, coughs, colds and bronchitis are almost as common. There is but one way to have good health, and that is to put and keep your stomach in good order. This is easy to do if you take Dr. Pierce's Golden Medical Discovery. It is a wonderful tonic and blood purifier, and is so safe to take, for it is made of roots and herbs. Dr. Pierce, of Buffalo, N. Y., stands behind this standard medicine, and it is good to know that so distinguished a physician is proud to have his name identified with it. When you take Golden Medical Discovery, you are getting the benefit of the experience of a doctor whose reputation goes all around the earth. Still more, you get a temperance medicine that contains not a drop of alcohol or narcotic of any kind. Long ago Dr. Pierce combined certain valuable vegetable ingredients—without the use of alcohol—so that these remedies always have been strictly temperance medicines.

If piles are torturing you, get and use Pierce's Anodyne Pile Ointment. The quick relief it gives is hard to believe until you try it. If constipated, Dr. Pierce's Pleasant Pellets should be taken while using Anodyne Pile Ointment. Few indeed are the cases which these splendid remedies will not relieve and usually overcome. They are so good that nearly every drug store has them for sale.

This Thing or That.

"If you read this book, you can't read that," quoted an eminent educator, addressing a body of teachers. His subject was literature, and his point that since no one can read all the books, it behooves each to select wisely.

I liked the little admonition, so fraught with meaning and, by a slight alteration in the wording, applicable to so many situations in life. By changing it to "If you do this thing, you can't do that," I found it invaluable as a reminder to me, a busy mother, that I must ever be on the alert to distinguish between essentials and nonessentials.

Here are a few of my applications:

I adore an orderly house, and, fundamentally, ours is an orderly house. But one is a philatelist; one is devoted to athletics, another to natural history; while their father, working all day in an office at high tension, enjoys and needs an uncensored freedom in his home.

So, though I have frequently to clear away a litter of stamps and stamp journals before laying the table for a meal; though ball bats, gloves, skates, and even bicycles sometimes find their way into the best room; though bugs, pebbles, discarded snake skins, leaves, and grasses are wont to tumble out from odd corners; and though the parental newspapers are invariably strewn about, yet—mark you, precise housekeepers—I say never a word! To my boys who litter the house, home is the best place of all, and here they are always to be found unless urgently called elsewhere. An immaculate house or a contented, home-loving family, I dare take no chance. If I have this thing, I might not have that.—Lelia K. Williams, in Mother's Magazine.

To Stop Failing Hair.

The cause of baldness, hair falling out, loss of luster and color, is found in the roots of the hair itself. Our hair is but a portion of our body, and, like the other organs, cannot subsist without food. The hair finds its food in the fat layer of skin next to the skull. When this source of food is stopped or impeded, out comes the hair. The dreaded disease, dandruff, is a germ. It collects on the bottom of the hair and eats away its life. The hair sack from which the hair comes is embedded in the layer of under skin. When the scalp is diseased and the hair falls out, often this small hair sack closes. Eventually, as a result of the dandruff germs, baldness comes. The proper method of restoring the hair and stopping the falling out must necessarily be in the destruction of the dandruff germs and in the reopening of the little hair sacks. Furthermore, in order to rejuvenate the scalp and make the growth of new hair more vigorous, it is necessary that the system be able to furnish an abundance of hair food. Many artificial methods have been tried in restoring the hair, which were only surface remedies, and, failing to reach the small hair sacks, were unsuccessful. Reopening the hair sack allows the new hair to grow. Calvacura begins at the root of the trouble, and its use is, therefore, advised. Its mission is to feed the new hair as well as the old and rid the scalp of all dandruff germs. By thus cleansing and rejuvenating the entire scalp, a healthy growth of hair is assured. Falling of hair is stopped; new life and color to dead, gray hair is developed, and the hair becomes smooth and velvety. It is not an unpleasant treatment, and takes only a few minutes of time each day for about six week. The Union Laboratory, 214 109th Street, Binghamton, N. Y., will send you a liberal sample of Calvacura No. 1, free, together with a booklet, "The Triumph of Science Over Baldness," if you will send your name and address, together with ten cents in silver or postage stamps to help pay the distribution expenses.

Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

Palm Brushes.

The same Chinese palms which provide the ordinary palm-leaf fans are now being cultivated for fiber as well as for leaves. The outer portion of the leaf stems is removed, the fiber cut into different lengths, and the product is ready to be shipped to the United States for use in brush manufacture.—Exchange.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhoea that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 2254 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

VACCINATE YOUR HOGS

BUY SERUM direct from the Manufacturers and be assured of a fresh and reliable product.

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L. D. Phone Main 2569. Nashville, Tenn.

Write for 90-page Hog Book. It is free.

HIGH GRADE GOSPEL TENTS

You can save money by getting our prices before you buy. *Write our nearest factory today.*

Fulton Bag & Cotton Mills

(Manufacturers since 1870.)

Atlanta, Ga., Brooklyn, N. Y., Dallas, Texas, New Orleans, La., St. Louis, Mo.

MAN CUTS HIS HAND! DIES OF BLOOD POISON

You see something of this kind in the papers every now and then. A neglected wound, blood poisoning sets in; then it is too late. We all neglect these seeming trivial hurts—will take a chance.

Carboil prevents blood poison. It draws out the inflammation and heals. And it stops the pain, too—almost as soon as applied.

A box of carboil should be kept handy for such emergencies as burns, cuts, bruises, and sores. It is the best treatment for boils.

Clip and mail this to Spurlock-Neal Company, Nashville, Tenn., for liberal sample. Your druggist guarantees and sells Carboil. A large box costs only 25 cents, and lasts a long time.

CARBOIL FOR SORES

Looking Back.

BY J. W. ATKISSON.

When I was a boy, I attended the village school where the school term lasted about three or four months in the year, and was usually taught by a very stern old man who taught "Readin' and 'Ritin' and 'Rithmetic to the tune of a hickory stick." I, a timid little boy, was afraid of dogs and stern men, and cross, snappy women. I ran away from school one day at noon and went nearly home and played by the roadside until the time to get home from school in the evening, and then went on home; but I did not tell my parents what I had done, for I felt sure I would get a whipping if I told them about it. But pretty soon the old teacher came along and told my parents that he had not seen me since noon; and, O, how humiliated I was just then! My father and mother scolded me severely and said I must never do so any more; but the old teacher talked real nice to me before my parents and kindly invited me to come back to school the next day, which I did. But when school "took in," I found out that the old teacher's kindness and gentleness of the evening before had fled away, and he seemed to be full of anger and hatred. He called me up to his desk and made me stand on the floor in front of the school while he, with stick in hand, proceeded to give me a very severe lecture, and said he had a mind to "cut the blood" out of me, and that he certainly would do so if I ever ran away from his school again. That scare and humiliation completely turned me against the school, and I told my parents that I would rather die than to go to school, and that I would not go any more. They tried every way to get me to go to school, but I just would not go. Then my father said he would put me at hard labor and maybe that would make me want to go to school. So I took an ax and went with the hired hands to clear up and fence a tract of new land. I chopped down trees, grubbed up stumps, cleared away and burned the underbrush, helped to make rails and build fences. The love of school had gone from me entirely, and this is the reason that I grew to manhood without any education to speak of. But after I was twenty-one years old I attended three short terms of school, and I also taught a few terms of school in the country. But my limited education caused me to give up teaching and try my fortune in the great city of St. Louis, Mo. I have been here nearly thirty years, but have not accumulated a fortune as yet.

TELLS WHY CHICKS DIE

E. J. Reefer, America's foremost poultry expert, 4253 Poultry Building, Kansas City, Mo., is giving away free his valuable chicken book just off the press, entitled "White Diarrhoea and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease overnight and will actually save 90 per cent of every hatch. This book is worth $1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

Write Mr. Reefer to-day for a copy of his valuable free book.

Kill All Flies! THEY SPREAD DISEASE

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal; can't spill or tip over; will not soil or injure anything. Guaranteed.

DAISY FLY KILLER at your dealer or 5 by EXPRESS, prepaid, $1.25.
HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Send us $1.25 for "Peloubet's Select Notes."

The distinctive flavor of Coca-Cola

The flavor of Coca-Cola is a composite of natural fruits so delicately blended that the palate is unable to distinguish any one of the component parts—the result is a distinctive flavor.

The art of compounding flavors has become a science which requires a lifetime to master. That is why it is so difficult to imitate the distinctive flavor of Coca-Cola.

The slightest deviation from the delicate balance of flavors reveals the imitation. When you ask for Coca-Cola demand the genuine by full name — nicknames encourage substitution.

THE COCA-COLA COMPANY
ATLANTA, GA.

1A

Medicated Smoke Drives Out Catarrh

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in Catarrh, is the originator of a combination of medical herbs, flowers and berries, to be smoked in a pipe or ready prepared cigarette. In the process of smoking this vapor reaches the air passages of the head, nose and throat, when inhaled, **AS SHOWN IN THE ACCOMPANYING ILLUSTRATION.** The warm, healing, antiseptic vapor is carried directly to the very parts affected. Dr. Blosser's Remedy fights and kills the catarrhal germs where liquids, sprays, douches, salves and medicated creams cannot possibly go. His Remedy is pleasant, simple and convenient, so it may be used at home by man, woman or child. It is entirely harmless, **CONTAINS NO TOBACCO** or habit forming drugs. No matter how severe or long-standing your case may be, you should know what this Remedy will do for you.

SEND TEN CENTS FOR TRIAL SUPPLY

Write a letter enclosing ten cents (in coin or stamps), and mail to The Blosser Company, and they will send you a liberal Trial Outfit of Dr. Blosser's Catarrh Remedy, containing a bag of the Remedy for smoking in a pipe, a dainty new pipe, and also some of the ready prepared cigarettes. From Trial Outfit you can decide which form of the Remedy you prefer.

They will also send you an illustrated booklet explaining about Catarrh, together with letters from customers who have used this Remedy with satisfactory results. You will be delighted with this Remedy when you see how its pleasant, warm, medicated smoke-vapor goes to every spot, relieving the congestion, opening up the air passages, and you will readily understand why this Remedy is becoming so generally used.

If you suffer from Catarrh, asthma, bronchial irritation, catarrhal deafness, catarrhal headaches, or if you are subject to frequent colds, you cannot afford to neglect the use of this Remedy. The regular package of Dr. Blosser's Catarrh Remedy costs $1.25 by mail (either thirty days' supply for the pipe or one hundred cigarettes). If you suffer from Catarrh, you should order a regular package today, or send ten cents for the Trial Outfit to

THE BLOSSER COMPANY, BOX 4468 ATLANTA, GA.

Sundown.

When my sun of life is low,
When the dewy shadows creep,
Say for me before I go,
"Now I lay me down to sleep."

I am at the journey's end,
I have sown and I must reap;
There are no more ways to mend—
"Now I lay me down to sleep."

Nothing more to doubt or dare,
Nothing more to give or keep,
Say for me the children's prayer,
"Now I lay me down to sleep."

Who has learned along the way—
Primrose path or stony steep—
More of wisdom than to say,
"Now I lay me down to sleep."

What have you more wise to tell
When the shadows round me creep?
All is over; all is well—
"Now I lay me down to sleep."

—Selected.

[When the wounded in hospital come to die, says a British officer, their last request, in the great majority of cases, is for the prayer, "Now I lay me down to sleep."]

A Difference.

A young man stepped into a curio shop to look about, when he was instantly accosted by a pleasant clerk who not only offered to display his goods, but failed not to ask if there was not something in his stock that he could sell him. There was, and he made the purchase.

He entered a department store for a leisurely stroll, only to be met by a gentlemanly floorwalker who offered the services of a guide that no interesting feature be missed; and goods were so attractively displayed, he parted with some of his coin in exchange therefore.

He stopped in front of an automobile salesroom just to look, when instantly an affable gentleman came out to invite him to a closer inspection. He stepped within and for a quarter of an hour was at school learning of gas engines, tires, etc., and as he departed he received a most cordial invitation to possess himself of that particular machine when he got ready to purchase.

Upon Sunday morning he stepped inside a church at the hour of worship. The single usher was engaged lowering a window, so he sought and found (easily) a comfortable seat. At the service's close he mingled with the slowly issuing company; and though recognized as a stranger, none expressed pleasure at his visit or urged his return.—Selected.

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Write Mr. Reefer to-day for a copy of his valuable free book.

When writing to advertisers, please say you saw their "ad." in this paper.

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

For the **HAIR—**

To make it soft, fluffy, and free from dandruff, use

TETTERINE

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

CAPUDINE

The Liquid Remedy for Headaches. A Good Preventive Treatment for INFLUENZA also. Relieves Quickly. Try it.

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about a much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if *you* find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

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

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.....

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

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

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 25, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Rheumatism Quickly Relieved!

The Well-Known Remedy for Rheumatism, Gross' Specific, Is a Powerful Blood Purifier.

G. S. removes uric acid and impurities from the blood, and at the same time acts on the liver and kidneys, carrying the poisonous secretions out of the system through the natural channels. The system is thus cleansed of the poisons of rheumatism, and the sufferer is relieved of those dreadful pains and the swelling. G. S. is a very safe and sure remedy and a powerful enemy of rheumatism. It is an effective uric-acid solvent and gives quick relief to the sufferer. G. S. is also very efficient in treating related diseases, such as lumbago, sciatica, neuralgia, indigestion, dyspepsia, biliousness, and constipation.

Absolute Guarantee.

Such excellent results have been secured from the use of G. S., and so surely will this remedy relieve rheumatic sufferers, that the manufacturer guarantees G. S. to give beneficial results. If no relief is secured, your money is promptly refunded.

The Best Physicians Endorse G. S.

Noted Physician of Forty-Two Years' Experience Recommends G. S.

L. M. Gross: Fort Smith, Ark.

I have practiced medicine for forty-two years, and have had a great deal of experience in the treatment of rheumatism; but I have not found anything that equals G. S., and I take great pleasure in recommending it for rheumatism in any form.

R. M. OSBORN, M.D.

Physician Urges Rheumatic Sufferers to Use G. S. After His Own Experience.

L. M. Gross: St. Paul, Ark.

I, as thousands of others, am glad I met you or heard of your medicine. I have practiced medicine for thirty-nine years. I have had rheumatism for fifty years and constipation for thirty-five years. I have taken two bottles of G. S., and am now well, and I am recommending and using it in my practice. I believe it is the best rheumatism, blood, liver, and kidney medicine in the world.

GEORGE KIDWELL, M.D.

G. S. Only Medicine That Gave Relief.

Lake View, Miss.

Mrs. Loyd is praising your wonderful medicine by making speeches of its merits and its cures, which is calling people from every walk of life to consult me about your medicine. It will speak some credit to you by printing her testimony when many knew how low she was. She says she could talk her lifetime for G. S. and Mr. Gross, the discoverer.

REV. G. W. LOYD.

G. S. Used by Soldiers at Camp Hancock With Splendid Results.

W. H. Morse, M.D., 449 Zion Street, Hartford, Conn.

Dr. Gross, Little Rock, Ark.

Dear Sir: I inclose a consulting chemist's certificate on your G. S., which came to my notice as the "Great Stuff" used by our boys at Camp Hancock. That which they said made me curious to know the "why" and "wherefore" of its chemical character and therapy. The certificate states results.

I have said to the boys that at the camp, or anywhere else, where the renal, hepatic, and splenetic functions become deranged, if G. S. is used, "Hic Habitat Felicitas" may be written over the door.

Finally, I congratulate you on your preparation, and am sure that, with it in the house, one will not find any pleasure in having rheumatism, gout, or a bilious spell.

Heartily yours, W. H. MORSE.

Entirely Relieved of Rheumatism After Taking One and One-Half Bottles of G. S.

L. M. Gross. Hot Springs, Ark.

Dear Sir: I have been taking G. S. for two weeks and I am receiving great benefits when all other treatments have failed. I would recommend G. S. to any one suffering with rheumatism. I have received much benefit from one bottle of this medicine, and more than I did from sixty baths and forty electrical treatments. Yours truly, O. A. PATTON (A Visitor).

A Consulting Chemist's Statement.

W. H. Morse, M.D., Consulting Chemist.

To Whom It May Concern:

This is to certify that I have had the opportunity of examining the preparation, G. S., purchased in the open market in Atlanta, Ga., and of exhibiting the same in medical practice.

I find it to be a meritorious remedy, carefully compounded, and of high therapeutical value in the treatment of derangements of the functions of the kidneys, liver, and spleen, which derangements are indicated by rheumatic, rheumatoid, and gouty disorder.

The exact cause of rheumatism is unknown, but it is generally supposed to be due to an excess of uric acid in the blood. That excess occurs when the functions of the kidneys, liver, and spleen are deranged.

Therefore, as G. S. restores those functions, and thus frees the blood of uric acid and all else that is contaminating, it stands to reason that it is remedial of rheumatism, gout, lithæmia, uricacidæmia, and auto-infection from all suboxidation products of the uric acid type.

Respectfully and heartily submitted, W. H. MORSE.

Thinks G. S. Greatest Medicine in the World.

Butler, Pa.

Dear Sir: I will write you a few lines to let you know what one bottle of your medicine has done for me. I think it is the greatest medicine in the world, and I will praise it, I don't care where I am. I have another friend that sent after it. They have seen what it has done for me. Send me three bottles. I have suffered for eight years with kidney, liver, and bladder disease and rheumatism. I could not sit up straight in a chair; bent over all the time until I got your G. S. I have dreamed of it many a night, and God showed me it would cure me.

J. H. JORDEN.

Said G. S. Is a God-Sent Medicine.

L. M. Gross: Marie, Ark.

Your medicine is doing wonderful work in my town. My wife used one bottle, and said it is a God-sent medicine to broken-down women. God bless Rev. Covington for giving her your address!

REV. E. L. JONES.

Thankful for G. S.

1915 North Fifteenth Street, Fort Smith, Ark.

Mr. L. M. Gross:

Will drop you a few lines to let you know that I got the medicine you sent me, and have taken one bottle and part of the other one. I feel better than I have felt for some time, and I want to thank you for the medicine. May the Lord bless you in your business. I would like to see you. MARION GENTRY.

Best Medicine She Ever Used.

L. M. Gross. Schlater, Miss.

Dear Sir: I received the bottle of G. S., and it is serving me fine. Send to me another bottle of G. S. I do not believe that I will ever use anything but G. S. It is the best medicine I have ever used. I have rested better since I have taken G. S. than I have rested in four years. MAMIE NELSON.

Take Gross' Liver Pills. Price, 25c.

If you cannot get G. S. from your dealer, write direct to the manufacturer.

PRICE, $1 PER BOTTLE, OR 6 BOTTLES FOR $5.

L. M. GROSS,

Box 17 - - - - - Little Rock, Arkansas.

Be Sure to Mention This Paper.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Dreams and Visions.

Do dreams and visions sustain an important relation to our lives? Shakespeare said:

> We are such stuff as dreams are made of,
> Our little life is rounded by sleep.

This is poetry, you say. But poetry is often the highest expression of truth. Tyndall said: "We are woven with something that is not ourselves. The essential part of us no surgeon's knife has found nor can find. What is the nature of our aspirations and ideals that send us to work every day, put burdens upon us, and continually beckon us to higher attainments? They are such stuff as dreams are made of, invisible, intangible, yet to be reckoned with in the making of our lives."

The world has not hesitated to scoff at its dreamers. Like Joseph's brethren, we hear men say in tones of derision: "Behold, this dreamer cometh." But we cannot close our eyes to the fact that dreamers have been men of mark and distinction. Joseph, the dreamer, sold as a slave into Egypt, became the governor of that country. Moses, feeding his flocks in Midian, becomes the great lawgiver of his people. He was a dreamer. Columbus, who crossed the untraversed seas in the hope of discovery, was a dreamer. Franklin, who drew the lightning from the clouds, was a dreamer. Washington, who snatched thirteen jewels from the British crown, was a dreamer. Lord Nelson, who said before the battle of the Nile, "To-morrow I shall have gained a peerage or Westminster," was a dreamer. Oyama, the Japanese marshal, who won the applause of nations when he telegraphed to Tokyo, "To-morrow I shall be in Mukden," was a dreamer. Marconi, who sent the first wireless message across the deep, was a dreamer.

Eastern people and the Jews in particular have always shown great regard for dreams. They observed them and applied to them that pretended to explain them. The antiquity of the custom is illustrated in the Bible by the dreams of Pharaoh's butler and his baker and that of Pharaoh himself. It is illustrated among the Chaldeans by the dream of Nebuchadnezzar that Daniel interpreted.

☼ ☼ ☼

Old Testament Teaching About Dreams.

The law of Moses expressly forbade the Israelites from consulting with diviners. They were to pay no attention to the words of such prophets even if their signs and wonders came to pass, lest they be led away into idolatry. Howbeit, if any Israelite had a significant dream, he might counsel with the prophet of the Lord or with the high priest for its interpretation. We find that Saul consulted with a familiar spirit just before the battle of Gilboa, because the Lord had departed from him and would not answer him nor discover the success of the battle, neither by dreams, nor by Urim, nor by the prophets.

The Bible reveals the fact that God sometimes revealed his will in dreams and sometimes raised up prophets to explain them. By a dream he informed Abimelech that Sarah was Araham's wife and thereby saved him a lot of trouble. By a dream he revealed to Jacob the mysterious heavenly ladder. He favored Joseph early with prophetic dreams and gave him power to interpret the dreams of the baker and the butler even as he gave to Daniel the power to interpret the dream of Nebuchadnezzar. In the book of Numbers he declares that he will often speak to his prophet by a dream. In the New Testament we read that the Lord appeared to Joseph many times in a dream. In that way he assured Joseph of his wife's integrity. He warned him in a dream to flee into Egypt, and through a dream brought him back again. Dreams and visions were among the signs and wonders that would follow the preaching of the gospel. Simon Peter on the day of Pentecost quotes from the prophecy of Joel: "Your young men shall see visions, and your old men shall dream dreams."

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Have They Any Value?

What about dreams? What is their meaning? What is their interpretation? Sometimes they come as visions of the night so distinct and startling that they serve us with comfort or with distress during our waking hours. Sometimes the dream is so fleeting and evanescent that the memory of it vanishes with the morning. Some people like dreams. Others like their sleep as the Kentuckians take their famous product—straight. But since they do come to us, shall we dismiss them with the saying, "Only dreams," or shall we find in them, as in everything else, some practical and positive value? Certainly we should not be superstitious about them. I have no patience with those parents who come down to the breakfast table after a rest-

less night and, yawning before their children, say: "O, I had such a bad dream last night!" "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Outside of the Bible our own observation and reading teach us many things about dreams. They have a physiological value. Dreams are often symptoms of disease. They advertise indigestion. Nightmare sometimes precedes nervous prostration or warns us against pressure against some vital organ.

Dreams have a psychological value. Dreams are mental facts and must be accounted for in the construction of mental science. Among other things, they are evidence of the occasional, if not perpetual, continuity of our thoughts. What an interesting problem is suggested here! Is the mind separate from the body? Does it sleep with the body? President Freed of the Henderson College told me once that some of his best sermons were prepared in his sleep. Here was a case of a man sermonizing in his sleep. It is certainly true that many sleep while we sermonize.

A veteran of the Civil War woke one fine morning in an awful sweat. "What is the matter?" his good wife asked. "You look as if you had been plowing all night?" "Worse than that," replied the battle-scarred hero. "Last night I fought for five long years." He had lived the Civil War over again. In school we learned that the events of a lifetime have been covered in a dream that consumed only a few minutes' time. Does this not help us to understand the meaning of the Master's words when in quiet tenderness he enters the chamber of death, bends over a still, cold face, and says: "She is not dead, but sleepeth?" Does it not reveal the truth and beauty in the song we sing, "Death Is Only a Dream?"

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The New Testament's View.

What is the religious significance of dreams to-day? If we have a dream, who is to give us its interpretation? One passage from the New Testament should settle that problem for us. "God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." From the riven heavens comes a voice, saying: "Hear ye him!" The question resolves itself into this: What does Christ teach us about his dreams? And if we have a dream, how shall we interpret it? Only through his word. And what does his word in the New Testament teach us about dreams? Beyond the mention of Peter's dream on the housetop and Paul's three visions and the Apocalypse, it teaches us nothing specifically. But it does teach us about ourselves. It shows the kind of characters we should possess. It teaches us that we should be loving, obedient children; followers after truth and righteousness; people of pure and noble thoughts, who shall bear the message of salvation to the world.

And if dreams can help us to attain such a character, to possess such noble qualities, and to correct the evil that is in our lives, shall we not look upon them as heavenly ministries? For one thing, they serve as witnesses to our present character. They illustrate the law of cause and effect in our lives and are in general an announcement of self. They commonly take their setting from their familiar circumstances. Jacob's ladder to heaven was the shadow of the rocky stairway formed before his eyes as he fell asleep. Peter, waiting, hungry, upon the housetop, saw a wonderful provision for his hunger. Pharaoh dreamed of cattle and corn along the banks of the Nile. Travelers tell us that cattle and corn are the famous products of that country, and we know that the Nile is its famous river. But there is more to a dream than its setting. They expose our personal qualities. They reveal a substream in our consciousness of which we were not previously aware. The self-control and self-conceit we are capable of is abandoned in sleep. Objectionable symptoms may be suppressed during the day; but at night, when we lose ourselves in sleep, they offer sure testimony. What we are usually determines the character of our dreams. Hence, the miser dreams of gold, the libertine dreams of lust, the prince dreams of power, the devotee of fashion dreams of dress, the Christian dreams of Christ.

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Hallowing Tokens.

Dreams in the Scriptures are often vehicles of warning or encouragement. The Bible is full of illustrations, and many come within our observation. A mother overtaxed with care for her child dreamed that she had drowned him. She awoke from the horror of her imagined deed to cultivate a new thought of love for that child and never grow weary of caring for him again. John Bunyan relates that he was told to flee from the wrath to come through a dream, and John Newton tells that he was recovered from backsliding through the same means.

Again, there are dreams of comfort. Dear ones we have loved long since and lost a while come back to us and renew the sweet converse of former years. The child we gave to God with grief nestles in our arms again. Sometimes we are translated ourselves and, like some saint of old, see sights we cannot describe. Then we awake to find our arms still empty and the homestead still furnished with many a vacant chair. It was only a dream, and we awake to begin over the toils and trials inevitable to our lot. But the impression of the dream abides like a healing and hallowing token from God, so that we can sing:

"Yet in my dreams I'd be
Nearer, my God, to thee."

A GIFT FOR YOU.

The New Testament should be circulated. A copy should be owned by every one. Christians should circulate the book.

1. A Teachers' Testament is given to every one who sends us one new yearly subscriber to the Gospel Advocate, accompanied by $2, the regular subscription price. You should be interested in circulating a Testament worth $1.10 and also in placing in a new home a paper that is uplifting and helpful.

2. We will give a copy of the Teachers' Testament to every old subscriber to the Gospel Advocate who will pay up to date and renew for two years in advance at the regular subscription price.

All are delighted with the Teachers' Testament. It is most helpful for Bible study, and especially suitable now for use in the Bible-school lessons for this and the next quarter, which are in the new Testament.

The text is that of the American Standard Version, with proper names marked for pronunciation and the words of Christ empnasized in heavy-faced type. All notes should be read with a grain of salt. The Introduction to each book is, indeed, instructive and helpful.

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GOSPEL ADVOCATE,
317-319 Fifth Avenue, North, Nashville, Tenn.

Our Contributors

A Personal Statement.

One always hesitates to write something which has the appearance of, or may be construed as, self-defense, especially when he knows that he has been misrepresented or maligned. It has been my invariable rule to let misrepresentation and ugly epithets pass without attention or notice.

Nevertheless, it would be selfish upon the part of any one to ignore personal misrepresentation when it injures a good cause. Hence, against my own inclination, I am now yielding to the advice of many good brethren and herewith send forth a signed statement.

Almost immediately after I came to the office of the Christian Standard, the report was started by critics of the Standard's policy that I had sold my convictions to the Standard Publishing Company. This report was peddled until brethren in every section of the country wrote us that it had reached their ears.

In its issue of September 6, 1917, the Christian Century editorially boosted the report by declaring that I had been a "liberal" and intimating that I had conveniently changed my views simultaneously with my acceptance of the editorship of the Christian Standard. The report, of course, at once became more insistent, and now for a year and a half it has gone back and forth across the country, hand in hand with the boycott against the Standard.

Also, quite recently Prof. E. W. McDiarmid, of Texas Christian University, without calling names, was kind enough to make a statement which is calculated to give further and more intensive currency to the report; and the Christian-Evangelist, in its issue of March 20, was kind enough to pass Professor McDiarmid's statement on to its readers. This statement reads:

> The religious journal, pronouncedly outspoken in its defense of the faith, will tolerate in its corps of writers one or more whom intimate knowledge has endeared to the proprietors, although, intellectually and sympathetically, these writers are not at home where they are.

At the age of twenty-two, I began a ministry of five years with the First Church, Norfolk, Va. I resigned the Norfolk ministry to accept a position as State evangelist of Virginia. At the close of a year's service as evangelist, I entered upon a ministry of fifteen years with the Third Church of Philadelphia, Pa. January 1, 1913, I began a ministry with the Broad Street Church, Columbus, Ohio, and remained with that church until I came to the Standard office, July 1, 1916. My adult life, thus far, has been practically spent in four cities; and in those cities it has been an open book. While I have had critics, a number of them quite pronounced and quite hostile, I have never been an enigma to people. Every one has always known where I stood on current issues. For instance, during the latter half of my Philadelphia ministry I regarded the Christian Standard as a reactionary journal, did all I could to discourage its circulation in the church, and even went so far as to denounce it from the pulpit. I likewise read a paper before the Philadelphia Ministerial Conference which threw the meeting into anything but a beautiful frame of mind. On that occasion Evangelist L. M. Munhall led the discussion in opposition to my paper. I did not then try to conceal the fact that "assured scholarship" had a fascination for me, nor shall I now deny that it had. My reading and thinking and preaching were along the line of "assured results." Even now my private library is top-heavy with rationalistic books.

The time came, however, when I took an inventory of the teaching of which I had been a zealous, open-and-above-board advocate. I was familiar with the various "modern viewpoint" authors, and, looking at the contents of one book in the light of a kindred book, it was not difficult to see the "general trend" and to spot the objective of the "new teaching" as a whole. Miracles were ruled out; Messianic prophecy was imaginary; the Bible was not an inspired book; Jesus, though a good man and a reformer, was a mere man; the atonement was superstition; God was an evolution in the human mind. When I saw whither the "assured scholarship" had led me, I was driven to the inevitable conclusion that I had been an atheist and didn't know it.

Shortly after my removal to Columbus, I stated from the pulpit that I had changed my viewpoint with respect to "assured scholarship." The sermon that morning emphasized the renunciation of my former position, and from that day until this I have openly resisted the teaching which I had openly indorsed.

During my three and a half years' ministry in Columbus I was absorbed by, and intensely interested in, my work. As a minister and lecturer, I had an income considerably larger than that of the average preacher. I therefore had no occasion to complain of my lot or to entertain journalistic aspirations. As a matter of fact, journalism was one thing that had never even remotely touched my dreams.

It was at least a year after I had acquainted the public with my change of viewpoint that the editor of the Standard requested me to take a place on his staff of contributors. I wrote for the Standard regularly for about two years, but with no thought of ever exchanging the ministry for journalism. Finally, something over three years after I had publicly renounced the "made in Germany" brand of teaching, the Standard Publishing Company opened negotiations with me respecting the position I now occupy.

Now, the story is told—to be believed or ridiculed or scorned. The reader may analyze or dispose of it as he pleases. I shall forget that I wrote it, and go straight ahead—resisting, as best I can, the teaching which nearly wrecked my faith, and which I am convinced is wrecking the faith of thousands.—George P. Rutledge, in Christian Standard.

Paul to the Saints at Philippi. No. 1.

BY F. W. SMITH.

Through much affliction, stripes, imprisonments, and severe humiliation did Paul and his companion plant the church in the city of Philippi, a church that became one of the best of New Testament times. This church was thoroughly imbued with a missionary spirit and aided in spreading the gospel to "the regions beyond." The letter Paul wrote to this church, and which has, by the grace of God, been preserved to us, contains teaching and principles applicable to saints in all ages of the world. Some of the main lessons of the epistle will be discovered under certain heads used in its study.

New Testament Church Polity.

The word "polity" means the "form or constitution of a government." Hence, there can be no such thing as a government, either civil or religious, without a form or polity. In harmony with this well-established fact, all civilized governments have certain fundamental laws for their constitution, and whatever may be proposed not in strict harmony with these fundamental laws is regarded unconstitutional and a violation of governmental polity.

Now, the church of the New Testament has its polity, or form of government, which is found simply and solely in the local church or organization, *and there is not a single law in the New Testament for the government or guidance of any other institution.*

THE SIMPLICITY OF NEW TESTAMENT CHURCH POLITY.

The New Testament speaks as follows: "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11: 3.) Let it be understood that this "simplicity that is in Christ" does not refer to any one item of the great plan of salvation to the exclusion of all others. It not only includes the manner of life a Christian should lead, but includes the entire doctrine of Christ: and this doctrine has as much to do with church polity, or organization, as it does with faith, repentance, baptism, or any other individual act of Christian duty. But this "simplicity" of the New Testament is in *vivid* and *marked* contrast with the cumbersome machinery of human ecclesiasticisms with which the religious world is weighted down. There are wheels within wheels until a vast, complicated system is built up, and people are slaves to ponderous systems of human devising. These systems are dominated by popes, cardinals, archbishops, bishops, archdeacons, deacons, prelates, priests, presiding elders, and pastors, all *absolutely unknown* to the New Testament. Then comes "centralized power" in the form of councils, assemblies, conferences, associations, and delegated conventions, with a corresponding corruption of the "simplicity that is in Christ." Centralized power always brings corruption, whether in politics, commerce, or religion, and the leaven that works and transforms purity into putrefaction is centralized wealth. God made no provision for such in his word, but every principle of divine legislation is unalterably opposed to it.

NEW TESTAMENT CHURCH ORGANIZATION.

The introductory part of this epistle to the saints at Philippi contains the whole of it—viz.: "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." (Phil. 1: 1.) There it is, "the saints . . . with the bishops and deacons," *and in vain do we turn the leaves of our New Testaments in search of anything more in the way of an organization.* From this extreme "simplicity that is in Christ" the religious world has departed and drifted so far out into the sea of human speculation, with its foam and fog, until only a few are able to see what God has left upon the earth through which to redeem man. As to officialism, if officials there be in the church of the living God, they consist solely in the bishops and deacons in each local church, with absolutely no authority or jurisdiction beyond the limits of their respective congregations. Whatsoever is more than this is not of God, and can but work evil, corrupting the "simplicity that is in Christ."

THE WORK OF BISHOPS AND DEACONS.

This is so clearly laid out in the oracles of God that it would seem almost a reflection upon common intelligence to point it out. Paul's charge to the elders, or bishops, of the church at Ephesus applies to all bishops in every church and for all time. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20: 28.) Of course, he means spiritual food—the word of God—giving to each their portion in due season. Peter wrote: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. 5: 2, 3.) Taking these two statements from these apostles, we find, in the first place, that elders are to feed, teach, instruct, and lead the church over which they are placed as undershepherds. This requires *fitness* for the work, a work which cannot be delegated to an imported man called an "evangelist." To be sure, if the church has no one competent for the work of teaching publicly and from house to house, one from abroad may be invited to become the elder that labors in word and doctrine and should be supported by the church. But let not a church corrupt the simplicity that is in Christ by adding a functionary to the congregation not provided in the pattern. In the next place, we learn that in temper, manner of life, good works, and all things needful to the formation of Christian character, an elder must be an example to the flock. This requires a circumspect walk before both the world and the church. The work of deacons seems to be clearly laid out in Acts 6: 1-3. They were appointed to attend to a certain "business," and the business was looking after the poor and needy of the church or community. This, of course, involved the providing of the necessary means for the purchase of such things as food, shelter, clothing, and whatever else was needed to properly transact "this business" committed to them. The church must supply the money, not grudgingly, but willingly, gladly, and cheerfully. God gives to us, and we must give to those who need it. It is not ours. We are only the stewards of God's grace; and when he calls through the needs of the poor, we had better return it to God. For faithful service upon the part of elders, Peter says that "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 4.) To the efficient and godly deacon, Paul says: "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." (1 Tim. 3: 13.) Are the blessings vouchsafed to faithful elders and deacons a sufficient recompense of reward? Who will dare say they are not worth toiling for?

The War Sufferers' Fund.

Previously reported	$7,068.84
J. A. Allsup, Macon, Miss.	50.00
Mrs. I. N. Browning, Winona, Texas	5.00
Mrs. Nesbit, Columbia, Tenn.	2.50
"A Sister," Center, Ark.	5.00
Church at Dunlap, Tenn.	21.36
Church at Lavergne, Tenn.	26.42
J. W. Preuit, Danville, Ala	10.00
Mrs. M. C. Gillespie, Thyatira, Miss.	1.00
Mrs. L. L. Johnson, Thyatira, Miss.	.75
Mrs. J. P. Murray, Austin, Texas	5.00
Mrs. N. E. Parrish, Glasgow, Ky.	1.00
Mrs. B. P. Sloan, Humboldt, Tenn.	2.00
Bethlehem Church, Wilson County, Tenn.	25.00
Church at Bradentown, Fla.	5.00
Church at Berea, Vienna, Ill.	22.00
Mr. and Mrs. J. C. Anderson, Thompson's Station, Tenn.	15.00

Mrs. Paderewski, wife of the Polish premier, writes:

"Poverty is in the extreme. The people suffer terribly. The conditions prevailing in hospitals could not be worse. Thousands of prisoners of war are also arriving from Germany. All are emaciated beyond words, practically living skeletons. They look haggard and act as though their minds were blank—terror is in their eyes. The majority of them are consumptive. O, it is too horrible for words! The working class is without occupation and the enforced idleness is driving them to despair. They want to work, but there is nothing for them to do; for all factories have been either destroyed or made useless by the Germans, who carried away indispensable pieces of machinery. In spite of the activities of Bolshevik and socialist agents, the workmen of Poland have remained orderly."

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

AT HOME AND ABROAD

We are giving a Teachers' Testament to our readers. It is the book to read.

W. S. Morton, of Columbia, Tenn., is in the second week of a good meeting at Pilcher Avenue, this city.

C. M. Pullias, of Birmingham, Ala., is in a fine meeting with the Lawrence Avenue congregation, this city.

Help us circulate the New Testament and the Gospel Advocate. Send in a long list of new subscribers at once.

A good start is reported in R. V. Cawthon's meeting at Grandview Heights, this city. One was restored Sunday evening.

The editor of this page enjoyed a good sermon by S. P. Pittman, who is conducting a meeting for the congregation on Eighth Avenue, North.

Change of address: H. M. Phillips, from Miami, Fla., to 209 Almon Avenue, Tuscumbia, Ala.; William P. Walker, from Nashville, Tenn., to Route 4, Clarksville, Tenn.

There were two fine services at Russell Street Church, in Nashville, Sunday. A. B. Lipscomb reports one confession at the morning service. A. E. Findley, of Wichita Falls, Texas, preached at the evening service.

J. M. McCaleb writes: "The long-looked-for passport has arrived. I have all things in readiness and, if not providentially hindered, will certainly sail for home on April 4. All friends will please write me in care of Earnest C. Love, Santa Rosa, Cal., till further notice."

From William P. Walker, Route 4, Clarksville, Tenn.: "The Lord willing, I will devote all my time in the work of faith and labor of love in this county. I will labor with the congregations at Clarksville, New Providence, Oakwood, and Needmore. I find that a small per cent of the brethren in this and adjacent counties take the Gospel Advocate. It is my earnest desire to add a few subscribers to our list."

Married, at the Russell Street church of Christ, Monday, April 14, at 5:30 P.M., Mr. S. F. Polk to Miss Myrtle E. Vaughn, both of Linden, Tenn. Married, at the bride's residence, in Nashville, Tenn., Thursday, April 17, at 4 P.M., Mr. James W. Derryberry, of Centerville, Tenn., to Miss Alice D. Selley. A. B. Lipscomb officiated at both weddings. The Gospel Advocate extends heartiest congratulations.

From J. O. Barnes, Lake City, Fla.: "There is an opening for a good undertaker and embalmer at this place (there is only one here). Lake City is a beautiful city of seven thousand population, healthy, and with good school advantages and a church of Christ worshiping after the New Testament order. I am anxious to have some one move here who is a faithful member of the church of Christ, who will help us in the work of the church; and inasmuch as a good opportunity seems to be open for an undertaker, we would be glad to see one come who is a faithful member of the church of Christ. Any one interested will please write to me."

T. F. Colvin writes from Washington, D. C.: "Let me specially invite your attention to the article of W. S. Long regarding the work in this city and assure you that we all have reasons to rejoice that a building site is now paid for and a safe and sound title procured. Now cannot all help to have a building completed before Christmas? It can be quickly assured by a prompt action toward providing the funds to finish the task. I heartily thank those who have responded so promptly and liberally, and say to one and all that your help is most highly appreciated, and we hope to do, with your help, a work here that will make all rejoice. May God bless you for your faithfulness."

From J. G. Allen, 1412 Baltimore Avenue, Muskogee, Okla., April 15: "Please report the following money to build a church house in Muskogee: Previously reported, $348.10; Foster Street Church, Nashville, Tenn., $10; Belmont Avenue Church, Nashville, Tenn., $25; Mrs. L. P. Cooper, Laurinburg, N. C., $1; church at Donelson, Tenn., $20; Mrs. W. R. Woody, Glass, Tenn., $2; Mrs. W. C. Ralston, Estill Springs, Tenn., $2; Mrs. T. N. Glass, Ringgold, Ga., $2. We appreciate these contributions very much, and we pray God to put a spirit of liberality in the minds of the brotherhood, so that we can have a house in which to worship God in this city without the fear of being dispossessed before our next meeting. Let this good work continue until completion, brethren."

From O. E. Phillips, Hillsboro, Texas, April 17: "We are closing the most successful meeting in the history of the Hillsboro church. About one month ago Foy E. Wallace, Sr., and I agreed to exchange meetings. We were ready from the first day, and the church worked unceasingly throughout the meeting. As a result, we had fifty-three additions. Thirty-seven were baptized, only five of whom were children. Old men and women, young married people and middle-aged people were among the ones baptized. Nearly all were heads of families. Sixteen were received by letter and reclamation. We are planning to erect a twenty-five-thousand-dollar building in the near future. This is one of the fastest-growing churches in Texas; and if we can keep everybody faithful and happy, we hope to save many more souls. I will go to Longview on the fourth Sunday for the return meeting."

From Will W. Slater, Slatonville, Ark., April 17: "We had a great day at Shady Point, Okla., last Lord's day. Large attendances at all the services and good interest manifested. I am here at Slatonville this week, preaching to appreciative audiences. I will close on Friday night and go to Valley View to my regular appointment there. I preach at Shady Point on the first Sunday; Valley View, third Sunday; and at Fort Smith, second and fourth Sundays. We will hold services in our new church house in Fort Smith on the fourth Sunday, at which time we desire to have an all-day service. Brethren in reach are invited to attend any and all of these services. I have placed my home at Council Hill, Okla., in the hands of L. G. Park. He is instructed to sell on any terms that are suitable to the purchaser. So if any one wants a home on his own terms and can bring a letter of recommendation from the elders of the church where he worships, this is an opportunity. This is a splendid farming country and will grow almost anything. Brother Park is anxious to build up the cause at Council Hill. Write him. May God bless the faithful."

I. C. Hoskins, of Manchester, Tenn., writes to Brother Elam as follows: "I publicly commended your article of last week on 'Dancing,' and now 'Dancing Mad' is so good I must write and commend your strong articles. 'Why cannot and why do not all godly parents, all other pious people—the elders of the church, preachers, and all the church—take a united stand—as one man, even as God and Christ are one, God in Christ and Christ in the church—against the sinful modern dance, immodest apparel,' etc.? I believe the immodest apparel is largely responsible for the increased immorality. But here I go. I only intended to speak a word of encouragement and to say I expect to preach on 'Dancing' here at Manchester on the second Sunday. I have preached on this subject both in protracted meetings and in local work. By God's help, I changed a whole community near Florence, both with reference to this worldly amusement and gambling or card playing. At another place I baptized a ringleader, her sister and brother, and she gave herself to Christian work and led a number of young people to the better life. You are doing great good. 'Stand fast.' This needs no reply."

GOSPEL ADVOCATE

EDITORS.

E. G. Sewell. M. C. Kurfees. E. A. Elam. T. B. Larimore.

MANAGING EDITORS.

J. C. McQuiddy. A. B. Lipscomb.

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EDITORIAL

An Honorable Course and Fair Play.

BY M. C. K.

On page 387 of this issue of the Gospel Advocate we publish an article, entitled "A Personal Statement," from the pen of George P. Rutledge, editor of the Christian Standard, which appeared in the editorial columns of that journal in its issue of April 5, 1919. We wish it clearly understood that it is no part of our purpose to join in a journalistic family quarrel, or to defend one religious journal, as such, and to oppose another; but because of the very vital and fundamental principle at stake in the attack on Editor Rutledge, as well as to give further publicity to the matter of simple justice and fair dealing toward a brother, we lay before our readers this "personal statement" from the Standard's editor. Regardless of what our own peculiar convictions may be, it seems to us that we should all be ready at all times to defend the sacred principle involved when a brother, though he has been caught by the glamour of "advanced thought" and entangled in the meshes of destructive criticism of the Bible, nevertheless, on seeing, or at least believing that he sees, the error of his way, has the moral courage and virility to turn away from this fascinating, but faith-destroying, system.

In such a case, to make the charge, in the absence of positive proof, that a brother has "sold" his "convictions" is nothing short of a piece of unreasonable and wicked persecution, of which men who believe in fair play and honorable dealing ought to be ashamed. We not only fail to see anything dishonorable, or that calls for the slightest adverse criticism, when a man, becoming convinced that the way in which he has been led to walk is wrong, turns away from it, but, on the contrary, we see the very quintessence of honor and integrity in the act. Persecution in such a case is not only wrong, but it is positive proof of littleness which cannot see other men pursue a course different from its own without maligning their motives.

Let it be further said in this connection that to us it is not at all strange that young men of high character and worthy ambition are often misled by the specious and alluring tenets of a system which poses as the custodian of the world's learning and becomes the cynosure of all the presumptuous and self-styled "advanced thinkers" of the time. From the days of Ferdinand Christian Baur and Bishop Colenso, who, during the first half of the nineteenth century, attacked the traditional or accepted view of the divine origin of the Bible, when the battle between destructive and conservative criticism really began in earnest, down to the present day, the distortion of facts and other misrepresentations concerning the biblical records have been so well concealed under the gloss of learning and the glamour of great names that it would be strange, indeed, if young men of the class just mentioned did not sometimes fall victims to its seductive power.

The "higher criticism" of the Bible, as it is styled, precisely as the application of the same method to any other historic document, is both a legitimate and valuable process, and the friends of the Bible, equally with its enemies, welcome its most rigid application to every book of the Bible and are glad to have every claim made for it by the advocates of the traditional view subjected to the searchlight of the severest criticism; but they do not propose to sit still and see the sacred volume chopped to pieces and reduced to the level of a human document by the efforts of misguided manipulators of even a legitimate method without tearing off their mask and laying bare their empty and pompous pretensions.

Touching the case in hand, it appears that, in the early days of his pulpit ministry, when quite a young man, the present editor of the Christian Standard, like numerous others, was fascinated by the glittering tinselry of this self-styled modern scholarship which has distinguished itself mainly by its unfriendly and often unscientific attacks upon the Bible, and he was led to accept the "assured results" of this coterie of scholars. At that time, as well as now, the Christian Standard was waging a timely and unceasing warfare against this pernicious system, and its present editor is sufficiently ingenuous to make the following frank and open statement:

> During the latter half of my Philadelphia ministry I regarded the Christian Standard as a reactionary journal, did all I could to discourage its circulation in the church, and even went so far as to denounce it from the pulpit. I likewise read a paper before the Philadelphia Ministerial Conference which threw the meeting into anything but a beautiful frame of mind. On that occasion Evangelist L. M. Munhall led the discussion in opposition to my paper. I did not then try to conceal the fact that "assured scholarship" had a fascination for me, nor shall I now deny that it had. My reading and thinking and preaching were along the line of "assured results." Even now my private library is top-heavy with rationalistic books.
>
> From the days of Paul to the present time men of sterling qualities and of the highest integrity have been led to embrace false systems of religion and to defend them with unrestrained zeal and persistency; but in the case of our brother, as in that of Paul, there came a time when he was fortunately led to review his record and to reëxamine the foundation on which he was building, concerning which he makes the following fair and frank statement:
>
> The time came, however, when I took an inventory of the teaching of which I had been a zealous, open-and-above-board advocate. I was familiar with the various "modern viewpoint" authors, and, looking at the contents of one book in the light of a kindred book, it was not difficult to see the "general trend" and to spot the objective of the "new teaching" as a whole. Miracles were ruled out; Messianic prophecy was imaginary; the Bible was not an inspired book; Jesus, though a good man and a reformer, was a mere man; the atonement was superstition; God was an evolution in the human mind. When I saw whither the "assured scholarship" had led me, I was driven to the inevitable conclusion that I had been an atheist and didn't know it. Shortly after my removal to Columbus, I stated from the pulpit that I had changed my viewpoint with respect to "assured scholarship." The sermon that morning emphasized the renunciation of my former position, and from that day until this I have openly resisted the teaching which I had openly indorsed.

Concerning the facts contained in these two quotations, we respectfully ask, can argus-eyed infidelity itself see in them anything dishonorable or that even remotely suggests selling one's convictions? To those who dare to answer this question in the affirmative, we recommend a careful perusal of the following parallel case:

> I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem; and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and

being exceedingly mad against them, I persecuted them even unto foreign cities. . . . For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it. . . . I was before a blasphemer, and a persecutor, and injurious; howbeit I obtained mercy, because I did it ignorantly in unbelief. (Acts 26: 9-11; Gal. 1: 13; 1 Tim. 1: 13.)

Such facts, reflecting the luster and glory of a great character, not only do not indicate a weak and vacillating spirit, but they indicate the very opposite quality, with the metal of which martyrs are made. All honor to men who, under any circumstances, renounce what they have become convinced is error, no matter how deeply rooted they may have been in their conviction that it was truth, nor how ardently they may have fought in its defense; but most especially, all honor to men who, because of such change of conviction, have the courage to renounce a system which is fascinating and popular in itself and whose advocacy is destined to promote popularity with the world.

As we understand matters, the editor of the Christian Standard has convictions with which the Gospel Advocate does not agree; but this fact in no wise deters us from speaking out in favor of fair play in dealing with him and in defense of a vital principle in his conduct when that principle is attacked by unfriendly critics. To all other young men brought under similar influences we heartily commend his course and his fine example, and pray that the Lord may grant him many years in which to continue the noble, brilliant, and timely fight which his journal is making against a system which, as we humbly believe, mutilates the Bible and destroys the faith of men in its divine origin.

The Trouble in the Church at Lone Oak, Ky., Is Settled.

BY E. A. E.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

"To write the same things to you, to me indeed is not irksome, but for you it is safe."

Jesus prayed that his disciples "may all be one," "that the world may believe" that God did send him. He *emphasizes* this by repeating it and makes it stronger by saying, "that they may be perfected together into one: that the world may *know*" that God did send him.

All disciples of Christ in all places on all the earth, if they do not already do so, should be led to realize keenly and deeply the most grievous, most fearful, and far-reaching evil results of strife, contention, and division, and that they are sins against God and men. They check the spiritual development and dwarf the growth of the congregation in which they exist; they estrange and embitter otherwise good men and women; they affect other congregations, begetting the same carnal feelings within them; they cripple the influence of preachers connected with them; they prevent the world's believing in Christ and knowing that God sent him; and they send not a few to perdition.

The trouble in the congregation at Lone Oak, Ky., a village five miles west of Paducah, was grave, and was spreading as a gangrenous sore. But I am glad to report to all concerned that this congregation and *all persons* in any way connected with its trouble have adjusted completely, by the grace of God, all differences; are all happy over this adjustment; are now "giving diligence to keep the unity of the Spirit in the bond of peace;" and, above all, have "put on love, which is the bond of perfectness." HOW MUCH BETTER! All who knew of this trouble will be glad to learn of this peace and love.

All the brethren connected with this matter request me to state, as I think best, the pleasant fact of this adjustment. I prefer to do this in such a way as to encourage them and to help others.

In the first place, the elders, purely in the light of the word of God, were brought to see the wrongs they had done Brethren Farthing and Record, and any others, and gladly took the scriptural steps to right these wrongs. This is praiseworthy and a fine example. We are reminded just here that elders are to be "ensamples to the flock."

Brethren Farthing, Record, Wharton, and others saw their own wrongs and as gladly confessed them, apologized, and asked forgiveness. Brother Charley Taylor reached the meeting on its last day, received apologies from Brother Wharton, and also asked forgiveness for whatever wrongs he had done Brother Wharton or the church.

All others connected with this trouble were led to see the sin of it, to confess their own part of the wrong, and to ask forgiveness.

All matters of misunderstanding and of difference between members of this congregation and the one meeting on Gobel Avenue, Paducah, were removed by mutual apologies, and the two are in perfect fellowship in the good work of the Lord.

It may be doubted if that country ever witnessed such frank, straightforward, full and free confessions of faults to one another, asking pardon, granting it, and praying to God for forgiveness. All this was in obedience to God (James 5: 16; 1 John 1: 9; 2: 1-6), and we are assured that God forgave them.

That whole community saw a light in that congregation, and will continue to see it, which had not been seen before for a long time.

This did not all occur as deliberately as I am writing it; for brethren who went to the meeting on Tuesday morning—the time set for the general adjustment after two days of hard preaching and earnest prayer—with documents in their pockets to convict and to condemn others began, without producing these documents, to—well, as it is sometimes expressed—"to run over one another" to confess in tears their own wrongs and to pray for forgiveness.

Inasmuch as Brother Record is a young preacher, capable of doing much good, and is known in many places, and inasmuch as he has been published in this paper as withdrawn from, it is due him to state now that not only did he confess his wrong in writing a letter reflecting on the elders of the church and using some ugly words against the church, but that the elders rescinded their action in withdrawing from him, since their course in his case, as in the withdrawal from Brother Farthing (although Farthing did wrong), could not be sustained by the word of God.

Brother Charley Taylor, who lives in Paducah and preaches for the Gobel Avenue congregation, is a good preacher, and, better than that, is a good man, and had nothing to do with the origin of this trouble. He did what he could to adjust it, but repeated some things it was thought he should not have done, inasmuch as it was claimed he had been corrected. He cheerfully set that right, as has been stated. I say this that he may not be misunderstood. He stands well wherever he goes.

Brother Wharton is a man of no mean ability as a teacher and preacher. People are delighted to be in his Bible class. He was a principal factor of this trouble. But he most completely covered all wrongs he did any one by as full and tearful confession as any man could make, and he as graciously granted pardon to others. He said a fine thing when he declared that from henceforth people could fuss *without* him, fuss *about* him, but could not fuss *with* him. We should all say this. Let us remember that it takes two to make a fuss, anyway.

So far as this entire matter is concerned, these preachers—Brethren Wharton, Record, and Taylor—stand clean and in a bright light before the church and the world.

Brethren from Gobel Avenue; Bandana, Ky.; and Brook-

port, Ill., were present and assisted much in different ways in this settlement. Those from Brookport and Bandana were requested to assist in the investigation and to advise as to whether the elders had always proceeded scripturally. Brother W. T. Beasley, of Belleview, Tenn., was present two days, helping with prayers and exhortations. Last, but not least, Brother Joe Ratcliffe, of Bardwell, Ky., was present all the while, teaching, advising, persuading, singing, praying, smiling, weeping, working, and saying "Amen"—a most worthy colaborer. It was not only pleasant, but helpful, to be with him. The good Lord bless you and yours, Joe, these other good men, and these churches!

Now, with our minds on elders, purely for the good it may do others, it seems well to say in a general way that all should consider all the Bible teaches in regard to elders. An elder is not to be rebuked, but exhorted as a father; against an elder an accusation is not to be received, "except at the mouth of two or three witnesses;" the ones who sin are to be reproved in the sight of all, that "the rest" of the church may fear. (1 Tim. 5: 1, 19, 20.) This shows that elders may sin as all other mortals. Men who conclude that they are infallible are not fit to be elders. This shows, too, how to treat elders when they do wrong. Receive not an accusation against them, "except at the mouth of two or three witnesses;" do not rebuke them; exhort them as fathers; reprove the ones who sin before all, that "the rest" of the church may fear.

Hearsay must not be received and must not be acted upon in any one's case. It must not be circulated. It is wrong to circulate evil reports or reports not established as true; and when reports are true, they should not be circulated unless their circulation is necessary and will do more good than harm.

These instructions of God must be obeyed as much so as all others to the church, or as to the steps necessary to take in order to become Christians. Almost innumerable debates have been held from one end of the country to the other over the steps, and what the steps are, which must be taken in order to become Christians. Why not manifest as deep an interest and show as much zeal in all the church's—elders and "the rest"—taking the steps necessary to "walk worthily of the calling wherewith" they are called? (Eph. 4: 1.) Why not more seriously and earnestly study and regard the qualifications, responsibilities, and all work of elders? Why not study and teach and *perform* all duties the church owes to its elders? And why not study and teach and practice all other duties and responsibilities?

Peter (1 Pet. 5: 1-4) says that elders must willingly *shepherd* "the flock of God" in the full meaning of the word "tend," "exercising the oversight, not of constraint, but willingly; . . . nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to" them, but making themselves, "ensamples to the flock." Then they will receive from "the chief Shepherd" "the crown of glory that fadeth not away." Also, Paul teaches that "the elders that rule well" must be "counted worthy of double honor, especially those who labor in the word and in teaching," because "the laborer is worthy of his hire." But some elders *do not* "*labor* in the word and in teaching," and *some* do not "rule well," but badly. The rule of elders is not an arbitrary one, is not "lording it over" the church; but is first practicing in humility the will of God, then teaching it to the church and helping others to practice it. They cannot be parties to strife or to any division contrary to the doctrine of Christ. They must be above all such; must be at peace among themselves; must teach forbearance, forgiveness, and peace to the church; and must "see that none render unto any one evil for evil." (Read 1 Thess. 5: 12-15.) They must do all this "well." Elders must first take heed to themselves and then to the church. (Acts 20: 28.) They must not be self-willed, and yet they must be more than mere figureheads, ruled and used by some stronger will in the church to serve the purpose of that stronger will; they must exercise the oversight of the church, defending and protecting it, feeding and building it up.

Unity and Peace at Flat Rock.

Flat Rock is in the southern edge of Nashville and a part of the city. Three or four years ago some of the leaders in the congregation began to differ over ways and means of working and some personal matters, the congregation was finally divided, and a new house was erected on the same street on which the original house stands, and only a short distance from it. All this was wrong. I am grieved that I have had to behold the like of this in other places.

Let us consider applicable to this case all the principles stated above.

By the power of the word of God, by their tears and prayers and love for one another, and by the assistance at different times of good men not connected with either congregation, these two congregations were made one again on the first Lord's day in April. This was done by mutual confession and forgiveness of whatever wrongs had been committed against one another, against the church there and elsewhere, and against God.

It is most difficult to lead parties to strife, contention, and division in the church of God—the body of Christ—to see the sin against God and the church and themselves they are committing.

It is a great blessing to these two congregations—which *were two*—at Flat Rock, a great blessing to all families belonging to them, and a great blessing to the community that they, in penitence and confession and forgiveness from God, have returned to their first love.

May the peace of God, which knows no ending, flow as a river among them; may the love of our Lord Jesus Christ and the communion of the Holy Spirit abide with them both now and forever. Amen!

What it Means to be a Christian.

BY J. C. M'Q.

Webster defines a Christian as "one who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by him; an adherent of Christianity; especially, one whose inward and outward life is conformed to the doctrines of Christ." According to the New Testament, a Christian is one who believes in the Lord Jesus Christ, the Son of the living God, with all his heart, and whose faith manifests itself in obedience to the commands of Christ. The faith that is conceived in the heart must be developed in the life. The faith that crowns the life with success and victory speaks out and comes out in action. "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not: but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed." (1 Pet. 2: 21-24.) In becoming like Christ, in being a Christian and walking in his steps, it is not possible to go wrong. We may go wrong by getting out of his steps and by becoming something else than a Christian.

Recently I heard a lady engaged in "settlement work" say that she could not be a Methodist, a Baptist, or a Presbyterian. To be a member of any denomination would hinder her work. Another lady told her that she should do as a boy who was a Baptist. He found that he could not do his work successfully as a Baptist, so he decided to be simply a Christian, simply that and nothing more;

and he was a Christian both in name and deed. He was kind, faithful, and lived up to the Golden Rule. The advice was good. No denominationalist will object to one's being a Christian. No one should wear the name "Christian" as a partisan. The man in Corinth who was for Christ as a partisan was as guilty as the one who was a partisan for Apollos. It is not enough to be a Christian in name only, but one must be a Christian in deed and in truth.

No one can be a Christian without being a follower of Christ. Christ came down from heaven to do his Father's will. "My meat is to do the will of him that sent me, and to accomplish his work." (John 4: 34.) As Christ's consuming desire was to do the will of his Father, so the Christian hungers and thirsts to do the will of Christ, realizing that he shall be filled with unspeakable joy and unalloyed bliss. But the Christian knows that his strength is in Christ, and he can say doubly of himself as Christ declared of himself: "I can of myself do nothing: . . . because I seek not mine own will, but the will of him that sent me." (John 5: 30.) Christ's purpose in living was to honor and do the will of his Father. "For I am come down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 38.) So long as one refuses to obey God, so long as he turns a deaf ear to the cries of the poor, it is vain for him to protest his fidelity and devotion to Christ. The love of Christ means keeping his commandments. "If ye love me, ye will keep my commandments." (John 14: 15.) Again: "Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me." (John 14: 23, 24.) The Christian has respect for God's word and is scrupulous in its observance. Not like a professed Christian once said to me: "If anybody goes by the New Testament, your people do; but this is not necessary now." Evidently in his own mind he had outgrown the Bible, so it was not necessary for him to keep the words of Christ; but all such love not the Father nor Christ. The Bible nowhere intimates that it is not necessary to keep the commandments of Christ, and such teaching is downright infidelity. As Christ came to do the will of his Father without modification, so every Christian with scrupulous exactness does the will of God, not making void the word of God for the traditions of his fathers. He will not exalt any act, however meritorious, into an act of worship to God. Washing hands as a religious service is condemned by the word of God.

The Christian respects both the spirit and the letter of the word. He does God's will in the fear and love of the truth. Among the first truths Jesus taught his disciples is poverty of Spirit. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5: 3.) The Christian is sensible of his own spiritual destitution. Poverty of spirit is the humility which leads to faith in and communion with God. The Pharisee was so proud and haughty that he did not really appreciate his need of God. The publican was "poor in spirit" and fully conscious of his own spiritual destitution. He prayed: "God be merciful to me, a sinner." Humility is a virtue that shines, and is the virtue that is the most admired and yet is the least practiced. How hard it is to take the lowest seat in the synagogue! How slow are we to practice "In honor preferring one another!" We are slow to do the work and give the glory to another. Preachers are envious and jealous of each other. They are slow to prefer others before themselves. Selfishness, envy, and jealousy on the part of preachers in particular and Christians in general are retarding the growth of the church. Christians should not lose sight of Christ, the light of the world. They should behold Christ as he gave up the riches of heaven for the poverty of earth. They should look upon him as he expires upon the cross.

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,
Save in the death of Christ, my Lord:
All the vain things that charm me most
I sacrifice them to his blood."

Christians have the same spirit of humility that was in Christ. The Spirit, through Paul, admonishes the Philippians: "Doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even *unto death, yea,* the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 3-11.)

Christianity means a giving up and losing sight of self and selfishness. Self must be dedicated to the service of God. Christ, who is our example, denied himself in order that he might save others. His mission was to relieve the suffering and the broken-hearted and save sinners. For him no sacrifice was too great. He toiled constantly that he might dispel the darkness and usher in the light. No base, sordid man can be his disciple. No man is a Christian while serving mammon. With the Christian the kingdom of God is the most important consideration. "If any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9.) It is not enough to boast of the good we have done, it is vain to wear the name of Christ, if we have not the Spirit of Christ. Those who have the Spirit of Christ will walk in his steps; they will feed the hungry and warm the cold. They will make sacrifices to save the lost and will cheerfully observe, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Matt. 7: 12.) Christians rejoice in sufferings for Christ's sake and glorify God in his name. "If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evildoer, or a meddler in other men's matters; but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 14-16.)

A Campaign to Raise Funds to Erect a New Home for Girls and to Improve the Other Buildings of David Lipscomb College.

BY E. A. E.

We are making an earnest effort to place and to keep this campaign before the people until the necessary amount has been raised.

The government has a fine way of putting the Victory Liberty Loan before the people, and the people have a fine way of taking all these bonds in a given time. A safer and better financial investment, so far as this life is concerned, cannot be made; besides, the government needs the money.

Now, will not the people who prize true education, the foundation of which is the fear of God and in obtaining

which the very greatest of all textbooks, the Bible, must be studied, show the same readiness of mind in responding to this appeal? There can be no true education without the principles and truths of the Bible. In not a few common schools and in many colleges and universities the Bible is being undermined. The youth of our country must not lose faith in the integrity and inspiration of the Bible. All who contribute to the building of such schools as the David Lipscomb College will not receive their interest in dollars and cents and earthly gain, but in the good characters of hundreds of young men and young women, the good such young men and young women do, and their reward in heaven. Kind reader, if you have inclinations to help the school, but desire to buy Victory Loan bonds, and cannot do both, you can kill two birds with one stone: buy the Victory bonds and make them over to the school. This can be done easily.

The Baptist school at Jackson, Tenn., is wanting to enlarge its borders and is asking for a liberal sum. Vanderbilt University is asking now for two hundred and fifty thousand dollars to erect a memorial hall, eighty-five thousand of which it requests Nashville to give. A member of the Christian Church in Nashville has given to this Vanderbilt fund the sum of one thousand dollars. Sewanee is raising an endowment fund of one million dollars. It seems that the friends and supporters of David Lipscomb College should give to it just now fifty thousand dollars, *and they will*. Nashville ought to raise more than one-half of this.

The school needs money now to begin and to carry on this work. Who will be the first contributor, and the next, and on? Begin now.

Send all donations to Prof. H. Leo Boles, David Lipscomb College, Nashville, Tenn.

Query Department

By J. C. McQUIDDY

Junius Bizzell, Steele, Mo., asks in reference to women's asking or answering questions in the Bible class:

Does the Scripture forbid the women to ask or answer questions in a Bible class of men and women on the Lord's day?

The Bible forbids women's usurping authority over men. It does not authorize their taking the lead and assuming authority over the men. As a reason for this, Paul tells us that man was first formed and then woman. The Bible nowhere forbids a woman's quietly asking or answering a question in a Bible class. She has as much right to do this on the Lord's day as on any other day in the week. Conybeare and Howson, in the "Life and Epistles of Paul," translate 1 Cor. 14: 34 as follows: "In which congregation, as in all the congregations of Christian people, the women must keep silence; for they are not permitted to speak in public, but should show submission, as it is said also in the Book of the Law, and if they wish to ask any question, let them ask it of their own husbands at home, for it is disgraceful for a woman to speak publicly in the congregation." It is the public teaching, the public asking of questions in the whole congregation, that is forbidden. If we hold that silence means absolute silence, then a sister would not be allowed to sigh or sneeze in the congregation. No one should take such an inconsistent position.

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J. H. Hines, Hopkinsville, Ky., submits the following for explanation:

In Matt. 12: 29 we have this language: "Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then will he spoil his house." Who is the "strong man?" What are "his goods?" When was he bound? When were his "goods" spoiled? Who entered into the house of the "strong man?" When?

The Pharisees accused Jesus of casting out demons by Beelzebub, the prince of demons. Jesus, knowing their thoughts, taught them that a kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand; so if Satan casts out Satan, he is divided against himself and his kingdom shall not stand. Also, if he cast out demons by Beelzebub, he inquired, "by whom do your sons cast them out?" But, he says, if he cast them out by the Spirit of God, then was the kingdom of God come unto them. He then suggests another illustration, that unless he was stronger than Satan, he could not enter the house in which Satan, the strong man, dwelt, bind him, and take his goods. Evil and evil works are the goods of the devil. When the person who has made himself a fit receptacle for a house in which Satan dwelt accepts the truth of the gospel and is purified in obedience thereto, Satan is bound and his evil works are destroyed. When the man out of whom the evil works are cast dedicates his life to the service of Christ, Christ through his teaching enters the house of the strong man. This is done when the man who has fitted himself for the works of the devil receives the truth and obeys it. The truth is bound by unbelief. "And he did not many mighty works there because of their unbelief." (Matt. 13: 58.) So the devil is bound by the truth.

What authority have we to take a collection when people meet in the capacity of a Sunday school, or Bible school, on the first day of the week?

Christians should meet as the church and teach the word of God as the church upon the first day of the week. Upon this day Christians are commanded to contribute as God has prospered them. (Read 1 Cor. 16: 1-3.) Just how often the Christian shall contribute upon the first day of the week or how many times the congregation may be dismissed is not revealed in the word of God. People should be more concerned about contributing liberally and as the Lord has prospered them than about how often they contribute.

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Wilson Vantrease, Norene, Tenn., inquires concerning the following passage:

Does 1 Cor. 6: 18 mean that every sin that a man does is without the body?

The passage reads: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." The enticements and temptations to sin are from without the body and assail the man through the senses. This is the rule in the case of sin. It is not said of fornication that it is not stimulated from without or that it alone of sins assails the body, but that it is peculiarly a sin against the body. It defiles the body, which is designed to be a temple of the Holy Spirit. It separates it from union with Christ and unites it with a harlot. Such a sin is exceedingly sinful in that it desecrates the temple of the Holy Spirit and destroys the usefulness of a body which has become a member of Christ. Sin of every kind has a tendency to destroy life, yet none are so deadly to the body as that of fornication. It strikes immediately at the basis of the constitution. By the just decree of God all these irregular and sinful connections are joined to death. Neither prostitutes, fornicators, nor unclean persons of any description can live out half their days. As the body of Christ is the temple of the Holy Spirit and as the Holy Spirit dwells in the body of Christians, as surely as the living God dwelt in the Mosaic tabernacle and in the temple of Solomon, so it is an awful sin for Christians to defile their bodies by fornication.

Georgia and the Far Southern Field

By S. H. HALL

"If You Have a Friend."

Some time ago a good sister at Hillsboro, Tenn., sent me a poem, with the following words accompanying it: "The author of this little poem is as unknown to me as you are, personally; but I have endeavored, for many years, to practice the teaching of this poem preserved by me in my school days, and I cannot fully carry out its teaching without trying to let you know something of the good your writings have done me and mine. . . . May your work for Jehovah accomplish as much good in other households as it has in our own." Here is the poem:

If you have a friend worth loving, love him. Yes, and let him know
That you love him, ere life's evening tinge his brow with sunset glow.
Why should good words ne'er be said of a friend—till he is dead?

If you hear a song that thrills you, sung by any child of song,
Praise it. Do not let the singer wait deserved praises long.
Why should one who thrills your heart lack the joy you may impart?

If you hear a prayer that moves you by its humble, pleading tone,
Join it. Do not let the seeker bow before his God alone.
Why should not your brother share the strength of "two or three" in prayer?

If you see the hot tears falling from a brother's weeping eyes,
Share them; and by kindly sharing own our kinship in the skies.
Why should any one be glad when a brother's heart is sad?

If a silvery laugh goes rippling through the sunshine on his face,
Share it. 'Tis the wise man's saying—for both grief and joy a place.
There's health and goodness in the mirth in which an honest laugh has birth.

If your work is made more easy by a friendly helping hand,
Say so. Speak out brave and truly ere the darkness veil the land.
Should a brother workman dear falter for a word of cheer?

Scatter thus your seeds of kindness all enriching as you go—
Leave them. Trust the Harvest Giver; he will make each seed to grow.
So until the happy end, your life shall never lack a friend.

I very much appreciate knowing that my feeble efforts are not in vain. Only a part of the letter is given for the simple reason that it has served its purpose, and I see not the wisdom in publishing what others have to say about my humble efforts to do good.

The poem is scriptural. May the Father help us to grasp every opportunity to speak or write a word of cheer, to lend all a helping hand, to "rejoice with them that do rejoice, and weep with them that weep."

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"Jehovah Sees Not As We See."

Under the above heading something was said a few weeks ago, and I now desire to say more. In stating the sins so abominable in Jehovah's sight that he commands the faithful to withdraw fellowship from those who are guilty, we find *covetousness* among the number. "If any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one [keep company?—S. H. H.] no, not to eat." (1 Cor. 5: 11.) Paul says "covetousness is idolatry." (Col. 3: 5.) Paul says in Eph. 5: 3 for us not to let "covetousness" even be named among us, as becometh saints." It is certain, therefore, that covetousness is a hateful, abominable thing in the sight of our God.

But where is the congregation that so considers it? I mean by this, where is the congregation that is as quick to withdraw fellowship from a member guilty of covetousness as they are for other sins, such as fornication and murder? Is it not a fact that we have in many congregations members who would "raise a rough house," so to speak, if we retained in our membership people known to be guilty of adultery and murder, yet the same members who would be so anxious to have such withdrawn from are steeped with the sin of covetousness and extortion?

It is a very easy matter to know the sin of covetousness. It is so desiring what the other fellow has that you would do him an injustice in order to obtain it. To simply desire what others have is not necessarily covetousness. The trouble comes when you control not this desire.

I have been wondering of late if it is not covetousness that causes members to keep back money they should put into the Lord's treasury. Certainly there is such a thing as "robbing God," else the Book would not say so. (See Mal. 3: 8.) I sometimes see members pledge so much to the Lord's work and afterwards seem to regret it. I wonder if this is not due to covetous practices in their business.

Sin is a most hurtful thing. We need to come to know and see the exceeding sinfulness of all sin, but this we cannot do unless we let God tell us all about sin. There is too much of this habit of looking at things as the world looks at them. It is a fact that the world regards not covetousness as sin. The world makes laws to punish the murderer and to hinder people in fornication and adultery; but there is no law against covetousness, so far as I know. Let us, therefore, stop looking at things as the world does, and see things as God sees them, and let the members who are guilty of covetousness be saved by being dealt with as such, and not continually recognized as saints while guilty of such sins.

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News Items.

The second Lord's day in this month was a very busy day for all our workers. Brethren Klingman and Brooks filled their regular appointments at South Pryor Street, and East Point, respectively. Brother Templeton preached to a full house at West End Avenue in the forenoon and joined East Point in a union service at night. Brethren Garrett and Coggins were with the writer at Macon both morning and evening. Brother X. W. Morgan preached at Constitution. Brother Morgan was a stranger to us until just a few days ago. He had been doing some mission work at Star, N. C., and stopped over on his return to Oklahoma, and we put him to work. We found him a most excellent man; and he not only helped us in the preaching in and around Atlanta the little time he was with us, but helped to start the meeting at Dalton, where the writer is now engaged in a revival, and donned his overalls and worked nearly three days on the West End Avenue house of worship.

Brother John T. Lewis, of Birmingham, is now engaged in a revival at Macon. The brethren there are to be congratulated for securing the services of this good man.

A REAL IRON TONIC

Like Peptiron May Be Just What You Need This Spring.

Probably nine people out of ten have lost or are losing their grip on health in these trying months of awful epidemics, exposure to damp, changeable weather, and association with sick people in overheated homes.

Depleted blood, loss of the red corpuscles, shattered nerves, loss of appetite, dull, dozy feelings in the head, irritability, all loudly call for the real tonic strength and nourishment that Peptiron will give you. It is a wonderful corrective of anemic tendency, paleness, languor, nerve exhaustion.

Peptiron restores the red corpuscles to the blood and gives a natural vigor and snap that keeps up courage, makes you cheery and helpful to your family and friends, and contributes wonderfully to the health of all. Remember this one thing—as vitally, positively true—Peptiron is a **real** iron tonic.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give yo feet their much needed happine Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3254 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.25 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Cuticura Promotes Hair Health

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

OBITUARIES

Shouse.

Brother Charles A. Shouse was born on November 4, 1858, and died on March 20, 1919. He was married to Mary A. Vogler on January 15, 1885. No children were born to this union, but an adopted son and his wife survive him. He obeyed the gospel in 1911, being baptized by Brother Luther T. Willmon, and lived a faithful Christian till his death. I bade Brother Shouse good-by the night the meeting closed at Warner, N. C., and the next night he died of heart trouble. A sudden death, but he was prepared. "Blessed are the dead which die in the Lord." X. W. MORGAN.

Gunn.

Sister Nancy Kelley Gunn was born on August 9, 1847, and departed this life on December 12, 1918. She obeyed the gospel at an early age, and from that time lived a consistent Christian life. She was a noble Christian and earnestly contended for "the faith which was once for all delivered unto the saints;" and was ready at all times to defend the cause of Christ. She leaves a brother and three children, besides a host of friends, to mourn her death; but we should not sorrow as others who have no hope. May we ever imitate her life as she imitated the Savior.

J. H. HINES.

Walden.

Jasper M. Walden was born on January 20, 1859, and passed from this life on February 28, 1919. Brother Walden became a member of the Christian Church at Log Lick a number of years ago, since which time he had lived in the faith and had made his impress upon the hearts and lives of those with whom he had associated. He was the father of three children. On June 11, 1906, he married Lizzie Ireland Rash, who survives him to mourn his departure. May God comfort the bereaved wife and children and heal the broken hearts of all the relatives and dear friends. The writer conducted services at the home on Sunday afternoon.

O. D. MAPLE.

Derryberry.

Rosie Leuna, the oldest daughter of Mr. and Mrs. R. S. Derryberry, was born on January 7, 1904, and died, of pneumonia, on February 19, 1919. She obeyed the gospel in August, 1918, and lived faithful to her Master till she was called to her reward. She was of a sweet disposition, and to know her was to love her. She leaves a vacant chair in the home which never can be filled. She will be missed in the home circle and in the church; but when the summons came, she was ready to go. About the last words she uttered were: "Tell papa, 'Blessed be the name of the Lord.'" What a loving, trusting faith for a child so young! Her home training had been such that she had learned well that her whole duty was to love God and keep his commandments.

WONDERFUL DISCOVERY

Effective Treatment Found at Last for That Dreaded Malady—PELLAGRA.

Baughn's Treatment Proves Its Value in Case of Mississippi Sufferer.

Laurel, Miss.—Parrie Nicholas, of this place, writes: "Seems to me if I had not obtained your treatment when I did I would not have lived much longer. I am glad you discovered this wonderful treatment that will cure pellagra. When I began taking Baughn's Pellagra Treatment my weight was sixty odd pounds; now it is ninety odd. I would like to have this published and sent to sufferers of pellagra."

If you suffer from pellagra or know of any one who suffers from pellagra, it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the pellagra belt of Alabama. The symptoms: Hands red like sunburn; skin peeling off; sore mouth; the lips, throat, and tongue a flaming red, with much mucus and choking; indigestion and nausea; either diarrhœa or constipation. There is hope. You can be cured by Baughn's Pellagra Treatment. Get big free book on pellagra. Address **American Compounding Co., Box 2036, Jasper, Ala.**, remembering money is refunded in any case where the treatment fails to cure.—Advt.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.**

SWEET POTATO PLANTS.

Porto Rico, Nancy Hall, Triumph; by express, 1,000, $2.50; 5,000 and over, $2 a thousand; prepaid, parcel post, 500, $1.75; 1,000, $3. We are in the heart of the greatest potato-growing section of the South. Send order now for immediate or future shipping. **PARKER FARMS, Moultrie, Ga.**

NEW SONG BOOKS
For Your Church
6c

A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $5 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c for samples. **Money back if not pleased.** Send 50c for 100 cards, "A Prayer by the Sunday School."

E. A. K. HACKETT, Dept. 56, FORT WAYNE, IND

FREE TO

Asthma Sufferers

A New Home Cure that Any One Can Use Without Discomfort or Loss of Time.

We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now, and then begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE ASTHMA COUPON.

FRONTIER ASTHMA COMPANY,
Room 159F, Niagara and Hudson Streets, Buffalo, N. Y.:
Send free trial of your method to

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TETTERINE

Makes low necks and short sleeves possible. It clears the skin

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

SAGE AND SULPHUR DARKENS GRAY HAIR

Brush This Through Faded, Streaked Locks and They Become Dark, Glossy, Youthful.

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

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

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

Send us $1.25 for Tarbell's Teachers' Guide."

May her beautiful, consecrated life be an incentive to all who knew her to "press on toward the goal unto the prize of the high calling of God in Christ Jesus" and to live such lives as will entitle them to the "crown of life that fadeth not away."

JOHN L. RAINEY.

Spangler.

One of the brightest and happiest and most hospitable homes it has ever been my privilege and pleasure to know and enjoy, the home of Brother and Sister J. B. Spangler, of Town Creek, Ala., was draped in mourning and overwhelmed in sorrow and grief when their bright little boy of a little more than three summers went away to live with angels and loved ones gone before. Little J. B. Spangler, Jr., was born on March 24, 1915, and was released from his little body on February 10, 1919. Influenza and a complication of ailments following soon sapped the vitals of this, one of the brightest and best of the little ones, of whom the loving, tender Shepherd said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." The father, mother, Grandfather Spangler, and Grandmother Norwood are members of the church at Town Creek, Ala. Roy and Sarah, children older than little J. B., are good, sweet Sunday-school pupils. This, like many other things, is hard to understand: but sometime, somewhere, in some way, we will understand.

C. E. HOLT.

TELLS WHY CHICKS DIE

E. J. Reefer, America's foremost poultry expert, 4253 Poultry Building, Kansas City, Mo., is giving away free his valuable chicken book just off the press, entitled "White Diarrhœa and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease overnight and will actually save 90 per cent of every hatch. This book is worth $1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

Write Mr. Reefer to-day for a copy of his valuable free book.

The Enterprise Company (Incorporated), of Sumpter, S. C., are advertising their famous Nancy Hall and Porto Rico Sweet Potato plants; also all varieties of Tomato, Egg, and Pepper plants, at very reasonable prices; so it would appear that there is no reason why every one should not have a successful "backyard" garden this spring and summer, and take full advantage of the extra hour allowed by law enabling every one to get outdoors and do their own gardening. Surely it will pay one to raise a few tomatoes, if nothing else.

ECZEMA

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

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

Rheumatism and Indigestion.

Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

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

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

Name .....

Post Office .....

Express Office .....
(Please write distinctly.)

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

Weekly Health Talks

What Doctor Pierce Has Done For Humanity!

BY DOCTOR CRIPPS.

It has always seemed to me that Dr. Pierce, of Buffalo, N. Y., should be placed near the top when a list of America's great benefactors is written. He studied and conquered human diseases to a degree that few realize. Whenever he found a remedy that overcame disease, he at once announced it in the newspapers and told where it could be bought at a small price. He did not follow the usual custom of keeping the ingredients secret, so that the rich only could afford to buy the medicine, but openly printed the name of each root and herb he used. And so to-day the names of Dr. Pierce and his medicines are widely known, and they stand for better health and better citizenship.

One of this great physician's most successful remedies is known as Doctor Pierce's Pleasant Pellets. These are little, sugar-coated pills, composed of Mayapple, leaves of aloe, root of jalap—things that Nature grows in the ground. These Pellets are safe because they move the bowels gently, leaving no bad after-effects, as so many pills do. Very often they make a person who takes them feel like a new man or woman, for they cleanse the intestines of hard, decayed and poisonous matter that accumulates when one is costive. If you are constipated, by all means go to your druggist and get some of Dr. Pierce's Pleasant Pellets. They may prove to be the very thing your system requires to make you well and happy.

TETTERINE

Clears Baby's Skin

and drives off the rash and pimples. Harmless. Soothing. Fragrant.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

The Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

Work and Opportunity.

BY B. C. GOODPASTURE.

"So, then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." (Gal. 6: 10.)

Paul's admonition is weighty and consistent. Almost thirty years of his great and strenuous life were spent in self-sacrificing service for the salvation of men. He "labored more abundantly than they all," (1 Cor. 15: 10.) His willingness to toil and serve was measured only by the utmost limits of his possessions and his soul. Said he: "I will most gladly spend and be spent for your souls." (2 Cor. 12: 15.) The ancient Pharisees would "say, and do not" (Matt. 23: 3); but Paul, like Christ, did and taught (Acts 1: 1). That preacher who is not living what he teaches should not be surprised if his sermons do not impress his audience. Such a preacher has, at least, one mark of the old Jerusalem hypocrites. The pharisaical tribe is not yet extinct. He "hath not the Spirit of Christ" and "is none of his." (Rom. 8: 9.) Until such men repent, the church will prosper more without their efforts. Even the world condemns this class of men in religion. Because of them, true men are "evil spoken of." (2 Pet. 2: 2.) Paul left an example for all men, for he lived and taught in the Spirit of Christ.

I. *The Time.* This commandment must be observed as often as we "have opportunity." Those who do good only when they have convenience or a chance for popular display do not fully, if at all, obey this scripture. Those who take advantage of an occasion to do good for the purpose of reflecting public praise upon themselves are playing the exact rôle of the trumpet-sounding hypocrites of old. (Matt. 6: 1-4.) Some people help and give to no profit; for they love the praise of men rather than the cause they serve. They are timeservers; they adore the goddess of public opinion.

This is an exceptional age; the twentieth century is the synonym of religious opportunity. Never were there more widows and orphans than now. The Orient, a Rachel bereft, bemoans the sad fate of her helpless and homeless children who have starved and died. Armenia, Syria, and Poland are now begging at our gates. The eyes of war-torn Europe are looking to us with a hopeful gaze. This is a great day to do good and live a "pure religion." (James 1: 27). What will God do with us in the day of judgment, if it be found that the needy have cried in vain?

The religious outlook is equally ap-

Inactive Kidneys Cause Disease

"I shall not soon forget the benefits I derived from the use of Foley Kidney Pills."—Al. A. Godfrey, Forest Grove, Oregon.

Too much work and too little work seem to have about the same effect on persons past middle age. Proper action of the kidneys is necessary to good health. They act as a filter and remove from the blood poisonous waste matter which if permitted to remain in the system leads to many complications.

Many nervous, tired, run-down men and women suffer from pains in the back and sides, dizzy spells, bladder weakness, sore muscles and stiff joints and fail to realize that rheumatism, diabetes or even Bright's disease may result.

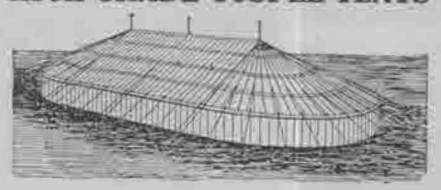
If you have cause to believe that your kidneys are weak, disordered or inactive you should act immediately. Foley Kidney Pills have been used by young, middle aged and old with complete satisfaction. They act quickly and surely and have given relief in cases of ten years' standing.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9254 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

HIGH GRADE GOSPEL TENTS



You can save money by getting our prices before you buy. *Write our nearest factory today.*

Fulton Bag & Cotton Mills

(Manufacturers since 1870.)

Atlanta, Ga., Brooklyn, N. Y., Dallas, Texas, New Orleans, La., St. Louis, Mo.

NitrA-Germ

for

Peas, beans, peanuts

Doubles the yield, and improves your land. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Freckles

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

LESS MEAT IF BACK AND KIDNEYS HURT

Take a Glass of Salts to Flush Kidneys if Bladder Bothers You —Drink Lots of Water.

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

The moment your back hurts or the kidneys are not acting right, or if the bladder bothers you, get about four ounces of Jad Salts from any good pharmacy, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure any one. It makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

Peloubet's Select Notes and Tarbell's Teachers' Guide, each, $1.25, postpaid. McQuiddy Printing Company, Nashville, Tenn.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

palling. Too long men have been spending their money "for that which is not bread." (Isa. 55: 2.) Several preachers, judging from what they preach, have forgotten that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God!" (Matt. 4: 4.) In the pulpit they have neglected Christ to curse the Kaiser. The primitive gospel has been relegated to the days of the "outgrown past."

Although men have ceased to preach the pure and primitive gospel, it has not yet lost its power to save. (Rom. 1: 16; 1 Cor. 15: 1-4.) The word of God has been forsaken at home and withheld from the regions abroad. We must evangelize the nations. We are standing at the threshold of a new and better era for foreign missions. True missionaries could not be needed much more than now. It was enough to fire the soul of Livingstone to hear Moffat tell of an African hill-top from which could be seen the smoke of a thousand villages where no missionary had ever gone.

II. *The Work.* Spiritual life and growth cannot continue long without work. As well had a mother expect her child to mature into vigorous young manhood without exercise as for a Christian to expect to grow unto "the measure of the stature of the fullness of Christ" (Eph. 4: 13) without work. "Work out your own salvation with fear and trembling." (Phil. 2: 12.) If Christians would work now as they did at the dawn of the current Reformation, it would not be long until the earth would be "filled with the knowledge of the glory of Jehovah, as the waters cover the sea." (Hab. 2: 14.)

There are only two kinds of work—the good and the evil, or the non-good. There is no possibility of an intermediate neutrality. Men must accept or reject the Son of God; they must be either "cold or hot" (Rev. 3: 15) in their love and regard for him. Lukewarmness is not neutrality. To be lukewarm is to be against Christ. "He that is not with me is against me; he that gathereth not with me scattereth." (Matt. 12: 30.)

Under no circumstances does the Bible permit a Christian to do wrong. (1 Thess. 5: 22.) Our Master, who is our example (1 Pet. 2: 21), "went about doing good." (Acts 10: 38.) Christians are exhorted to be "prepared unto every good work" (2 Tim. 2: 21), "fruitful in every good work" (Col. 1: 10), and "perfect in every good work" (Heb. 13: 21). Be positively good. Not only "turn away from evil," but also "do good, . . . seek peace, and pursue it." (1 Pet. 3: 11.)

III. *The People.* Christ tasted death

MEN AND WOMEN

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness often disappear when the kidneys are out of order or diseased. For good results use Dr. Kilmer's Swamp-Root the great kidney medicine. At druggists in large and medium size bottles. Sample size bottle by Parcel Post, also pamphlet.

Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents. When writing mention the Nashville Gospel Advocate.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief *put in your baby chicks'* first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6254 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, try Danderine.

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

80 YEARS AGO

Mr. Edward Goodenough, of Goodenough and Woglam Sunday School Supply House, secured a remarkable formula for a skin ointment, which he sold privately for a half century by personal recommendation, making up the preparation at his home. So remarkably efficient did it prove for all skin troubles that Mr. Goodenough received large numbers of the most enthusiastic commendations from his customers. His grandson, Mr. F. E. Kirby, as vice-president of The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y., is still active in the production of this ointment under the name so widely and well known to grateful users as Palmer's "Skin-Success." Mr. Kirby is as enthusiastic as his grandfather over its merits and declares that it is the best preparation of its kind on the market or known to the medical profession for freckles, tan, sunburn, pimples, eczema and other skin troubles. Send for free sample.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9254 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

Corn will out-grow itself

if you use

NitrA-Germ

Use it on cowpeas, velvet beans, peanuts, etc. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

Send us $1.25 for Tarbell's Teachers' Guide."

for every man. (Heb. 2: 9.) The gospel is not for the select classes and nations alone; but it is for rich and poor, wise and foolish, Jew and Gentile, alike. (Rom. 1: 14; Gal. 3: 28.) He who makes discriminations or distinctions in respecting persons sins. (James 2: 9.) Christianity sounds every depth and touches every shore of sin-cursed humanity. Our Redeemer "is able to save to the uttermost them that draw near unto God through him." (Heb. 7: 25.)

In respect to Christianity, there are only two classes of men—those "of the household of the faith" and those not "of the household of the faith." Toward both classes we must work "that which is good." "Love your enemies, and pray for them that persecute you." (Matt. 5: 44.) "Render to no man evil for evil"—"but overcome evil with good." (Rom. 12: 17, 21.) "This is a hard saying; who can hear it?" (John 6: 60.)

We are commanded to do good "especially" toward the people of God. It seems that the principle here enjoined requires us, even in matters of business, to patronize those who are our brethren rather than those who are not.

Opportunities to serve and do good are thundering in our ears from every quarter. If we regard them not, fearful are the consequences they will heap upon us.

A healthy body is good; but a soul in right health—it is the thing beyond all others to be prayed for; the blessedest thing that earth receives of heaven.—Carlyle.

Doctors Discourage Use of Poultices

In Boils and Carbuncles

Doctors say that boil germs thrive on mussy linseed and similar poultices and plasters; they multiply and spread. That's why other boils appear near the affected part of the body.

Carboil kills all boil germs. It is an antiseptic compound that quickly "softens," "cleans out," and heals boils and carbuncles. But the most remarkable quality is that Carboil stops the pain. This salve is also fine for abscesses, sores, piles, burns.

Try Carboil free. Clip and mail this to the Spurlock-Neal Company, Nashville, Tenn., for sample. 25-cent boxes at drug stores.

CARBOIL FOR SORES

ALLEN'S FOOT-EASE DOES IT

When your shoes pinch or your corns and bunions ache so that you are tired all over, get Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot bath. It will take the sting out of corns and bunions and give instant relief to smarting, aching, swollen, tender feet. Used by the American, British, and French troops. Sold everywhere. **Don't accept any substitute.**

Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out; to feel clean inside—no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism, or gassy, acid stomach—you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys, and bowels, drink before breakfast each day a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify, and freshen the entire alimentary tract before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel—like you felt before your blood, nerves, and muscles became saturated with an accumulation of body poisons—begin this treatment, and, above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening, and purifying, so limestone phosphate and hot water before breakfast act on the stomach, liver, kidneys, and bowels.

Miller's Antiseptic Oil, Known as

Snake Oil

Positively Relieves Pain in Few Minutes.

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

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

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

Accept no substitute. This great oil is Miller's only. Every bottle guaranteed. 30c, 60c, and $1 a bottle at leading druggists everywhere, or mailed direct from **Herb Juice Medicine Co.**, Jackson, Tenn.

The Washington Deed Secure.

BY W. S. LONG.

The members of the church of Christ, as a rule, are not covetous; but they love to give to a worthy undertaking when they have the assurance that what they give will be properly applied and, for all time, will be used to support the principles for which Christ died and which we love.

It will be a source of pleasure to the readers of the Gospel Advocate to know that the building site for the house of worship in Washington, D. C., has been paid for in cash and that a strong deed binds the property for all time for the right purpose. Following is the restrictive clause as it went into the deed that was recorded on April 3: "The funds for the purchase of the land herein described and for the erection of a church building thereon were contributed by the brotherhood of the church of Christ upon the express conditions, and purchase is made of the property in question upon said conditions, which are as follows: That no organ or other musical instruments be used in connection with the worship or be kept on said premises; also that no fair, show, or festivals be held upon or about said premises for entertainment, or for raising money, and that no society other than the church of Christ shall be permitted to use said premises; that the congregation shall in all work and worship use only what is ordained and required in the New Testament; and in the event of the introduction of any of the aforesaid items, or any others not authorized by the New Testament, the title shall be vested in those members of the congregation who may be opposed to those things, whether in the majority or minority, who shall own and control the property subject to the above conditions."

The location of the building site is ideal and is only a fifteen-minutes' walk from the nation's Capitol, and the same distance from the Grand Union Station. It will be known as the "Massachusetts Avenue church of Christ." Many have watched with eager eyes to see the wisdom of the brethren in the selection of the site. Others have held back their help till they could see how the deed would be drawn. Now that this part of the work is well done, brethren, so that there can remain no further doubt in your mind, I feel that you can give heartily and liberally; and, as our Savior said, "good measure, pressed down, and shaken together, and running over, shall men give into your bosom." (Luke 6: 38.)

I urged that twenty thousand sisters send one dollar each from the splendid profits they are receiving from their butter and eggs. Only a very small per cent answered this call. We urged that the churches in the States give us one Lord's-day's contribution. Less than five per cent answered the appeal.

Since we have but one national capital and this is the first time the church of Christ has owned property here on which to build, let us erect a house which we may ever look upon or refer to with pride. The church at Florence, Ala., sent a New York draft for one hundred dollars and fifty-six cents and urged that we build a good house if it should cost thirty-five thousand dollars, and this is the wish of many others who have accompanied their desire with a strong donation.

We are asking all the churches in the United States to make a contribution on the first Lord's day in May to assist us in erecting this house of worship. If you will do this, we can have the contractors at work on the house by June. If you cannot give the offering of the first Sunday in May, give it on the second Sunday. If we can have one united effort, there will be no need for a further appeal, because the means will be here like it came when you gave to the Red Cross work. You have bought war stamps and Liberty bonds; now give for a greater work than that, and the harvest will be greater.

Send all donations to T. F. Colvin, Box 51, U Street Station, Washington, D. C.; J. W. Gibson, 2500 Pennsylvania Avenue, S. E.; E. L. Mills, 2002 G Street, N. W.; or to the writer, 1420 Massachusetts Avenue, S. E., Washington, D. C.

Is Rheumatism Conquered?

CHEMIST SAID TO HAVE DISCOVERED A CURE.

New York.—(Special.)—It is reported that a chemist of this city has made an important discovery in the treatment of rheumatism. As the facts are stated, a neighbor of R. O. McElroy, chief chemist for the Worth Pharmacal Company, 76 Courtlandt Street, New York, was a great sufferer from rheumatism and prevailed on Chemist McElroy to experiment on him. So successful was the result that the Worth Pharmacal Company is offering to send a supply of the wonderful remedy, Aseptone, to all who suffer from rheumatism and will write for it.—Adv.

POTATO PLANTS: TOMATO, EGG, AND PEPPER PLANTS.

First-class plants are scarce, but we have ample to take care of our customers. Porto Rico and Nancy Hall Potato Plants, best to be had; Baltimore, Stone, Earliana, Bear, and Globe Tomato Plants, Egg and Pepper Plants, $3 per thousand, express collect; $4 parcel post, prepaid; 50 cents per hundred, mail, prepaid. **ENTERPRISE COMPANY, INC., Sumter, S. C.**

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5254 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's **free** valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

CONFEDERATE ENVELOPES.

Look up old letters in your attic, searching for envelopes mailed in the year 1861. Some of these have large value, even though they are franked envelopes bearing no stamps. If you will send them to Mr. Harold C. Brooks, Marshall, Mich., he will offer you their value. Send complete envelope. Don't detach the stamps. Mr. Brooks will return those which are of no value, and the others also unless his offers are accepted, in which case he will settle promptly. Take care not to tear the stamps or put pins through them. The advertising department of this publication knows Mr. Brooks personally and indorses him as thoroughly reliable.

LIVE STOCK

The full market for your Cattle, Sheep, and Hogs every day, by taking them to

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Local: Main 796
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Prompt, efficient service

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Ask us about the Fat Stock Show

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QUICKLY DISAPPEARS WHEN

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Is Applied. Fragrant and Soothing.
50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

ICE CREAM

When you make ice cream don't try the old way, but use

JELL-O
ICE CREAM POWDER

Stir the powder in a quart of milk, without adding anything else at all, and then freeze it, and you will have nearly two quarts of delicious ice cream, at a very low cost.

No eggs or sugar needed, but only the Jell-O Ice Cream Powder and the milk. That's the way to make ice cream.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

Two packages f(25 cents, at any grocer's.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

Why Suffer

Those Nervous Headaches which are the lot of so many Housewives and Mothers.

Dr. Miles -Anti- Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

The Sympathy of the Savior.

BY W. HALLIDAY TRICE.

"Jesus wept." This is the smallest verse in the Bible, but it presents one of the finest characteristics of the faultless Friend. The Master sympathized with everybody and everything at all times and under all circumstances. He was "touched with the feeling of our infirmities." He "was in all points tempted like as we are, yet without sin." He not only loved his own country and kin, but he loved the entire universe and willingly gave his life for the salvation of the race. Jesus was anxious to see the righteous more righteous and the just more just; but he came to save the lost, even those whom "the outcasts cast out." He died that his enemies might live. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Love for one's family and friends is natural affection; love for one's country is patriotism; but genuine philanthropy is love for man simply because he is a human being.

Christ knew no country, color, class, or creed line. He was a democratic cosmopolitan. He was the typical and ideal Philanthropist. He always did good and harmed no one; still, those he sought to benefit put him to death. Once the motley mob was stoning him, when he said: "Many good works have I showed you from my Father; for which of those works do ye stone me?" Too often we fail to appreciate our benefactors until it is too late. One of the perversities of human nature is that we have to be urged, and sometimes forced, to do what is obviously best for us. However, humanity needs and craves genuine sympathy; and if we would be Christlike, we must sympathize with each other.

On the eastern slope of the mount of Olives nestled the village of Bethany, the home of Martha, Mary, and Lazarus, dear friends of Jesus. The Master had often enjoyed the hospitality of that home and the companionship of its inmates. He was at Bethabara, some sixty miles away, when the sorrowing sisters sent him the sad message: "Lord, behold, he whom thou lovest [Lazarus] is sick." He tarried two days, and when he arrived Lazarus had been dead four days. In the house with Martha and Mary were a number of friends who had come to show their sympathy with the sisters by weeping with them over their brother's death. As Jesus neared the village some one told Martha that he was coming, and she quietly arose and went to meet him. When Martha saw Jesus, she said to him mournfully: "Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee." Jesus said: "Thy brother shall rise again." Martha said: "I know that he shall rise again in the resurrection at the last day." Then Jesus said unto her: "I am the resurrection, and the life." Martha went away "and called Mary her sister secretly, saying, The Teacher is here, and calleth thee." Mary "arose quickly, and went unto him. . . . The Jews then who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept." When the Jews saw this genuine expression of his sympathy, they exclaimed: "Behold, how he loved him!" The mighty Master, who could calm the raging sea

WOMAN WORKS 15 HOURS A DAY

Marvelous Story of Woman's Change from Weakness to Strength by Taking Druggist's Advice.

Peru, Ind.—"I suffered from a displacement with backache and dragging down pains so badly that at times I could not be on my feet and it did not seem as though I could stand it. I tried different medicines without any benefit and several doctors told me nothing but an operation would do me any good. My druggist told me of Lydia E. Pinkham's Vegetable Compound. I took it with the result that I am now well and strong. I get up in the morning at four o'clock, do my housework, then go to a factory and work all day, come home and get supper and feel good. I don't know how many of my friends I have told what Lydia E. Pinkham's Vegetable Compound has done for me."—Mrs. ANNA METERIANO, 36 West 10th St., Peru, Ind.

Women who suffer from any such ailments should not fail to try this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound.

and bring the dead to life, was not ashamed to "weep with them that weep." Tears of real sympathy are more eloquent than ten thousand tongues.

Upon another occasion we find him in the midst of a marriage feast. He joined in the festivities of the occasion and thus showed his willingness to "rejoice with them that do rejoice." When the wine had failed, his mother turned to him for assistance, either because she knew his wonder-working power or for the reason that one naturally turns to those in whom confidence is placed when trouble appears. Jesus turned the water into wine and thus relieved the situation and performed his first miracle.

The justice, mercy, and sympathy of the Master are exhibited again when the woman taken in adultery is brought into his presence. To her accusers he said: "He that is without sin among you, let him first cast a stone at her." The Pharisees fled, and to the unfortunate woman he said: "Go thy way; from henceforth sin no more." Many human beings have a double standard of morality, one for men and one for women; but with the Christ there is no respect of persons. Then, too, there are some who have no sympathy for those who fall for a temptation, when that particular temptation does not appeal to them. However, they may have other weaknesses and be overcome by other temptations; but for lack of sympathy they have no patience with the individual who has a fault they do not happen to have. Such persons should take a lesson from the Savior's treatment of this woman.

It was a beautiful sentiment and showed the Master's tender care for his mother when upon the cross he said to her, "Woman, behold, thy son!" and then to the beloved disciple he said, "Behold, thy mother!" Unlike some people of our day, he did not leave his mother uncared for and unprotected, but he requested John to care for her; "and from that hour that disciple took her unto his own home."

Perhaps the greatest exhibition of his love and sympathy is displayed when on the cross he prayed for his murderers. Human nature would want to retaliate, but the divine element in his nature said: "Father, forgive them; for they know not what they do." Truly, "Socrates died like a philosopher, but Jesus Christ died like a God."

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Public Should Demand Original Nuxated Iron

Physician Warns Against Danger Of Accepting Substitutes—Says

That Ordinary Metallic Iron Preparations Cannot Possibly Give The Same

Strength, Power and Endurance

As Organic Iron—Nuxated Iron

The remarkable results produced by Nuxated Iron and its widespread sale (it being estimated that over three million people annually are today using it) has led to the offering of numerous substitutes, and these physicians mentioned below say that health officials and doctors everywhere should caution the public against accepting substitutes for Nuxated Iron, as these substitutes instead of being organic iron may be nothing more than a metallic iron compound which may in some cases produce more harm than good. Those who feel the need of a strength and blood builder, should go to their family doctors and obtain a prescription calling for organic iron—Nuxated Iron—and present this to their druggist so that there may be no question about obtaining the proper article. But if they do not wish to go to the trouble of getting a prescription for Nuxated Iron then they should be sure to look on the label and see that the words NUXATED IRON are printed thereon.

There are thousands of people taking iron who do not distinguish between organic iron and metallic iron and such persons often fail to obtain the vital energy, strength and endurance which they seek simply because they have taken the wrong form of iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength and see how much you have gained.

Manufacturers' Note: The widespread publication of the above information has been suggested by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Department) New York and the Westchester County Hospital, Dr. Ferdinand King, New York Physician and Medical Author and others so that the public may be informed on this subject and protected from the use of metallic iron under the delusion that it is Nuxated Iron or at least something as good as Nuxated Iron. Nuxated Iron is not a secret remedy but one which is well known to druggists. Unlike the older, inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed in this city by all good druggists.

WINTERSMITH'S CHILL TONIC

SOLD FOR 60 YEARS

For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES.

God's Smile.

God's smile may be a flower or a bit of bright color. God's smile may be an expression on some stranger's face or a cheery look upon your own. God's smile may be the little bright incident that changes the day for you—or a larger, more potent something that changes your life! Never doubt, no matter how full of sorrow and suffering and war the world may seem, that God does smile! Just look at the face of the crowd of little children, just listen to a choir singing, just walk at dusk into a dewy garden—and you'll know!—Margaret E. Sangster.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. **At** Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write b-13 **Murine Eye Remedy Co., Chicago.**

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhoea that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3254 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable **free** poultry book that gives the experience of a man who has made a fortune out of poultry.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

For Boys and Girls Also

Keep Yourself Fit

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

The Master's Vineyard

Missouri.

Campbell, April 15.—I filled my regular appointment at Senath last Lord's day, and we had two good services. Brother C. A. Norred, of Memphis, Tenn., will hold the meeting for the brethren at Senath in July.—James E. Laird.

Texas.

Canadian, April 14.—The Lord's work is doing fairly well here and in this section. In an eight-days' meeting near Miami last month, I baptized a man sixty-five years old. I spent the fifth Lord's day at Canyon, with three good services, and set in motion a plan by which to build a meeting-house and locate a preacher. Last Lord's day one was added by relation and one restored here. Brother F. B. Shepherd and I are to begin a meeting at Miami next Lord's day.—O. M. Reynolds.

Childress, April 7.—I preached at the church in Childress yesterday and last night, to good crowds. The brethren here have certainly given us a warm welcome since we came back home. Now, to remove a misunderstanding, let me say that the church here has not employed me to preach, and will not, I am sure, but they have Brother J. T. Bentley employed regularly once a month. I am glad of it, for he is a good man, and I love him; but I am permitted to preach here when I please, when others who are employed by the elders are not here. I will preach here every chance I get, and conduct some exercises of week nights, meetings for the children, prayer meeting, and so on, as my wife's condition will permit; but I am not working for a salary nor a support at this place. I have received lately for our relief: From "A Sister," Fort Recovery, Ohio, $1; R. L. Moore, Bells, Tenn., $5; T. H. Field, Nocona, Texas, $10; Christian Leader, $9; W. B. Ragsdale, Rogers, Ark., $3; the church here at home, $8.35; and from brethren and sisters at odd times, $4. I will report all I receive. God bless all of you.—Tice Elkins.

A Warning.—To feel tired before exertion is not laziness; it's a sign that the system lacks vitality and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5254 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Send us $1.25 for "Peloubet's Select Notes."

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Power for Good and Evil.

Into the hands of every individual is given a marvelous power for good or for evil—the silent, unconscious, unseen influence of his life. This is simply the constant radiation of what a man really is, not what he pretends to be. Life is a state of constant radiation and absorption; to exist is to radiate; to exist is to be the recipient of radiations.—Selected.

To Stop Falling Hair.

The cause of baldness, hair falling out, loss of luster and color, is found in the roots of the hair itself. Our hair is but a portion of our body, and, like the other organs, cannot subsist without food. The hair finds its food in the fat layer of skin next to the skull. When this source of food is stopped or impeded, out comes the hair. The dreaded disease, dandruff, is a germ. It collects on the bottom of the hair and eats away its life. The hair sack from which the hair comes is embedded in the layer of under skin. When the scalp is diseased and the hair falls out, often this small hair sack closes. Eventually, as a result of the dandruff germs, baldness comes. The proper method of restoring the hair and stopping the falling out must necessarily be in the destruction of the dandruff germs and in the reopening of the little hair sacks. Furthermore, in order to rejuvenate the scalp and make the growth of new hair more vigorous, it is necessary that the system be able to furnish an abundance of hair food. Many artificial methods have been tried in restoring the hair, which were only surface remedies, and, failing to reach the small hair sacks, were unsuccessful. Reopening the hair sack allows the new hair to grow. Calvacura begins at the root of the trouble, and its use is, therefore, advised. Its mission is to feed the new hair as well as the old and rid the scalp of all dandruff germs. By thus cleansing and rejuvenating the entire scalp, a healthy growth of hair is assured. Falling of hair is stopped; new life and color to dead, gray hair is developed, and the hair becomes smooth and velvety. It is not an unpleasant treatment, and takes only a few minutes of time each day for about six week. The Union Laboratory, 214 109th Street, Binghamton, N. Y., will send you a liberal sample of Calvacura No. 1, free, together with a booklet, "The Triumph of Science Over Baldness," if you will send your name and address, together with ten cents in silver or postage stamps to help pay the distribution expenses.

CHURCH NEWS

Tennessee.

Rock Island, Route 1, April 7.—The little congregation of disciples worshiping at Bethany, Warren County, nine miles east of McMinnville, on the McMinnville and Spencer road, was set in order in 1912, and has since been struggling against rather strong opposition, but slowly increasing in numbers and devotion until now we number about forty members, most of whom are zealous workers for the Master, attending the Lord's-day school and church services on the first day of the week. The eldership sees to it that every young man in the church has something to do, and most of them take a leading part in the worship regularly. We are content with the word. We have a humble home, but it is paid for, and without any public appeal; and we meet for worship every first day of the week and allow nothing to hinder. We are in a good farming section, three miles south from Rowland on the Sparta branch of the Nashville, Chattanooga and St. Louis Railway.—L. T. Hutcheson.

West Virginia.

Buffalo, April 15.—Our work in this section is doing very well, considering our lack of means and facilities for work. Our greatest desire is to reach all the people in this and adjacent territory, but we cannot do this without a house of worship. Our circumstances are such that we cannot build a meetinghouse without outside help; neither can we evangelize this territory without the coöperation of our brethren. Therefore, we solicit the help of God's faithful children in this enterprise. We hope for a liberal response to this brief statement. Please send help on our building fund to F. P. Fonner, treasurer, Buffalo, W. Va., Box 81. Please do not delay. Brethren F. P. Fonner and G. E. Hypes, evangelists, join me in this.—T. P. Hall (acting elder).

Take Hood's Sarsaparilla

This Spring To Purify Vitalize and Enrich Your Blood

Create Appetite, Give Strength

Made by C. I. HOOD CO., Lowell, Mass.

"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach' Sluggish Liver and Bowels— Take Cascarets to-night.

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

LAXATIVE for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

A Beautiful Life.

Be such a man, live such a life, that if every man were such as you, and every life like yours, the earth would be God's paradise.—T. H. Ibbott.

A Remarkable Influenza Preventative.

Thousands of tests have been made since the outbreak of the influenza epidemic. The influenza germ is breathed in through the nose or throat, the infection lying chiefly in the nasal and bronchial secretions.

Hawley's Ointment has been found to be most effective in preventing influenza. Many cases have been especially noted where every person in an organization suffered attacks of influenza, except those who used Hawley's Ointment as a preventative. This ointment kills the influenza germ and keeps the nasal passages thoroughly sterilized. It is also wonderfully effective in treating nasal catarrh, colds, cold sores, coughs, croup, and early stages of pneumonia, and general inflammatory conditions of the membranous surfaces.

Hawley's Ointment is readily absorbed by the mucous membranes. Ointments having only petroleum as a base tend to inflame the air passages when applied, forming a waxy coating which checks the normal function of the membranes. This result is so accentuated with some persons as to prohibit their use. Such persons can use Hawley's Ointment with assurance.

Hawley's Ointment is sold in 35-cent and 50-cent tubes, postpaid, by the Vincent Drug Company, Manufacturers, Texarkana, Texas-Ark.

A Prayer.

Do you ever go apart a while—
Like the Master used to do—
To some lone spot and meditate
And search your heart all through?

And do you sit so silently,
Your hands clasped firmly, tight,
And turn your trusting face to Him
And ask for heavenly light

To shine upon your path to-day,
To guide your lips ere they shall say
Some thoughtless word that drives away
The sunshine of another's day?

So guide my path, my lips to-day,
That they a blessing be;
So make my heart, my life, my all,
A dwelling place for thee.

—Nora Johnson Cantrell.

"What Ails the World?"

FOUND AT LAST!

A strange and surprising book, flaming with imagery like a moving picture from Adam to Woodrow Wilson, shows the real cause of all sin and sorrow. There is nothing like it in all the world of literature!

The leading character was present when God made Adam, and as a witness of events from then to now he visits a pastor at midnight and relates the vivid story that unfolds the mystery of groaning ages; also explains that because of desecration, Sabbath was hid from men when the sun stood still, and found in Sunday after "crucifixion Wednesday."

It clears many difficult Scriptures, reveals the cure of ills that mark the bloody path of nations, and shows our education ideas are about as correct as farming was a hundred years ago; but it sees better things for the coming age. In many places the book goes from house to house among readers eager to know its story. A large, new edition reduces the price to $1.10, if ordered direct from York Bookstore, Box 84G, York, S. C. Unless we know "What Ails the World," we cannot hope to cure it. It is our duty to know.—Advt.

Bottled Manpower

Coughs and colds are weakening. Get rid of them as quickly as you can. Catarrh in any form saps the vitality. Fight it and fight it hard. There is a remedy to help you do it—a medicine of forty-seven years' established merit. Try it.

PE-RU-NA

For Catarrh and Catarrhal Conditions

It purifies the blood, regulates the digestion, aids elimination, tones up the nerve centers and carries health to all the mucous linings. For the relief of those pains in stomach and bowels, belching, sour stomach, rheumatism, pains in the back, sides and loins, PE-RU-NA is recommended.

PE-RU-NA restores to healthy action the vital organs which are so intimately related to the strength and vigor of the nation.

There are fourteen ounces of health giving punch and pep in every bottle. PE-RU-NA is a good medicine to have in the house, ready-to-take for emergencies. It is a good remedy to use any time.

TABLETS OR LIQUID

SOLD EVERYWHERE

We secure positions for teachers, who are Normal and college graduates, throughout the South and Southwest. Write us. **THE YATES-FISHER TEACHERS' AGENCY,** 826 Stahlman Building, Nashville, Tenn.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 8254 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

Prospects for Abilene Christian College.

BY J. P. SEWELL.

Abilene Christian College will open the 1919-20 session as a first-class college. This means that four years of thorough standard college work will be given above the high school. This work will lead to the B.A. degree, and the degree will be worth face value in the educational world. Every requirement of the State Department of Education and the Association of Texas Colleges for an A-plus college will be complied with.

Freshmen who do five college courses, including one course in Education, will be given four-year first-grade teacher's certificates, and students who receive the Bachelor of Arts degree, having done four courses in Education, will receive permanent certificates.

Each department will be presided over by a man with either a Master's or Doctor's degree, strong natural qualifications, and years of successful teaching experience. Above all, each member of the faculty will be a devoted, faithful Christian; no other kind will be used.

Each student will study the Bible.

The College of Arts and Sciences in the beginning will consist of eight schools—Bible, English, Mathematics, Social Sciences, Education and Philosophy, Ancient Languages, Modern Languages, and Science.

In addition to the College of Arts and Sciences, we will have a complete, thorough seminary, in which work for preachers and others who desire to become efficient church workers will be given. This work will lead to the Bachelor of Theology and Master of Theology degree. It will be as comprehensive and thorough as that given in any of the "divinity" or "theological" schools of the country, and will remove entirely every excuse for preachers and others who desire to become efficient church workers going to the denominational schools for their training.

There will also be a first-class four-year Academy.

The following Fine Arts Departments will be conducted: Art, Piano, Voice, Violin, and Expression.

There will be a school of Home Economics and a first-class Commercial Department.

In connection with the Education Department there will be a Model Primary; and the sixth and seventh grades will also be taken care of.

The following men will constitute the college faculty: H. E. Speck, A.M., Dean, Mathematics; George A. Klingman, A.M., Ph.D., Bible; William Webb Freeman, A.B., Th.D., Ancient Languages; H. L. Schug, A.M., Modern

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

"BAYER CROSS" ON ASPIRIN

Always Ask for Genuine "Bayer Tablets of Aspirin"

BAYER

Only Aspirin Tablets with the safety "Bayer Cross" on them are genuine "Bayer Tablets of Aspirin," owned and made by Americans and proved safe by millions of people. Unknown quantities of fraudulent Aspirin Tablets were sold recently by a Brooklyn dealer which proved to be composed mostly of Talcum Powder.

"Bayer Tablets of Aspirin" should always be asked for. Then look for the safety "Bayer Cross" on the package and on each tablet. Accept nothing else! Proper directions and dosage in each Bayer package.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

Medicated Smoke Drives Out Catarrh

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in Catarrh, is the originator of a combination of medical herbs, flowers and berries, to be smoked in a pipe or ready prepared cigarette. In the process of smoking this vapor reaches the air passages of the head, nose and throat, when inhaled, **AS SHOWN IN THE ACCOMPANYING ILLUSTRATION.** The warm, healing, antiseptic vapor is carried directly to the very parts affected. Dr. Blosser's Remedy fights and kills the catarrhal germs where liquids, sprays, douches, salves and medicated creams cannot possibly go. His Remedy is pleasant, simple and convenient, so it may be used at home by man, woman or child. It is entirely harmless, **CONTAINS NO TOBACCO** or habit forming drugs. No matter how severe or long-standing your case may be, you should know what this Remedy will do for you.

SEND TEN CENTS FOR TRIAL SUPPLY

Write a letter enclosing ten cents (in coin or stamps), and mail to The Blosser Company, and they will send you a liberal Trial Outfit of Dr. Blosser's Catarrh Remedy, containing a bag of the Remedy for smoking in a pipe, a dainty new pipe, and also some of the ready prepared cigarettes. From Trial Outfit you can decide which form of the Remedy you prefer.

They will also send you an illustrated booklet explaining about Catarrh, together with letters from customers who have used this Remedy with satisfactory results. You will be delighted with this Remedy when you see how its pleasant, warm, medicated smoke-vapor goes to every spot, relieving the congestion, opening up the air passages, and you will readily understand why this Remedy is becoming so generally used.

If you suffer from Catarrh, asthma, bronchial irritation, catarrhal deafness, catarrhal headaches, or if you are subject to frequent colds, you cannot afford to neglect the use of this Remedy. The regular package of Dr. Blosser's Catarrh Remedy costs $1.25 by mail (either thirty days' supply for the pipe or one hundred cigarettes). If you suffer from Catarrh, you should order a regular package today, or send ten cents for the Trial Outfit to

THE BLOSSER COMPANY, BOX 4468 ATLANTA, GA.

Languages; R. C. Bell, A.M., English; Batsell Baxter, A.M., Social Sciences; G. C. Moreland, A.M., Education and Philosophy; R. Roy Coons, A.M., Science; Walter W. Sikes, A.B., Registrar and Assistant in Languages; Carlos D. Speck, LL.B., Assistant in Social Sciences.

On the Academy faculty will be Miss Etta Wagstaff, B.S.; S. Vernon McCasland, A.B.; Miss Jewell Watson, A.B.; Miss Elizabeth Nelson, A.B.; and others to be announced later.

J. Elliott Baxter will be Bursar of the institution and head of the Commercial Department.

Our present plant is conservatively estimated to be worth $125,000. It consists of a new, modern administration building, finished during this year; two excellent homes for students; a laboratory building and modern shower bath; and a frame building used as a Girls' Industrial Home.

More room must be provided to care for the increase in patronage. Plans are now being prepared by the architect, and we expect to have completed within one and two years three more modern brick buildings. Within five years it is our purpose to have a $100,000 endowment fund, and later to increase this to $200,000.

It was not our purpose to build a four-year college; but, as a result of the fact that we have not been satisfied with anything short of the very best that we could build into our Junior College, it has developed into the institution which we are presenting to you for the coming year. And we are glad to invite and urge your patronage, support, and coöperation in making Abilene Christian College the greatest institution in the land in genuine Christian educational service.

This action has not been taken without much careful, prayerful consideration and counsel. Many good people throughout the State have been consulted, and we have reached the place where it seems that there is no reason to wait longer for this great work. Everywhere good people are saying, "Go ahead." You have long desired and prayed for a first-class Christian College in Texas. It is yours.

THREE GREAT BOOKS.

Volume I. contains 290 Revival Sermons by many of the world's greatest preachers. Price, 75 cents. Volume II. contains 150 Revival Sermons. Price, 50 cents. Volume III. contains nearly 1,000 Religious Anecdotes. Price, 50 cents, or the three books for $1.50. Money back if not pleased. **The Co-Operative Publishing Co., Kirkwood, Mo.**

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." **Carolina Pigeon Plant,** Clinton, S. C.

Something Else to Do.

You will see the pools and the standing water frozen through the winter, when the little running streams are bounding along between fringes of icy gems. Why is this? The streams have something else to do than stand still to be frozen up. Be you like them.—John Hall.

TELLS WHY CHICKS DIE

E. J. Reefer, America's foremost poultry expert, 4252 Poultry Building, Kansas City, Mo., is giving away free his valuable chicken book just off the press, entitled "White Diarrhœa and How to Cure It." This book tells how to prepare a simple home solution that will cure this terrible disease overnight and will actually save 90 per cent of every hatch. This book is worth $1 of any poultry raiser's money, but Mr. Reefer is sending it absolutely free as long as the present edition lasts.

Write Mr. Reefer to-day for a copy of his valuable free book.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

2,200 pounds of cotton
when
NITRA-GERM
was used with preceding crop of peas without fertilizer, as compared with 1,200 with fertilizer. Easy to use. Try it.
Costs $2.00 per acre, delivered.
Write NitrA-Germ, Savannah, Ga., for booklet.

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about a much harm as good for their systems a label against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their ***wealthy*** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the ***poor*** man who has not the money or the ***busy*** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the ***utmost*** confidence in the Shivar Mineral Spring Water for to it I owe ***my*** Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them ***my friends*** for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for ***your*** benefit, and if ***you*** find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying ***my absolute confidence*** in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT,
President Unity Cotton Mills.

DYSPEPSIA

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent I quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today

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

Gentlemen: I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price on full upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....

P. O.....

Express Office.....

Please write distinctly.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

RHEUMATISM

Leeds, S. C.

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

C. A. CROSBY, M. D.

Florence, S. C.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

BILIOUSNESS

Greenville, S. C., Feb. 25, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. O. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 9, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Human Mind Demands an Object Lesson.

One of the first things that teachers learn when they begin to teach is that the human mind does not readily grasp abstract truth. Theories without proof or illustration go begging. If we could present the Christian religion as a material thing, so that one's eyes might see it and one's hands could handle it, and one's mind behold its every working, it would commend itself with almost irresistible power; but when we present it as a holy, consecrated life, the product of the gospel, the power of the word working in the hearts of men, we often see that our propositions, though they be God's eternal truth, fail of ready acceptance. The reason is that the human mind demands an object lesson. Teaching, to be effective, must be illustrated.

Paul wrote to the Corinthian church: "Ye are our epistle, written in our hearts, known and read of all men." From this we learn that the chief object lesson of the Christian religion must be individual Christians. That religion expressed in theory is powerless to touch the heart, crystallized into character, it is living, burning eloquence. To bring the lesson home to ourselves, if I teach men and women the way of life as it is in Christ Jesus and they ask for proofs of its genuineness, I must point them to the local congregation. If they ask concerning the profit derived from Bible study, I should be able to show them a church that is not only rightly dividing the word, but one that is systematically and faithfully teaching it. If they should ask concerning the meaning of the Lord's Supper, I should be able to show them a body of Christian men and women who get much of their spiritual sustenance from it. If they should ask me that time-worn question, "Does God always answer prayer?" I should be able to call upon the members of my congregation for testimony. If they should ask me to show them some of the best results of the gospel, I should be able to speak of "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control," as manifested in that congregation.

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The "You" Is Collective.

It will never do to size up a congregation by referring to one man in it. The preacher, standing by himself, cannot be Paul's living epistle. His "you" is collective and not individual. Almost every day we are told by somebody or other that he "belongs to Doctor So and So's church," with the added information that we "ought to hear him preach." What would you think of the owner of a large orchard, if, being asked to send samples of his fruit, he should send one apple and it had specks on it?

Let us be fair. Let us think and speak like Paul. The Christian religion in our community rests upon you, upon me, upon all of us. The church can never fall in our midst unless her deathblow comes from the inconsistent lives of her professed followers. We must realize the power of a holy Christian character. No argument can take hold like that. It is worth all the logic of centuries, all the studied volumes of theology. If argument has won its thousands, character, the life behind the argument, has won its tens of thousands.

Three little girls stood before a beautiful window on Christmas Eve. The smallest child was behind the other two, and they were describing to her the many toys they saw in the window. Just so, if this blind world shall ever see Christ in his beauty, it must see him through our eyes; and if we who call ourselves Christians are walking by sight and not by faith, how can we show the world anything? "Can the blind lead the blind?"

The disciples of Christ should not overlook the fact that their religion is only one of many. Christianity itself in the broad sense is split up into many fragments, just as many as there are Protestant denominations. There are many systems that claim equal truth with us, challenging men to accept them and to know them by their fruits. The average person says: "If another faith can more satisfactorily solve the problems of my life, can better cleanse my heart from sin, and give me peace, assurance, and joy, then it must take precedence of yours." It behooves the disciples of Christ to show by their lives that neither Mohammedanism, nor Confucianism, nor Hinduism, nor Christian Science, nor New Thought, nor any denomination can possibly bring the joy and peace and salvation that may be found in being a Christian only. There is in this city a very fine, cultured young lady who recently

left the disciples and joined the Unitarian Church, much to the dismay of her family and friends. Of course she had no legitimate excuse, but I believe that her action was prompted to some extent by the fact that she saw so little fruit in the lives of those Christians with whom she was surrounded. For the world reads Christians a great deal more than it reads the Bible.

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Induced Currents.

If you are interested in electricity, you know something, of course, about the subject of induced currents. You may be conducting a telephone conversation with some brother about a church matter, and you will hear other voices and catch fragments of another conversation. The wires are not crossed, as people commonly believe, but the confusion is caused by induced currents. Two wires are strung near each other. When a strong current is sent over the one, it induces upon the other that hangs near it a reproduction of itself. That is what we mean by an induced current.

Now the same thing is happening every day in our moral experiences. You associate every day with a man who is intensely selfish, and you will have to fight the same temptation in your own life. It is because that strong current of selfishness in another's life is inducing a reproduction in yours. You go with boys and girls who are either dancing or all the time talking about it, and you will likely get the "bug" in your own system. It is simply that current of worldly-mindedness transferred from one life to another. On the other hand, you stand before lives that are pure, Christlike, and holy, and instinctively you have felt the induced current that has called you to better things. I have never made a call upon an aged, God-fearing Christian but what I did not come away the chief beneficiary. There is no life so perfect that it does not feel the induced current when standing before that which is holy, true, and Christlike.

When the apostles set forth to preach, the people "perceived that they had been with Jesus." The likeness in this case was not found in mannerisms, but in character. It is this principle that gives point and emphasis to some of the finest passages in the New Testament. We hear the Savior say: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 16.) Peter tells us how husbands may be won to Christ by the behavior of their wives (1 Pet. 3: 1), and Paul urges such a high ideal of goodness "that he that is of the contrary part may be ashamed, having no evil thing to say of us." (Tit. 2: 8.)

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Truth and Personality.

God has ordained that truth and personality must work together. Either one is insipid weakness without the other. In every great reform in the world's history you will notice that the truth in it has never triumphed until it has been lifted in glowing utterances in the life of some one who has been inspired by it. The power of that period known as the reformation was its truth fired in Luther's heart and kindled into flames by the burning words of Knox. Modern slavery met its deathblow when the truth involved leaped into utterance in the glowing personalities of Sumner, Garrison, and Lincoln. Our President is one of the great men of the earth to-day, not because he is President, but because he is the personification of the truth that the world must be made safe for democracy. Just so the Christian religion gets its real utterances in the lives of Christians. Men put off the shoes from their feet before one who is dead in earnest. Evil shrinks and cowers before the eye that flashes truth and the brow that is illumined by it.

No man can exert a Christian influence who is a Christian in name only. In the rotunda of the Capitol building at Washington there is a picture of angels. When the artist first showed his work, the committee said: "Your form and color are all right, but the faces lack spirituality." Again he painted, and again he was told the same thing. He tried the third time and received the same criticism. Completely discouraged, he went to his studio and wondered why he could not paint so as to satisfy his critics. Finally it dawned upon him that in order to get the spirituality into the faces of his angels he must first have it in his own heart. We are told that he began to lead a new life, and then he finished his work to the satisfaction of all. Surely we have no power in making others spiritual-minded if we ourselves are lacking.

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"What I Have Written, I Have Written."

Paul says the epistle is "known and read of all men." That is enough to fill us with a deep and lasting sense of responsibility. But it is more startling still to realize that the epistle is known and read of Almighty God, and when once it is finished it never can be changed. Pilate wrote, "Jesus of Nazareth, the King of the Jews;" and he would not change it. Many other things he wrote that he could not change. He wrote his own name on history in Christ's blood. It is indelible. He wrote his own life on Palestine in injustice. It is unalterable. When Queen Elizabeth had put her name to Mary of Scots' death warrant, she trembled for a time, then sent in haste to cancel the order. Too late! The writing could not be undone. What are we writing? Some write: "Life is a jest." Others write: "Man is nothing more than flesh." Still others write: "Let us eat, drink, and be merry." Go write: "Jesus is my Savior; I will take him at his word and be saved through his blood." Sign your name to that declaration, and in eternity you can say to him: "What I have written, I have written. Let it stand, dear Lord; let it stand." After all, is there anything better than this: for the world to look and perceive that you and I have been with Jesus?

You are writing a gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true.
Say! What is the gospel according to *you*?

Book Notices.

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OUR CONTRIBUTORS

Rational Basis for Theism.

BY H. LEO BOLES.

The sources of evidence supporting this theme are many, but I shall confine my remarks in this paper to only one phase, that of anthropology. Man is a very complex being; he is composed of mind, soul, and body. Each of these parts is very complex in its organization and varied in its function. Man was created in the image of his Creator. He has certain limitations and finite attributes which have no correspondence with his Creator; he also possesses something which identifies him with his Creator. That which identifies him with his Creator may be called the divinity within man. Jehovah has many characteristics which are not found in man. Should we be able to subtract the human elements from man and disregard the divine elements found in Jehovah, but not found in man, then we could more clearly see the perfect correspondence or likeness between God and man.

In the analysis of man, we find that he is a religious being. It matters not what class or grade of the human family we may examine, or at what period of man's existence we make the analysis, he is found to be a religious being. There is found in man a theistic consciousness which is reaching out for something, and is satisfied only when a being that is found worthy of worship is found. The demand of our entire nature—moral, intellectual, æsthetic, and emotional—is for its complement, which we call God. In man is found the power of recognition and admiration of the true, the good, and the beautiful. The true, the good, and the beautiful emanate from God; they are qualities of his being, and the divine that is in man responds to them. Thus theism is an implication of all our faculties and has the sanction of our entire being. If not only has the sanction of our entire being, but theism is required to satisfy our entire nature. The elements of our entire nature reach out so naturally after God that man is said to be religious instinctively and intuitively.

The mind of man is one of the common or corresponding parts of man and God; both God and man have minds. Mind can communicate with mind, not with matter. Mind may use matter, changing its form, analyzing its elements, estimating its mass, and measuring its force, but it cannot hold communion with it. Neither can matter communicate with mind. Mind may enter the realm of matter, but matter can never enter the realm of mind. In the communication of mind to mind, language must be used; hence, God has communicated to man through man's language. Man could not, being finite, choose the dialect of angels of God; but God, being infinite, could use the language of man. Mind is conscious; consciousness is an essential mark or characteristic of mind. Through this consciousness of man, God is known. The consciousness of mind determines personality, and personality can be expressed only by spiritual terms. It is through personality that we must interpret other beings like ourselves; also through personality we are able to transcend the material realm and enter the spiritual realm and there recognize the personality of God and hold communion with him. Man's personality is finite, limited by reason of a material body, but God's personality is infinite and perfect. However, mind has no magnitude, but has worth and dignity. The smallest expression of personality is greater in worth than all physical bodies; in fact, mind and matter, being so different in nature, are not comparable.

Man has what is called a "conscience," sometimes designated as "categorical imperative." This determines the ethical man, and an ethical judge or standard implies an ethical universe or realm. Conscience must be obeyed. This is what the ancient precept means, "Reverence thyself." This seems to imply an absolute law which man must obey. But a law implies a lawgiver; hence, we look to God for absolute laws, and to his authority for the enforcement of these laws. The mind of man is conscious of the authority of the Great Lawgiver. This recognition implies freedom on the part of man to obey and emphasizes another likeness between God and man.

Man can see and hear by means of his physical organs. Of course, it is not the eye that sees nor the ear that hears; but the mind, by means of these organs, sees and hears. These powers of man imply that man's Creator can see and hear with infinitely greater perception and accuracy. Surely He who made the eye to see can see, and He who made the ear to hear can hear. The thinking, seeing, hearing, and reasoning done by man are only counterparts of God. The making of an eye implied adjustment and adaptability to physical surroundings; it also implied light by which to see. The creation of an ear implied sound or sound waves by which to hear. All of the physical organisms of man are perfectly adjusted to man's physical environments. There is perfect agreement and correspondence between man as a physical being and his physical surroundings. It is reasonable to expect perfect adaptation and correspondence between spiritual man and his spiritual surroundings. All that is spiritual within man calls for a God. We may reasonably infer from man's spiritual yearning that there is a Being who can satisfy the deepest yearnings and longings of the human soul. This leads us to theism.

The strongest natural desires of the human heart are opposed to annihilation or an eternal absorption into the divine essence. It is a universal, strong desire of man to live forever; to preserve his own personal identity among the wreck of matter and the crash of worlds. Why was the desire to live forever and to preserve our own personality ever implanted in the human soul, if it is not to be gratified? How consonant with man's desires and man's happiness is the assurance found in theism that man was made for immortality! Man's life, its meaning, purpose, and desire, can never be understood if he be regarded as a mere mortal being, with no existence save what begins with birth and ends with death. "The scale on which an immortal being is planned is not commensurate with any measure of mortality." There must be a God to correspond with this great desire of the soul.

Paul to the Saints at Philippi. No. 2.

BY F. W. SMITH.

Paul invoked the blessings of the Father and the Son upon the church at Philippi as follows: "Grace to you and peace from God our Father and the Lord Jesus Christ." (Phil. 1: 2.) This shows his tender love and solicitude for the spiritual welfare of those saints. The blessings for which he prays on behalf of the church are expressed by the words "grace" and "peace," and in order to appreciate this apostolic benediction we must consider the meaning of these words. As two things, grace and peace, are included in the benediction, we will consider them separately.

The Meaning of the Word "Grace."

Much confusion and false teaching have grown out of a misconception of the meaning of the word "grace" when applied to something God does for man. This word occurs one hundred and fifty-five times in the New Testament, and when properly viewed it becomes the biggest word in the Bible aside from the names of Deity. It stands at the beginning and the end of nearly all the epis-

ties to the churches. It is an all-comprehensive word when applied to the scheme of redemption, because it relates to an infinite Giver and a helpless recipient. Salvation by grace expresses the divine attitude toward man as guilty and condemned, and also man's compliance with the terms of pardon through and by which he appropriates the blessings of salvation. Scholars tell us that the word "grace" comes from two or three roots in the Hebrew and Greek from which spring a family of words. In the Greek are words and derivations meaning "grace, gift, to give freely, forgive, bestow freely, joy, rejoice, thanksgiving, give thanks, thankful." In English derived from Latin, "grace, gratis, gratitude, grateful, gracious, gratefully, graciously." Notwithstanding this large family of words springing from one or two roots, they all retain the root meaning—viz., "favor." Hence, divine grace simply means the favor of God to man. It is not a negative quantity, but an active principle; not simply feeling, but force. Grace tells of God's heart to feel for us and God's hand to help us. Hence, from "grace" comes "gift"—the gift of Christ to die for man, the gift of every blessing from on high. Grace is simply mercy pitying, wisdom planning, power performing, love providing, and it all culminates in the gospel of God's grace, which is his power unto salvation.

What is Saving Grace?

Since man is said to be saved by grace—"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2: 8)—it is proper to talk about "saving grace," especially so since much is spoken and written on the subject. But it is clearly evident that many who write and speak on "saving grace" have very erroneous ideas relative to Bible teaching on the subject. There are two statements by the apostle Paul that will shed light on this matter. First: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20: 24.) Here the gospel is called "the gospel of God's grace; and since the gospel is declared to be God's power unto salvation (Rom. 1: 16), it follows most conclusively that saving grace comes through the gospel. Again: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20: 32.) It is here affirmed that "the word of his grace" is able to build one up and bring him to an inheritance in Christ; and with many other scriptures these show that "saving grace" cannot be divorced from the gospel, or the word of God. The salvation associated with the grace of God is said to come "through faith" (Eph. 2: 8); and since faith is inseparably associated with the word of God (Rom. 10: 17), "saving grace" cannot be something that God infuses into the souls of men in a mysterious and incomprehensible way. The person who believes and obeys the gospel of Christ is in possession of saving grace, and there is no other way revealed in all the oracles of God for man to be saved by the grace of God. Men pray and preach as if the grace of God whereby one is saved were a thing taken by the Holy Spirit and carried directly or immediately to the heart of a sinner, resulting in a happy and joyous feeling. Of course, feeling cannot be divorced from "saving grace," but the feeling is the result of *faith* in the promise of God.

God's Providential Grace.

This is most forcefully expressed thus: "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." (Acts 17: 28.) Again: "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5: 45.) Thus it is seen that the very life of man, his food, drink, and raiment, are the gifts of God, and, hence, constitute God's providential grace. The seed, the soil, the rain, the sunshine, and the physical strength that enables man to plant, cultivate, and gather into his barns constitute God's "saving grace" for saint and sinner alike—that is, temporal salvation. But the principle is the same in both temporal and spiritual salvation. God provides the means of salvation in both, and man, in order to receive God's "saving grace," must appropriate these means. The grace of God is infinite, beyond the comprehension of man, in that he should love and care for rebellious man to the extent of perpetuating his life and saving his soul. Hence we are made to exclaim:

"That thou shouldest love a wretch like me,
And be the God thou art,
Is darkness to my intellect,
But sunshine to my heart."

A Plan for Missionary Work.

BY C. W. SEWELL.

Brother J. G. Malphurs, in the Gospel Advocate of December 12, complains, and that justly, of the inefficiency and lack of business methods in our mission work. In reference to Brother Kurfees' articles on the subject, he says: "I was in hopes that the matter would be taken up by other able brethren and a better plan handed over to the churches." Of course, Brother Malphurs does not want a plan "handed over to the churches" that is not scriptural. But any plan that is scriptural was "handed over to the churches" when the New Testament was written. But is any such plan contained in the New Testament? I maintain that there is, and we are at fault if we do not find it.

The deficiency of our present system of operations is in our manner of raising money. Yet there is a plain, definite, systematic plan "handed over to the churches" in the New Testament. Some thirty years ago or more I put out a little tract setting forth this plan, but no one paid any attention to it. But in ignoring it they did not ignore me, but the New Testament and Paul, who wrote it out. If we are anxious to be New Testament churches and to follow the teachings of the Lord in all things, why not in this? What is the difference in raising money to relieve the wants of missionaries and the wants of poor saints? God has given us a clear-cut systematic plan for the latter, and why will it not do for the former? Paul undertook to raise means to relieve the poor saints at Jerusalem, and he went about it in a businesslike way.

The Plan.

The churches of Macedonia, Achaia, and Galatia engaged in this work. "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." (Rom. 15: 25, 26.) "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye." (1 Cor. 16: 1.)

As to the time and manner of raising this money, there need be no question, for Paul gives orders to the church of Galatia and that at Corinth thus: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16: 1, 2.) This all can easily do now; but how can we so combine as to form a coöperation of churches in this work? Did not "churches" (plural) cooperate in this work? "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." (Rom. 15: 26.) Here we see the churches of two provinces, Macedonia and Achaia, engaged in the same work, and the churches of

Galatia were ordered to do the same; but whether they did or not, I know not.

Now let us see how this coöperation was worked up. Was it by calling a State or district meeting to generate enthusiasm? We are not so informed. In a quiet way certain brethren were chosen "messengers of the churches" to work up this contribution. We learn that Titus was one of them. "But thanks be to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who also was chosen of the churches to travel with us with this grace. . . . And we have sent with them our brother, whom we have oftentimes proved diligent in many things. . . . Whether any do inquire of Titus, he is my partner and fellow helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ." (2 Cor. 8: 16-23.) From this we see that these brethren were "chosen of the churches to travel . . . with this grace" and are called "messengers of the churches." Notice in this that we have "churches" (in the plural) and "messengers" (in the plural). Not one messenger for each church, for it is said of one of these brethren, "who was also chosen of the churches"—more than one church chose the same messenger. Is not this coöperation?

But some one will ask, How was this choosing done? We will look into that in due time. We wish now to look into the work of these messengers. We have seen that Paul says they were chosen "to travel with us with this grace." "This grace" was the work of collecting and disbursing funds for the poor saints. From this quotation it appears that Paul was also chosen for this work. In carrying out this work, how did they act? We see from the above quotation that these messengers, except Paul, had been sent to Corinth, and in 2 Cor. 9: 5 we have the object for which they were sent: "Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty." In this way they engendered enthusiasm. How was this contribution conveyed to the poor saints at Jerusalem? This was evidently the work of these messengers, for this was a part of "this grace" for the ministration of which they were chosen. But Corinth has as yet had no hand in the matter—has not chosen any messengers. To them Paul says: "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." From this we see that the church at Corinth had charge of its own contribution and was to choose or "approve by letter" a person to carry it to Jerusalem. Paul and these other brethren, though chosen as messengers of the churches to travel with this grace, claimed no power over the church at Corinth. Corinth must be allowed to choose or approve by letter its own messengers. See in this how Paul recognized the independence of each individual church.

Now we are ready to answer the question, "How were these messengers chosen?" We have found Paul and certain other brethren chosen of the churches; but Corinth has had nothing to do in this choosing, and Paul gave them liberty to choose or "approve by letters" "whomsoever" they would. Now, if they shall approve of Paul and these other brethren, they will then be messengers not only of these other churches, but also of Corinth. And this is just what they do, at least, as to Paul. "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." (Rom. 15: 25, 26.) Here we find Paul bearing to Jerusalem the contributions of Macedonia and Achaia, and Corinth was in Achaia. But Paul is not alone in this, for he tells the Corinthians: "And if it be meet that I go also, they shall go with me." He anticipates that they will choose him, but tells them that others shall go. (See his reasons for this in 2 Cor. 8: 20, 21.)

Is not this scriptural coöperation? Now, if you will allow that this system of coöperation be applied to missionary work, I can see how all may work together in harmony. (1) If a church worshiping at A has an evangelist at work in a destitute field, it is the duty and privilege of that church to make weekly contributions on the first day of the week and, like Philippi, send "once and again" unto his necessity. (2) Not being able to fully sustain their evangelist by their own contributions, they may select one or more brethren as messengers and send them to the church at B to lay the matter before them and "make up their bounty." (3) The church at B, if it agrees to coöperate in this work, may approve of these or other messengers and send them to the church at C. Thus the work may be extended from church to church till a sufficient number has been enlisted in the coöperation to support the evangelist, and there the work should stop. (4) The same or other messengers may be approved to carry the bounty to the evangelist. They, of course, may make use of the mails or any other facilities for forwarding to his necessity. This will be equally available for home or foreign work.

THE WAR SUFFERERS' FUND

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

Previously reported	$7,266.62
Church at Stewart's Creek, Tenn.	11.67
Church at Charleston, Miss.	12.00
Members of Bellwood congregation, Tennessee	2.00
Church at Hartsville, Tenn.	25.00
Mrs. Sallie B. Arnold, Franklin, Tenn.	10.00
Miss Maida Austin, Scott's Hill, Tenn.	1.75
Spencer Hill congregation, Mount Pleasant, Tenn.	7.41
A. C. Stout, Dilley, Texas	4.00
North Grant Street Church, Cordell, Okla.	11.64
Church at Telephone, Texas	22.35
Church at Almaville, Tenn.	20.00
L. H. W. and Miss Lella Holloway, Lebanon, Tenn.	2.00

Howard Bliss, president of the Syrian-Protestant College in Beirut, who has just arrived in New York, in telling of conditions in Syria, related how every day he had had to serve notice on men and women that they were doomed to die—that there was not enough food to provide for them.

"Every day men and women came to the college with pitiful stories of their own or their children's need," said Dr. Bliss. "I had to tell them that there was no alternative before them but to prepare themselves for death.

"It was wonderful how they received my words. I was their last hope. I had no help to give. In almost every case they braced themselves and went from me to inevitable death with dignity and resignation.

"Conditions in Beirut now are better," said Dr. Bliss, "but still distressful enough to make the heart ache. Prices are terribly high and trade is at a standstill. Those who have survived starvation have done so only at the expense of lowered vitality and intense mental depression. Medical relief is one of the first needs of these people. Many are ill with diseases induced by unnatural or insufficient food. All have used up their every reserve force and are not more than half alive."

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

Close to the Cross.

Close to the cross of my Savior I'm drawing,
Closer, closer still at the end of the day.
Nothing can harm me, I know, keeping ever
Close to the cross where he hears when I pray.

Shadows of eventide gather around me,
Vanished at last is the sun's golden ray;
Yet I fear not, for his loving hand guideth
Close to the cross where he hears when I pray.

Sweet are the roses and lilies of summer,
Sweet is the sunlight filling my way;
Sweeter by far is his tenderness leading
Close to the cross where he hears when I pray.

Whispering winds through the treetops slip softly,
So all the days of our lives pass away.
Yet there is peace, whatsoever my trials,
Close to the cross where he hears when I pray.

O, when at last I shall cross the dark river,
Passing from night into radiant day,
Still may I sing to his glory forever,
Saved through the cross where he hears when I pray.

—Grace Imogen Gish.

GOSPEL ADVOCATE

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MANAGING EDITORS.

J. C. McQuiddy. A. B. Lipscomb.

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EDITORIAL

"Doomed If I Did, and Doomed If I Did Not."

BY J. C. M'Q.

The above is the language of Brother E. L. Jorgenson in commenting on my editorial, "An Inconsistent Denial," which appeared in our issue of April 3.

I publish his letter of April 15, 1919, leaving out only that part which refers to an extract from the writings of David Lipscomb, which has been published. Here is the letter:

J. C. McQuiddy, Nashville, Tenn.—Brother McQuiddy: You had in hand before publishing "An Inconsistent Denial" statements that would have exonerated me *completely* before your readers, had you printed them, *and you know it.* I am so sure of this that all I ask is that you publish either those statements or this, my last letter to you on the subject.

1. The notes from my sermon on foot washing which convinced *you* (as you admit in your letter of March 27) that I "agree with the Bible teaching"—notes which you cut out of my published letter—*or* your *promised* statement that you understand me to "agree with the Bible teaching"—either of these would have been sufficient; and you ought to publish one or the other, especially as you professed to give your readers that part of my letter "that has any bearing on the subject." Mark that these notes and extracts which convinced *you* were from *the very sermon* in the Highland Church that my opponent condemned! Privately you admitted *this teaching* on foot washing was "Bible teaching," and publicly you created uncertainty and doubt.

2. The *one* and *only* point that I made in my vestibule illustration was that "the kingdom of God is larger than the church, but includes the church." But you seem more willing to "convict" me than to look for the agreement. Otherwise you would have seen nothing necessarily culpable in my *not* trusting "a convenient memory" (as you call it), but waiting to examine my notes before answering your question, nor in my securing testimony from *the same quarter that you got yours*—"my audience." I think that if I *had* answered offhand from memory, you would have made me out a falsifier by means of the "testimony" which my adversaries have furnished you. So, to paraphrase slightly, I was "doomed if I did, and doomed if I didn't."

If you will bear in mind that Brother Taylor volunteered the point, as Brother Lipscomb can inform you, that past matters, even if afterwards "settled," could be properly used for purposes of defense, and if you will examine Paul's references to disciplined men (1 Tim. 1: 20; 2 Tim. 2: 16-18; 4: 14, 15), perhaps you will not think I disobeyed 2 Thess. 3: 15 in my letter of March 12. At any rate, I do not wish to wrong him, for I love him sincerely and our estrangement pains me greatly. We *did* "try to save him" throughout three years of patient forbearance, then by discipline, then by other means. If, instead of defending misconduct, you and others would help to secure such corrections as would cover the points, at least, which *so manifestly* call for correction, we could succeed, I think, in restoring unity, or at least friendship and coöperation.

Most sincerely yours, in His name,

E. L. JORGENSON.

It is encouraging to see that Brother Jorgenson wishes to be exonerated of the teaching with which he is charged concerning foot washing, and also that "baptized believers are not in the kingdom, but only in the vestibule of the kingdom." I am glad that he is ashamed of such teaching, and am urging him to make such a clear disavowal of it that all may know just what he does believe and teach. By a clear and complete disavowal, he, and he alone, can exonerate himself. It is not a matter of surprise that when he gives an illustration in explanation of his teaching that puts a man either in the kingdom or out of the kingdom, owing as one views the illustration, that he finds himself "doomed if he did, and doomed if he didn't."

I have not knowingly misrepresented Brother Jorgenson, and am willing to leave the question of misrepresenting him to our readers. As he states his teaching concerning foot washing to me, I am frank to say that I can see no objection to it and that he states correctly the Bible teaching; but this is not the difficulty in the case. Others charged that he taught differently in a sermon in Louisville, which sermon was delivered in the Highland Church.

I preferred not to discuss the foot-washing question with him; but, as he insists that he be heard on this subject in full, I cheerfully give all that he has written me on the subject, which does not in the least modify the position as already given in the Gospel Advocate of April 3, which I understand to be in harmony with Bible teaching. It does show, however, a difference between his teaching as written to me and the position that he took in a sermon in Louisville, as will be later shown in this article. What Brother Jorgenson claimed to teach on the foot-washing question has already been published, with the exception of the following:

In that very sermon which he attacked, I said, in commenting on the scripture, "Ye also ought to wash one another's feet:" "The example includes all lowly acts. We 'ought to wash one another's feet'—and other lowly acts of love on the same principle. But it is not an ordinance (church ordinance). (1 Tim. 5: 10; compare Acts 20: 7.) The difference between a sick room and a church ordinance. Why is it not a church ordinance? 1 Tim. 5: 10 is the only other mention; private."

I believe that Brother C. A. Taylor will not object to Brother Jorgenson's teaching on foot washing as he has stated it to me, but Brother Taylor did object to his teaching on that subject as presented in the sermon above referred to, as is clear from the following letter of April 15, 1919:

Louisville, Ky., April 15, 1919.—Mr. J. C. McQuiddy, Nashville, Tenn.—My Dear Brother McQuiddy: In view of Brother E. L. Jorgenson's vindictive charge that I have "wickedly misrepresented" his teaching on "foot washing," I feel that you should know the following facts, for I have never, in any way, misrepresented Brother Jorgenson or his teaching on "foot washing," or on any other subject; and in the light of what has taken place, publicly, in the Highland Church, I am wondering what even his own partisan followers will think of his claim that he has been presenting on the subject of "foot washing" the same teaching as you and Brother Elam. Brother Jorgenson's claim would be surprising to me had I not long ago become accustomed to his denial of well-known facts when he believes his own personal interests are best served by such a course.

The discussion I had with Brother Jorgenson on the subject of "foot washing" was not in connection with the question of "congregational practices," as he would have you believe, but came about in this way:

While I was a member of the Sunday Bible class taught by Brother Jorgenson, we had for our lesson the thirteenth chapter of John; and when Brother Jorgenson again taught that this chapter teaches not only the principle of humility, but *also* the act of "foot washing" as a "religious ordinance," I took occasion to say to the class that I was pleased to note, and to call to their attention the fact, that Brother Jorgenson had repeated exactly the teaching on "foot washing" that I had represented him as having taught in a previous sermon devoted especially to this subject. I explained that they now knew I had not misrepresented him, as had been publicly charged by Brother Don Carlos Janes in one of his speeches in support of the Highland Church's retaining Brother Jorgenson.

Brother Jorgenson became exceedingly angry during our very energetic discussion, and I told him in the presence of the entire class of about twenty-five persons that I had no desire to misrepresent him and that I would repeat what he had taught in the sermon already mentioned, and challenged him to deny one single item. I then told him and the class that he had taught that the thirteenth chapter of John teaches not only the principle of humility, but *also* the act of "foot washing" as a religious ordinance, and that he said in the same sermon that when asked, as he sometimes had been, what the difference is between "foot washing" and the Lord's Supper, he always answered that the only difference is that "one is observed in public and the other is done in private." I challenged him to deny having so taught, and he would not do so, but repeatedly fired at me the question: "Does not the Book say, Wash ye one another's feet?" I argued that when the quotation he persistently fired at me was taken *in connection with its context*, the entire passage teaches the principle of humility, and does not teach "foot washing" any more than any other act, except when fidelity to the principle of humility makes foot washing the act to be performed. To this he persistently replied: "But does not the Book say, Wash ye one another's feet?"

I do not know what he teaches now, but I do know what he taught then, and I am going to suggest that you ask him the following questions, insisting on a *yes* or *no* answer:

1. Did you ever discuss with C. A. Taylor, while he was a member of your Lord's-day Bible class, the teaching of the thirteenth chapter of John on the subject of "foot washing?"

2. Did you and C. A. Taylor agree?

3. Did C. A. Taylor ever contend for "foot washing" as a religious act?

4. If you and C. A. Taylor differed as to the teaching of John 13, about what did you differ?

5. Did you ever teach that the only difference between "foot washing" as a religious ordinance and the Lord's Supper is that one is done in private and the other is observed in public?

6. Did you ever teach that the thirteenth chapter of John teaches not only the principle of humility, but *also* the act of "foot washing" as a religious ordinance.

If Brother Jorgenson will candidly answer these questions, I think you will fully understand whether or not he has been "wickedly misrepresented."

As I now recall, I have never met Brother C. A. Taylor. Those who know him tell me that he is a Christian and a gentleman. I knew well his father, G. G. Taylor, and knew him as "a prince among men." I know of no misconduct in C. A. Taylor to defend; but I do see misconduct in Brother Jorgenson and am earnestly pleading with him: "Physician, heal thyself." He is discouragingly lacking in sincerity. In one sentence he says of C. A. Taylor, "I love him sincerely;" and in another, that he has turned him over to Satan, and is, therefore, justified in persecuting him, and that in so doing he is not disregarding the injunction to "admonish him as a brother." As fairness and justice demand it, I insist that he answer the foregoing questions.

I cannot accept Brother Jorgenson's teaching as stated by Brother Taylor as in harmony with the Bible. If Brother Jorgenson believes now and teaches as he stated in his letter to me, I suggest to him that he disavow publicly the teaching as represented by Brother Taylor and give assurance that he will teach the Bible so clearly on this subject in the future as not to give any occasion for any one justly having such an understanding. I am sure that Brother Taylor would prefer that Brother Jorgenson teach the truth as it is in Christ Jesus, and that he will have no objection to his correcting any mistakes that were made in the sermon.

There are other living witnesses who heard Brother Jorgenson teach as Brother Taylor charges and who state that Brother Taylor was calm and quiet, while Brother Jorgenson became very angry, for which he afterwards apologized. If Brother Jorgenson does not stand for the teaching as stated by Brother Taylor, he should disavow it and say he made a mistake in so teaching, and that he correctly presents the Bible teaching on foot washing in his letter to me.

Color-Blind As to Dealing in Futures.

BY E. A. E.

A good brother whose home is in a State adjoining Tennessee asks: (1) What is the wrong in dealing in futures, and (2) what is the difference between dealing in futures and raising and dealing in live stock?

We shall have to refer again to the illustration of being color-blind and to the scripture which says:

Of whom [Christ and his priesthood] we have many things to say, and hard of interpretation, seeing ye are dull of hearing. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil. (Heb. 5: 11-14.)

A color-blind engineer who cannot tell the difference between a danger signal and one to go forward will dash his train into the ditch or the river, and himself and his passengers into death. Teachers in the church and others who are "without experience in the word of righteousness" and "who by reason of use" have not their senses exercised to discern the wrong in dealing in futures and the difference between that and raising and dealing in live stock are babes in Christ still, needing milk only, and are color-blind to God's danger signals and to some of his plain commandments.

The scripture just quoted states that some do not understand the will of God because they do not study it; because they "are dull of hearing," or slow through lack of application to learn the truth and sluggish in practicing what little of it they already know; instead of being alive to their responsibilities to teach and to save others, they must be taught again the very beginning of the oracles of God, must still be fed on baby food; the tender-

est care must be exercised to preserve their spiritual life; they have no experience in the exercise of righteousness, in keeping a conscience void of offense toward God and men, and have made no growth and development in the Christian life; and, for these reasons, their hearts are darkened, their minds are blinded by the god of this world, they feel no responsibility for their bad influence, and they are really unable to discern the difference between good and evil.

This is a fearful state, an alarming condition; but those who are in this sad state, like the Laodiceans, do not realize it. On the other hand, they think they are knowing ones, congratulate themselves on having business sense, on being rich, on being broad and liberal in their views, and on having need of nothing; when before God and in the light of the Bible they are wretched and miserable and poor and blind and naked. (Rev. 3: 14-22.)

Dealing in futures is a violation of the will of God and is wrong, therefore, because:

1. Christians, having the spirit and mind of Christ, are determined to engage in nothing even of *questionable* propriety; to "abstain from every form of evil" (1 Thess. 5: 22); to keep "unspotted from the world" (James 1: 27); to set in all ways a good example; and, as epistles read and known of all men, to be read always on the safe and bright side of all questions (2 Cor. 3: 2, 3).

2. God condemns the love of money as a root of all kinds of evil," reaching after which some "have been led astray from the faith, and have pierced themselves through with many sorrows," and commends and enjoins godliness with *contentment* as great gain. (1 Tim. 6: 3-10.) Dealing in futures springs from both the lack of contentment and from the love of money. Jesus warns his disciples for all time against "the deceitfulness of riches," which choke the word of God out of the heart. (Matt. 13: 22.) When a man is deceived, he is misled or blinded and thinks that which leads to evil is good and that which God condemns is right. Again, "a snare" is a deception by which unsuspecting birds and other animals are entrapped; figuratively, it is any device or trick or allurement to deceive and lead people into temptation, sin, and death. Study the following:

> But they that are minded [have the inclination or purpose] to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. (1 Tim. 6: 9.)

A man who deals in futures is "minded to be rich;" if not, he would not so deal. All men can make an honest living in the eyes of the world and in the sight of God by engaging in nothing doubtful, can have all the comforts and blessings of life, "be rich in good works," "rich in faith," and with clean hands and pure hearts be saved in heaven.

3. God's command is to "take thought for things honorable in the sight of all men" (Rom. 12: 17); and Paul says he took "thought for things honorable, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8: 20, 21). In handling the funds of the churches he was honest, not only in the sight of the Lord, but he handled these funds in the open and businesslike way that all men admit is honest, clean, and above suspicion. This is mentioned here to show that Christians in money matters must guard their influence upon the world as well as to deal honestly before God—must give the world no ground for questioning their methods.

4. It is God's immutable law that in the sweat of man's face shall he eat bread. God has ordained that man shall work for a living—shall use his abilities of mind and body in obtaining a livelihood, and in this way help and bless others. There is really no work in dealing in futures. In commanding man to work for a living, God condemns getting something from others for nothing. The Bible teems with teaching against getting something for nothing.

> Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have to give to him that hath need. (Eph. 4: 28.)

"The thing that is good" means an occupation or profession which will bring good to others as well as make a living for the workers. No man, whether saint or sinner, has any sort of right to work at anything which will result continually in injury only to all others, while it may increase his own finances. God forbids that men as mere animals should prey upon one another. All must consider the welfare and general good of others, "Let no man seek his own [good only], but each his neighbor's good." (1 Cor. 10: 24.) Again, God teaches that no man lives unto himself and that one must render to all their dues. There are hundreds of professions and occupations at which people can work and both make an abundant living for themselves and families and bless mankind. The man who deals in futures benefits no one. All the money he gains, some other man loses.

Gambling in every form is not only unchristian, but is unpatriotic. The gambler does not seek his neighbor's good, the good of his country, or the honor and glory of God. He is seeking something for absolutely nothing. One principle of common honesty is to give true value for that which one receives.

The man who can see no difference between raising and handling live stock and dealing in futures is not only color-blind, but was born blind. The one who raises live stock and the grass and hay and grain and does the work necessary to develop them and prepare them for market does a most valuable work—"that which is good"—without which the world would starve to death. The man who handles live stock, from the country trader to Armour, makes an honest living in an honest occupation and helps to feed the world. The man who gives his time to buying the chickens, hogs, sheep, lambs, cattle, mules, grain, and all other products of the country and transports them to market renders a great service to the producers and to the consumers, works hard at something real and something useful, and should have a legitimate profit. The dealer in futures produces *nothing*, gets *nothing* when he buys, delivers *nothing* when he sells, does *nothing* to feed and clothe and help others; but is a leech, lurking in bucket shops to suck the blood of others.

I carried in my pocket for several weeks a clipping from the Louisville Courier-Journal giving a decision of a court in Kentucky that dealing in futures is gambling, but I have lost it.

In Behalf of David Lipscomb College.

The Board of Trustees of David Lipscomb College earnestly desire and request your presence at a meeting of the friends and patrons of the college to be held in Nashville, Wednesday, May 14, during commencement week. The purpose of the meeting will be to create enthusiastic and sympathetic interest in the campaign to raise funds for a new girls' dormitory and other much-needed improvements. This meeting, we trust, will be attended by hundreds of the friends of the college from various parts of the country. You will renew old acquaintances, meet many Christians, and get in closer touch with the work of the college.

We are sending out a prospectus of our campaign, and we ask that you give it a careful reading and take the matter up with those in your congregation and community who should be interested. In that way you will be prepared to speak their sentiment when you come to Nashville. The meeting will begin at 10 A.M., and some of the best speakers available will be on the program. Dinner will be served on the grounds.

So far as practical the Christians in Nashville desire to entertain all visitors, and for their convenience we kindly request that you notify us as early as possible. We shall be greatly disappointed if we do not receive a favorable response.

A. B. Lipscomb,
President of the Board of Trustees.

AT HOME AND ABROAD

Change of address: W. J. Johns, from Gainesville, to Paragould, Ark., in care of C. C. Bowlin.

H. T. King, of Franklin, Ky., came to see us Monday. He reports a good meeting in progress at Franklin. Neal Hannah is leading the singing.

We hear good reports from the Nashville meetings. Brother Pullias continues at Lawrence Avenue and Brother Cawthon at Grandview Heights.

T. C. Fox has secured leave of absence for the months of July and August and would like to conduct some meetings during this period. Address him at 403 Hart Avenue, Nashville, Tenn.

Pay your subscription to the Gospel Advocate up to date, renew for two years in advance, and we will give you a copy of the Teachers' Testament, which has delighted many of our readers.

A congregation can have fellowship in a good work by supplying one hundred and fifty folding chairs for use in tent mission work in South Carolina. Who will volunteer? Write to Thomas H. Burton, Union, S. C. He has the tent and is ready to begin at once.

A. A. Bunner has been sick at St. Joseph's Hospital, in Parkersburg, W. Va. He will be there for several weeks and would appreciate hearing from his friends. Let us cheer this worthy brother in his time of distress. Address him at General Delivery, Parkersburg, W. Va.

"Mr. and Mrs. Leonard Haynes Dasher announce the marriage of their daughter, Estelle, to Mr. George Mitchell Pullias, on Wednesday, the twenty-third of April, nineteen hundred and nineteen, Miami, Fla. At home, Corsicana, Texas." The Gospel Advocate extends heartiest congratulations.

F. B. Srygley will begin a meeting for the F Street congregation, in Louisville, Ky., on the second Sunday in May. Jarratt Smith, the regular minister for the congregation, will assist in the meeting. Brother Kurfees hopes to be back from a meeting at Campbell, Mo., in time to be with Brother Srygley.

From A. N. Kennedy, Scranton, Ark., April 22: "I preached on Sunday at Hobart to a large and appreciative audience. On the second Lord's day I preached at Blaine to a small audience. I can still be had for meetings in June or July; also have time for a meeting in May. Address me at Scranton, Ark."

From R. E. L. Taylor, Decherd, Tenn., April 23: "The meeting at Tracy City, continued from the preachers' meeting, closed with twenty-one baptized, five from other churches who had been immersed, and several restorations. G. C. Brewer, of Winchester, did the preaching; the writer did the personal work and the baptizing."

From Wilbur H. White, Temple, Texas, April 21: "I have changed my address from Thornton to Temple. I took up work with the Temple church on the first Sunday in April. There were sixty in prayer meeting the first night. The work is two Sundays old, with fifteen additions; seven baptized at the service last night. I am in a good meeting with home forces. Pray for us."

From J. P. Kimbrell, Winnipeg, Manitoba, Canada, April 23: "After preaching six times at Carman, I came to Winnipeg to spend a week with the church here before going to Saskatchewan. My stay in Carman was pleasant in the extreme. I am also enjoying very much the time spent here. I am comfortably situated in the home of Brother and Sister A. H. Beamish. Western Canada is a great field, ripe unto harvest, and offers great opportunity. More workers are needed."

From H. D. Jeffcoat, Ackerman, Miss., April 20: "I am glad to do what I can to get your paper in the homes of the people. I find it an easy thing to get the readers of the Gospel Advocate to work. Let every reader do his best to send in at least one new subscriber. I preach at Reform on the second Lord's day in each month, and at Shady Grove on the fourth Lord's day. Last Lord's day was a good day with us at Reform. They are getting ready to build a house. We need your prayers."

R. A. Craig writes: "I was at Van Buren and Russell Schoolhouse on Sunday, April 20. Attendance was good at both places. We will make an effort to build a new house at Russell Schoolhouse this year. The people are very anxious for the building, and I believe that the money will be raised without any trouble. The work at Van Buren is reaching higher ground, and I feel that our meeting there will be a success this year. Old Fairmount and New Fairmount are pulling together. The Cedar Springs brethren are wide awake, the King's Hall brethren are planning big things, and I am very busy."

From Jesse P. Sewell, Abilene, Texas: "In a recent article of mine about Abilene Christian College, in a statement about our special Bible work, there is this sentence: 'This work leads to the B.Th. and M.Th. degrees.' To this should be added: 'But we will not give these degrees.' What I mean by this is that our work will be as comprehensive and scholarly as that of the various 'divinity' schools in which they confer these degrees. We will confer no degrees for this special work. Diplomas and certificates will be given showing the work done and the grades made. If for any reason the student should desire to transfer the work to one of these schools, it will be fully credited."

The following statement in regard to the proposed Northcut monument is submitted by R. E. L. Taylor, of Decherd, Tenn.: "Contributions have been received as follows: From West Riverside congregation, $11.70; Soddy, $6; Northcut's Cove, $12; Dunlap, $10; Petersburg, $27; Flat Creek, $12.50; Thompson's Creek, $5; Whitwell, $20; Joe Johnston (individual), $5; Byers' Chapel, $10; Summerfield, $10; Price Billingsley, $10; Sewanee congregation, $25. Total, $164.20. Any one wishing to contribute to this fund will please send all contributions to Sister Northcut, at Tracy City, Tenn., and she will send receipt for same, as I shall be away the balance of this year. I have received less than half enough to pay for this monument. I feel like it has been overlooked by many of our brethren."

An appreciation from Brother Jelley: "I deeply appreciate the words of sympathy in the Gospel Advocate of January 30, as well as Brother McQuiddy's personal letter of condolence. Brother McQuiddy is right. God is the only source of comfort in such afflictions. I had thought to write an obituary for wife, but feel unable to do so. Suffice it to say that Mrs. Jelley, although disinclined to come out to India in 1911, was, nevertheless, a most devoted missionary to the women of India. She was a woman of faith and prayer, and I am proud to have been permitted to be the husband of such a woman, now an angel. I hereby acknowledge receipt of Brother McQuiddy's check for two hundred and twenty-two dollars, and have previously acknowledged the money wired to me on two occasions."

From E. W. Sewell, Thornton, Wash.: "I am coming back into Tennessee in the near future to evangelize. As the days come and go and events in the religious world transpire, I am more and more thankful that I learned the truth from the teachings of our faithful brethren. One can stand aloof from the religious doings just a little while for prayer and meditation and see the beautiful contrast between the 'Christian Church' and the church of Christ. The former drifts, as the years go by, further into Romanism, and, self-inflated by the popular applause, becomes drunken with her observation of days and seasons and ungodly excuses. The 'Christian Churches' at Spokane and Portland observed 'Holy Week' and ended with the celebration of Easter. Otherwise, how beautiful to realize, though we are far away and cannot meet with our faithful brethren, that they are still loyal to primitive Christianity and hold forth its simplicity as preached by the apostles!"

From J. H. Lawson, San Antonio, Texas, April 22: "I am now in Camp Travis, San Antonio, helping the young men of the army in every way I can, and shall be with them until July 1, at which time I am to begin my protracted-meeting work. There are thousands of young men here, and many of them in the hospitals. This is one of the largest demobilization camps of the country and one of the largest hospitals. There is a great opportunity for service, and I shall do my best. D. Bills and Harvey Scott live here and work with the two congregations of the city, and have rendered a splendid service to the young men. They will stand by me and help, and together we hope to accomplish much for the young men. The two churches will help push the work, and I am glad to be able to report that the two churches of San Antonio are live bodies assisted by live preachers. I would be glad to hear from those who have relatives or friends here, that I may visit them and cheer them along the pathway of life. Address me, care Army Y. M. C. A., Camp Travis, San Antonio, Texas."

Query Department

By J. C. McQUIDDY

A. P. Doggett makes this request:

Please explain James 1: 15: "Sin, when it is finished, bringeth forth death."

The passage reads: "Then the lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death." Sin is described as being conceived in the heart and coming forth in a birth. The sinful desire is the conception: the wicked deed, the birth; moral and eternal death, the final result. Every wicked desire that completes itself in a wicked deed, if persisted in to completion, leads to both moral and eternal death.

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A disciple sends in the following statement, which reveals a queer situation:

We have a man here from whom the church has withdrawn. He has been notified, but he continues to take an active part in the Bible class and church worship. For a few times he refused the emblems, but he now takes them regularly. There is no doubt that he is an offense to some good members. Now, can the church act further on this matter, since they have withdrawn from him?

The above is surely a peculiar case, if correctly represented. The offender should be encouraged to know and love the truth. There should be no objection to the greatest sinner's studying the Bible in the Bible class or anywhere else. Everybody should be encouraged to study the Bible. The church should not associate with the offender in any way that fellowships him as a Christian. Those who pass the emblems to the members should not hand them to him. Members in handing from one to another on the same seat should not hand to him. When he sees from such action that he is disfellowshiped by the whole church, he will either repent and confess his sin or desist from such an ungodly course.

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A brother sends in some practical questions which are here given due consideration:

Is it scriptural for the church to own and control a college or an orphans' home, since both are organizations separate from, or in addition to, the church? If such are to do the work of the church, what would be the difference between such and a missionary society?

The Scripture does not warrant a church, as such, in owning or controlling property aside from the house in which it meets. God has ordained the church for the conversion of the world, and has not ordained that it shall, as such, teach school or own orphans' homes. However, individual Christians as trustees have a right to charter orphans' homes and colleges and as individual Christians look after the interest of orphans' homes and colleges. That there is a necessity for schools wherein the Bible is taught and made a part of the daily curriculum will not be denied. In many schools the Bible is not taught at all, and in some schools it is even forbidden that it be taught. Christians are commanded to bring their children up "in the nurture and admonition of the Lord." The growth and stability of every religious movement has been, and is, dependent upon its teaching. Hence, Jehovah commanded every priest to teach "Jacob thine ordinances, and Israel thy law;" and every Jewish parent was commanded to teach the word of the Lord diligently, and to talk of it "when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Every synagogue was a school in which the law was taught. Jesus was the greatest Teacher of all the ages. When the divine philanthropy had accomplished its work and all things were in readiness, he commanded the twelve: "Go ye therefore, and make disciples of all the nations." Hence, it is clear that it is the duty of individual Christians to use every scriptural means possible in order to teach their children and to feed, educate, and clothe orphan children.

Is it scriptural to have a Sunday school, with officers and a separate collection, which is an organization other than the church, doing the teaching of the church?

The Scriptures do not authorize a Sunday school separate and distinct from the church of God. It does make it the duty of every Christian to teach the word of God according to his ability. Teaching the word of God is service to God and belongs to the worship the same as does prayer, singing, and breaking of bread. The elders of the church should take the oversight of the teaching just the same as they do the prayers, the breaking of bread, or any other part of the worship. The Bible does not tell us how many collections we are to take up on the first day of the week, but tells us to contribute as God has prospered us upon the first day of the week. The collection taken upon that day should all be placed in the treasury of the church.

How can the church teach the word every day, care for the orphans, or teach on Sunday, orderly, without some kind of an organization other than the church officers or as a church organization as revealed in the Scriptures?

Individual Christians who compose the church have individual duties and obligations that they must meet every day and which cannot be met in the public assembly of the saints. Christians should teach from house to house, and should teach the word of God whenever an opportunity presents itself. It is made the duty of Christians to care for orphans, and to fail to do so is to fall at the peril of their souls. The elders have the same scriptural right to designate those best fitted to teach and to take the oversight of the teaching on the Lord's day that they have to call on certain Christians to serve at the table, to hand around the emblems, etc. Most people call this orderly selection of those best fitted for the work of teaching "a Sunday school;" but I see no reason why it should be considered a separate organization from the church, for it is not.

Is it unscriptural for a woman to write an article on a Bible lesson or any scriptural theme and have a man read it before the church, the woman neither being named in public nor placed before the assembly? Is she disobeying 1 Cor. 1: 34, 35 and 1 Tim. 2: 11, 12 in so doing? If what she writes cannot be read before the public, then would it not follow that what she said could not be? If either is true, could any public speaker use anything taught by a woman? Could Apollos have used what Priscilla taught him, if such be the case? Is it not the public appearance as such a teacher that Paul condemns? Does it place a woman as usurping authority, or as a public teacher, for a man to read or speak what she has written or said? Is not a woman permitted to teach any way that a man is, except in public?

The querist has already answered this question very satisfactorily. The Bible nowhere forbids woman to teach. It makes it her duty to teach at home in a quiet way. It only forbids a woman to teach publicly in a way that usurps authority over the man. Is a woman who has ability to be forbidden to use that ability to bless the world just because some man is an ignoramus? Shame on those who try to close all avenues of usefulness to a woman. I would feel no more hesitancy in reading a strong scriptural document from a woman to an audience than I would in reading one written by a man.

Georgia and the Far Southern Field

By S. H. Hall

The Helpless Wanderer.

And "helpless wanderers" we must be, if we do not come to see that the truth was spoken when Jeremiah declared: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10: 23.) No lesson do we need more to learn than man's continued need of Jehovah as his guide. He has promised to be our guide even unto death, and most certainly we need him all the way. (Ps. 48: 14.) How Jehovah guides his people is plainly stated: "Thou wilt guide me with thy counsel, and afterwards receive me to glory." (Ps. 73: 24.) "Thy word is a lamp unto my feet, and light unto my path." (Ps. 119: 105.)

We need, therefore, to bury ourselves in Jehovah's truth, to study it continually so long as we live on the earth, that we may ever know how to walk, how to act, how to judge, under any and all circumstances. It is never safe to leave questions pertaining to the welfare of the soul to human judgment; we must go to God's eternal truth for the answer to all such questions. It is never safe to leave the welfare of local congregations to human judgment; we must ever, if the congregation is to be what God would have it be, have elders, leaders, who study the Bible daily, who depend on its teaching to make them such leaders as will have the congregation developed continually in every good work, and such leaders as to make the congregation proof against devouring wolves who come in sheep's clothing. My heart grows sick sometimes when I see the criminal carelessness of some who claim to be elders, preachers, and teachers. They may be good farmers, good carpenters, etc., but they seem to have little care for the welfare of the church of the living God.

The question has often been raised why it is so exceedingly difficult to appoint in the different congregations an efficient eldership. The answer is easy. It is not because the qualifications of an elder are hard to obtain. It is not because the duty of elders is not easy to be seen. There is but one cause—viz., finding men who are absolutely converted; men who make the kingdom of heaven first, at all times and on all occasions; men who love the church better than they love their own families; men who are ever wide awake and guard the interest of the church just as the trustees of a bank guard its interest. If such elders existed in every congregation, it would mean more to the cause of Christ than any other one thing that we could have. It would mean more than a multiplicity of preachers, unless they were above the present-day preacher, as a rule. Too many preachers care too little about the good of the cause of Christ; with them it is more a place to preach, sleep, and eat, than it is to declare the whole counsel of God on every subject upon which our King has spoken. Please do not understand me to say that we do not have many, many good preachers, men who would die for the cause of Christ, if need be; but I do say that we do not have enough such preachers and too many who do not really love the cause of Christ. The latter cannot be expected to strengthen congregations, develop efficient elders, and start new congregations as they should be started.

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Human Judgment Will Come In.

By this heading I do not mean that it should come in and that there are not places where human judgment is left right where God wants it to be exercised and our Father's voice ever recognized on all questions upon which he has spoken, but that, as a rule, human judgment is allowed to creep in where its voice should be hushed; and when it does come in, it always does more or less harm. Never can it be shown that man's ways on things upon which God has spoken could, in any age of the world, have brought about better results than complying with Jehovah's directions.

Something has been said, recently, on this page, about Jehovah's seeing "not as man seeth." This we should ever remember, and it is well that it is so; for if God and man ever saw alike, how could it be determined whether man was following God or himself? The things upon which our Father has spoken that we do see as he sees are not the things that test our loyalty to him; the things that test our loyalty to him are the things he has said that we cannot accept and obey without turning our own feelings, desires, and judgment down. When God speaks, this should end the matter with us, and, live or die, sink or swim, we should do what he says and leave consequences in his hands. And who will say that success will fail us if this we do? Who will say that some other course would be better for us to take? The way from earth to heaven is a simple thing. It is summed up in the brief statement: Hear and do what Christ says. (See Matt. 7: 24-27.) What is easier than knowing what he says? Just hearing and doing the things that he says that suits us and leaving the rest unheard is equivalent to not hearing him at all. If the church of Christ lives up to her creed, her profession, she must hear Christ "in all things whatsoever he says" unto us. (See Acts 3: 22, 23.) Let us hear Christ, then, on the sin of covetousness, as well as adultery, murder, drunkenness, and fornication. The poor drunkard, I am quite sure, has often been withdrawn from by elders who were steeped in covetousness, just because "covetousness" by man is not seen as God sees it. Factions and party makers are encouraged by people who would not think of tolerating drunkenness and fornication, simply because they do not look so dirty from a human point of view. In some things we must let Jehovah lead us all the way, because, if left with self, we simply will not go that way. This test of our loyalty is placed at the very door of the church, and you cannot enter it unless you submit to it; hence, we find baptism the last act that puts a man into salvation, into the church. Many take sprinkling instead, simply because they think it will do as well; hence, they let human judgment in where it should ever be shut out. Where is the person who cannot see just what baptism is, if he wants to see it? Where is the person who will hesitate to be baptized or take some substitute for baptism, if he or she, as the case may be, is whole-heartedly seeking just what Christ says, is letting him have his own way with them?

How sorely is the need of man's falling—yes, all those who claim to be Christians—at the feet of Jesus and letting him teach and guide them! Indeed, there is "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." (Amos 8: 11.) This prophecy was fulfilled when Christ came in the flesh to the Jews. Remember, it is not a famine of God's word, but a famine of "hearing the words of Jehovah." The word was there to be heard, but they heard it not. Is it not true that the word is with us to-day, but a famine of hearing the word is among us? May every faithful child of God pray for this famine to be driven out of the land, so far as the church is concerned, and that the heart and ear of every disciple may be open to all our Lord has spoken.

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What More Is Required?

Sometimes small congregations and scattered disciples send in complaints that they are being neglected and not visited as much as they should be. These scattered disciples could not regret this more than we do; but when

SPRING MEDICINE

Hood's Sarsaparilla Is Needed Now As Never Before—

Because, although the war is over, its work, worry and excitement have undermined your reserve strength.

Because the coughs, colds, grip and maybe severer illness, have broken down your power of resistance.

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Can you afford the good long rest the doctor advises?

If not, take a course of the famous old medicine,—the one that mother used to take,—Hood's Sarsaparilla. It's the finest extract of Nature's purifying, vitalizing and strength-making roots, herbs, barks and berries, such as physicians prescribe, prepared by skilful pharmacists, in condensed and economical form.

If you want the best Spring medicine you'll surely get Hood's Sarsaparilla. Hood's Pills help the liver.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3255 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

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FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, J. R. Simon of 1539 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

we do our best, do all that time, talent, and human strength enable us to do, this is all that is required.

Pray for more laborers. (See Matt. 9: 37, 38.) Then do what you can to answer your own prayers. Let every member whether living alone in a community where there is no congregation, or where there is a weak, struggling congregation, or living where there is a strong congregation, give all he can, give till he feels it, and it will be but a short time till we can have men enough in the State to visit every place and do all the work that is so sorely needed. A better day for all of you is at hand, but hasten it on by doing your best.

Living, working, sacrificing, uncomplaining men and women are needed in the cause that Christ died to establish. We have many such men and women. Let us have more by getting every member to be one. May I not ask you, my brother, my sister, to work and pray to make this the best year yet? God has blessed us abundantly. Let us strive for greater blessings.

The Enterprise Company (Incorporated), of Sumpter, S. C., are advertising their famous Nancy Hall and Porto Rico Sweet Potato plants; also all varieties of Tomato, Egg, and Pepper plants, at very reasonable prices; so it would appear that there is no reason why every one should not have a successful "backyard" garden this spring and summer, and take full advantage of the extra hour allowed by law enabling every one to get outdoors and do their own gardening. Surely it will pay one to raise a few tomatoes, if nothing else.

God's Messengers.

I see a ray of light
That pierces through the night
My aching heart by faith to cheer;
God's messenger of love is here.

When on a bed of pain
I pray for health again,
A holy peace upon me steals;
God's message my anguish heals.

I kneel beside a grave
Of one I could not save;
But some one breathes a word of love,
God's messenger of peace above.

I see a flower fair
Of fragrance sweet and rare;
It grows upon my lonely way,
God's messenger to me to-day.

I hear a wondrous song,
The music sweet and strong,
That fills the world with melody—
God's messenger to you and me.

—Martha A. Kidder.

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-13
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But the soldiers and sailors will never stop talking about the comfort they got from Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes, which their sweethearts, mothers, or sisters sent them. Until it is tried, no one knows what a quick and wonderful relief Allen's Foot-Ease is to painful, aching, swollen, tender feet, corns, bunions, and callouses. It makes walking a delight. Sold everywhere.

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A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

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IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

Headache
Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking
RAMON'S LIVER PILLS

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Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail. Dept. R. P. National Toilet Company Paris, Tenn.

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Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5255 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

This most remarkable remedy causes the stomach to act naturally and keeps the bowels open. Is purely vegetable, producing only highly beneficial results.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Absolutely harmless—complete formula on every bottle—only very best ingredients used. ***At all druggists.***

Religious Education.

BY W. W. FREEMAN.

Education is often defined as a kind of development. At best, it would be such a harmonious development of the powers of an individual as best fits him for his proper tasks in life. We see, then, that Christian idealism is the principle by which educational values must be measured among Christian people. With the above conception of education, we are compelled to declare many spheres of school life and curricula to be uneducative or perversions in education.

Since thoroughgoing Christianity defines education in terms of religious idealism, it is not easy to distinguish "religious" education from general education. Though all true education includes Christian elements, there are certain courses of study that in their objective content and in their subjective influence are preëminently religious. But just as religion is not a sphere in life to be isolated from our general activities, so religious education considers objects, truths, relations, and ideals as they have ministered and may minister to the development of Christian character, social development, and divine blessing.

Only extremists question the finality of the Christian religion. Its universal democracy and divine inspiration allow and require such growth as the developing world order needs. It seems impracticable only in that it is beyond all human hopes of attainment, but this feature is the inspiring and redeeming factor that marks it as both divine and eternal. Thus religious education becomes to us a study of Christianity in its origin, content, history, and present usefulness. It is not altogether objective; for, so considered, it may lead as well to selfishness, vanity, and skepticism as to spiritual improvement. The reaction and development of the individual in his proper sphere in life must be noticed as they are related to this objective study in Christianity. Deeds test creeds in an important respect; and though facts of the first century are not changed because of changes in men and in their mental concepts, the value of truths and ideals is limited by the extent to which they may be appreciated and applied by the learner. The product of schooling is thus made up of teacher, lesson, and learner. No one of these may safely be neglected. It is, we believe, no accident that primitive Christianity holds up a divine ideal for each of these.

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For sale at all drug stores in large and medium size bottles, also mention the Nashville Gospel Advocate.

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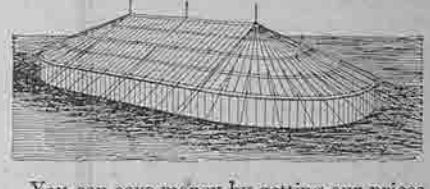

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Weekly Health Talks

A WORD ABOUT THE KIDNEYS

BY DOCTOR WATSON.

People are easily frightened when they think something is the matter with their lungs or heart, and well they may be; but few people understand the dangers of diseased kidneys. These organs have a duty of vital importance to perform, and if they are diseased, there is no telling how or where the symptoms may appear. The kidneys are filters, and when they are healthy they remove the poisons from the blood and purify it. When the kidneys are diseased, the poisons are spread everywhere, and one of these poisons is uric acid. The uric acid is carried all through the system and deposited in various places, in the form of urate salts—in the feet, ankles, wrists and back—often forming bags under the eyes. Sometimes the resulting trouble is called rheumatism, lumbago, sciatica and backache. Finally, come stone in the bladder, diabetes and Bright's disease.

Dr. Pierce, of Buffalo, N. Y., in recent years, discovered that a certain combination of remedies would dissolve uric acid (urate salts) in the system. He found this combination to be harmless, so that he made it up in tablets, of double strength, and called them Anuric Tablets. They dissolve uric acid in the human system as hot coffee dissolves sugar. If you have uric acid troubles, don't delay in taking Anuric Tablets, which can be secured in the drug stores. You can write Dr. Pierce, too, and he will tell you what to eat and how to live so that more uric acid will not form in your system. Dr. Pierce will not charge for this advice.

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UGH! CALOMEL MAKES YOU DEATHLY SICK

Stop using dangerous drug before it salivates you! It's horrible!

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

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

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

A Vision of Christ.

A vision of the Christ each day
I see upon my pilgrim way;
And if from right I turn aside,
My heart still sees the Crucified.

For when I sin, that wondrous Face
My fault reproaches by its grace;
So Love restores my soul again,
And calms the sinner's grief and pain.

When flowers on my pathway grow,
My life with happiness aglow,
Or when the heavy cross I bear,
Still shines on me the Vision fair.

Upon the battle field, I hear,
The Vision often doth appear;
The wounded, dying, see its light,
And those who hasten on to fight.

The Vision fair I see in dreams,
And radiance on my pathway gleams;
So ever on my pilgrim way
I see its beauty, night and day.

—Martha A. Kidder.

Was Solomon the Man?

BY J. J. VANHOUTIN.

Solomon is the only man named in the Bible to which the number 666 is in any way connected. Germany's surrender broke into the speculative theories of many sermons about the beast whose number was the number of a man, and that man's number was 666. It appears like John requested that the man who would count this number should understand it. I do not claim to be wise above what is written, and therefore have no speculative sermons showing what the Almighty is going to do and how he will do his work, for Paul says his ways are "past finding out." Solomon committed four great national sins, and the income from these transgressions brought him 666 talents of gold a year. These four sins were committed for his own self-interest. One was the sending to Egypt for horses and merchandise; another was the illegal marriage to so many "outlandish women;" and still another sin for self-interest, greed and gain, was to send ships to Ophir for gold. Solomon violated the law of God in Deut. 17: 15, in national affairs, when he appointed "Hiram king of Tyre" as one of the overseers in building the great temple. Yet this appointment was of great financial interest to both Solomon and the national kingdom of Israel. There was a combined money power in Solomon's individual interest for wealth after the temple and his own dwelling were completed. Then it appears that the entire form of worship began to be placed upon a money basis, sects soon began to form, and every sect was for itself, making the law of God and the worship void by their traditions. The Scriptures represent unauthorized power as a beast, because it exists by brute force in place of righteousness. Soon after Christianity was established it became

Sign Your Name Here.

If you suffer with any curable disease that does not seem to be benefited by drugs such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer, and you will never have cause to regret it.

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

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

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

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

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6255 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

contaminated by false teachers who taught their views in place of God's word. And in order to draw away disciples after them for greed and gain and self-aggrandizement, they taught perverse things, and soon sects and parties were organized. Then worldly orders and societies were established upon a money basis for the benefit of their own members to the exclusion of all others. And this power to "boycott" and prevent people from buying or selling, having its origin in Solomon's sins, will never rise higher than 666 talents of gold in a year to any one man. And that brute force and boycotting power will continue and will be destroyed at the proper time after peace leagues are broken, and aëroplanes are ready to carry "the fire of God" for the battle between "Gog and Magog" in Armageddon, has never occurred and will not be until the aëroplanes are ready!

To Stop Falling Hair.

The cause of baldness, hair falling out, loss of luster and color, is found in the roots of the hair itself. Our hair is but a portion of our body, and, like the other organs, cannot subsist without food. The hair finds its food in the fat layer of skin next to the skull. When this source of food is stopped or impeded, out comes the hair. The dreaded disease, dandruff, is a germ. It collects on the bottom of the hair and eats away its life. The hair sack from which the hair comes is embedded in the layer of under skin. When the scalp is diseased and the hair falls out, often this small hair sack closes. Eventually, as a result of the dandruff germs, baldness comes. The proper method of restoring the hair and stopping the falling out must necessarily be in the destruction of the dandruff germs and in the reopening of the little hair sacks. Furthermore, in order to rejuvenate the scalp and make the growth of new hair more vigorous, it is necessary that the system be able to furnish an abundance of hair food. Many artificial methods have been tried in restoring the hair, which were only surface remedies, and, failing to reach the small hair sacks, were unsuccessful. Reopening the hair sack allows the new hair to grow. Calvacura begins at the root of the trouble, and its use is, therefore, advised. Its mission is to feed the new hair as well as the old and rid the scalp of all dandruff germs. By thus cleansing and rejuvenating the entire scalp, a healthy growth of hair is assured. Falling of hair is stopped; new life and color to dead, gray hair is developed, and the hair becomes smooth and velvety. It is not an unpleasant treatment, and takes only a few minutes of time each day for about six week. The Union Laboratory, 214 109th Street, Binghamton, N. Y., will send you a liberal sample of Calvacura No. 1, free, together with a booklet, "The Triumph of Science Over Baldness," if you will send your name and address, together with ten cents in silver or postage stamps to help pay the distribution expenses.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores

WONDERFUL PHONOGRAPH FREE

Here is our New Style E. D. L. Phonograph—the latest improvement—without th. horn. The lightest, most durable and compact practical phonograph ever produced. It is beautifully finished, tone arm black japanned, nickel winding crank, accurately constructed, smooth running spring motor, which plays 2 to 3 records at one winding, speed regulator, stop lever and felt-covered turn table. New improved sound box with mica diaphragm, which makes perfect reproductions of all kinds of music—band pieces, talking pieces, instrumental, orchestra, vocal, etc.

Plays Any Disc Record Up to 7 in. and plays them properly. This machine is simply wonderful—not to be compared with any other of this kind. Will give you more entertainment than anything you ever owned. Strong and durable. Small and compact with no parts to get out of order.

EVERY MACHINE REGULATED AND TESTED before it leaves the factory and guaranteed in every way. A real phonograph, not a toy, yet small and light enough to be carried to camps, excursions, etc. Gives a clearness and volume of tone not surpassed by most high-priced instruments.

TESTIMONIAL Cerro Gordo, N. C., Sept. 17, 1918. Dear Company—I have just today received my Phonograph—and must tell you for a fact I am very much delighted with it. Many, many thanks for your honesty. I remain your friend till death. Mrs. Fannie Rogers, Cerro Gordo, N. C.

FREE TO YOU—SEND NO MONEY Just your name and we will send you 24 of our Art Pictures to dispose of on special offer at 25c each. Send us the $6 you collect and for your trouble we will send this new improved E. D. L. Phonograph and a selection of 6 records, free for your trouble. You can dispose of pictures and earn this great machine and the records in a few hours' time. Address E. D. LIFE, Dept. 17132, 337 W. Madison St., CHICAGO

Refresh Your Principles.

When a man starts afresh, either with the newness of a new year or with the stimulus of altered circumstances or with the inspiration of a new work, what his start ought to do for him is to refresh the deepest principles by which he lives.—Phillips Brooks.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists; price, 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

GIRLS Clear Your Skin Save Your Hair With Cuticura

Soap, Oint., Talcum 25c. each. Sample each of "Cuticura," Dept. M, Boston."

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5255 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.85 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS, prepaid, $1.25.

HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Don't Cough Until Weak

Foley's Honey and Tar

HELPS COUGHS QUICKLY

FOLEY'S HONEY AND TAR takes right hold of an obstinate cough and gives quick relief.

It puts a healing coating on the inflamed membranes that line the throat and air passages. It stops the tickling, loosens and raises phlegm easily. It is **just splendid** for bronchial and la grippe coughs, and tight, wheezy breathing.

Mrs. W. S. Bailey, Lancaster, Ky., coughed almost continuously day and night, until she took Foley's Honey and Tar. After taking half a bottle, her cough began to slow up, and seven bottles entirely cured her cough.

Juice of Lemons! How to Make Skin White and Beautiful!

At the cost of a small jar of ordinary cold cream, one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as sallowness, freckles, and tan, and is the ideal skin softener, smoothener, and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands. It naturally should help to soften, freshen, bleach, and bring out the roses and beauty of any skin. It is wonderful to smoothen rough, red hands.

Freckles

are "as a cloud before the sun" hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S Freckle Cream

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet.

"Wouldst Thou Be Fair"

Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists.*

STILLMAN CREAM CO.
Dept. 19 Aurora, Ill.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

What the Church Could Do With Co-Operation.

BY F. E. EXUM.

For the past several years I have heard many preachers in many different congregations bemoaning the fact that the church is not making sufficient progress in carrying out the great commission, and they have cited various reasons why this is true; but never have I heard one strike what seems to me to be the keynote to the situation. I agree with them perfectly that the church lacks very much in carrying out the duty assigned to it in the great commission, which is to go into all the world and preach the gospel to every creature. We sing loudly about the time when the word of salvation shall cover the earth as the waters cover the sea, but move along at the same snail's pace year in and year out. We move at snail's pace because we have not appropriated the lessons of unity of action as taught by the apostle Paul. We have unity of faith on doctrinal points, which is as it should be, but we do not couple with it unity of action. To be more specific, each congregation is isolated from the other and working separately, as though it were a separate body and not merely one part of the body of Christ. As a consequence of this, we have an enfeebled giant; for one congregation by itself is weak, and as the congregations do not throw their strength together, the whole body is weak.

The great task before the church cannot be accomplished without making full use of the power of money. We are not doing this; if we were, we would be sending out hundreds of evangelists on the firm basis laid down by the apostle Paul that "they who preach the gospel should live of the gospel." To make full use of the power of money, the necessity of giving liberally in order to carry out the great commission would have to be impressed on the members of each congregation, and then specified sums sent in each month from each congregation to some point of concentration, where it would be paid out to the evangelists for their expenses. But some one says: "O, we would have to have a treasurer!" Why, certainly, call him a "treasurer" if you want to. Some one of necessity would have to receive and disburse the funds that were centralized; but he and all others engaged would do their work simply as Christians, members of the church of Christ only.

Let me give you some estimates and an example of what could be done in Nashville alone. I estimate that there are three thousand members of the church of Christ in twenty-six congregations in Nashville. I estimate that

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

the monthly contribution is approximately fifteen hundred dollars per month, or fifty cents per member per month, and that the total monthly expenses of the congregations are thirteen hundred dollars, leaving a small balance of two hundred dollars per month that is appropriated to some gospel work. This is a very small contribution. It is so because each member knows that no great work is planned to be executed, and he, therefore, contributes small change to pay the necessary expenses of the congregation. If great objectives were planned and held up before the members and they were made to see that they could be instrumental in the salvation of many souls by keeping preachers and missionaries in the field with their contributions, I believe the contributions would be many times as much as they now are. They contribute small change for a small purpose. But to go on with the example. Surely the average contribution could be easily brought up to two dollars for each member per month. That is not a large contribution, but even that much would amount to approximately six thousand dollars per month; and with thirteen hundred dollars taken away for overhead expenses, this would leave forty-seven hundred dollars for gospel work each month. That means that forty-seven evangelists could be sent forth to preach the gospel with one hundred dollars per month for expenses. It would be inconsistent to send evangelists out where we have no members and expect the people there to pay their expenses; and as we do not concentrate the money, we do not send them anywhere. How many evangelists are the churches of Nashville sending out? None. Why? Because the congregations are not knit and joined together by the joints and bands of congregational coöperation. Here is what the apostle Paul says: "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in

Medicated Smoke Drives Out Catarrh

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in Catarrh, is the originator of a combination of medical herbs, flowers and berries, to be smoked in a pipe or ready prepared cigarette. In the process of smoking this vapor reaches the air passages of the head, nose and throat, when inhaled, AS SHOWN IN THE ACCOMPANYING ILLUSTRATION. The warm, healing, antiseptic vapor is carried directly to the very parts affected. Dr. Blosser's Remedy fights and kills the catarrhal germs where liquids, sprays, douches, salves and medicated creams cannot possibly go. His Remedy is pleasant, simple and convenient, so it may be used at home by man, woman or child. It is entirely harmless, CONTAINS NO TOBACCO or habit forming drugs. No matter how severe or long-standing your case may be, you should know what this Remedy will do for you.

SEND TEN CENTS FOR TRIAL SUPPLY

Write a letter enclosing ten cents (in coin or stamps), and mail to The Blosser Company, and they will send you a liberal Trial Outfit of Dr. Blosser's Catarrh Remedy, containing a bag of the Remedy for smoking in a pipe, a dainty new pipe, and also some of the ready prepared cigarettes. From Trial Outfit you can decide which form of the Remedy you prefer.

They will also send you an illustrated booklet explaining about Catarrh, together with letters from customers who have used this Remedy with satisfactory results. You will be delighted with this Remedy when you see how its pleasant, warm, medicated smoke-vapor goes to every spot, relieving the congestion, opening up the air passages, and you will readily understand why this Remedy is becoming so generally used.

If you suffer from Catarrh, asthma, bronchial irritation, catarrhal deafness, catarrhal headaches, or if you are subject to frequent colds, you cannot afford to neglect the use of this Remedy. The regular package of Dr. Blosser's Catarrh Remedy costs $1.25 by mail (either thirty days' supply for the pipe or one hundred cigarettes). If you suffer from Catarrh, you should order a regular package today, or send ten cents for the Trial Outfit to

THE BLOSSER COMPANY, Box 4468 ATLANTA, GA.

love." (Eph. 4: 16.) "Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." (Col. 2: 18, 19.) Not until the congregations which are the parts comprising the whole body of Christ are welded together in a compact and harmonious working unit can the great commission ever be carried out and the church do its duty in the world. O yes, we all preach the same doctrine; but where are those "joints and bands" that would bind the whole body together in a compact coöperative working unit? They do not exist. Why are many of our elders and preachers so much more conservative than the apostle Paul that they will not make practical use of this very important principle set forth by him—coöperation?

Blessing Through Abraham's Seed.

BY JARRATT L. SMITH.

Because Abraham was willing to offer up Isaac, his only son, God said: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22: 17, 18.) What a wonderful promise to Abraham! But he was a good man and God could trust him.

The history of the church of Christ in every age lies in the promises made to Abraham. There is not a blessing that any child of God under any subsequent dispensation ever received which is not the result of the covenant which God made with Abraham. All Gentiles travel to all mercies through the Jews; therefore, we should hold them in high respect and not speak of them in terms of derision.

We notice that Abraham had the purpose of God respecting the Jews unfolded to his mind very gradually. Little by little God gave them revelations, and at last he said, "And in thy seed shall all the nations of the earth be blessed," adding, "because thou hast obeyed my voice." From this we learn that a course of practical obedience is the nearest road to the understanding of prophecy. His seed in its natural sense is the blessing of the whole world. It was this when God made it the depository of his truth and committed to them his word. In every generation the Jews have nobly and faithfully done their work in the guardianship of God's word for the people. It is a blessing because in God's dealings with Israel we see warnings for our instruction and our peace. Again, it is a blessing because Gentile Christians are indebted to the Jews for whatever spiritual privileges they enjoy. The present state of the Jews should be regarded as the great standing evidence of the truth of revelation. Some one may ask: "In what sense is Abraham's seed to be counted the blessing to the world?" God had a definite intention when he made the promise to run in the singular and not in the plural number. He did not say, "In thy seeds," as of many, but "In thy seed." The Lord Jesus is the "seed" in which all nations receive blessing. It is an argument of indisputable consolation to know that the nature of the great Elder Brother places him in fellowship with our trials, that he is still a man—Abraham's "seed." Through Christ we become the seed of Abraham, and there is not a prophecy of love of which I may not say that it is mine because I am Abraham's seed.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

TETTERINE
for the COMPLEXION

50c at your druggist's or from Shuptrine Co., Savannah, Ga.

Walk Erect

Strengthen Your Aching Back With

ALKAVIS

When your kidneys and bladder fail in the discharge of their duty much of the poisonous waste, instead of being eliminated, is retained, developing inflammatory conditions. The result is Bright's Disease, Diabetes or chronic Inflammation of the Kidneys or Bladder. Rheumatism and Gout follow.

The System Needs Regulation.

ALKAVIS

for

Kidneys

Liver and Urinary Organs will regulate the organs, cleanse the system, drive out the poisons and stop the aches.

Will Put You on Your Feet.

MINISTER

believes it saved his life. Rev. James Binkley states:

"I Believe Alkavis Saved My Life!"

Green Forest, Ark., April 25, 1909.

The Alkavis Co.

Gentlemen:—I was bothered with Kidney and Bladder Trouble for about twelve years, and finally got so I could not walk without a cane and had to be careful how I stepped. I tried everything I could get that was recommended for it, but nothing did me any good until I tried Alkavis. I sent for a bottle, which did me more good than anything I had tried. I then sent for six bottles of it, and it cured me. I advise all sufferers from Kidney or Bladder Trouble to try Alkavis, for I believe that it saved my life.

Yours truly,
(REV.) JAMES BINKLEY.

Eight Years Later
Renewed Testimony

Green Forest, Ark., December 26, 1917.

The Alkavis Co.

Gentlemen:—Sixteen years have passed since I was relieved of my trouble, and it has not bothered me since. I am now seventy-five years old. For the benefit of suffering humanity, I make this and the above statement.

Yours very truly,
(REV.) JAMES BINKLEY

TRIAL BOTTLE FREE.

Ask your druggist for ALKAVIS. It will save you many pains. If he can't supply you, write for a trial bottle *free*.

ALKAVIS CO.,

81 Warren Ave., Detroit, Mich.

Peloubet's Select Notes and Tarbell's Teachers' Guide, each, $1.25, postpaid. McQuiddy Printing Company, Nashville, Tenn.

OBITUARIES

Minton.

On February 12, 1919, Brother J. L. Minton was called from this world of trials and trouble to that world where trouble will be no more. Brother Minton had been a true and faithful Christian for twenty-seven years. He had lived with us for several years, and was always at his post of duty until about four years ago, when he was afflicted with paralysis. He bore his affliction with cheerfulness. He was born on February 26, 1852, near Scottsboro, Okla. He leaves behind three children: George Minton, who is now in France; Mrs. D. L. Burnett, of Van Raub, Texas; and Mrs. J. B. Clark, with whom he was living when he died. All of his children are Christians. Funeral services were conducted by the writer.

J. D. SHIPMAN.

Burk.

I have just received a letter from Sister B. F. Mansfield, of Marysville, Texas, bringing the sad news of the death of her daughter, Mrs. J. M. Burk, in St. Louis, Mo., on December 30, 1918, from the dread malady, influenza. Sister Burk was married to J. M. Burk in 1905 and obeyed the gospel in 1908, in Vernon, Texas. She worshiped with the Christian Church till 1911, when, under my preaching, she identified herself with the church of Christ. Sister Burk was a granddaughter of that grand minister and soldier of the cross, J. M. Milburn, now living in Oakland, Okla. Her mother writes that she was faithful until death, and this brings sweet assurance. "Be thou faithful unto death, and I will give thee a crown of life." She leaves her old grandfather and grandmother, her mother, her husband, three little children, and a host of other relatives and friends, to mourn their loss; but they weep not as those that have no hope, for they have the assurance that she has the promise of the crown of life and that they may meet her in the "sweet by and by."

W. P. SKAGGS.

Darden.

A. B. Darden was born on April 17, 1848, and was reared in Tennessee. He was killed in an accident in Waco, Texas, during the summer of 1918. He was a member of the church for over forty years and for twenty-five years served as an elder. He was married to Miss Dorcas Anderson on March 20, 1866. To this union were born four children—three boys and one girl. Two of the boys are dead. Besides his aged wife, he leaves a daughter and a son, a brother and a sister. He lived in Waco for thirty years, and fifteen years of this time was spent as an elder of the congregation. He spent his life solely for his family and the church. The writer, while serving the church as an evangelist, found him to be loyal and faithful to the cause of Christ. He acted the part of a father to all young men, especially young preachers. I am glad that I came in contact with him, for he was a great help to me in my local work. To his sor-

THIS WOMAN SAVED FROM AN OPERATION

By taking Lydia E. Pinkham's Vegetable Compound, One of Thousands of Such Cases.

Black River Falls, Wis.—"As Lydia E. Pinkham's Vegetable Compound saved me from an operation, I cannot say enough in praise of it. I suffered from organic troubles and my side hurt me so I could hardly be up from my bed, and I was unable to do my housework. I had the best doctors in Eau Claire and they wanted me to have an operation, but Lydia E. Pinkham's Vegetable Compound cured me so I did not need the operation, and I am telling all my friends about it."—Mrs. A. W. BINZER, Black River Falls, Wis.

It is just such experiences as that of Mrs. Binzer that has made this famous root and herb remedy a household word from ocean to ocean. Any woman who suffers from inflammation, ulceration, displacements, backache, nervousness, irregularities or "the blues" should not rest until she has given it a trial, and for special advice write Lydia E. Pinkham Medicine Co., Lynn, Mass.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3255 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

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

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

rowing ones I would say, "Weep not as those who have no hope," for we have the consolation that they who die in the Lord are blessed. May we live as he lived and join him in that place the Savior has prepared for all those who love him.

LEE P. MANSFIELD.

Womack.

Robert R. Womack was born, in Warren County, Tenn., in 1865, and died, in Cookeville, Tenn., on February 25, 1919. He had the influenza in October and it was followed by pneumonia. He fought bravely for his life for four months, but every turn of the disease seemed to be for the worse, and on February 25 he was compelled to surrender to death. All was done for him that could have been done; but nothing could arrest the dreadful disease, so he had to yield. His brother, Dr. J. P. Womack, of Nashville, stayed with him much of the time during his sickness, and he called to his assistance the best talent in the country, but all to no avail. He had to leave his family, his friends, and the church he loved, to go up higher. Brother Womack was first a Presbyterian in religion, but under the teaching of the brethren his faith changed, and when it did he was brave enough to change his church relations. As a church member, he was brave and true to his convictions. The popular current had no effect on him to change his conduct. He did not run with the masses to do evil, but walked by his own faith and convictions. The church at Cookeville will miss him; in fact, such men are missed anywhere. In this age, when so many people are controlled in their religious conduct by the popular will, it is truly refreshing and encouraging to find a man big enough and brave enough to have convictions and to walk by them. Of course, most of all, Brother Womack's family will miss him. They will miss his quiet Christian companionship, his righteous council, and his faithful walk. The congregation at Cookeville will miss his presence in their meetings, his brave and manly advice in their fight against sin and wickedness, and his strength of character in their contentions against innovations. His friends will miss him. I feel myself that I have sustained a personal loss in his death. But it is sweet to believe in immortality and to rejoice in the hope of a reunion in the glory world. Let some one else fill up the ranks as the heroes fall. We must look upward and onward. May the Lord deal gently with his family and other loved ones.

F. B. SRYGLEY.

Peptiron

A Real Iron Tonic

Combines iron with nux, celery, pepsin and other tonics, nutrients and digestives. Of wonderful help in nervous weakness and debility.

Made by C. I. HOOD CO., Lowell, Mass.

NitrA-Germ

for

Peas, beans, peanuts

Doubles the yield, and improves your land. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

Is Your Blood Starving For Want of Iron?

Modern Methods of Cooking and Living Have Made an Alarming Increase in Iron Deficiency in Blood of American Men and Women

Why Nuxated Iron so Quickly Helps Build Up Weak, Nervous, Run-Down Folks — Over 3,000,000 People Annually Taking It to Increase Their Strength, Power, Energy and Endurance.

Which kind of man are you?

Which kind of woman are you?

"Is your blood starving for want of iron? If you were to go without eating until you became weak, thin and emaciated, you could not do a more serious harm to yourself than when you let your blood literally starve for want of iron—iron that gives it strength and power to change food into living tissue," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital.

"Modern methods of cooking and the rapid pace at which people of this country live has made such an alarming increase in iron deficiency in the blood of American men and women that I have often marveled at the large number of people who lack iron in the blood, and who never suspect the cause of their weak, nervous, run-down state. Lack of sufficient iron in the blood has ruined many a man's nerves and utterly robbed him of that virile force and stamina which are so necessary to success and power in every walk of life.

"I strongly advise those who feel the need of a strength and blood-builder to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble, then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the package."

In commenting upon the value of Nuxated Iron as a means for creating red blood strength and endurance, Dr. George H. Baker, formerly physician and surgeon, Monmouth Memorial Hospital, New Jersey, says: "What women need to put roses in their cheeks and the spring-time of life into the step is not cosmetics or stimulating drugs, but plenty of rich pure red blood. Iron is one of the greatest of all strength and blood-builders and unless this iron is obtained from our food it must be supplied in some form that is easily assimilated if we want to possess power, energy and endurance. I have found nothing in my experience so effective for helping to make strong, healthy red-blooded men and women as Nuxated Iron.

Manufacturer's Note: Nuxated Iron which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6255 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

"Sine Cera."

"Sincere" is derived from *sine cera*—without wax. In ancient Rome it was often customary for a dishonest mason to apply wax to a chipped piece of marble in order to conceal the defect. The deception was only discovered when the hot sun began to melt the wax. A sincere person must be without a flaw, and able to endure all kinds of weather with perfect equanimity.—Selected.

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter, or any other of the numberless petty injuries that are likely to happen any day, may not seem serious at first, but, when neglected and aided by the careless touch of a dirty hand, may become infected and develop into an ugly sore and blood poison. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. It gives immediate relief, soothes the pain, wards off blood poison, and immediately begins its healing effect. Its constant use for ninety-nine years has made it a family word in every household. Ask your druggist or write W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample.

"BAYER CROSS" ON ASPIRIN

Always Ask for Genuine "Bayer Tablets of Aspirin"

Only Aspirin Tablets with the safety "Bayer Cross" on them are genuine "Bayer Tablets of Aspirin," owned and made by Americans and proved safe by millions of people. Unknown quantities of fraudulent Aspirin Tablets were sold recently by a Brooklyn dealer which proved to be composed mostly of Talcum Powder.

"Bayer Tablets of Aspirin" should always be asked for. Then look for the safety "Bayer Cross" on the package and on each tablet. Accept nothing else! Proper directions and dosage in each Bayer package.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

The Mission Work.

BY C. C. MERRITT.

Some one has said: "Time has brought forth two great giants—Opportunity and Responsibility." Giants they are if left untouched by our hands in the way that God has asked us to deal with them; but if we shall be "faithful and obedient," they will mean no more to us than Goliath meant to David.

Let us first consider the giant Opportunity. Doors have been opened in the last fifty years to the gospel of God that have been almost marvels in our eyes; yet how many of those doors have we entered, and to what extent? Of China, India, Africa, Syria and Turkey, Persia, Korea, Japan, Siam, Burma, Mexico, Pacific Islands, Madagascar, Egypt, Ceylon, Assam, Brazil, Malaysia, Afghanistan, Arabia, Chili, Java, New Guinea, etc.—of these, Japan, India, and possibly Africa have only been touched. And what could be said of some of the States in the great West, Northwest, and Northeast?

As far back as 1893, Protestant churches were sending a missionary to foreign fields for every five thousand members. The Brethren Church alone was sending one of every ninety-two members. But in making this statement methinks I can hear some one say, "They that compare themselves with themselves are not wise;" and so it may be. But I am comparing ourselves with others. We who make such great claims to being so very apostolic and loyal may be both such in some things, but we are greatly lacking in some others as well. It is only a system of false argumentation that can do away with missions in the church of Christ to-day that would make her apostolic without them.

But there is more to this giant of Opportunity than merely the open door. Christ has hundreds of thousands of professed followers in the United States. We have the numbers. Numerically, we are stronger than some of the denominations that are doing—shall I say it?—a thousand times more than we are! So we cannot "begin to make excuses" here.

Nor is this all sides of this giant Opportunity. We have the means. By this I mean the money. God has put millions upon millions into the hands of his saints. I myself know of single congregations that are worth one-half million each. And yet God continues to test our faithfulness, not only by allowing us to keep what we have, but by giving us even more. But we seem not to be willing to be faithful stewards. Selfishness has the sway over us. We are not willing to undergo the self-denial that is absolutely necessary in rendering a faithful account of our stewardship. The history of the rich fool is being repeated in us as we pass one by one. "What shall I do? My barns are full," etc. No that of others in him; no that of lost souls in us. "I will tear down my barns and build greater," A sad state of insensibility and morbid, prolonged sleep is very apparent. How else may we interpret our lack in the "greater works?" A sister asks: "Should more missionaries be going to the field, when those already there are not properly supported?" Think of it—a very few, and they not properly supported! "Should we send more?" Yes, and then more. God's Spirit will not strive with us always to get us to this work. Soon we will have to render an account.

But there is still another side to this giant of Opportunity. There are others ready to go. "But how shall they preach, except they be sent?" We have the willing-minded men and women; we have the material.

God is speaking to the hearts of some, saying: "Whom shall I send?" And they respond: "Here am I; send me." In his word he tells us to send those out who have so gladly accepted that invitation. But we say: "Not so." But may God rebuke us so that we may not add, "This shall never be."

Let us bestir ourselves from this apathy and lethargy. Let us say unto our God: "O Lord Jehovah, we have sinned. Forgive our sins and we will walk in thy way. Give us strength to have the grace to love those whom thou lovest, that we may take the glad message of Christ's death and life; for thou hast been so gracious unto us as to have it sent to us first, trusting us to carry it unto others. O Lord, forgive! O, Lord, help! And let thy promise, which cannot fail, be upon us, that thou wilt never leave us. Amen."

MAN CUTS HIS HAND! DIES OF BLOOD POISON

You see something of this kind in the papers every now and then. A neglected wound, blood poisoning sets in; then it is too late. We all neglect these seeming trivial hurts—will take a chance.

Carboil prevents blood poison. It draws out the inflammation and heals. And it stops the pain, too—almost as soon as applied.

A box of carboil should be kept handy for such emergencies as burns, cuts, bruises, and sores. It is the best treatment for boils.

Clip and mail this to Spurlock-Neal Company, Nashville, Tenn., for liberal sample. Your druggist guarantees and sells Carboil. A large box costs only 25 cents, and lasts a long time.

CARBOIL FOR SORES

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9255 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Send us $1.25 for "Peloubet's Select Notes."

When writing to advertisers, please say you saw their "ad." in this paper.

The Perpetuity of Man.

BY J. J. VANHOUTIN.

Pliny said: "Man is the being for whose sake all things else appear to have been made." And one of the most profound questions in ages past was: What is man? From whence came the idea of a God? Man did not create the idea, for it is impossible for man to create; and as far back as the existence of man can be traced, the idea of a God was in existence. Man's relationship to God has never been fully understood, and never will be in this life; yet it has been believed in and was taught by the greatest philosophers of the ages as well as some of God's greatest servants, such as Abraham and David. Webster said: "My greatest thought is my relationship to God." Josephus (page 493) said: "The bodies of all men are indeed mortal, and are created out of corruptible matter; but the soul is ever immortal, and is that part of the divinity which inhabits our bodies." Human bodies are of a material nature. The intelligent part which dwells in the body and acts through the physical organism is not of a material nature. That is the part which knows, understands, and comprehends. That part is called the "soul," "heart," or "spirit," and can exist as independent of the body as well as in the body, it being the offspring of God, who "formeth the spirit of man within him." (Zech. 12: 1.) It partakes of the nature of its Father, God; and as God is immortal, incorruptible, and indestructible, the child spirit of which God is the Father, is, therefore, immortal, incorruptible, and indestructible. When Paul stood in the Supreme Court of Athens, called "Mars' Hill," to plead his own case, he having been arrested for setting forth another God (they, having about thirty thousand, had decreed that no more gods should be set forth), Paul's first plea would have released any one. He said: "I beheld an altar with this inscription, To the unknown God, whom you ignorantly worship, him declare I unto you." Then he set forth how nations existed, their habitations, God's greatness, and then proved by their own great statesman and poet, Aratus, that they, as well as all nations, were the offspring of this (to them) unknown God, which is not of a material nature like their carved idols made by hand. In their language they used the word "Jove." Reader, please bear with me and I will give you the poem of Aratus that Paul quoted from, which shows that man sprang from an intelligent first cause, God:

"With Jove we must begin, nor from him rove,
Him always love, for all is full of Jove;
He fills all places where mankind resort,
The widespread sea, and every sheltering port.
"Jove's presence fills all space, upholds this ball;
All need his aid, his power sustains us all;
For we his offspring are, and he in love
Points out to each his portion from above."

Aratus died about one hundred and forty-six years B.C. He was an idolatrous worshiper, yet believed that the soul-spirit part of man was the offspring of the great Creator, who in love guides and controls the present and future destiny of all men.

How men undervalue the power of simplicity! But it is the real key to the heart.—Wordsworth.

Is Rheumatism Conquered?

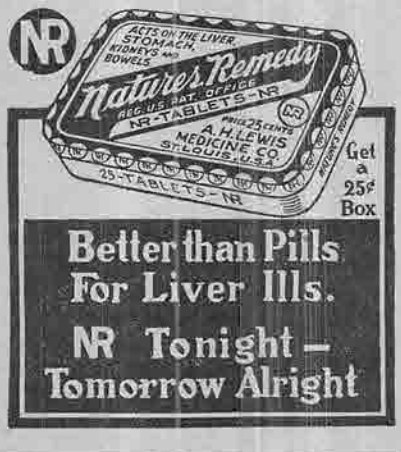
CHEMIST SAID TO HAVE DISCOVERED A CURE.

New York.—(Special.)—It is reported that a chemist of this city has made an important discovery in the treatment of rheumatism. As the facts are stated, a neighbor of R. O. McElroy, chief chemist for the Worth Pharmacal Company, 76 Courtlandt Street, New York, was a great sufferer from rheumatism and prevailed on Chemist McElroy to experiment on him. So successful was the result that the Worth Pharmacal Company is offering to send a supply of the wonderful remedy, Aseptone, to all who suffer from rheumatism and will write for it.—Adv.

Stop Itching

Skins with Tetterine

50c. at your druggist's or from SHUPTRINE CO., Savannah, Ga.



Better than Pills For Liver Ills.

NR Tonight — Tomorrow Alright

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Money Received for the Lexington (Ky.) Work.

BY H. C. SHOULDERS.

Previously reported, $2,299.74; M. F. Chenault, Jr., Sweeny, Texas, $5; Campbell Street Church, Louisville, Ky., $5; Belmont Avenue Church, Nashville, Tenn., $5; church at Borden, Ind., $25; W. T. Cozart and wife, Parksville, Ky., $2; C. M. Southall, Florence, Ala., $5; Mrs. S. A. Terry, Granville, Tenn., $5; W. B. London, Cornersville, Tenn., $5; church at Winchester, Tenn., $5; through Christian Leader, Cincinnati, Ohio, $2; Capt. N. T. Fulford, Cortez, Fla., $5; "A Sister," Cross Roads Church, Bells, Tenn., $1; Miss Loula Shuff, State Line, Ky., $1.25; Mrs. W. T. Smith, Box 17, Burgin, Ky., $1; church at Granville, Tenn., $5; Elizabeth M. Porch, Cornersville, Tenn., $1; special account Mr. and Mrs. A. J. Neece, Venus, Texas, $1; church at Old Pekin, Ind., $5.

The debt on the property is just about gone. I extend to one and all who have contributed to this work and made it possible for the debt to be removed my sincere thanks for your fellowship in this great work. When I can assist you in any way to advance the cause for which our dear Savior gave his life, command me.

When, indeed, the aristocracy of the world shall have become one, "not of wealth or birth, but of those who do something for their fellow men," the earth will be a gladsome place. When our captains of industry are beginning to preach the gospel of Christ at city clubs, we should say that a new day is at hand.—The Churchman.

Freckles

—o—

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

SWEET POTATO PLANTS.

Porto Rico, Nancy Hall, Triumph; by express, 1,000, $2.50; 5,000 and over, $2 a thousand; prepaid, parcel post, 500, $1.75; 1,000, $3. We are in the heart of the greatest potato-growing section of the South. Send order now for immediate or future shipping. **PARKER FARMS, Moultrie, Ga.**

Send us $1.25 for Tarbell's Teachers' Guide."

Jell-O Ice Cream Powder

Makes Ice Cream for one cent a plate

Stir the powder in a quart of milk and freeze. That is all. Everything is in the package. Makes two quarts of delicious ice cream.

Vanilla, Strawberry, Lemon, and Chocolate flavors, and Unflavored.

Two packages 25 cents, at grocers'.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

CONFEDERATE ENVELOPES.

Look up old letters in your attic, searching for envelopes mailed in the year 1861. Some of these have large value, even though they are franked envelopes bearing no stamps. If you will send them to Mr. Harold C. Brooks, Marshall, Mich., he will offer you their value. Send complete envelope. Don't detach the stamps. Mr. Brooks will return those which are of no value, and the others also unless his offers are accepted, in which case he will settle promptly. Take care not to tear the stamps or put pins through them. The advertising department of this publication knows Mr. Brooks personally and indorses him as thoroughly reliable.

Hatched 175 Chicks

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For HEADACHE

Take the Old Reliable Liquid Remedy.
20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

CHURCH NEWS

Canada.

MacRorie, Saskatchewan, March 22.—Arriving here on March 5, I began a meeting the same night and have continued it until the present, and expect to continue it until Monday. I was invited here while I was at Punnichy. The church here was in a bad condition, almost lifeless, taken up with dancing, pool, cards, etc. My task did not look like an easy one. I was informed prior to my coming that the church was almost divided and that hopes for recovery were faint. I took the matter to God daily and sought his guidance, and am so glad to be able to say that a grand reformation has been brought about. I endeavored to use all diplomacy possible in dealing with the above questions and yet not beat around the bush, exhorted my hearers with all my being to surrender to Jesus Christ indeed and in truth, set forth our responsibility before God and the world, and pleaded with the church to give up everything which tended to hinder our progress in leading souls to Christ; and at last Wednesday's meeting of the church, when the invitation was given to all who realized that they had gone wrong in the dance, cards, pool, etc., and who saw their wrong and were willing to confess their evil and pledge themselves before God and the church to put away all these evils and endeavor from thenceforth to let bygones be bygones and let all ill feeling which had existed among brethren be forever laid aside, and to work together as Christians in love and obedience, to stand up. I then asked that we all take a more humble attitude before our God while upon our knees we confessed our sins and resolved before God in penitence to more faithfully follow the Savior. A business meeting of the church was then conducted, marked with humility and kindness. Many expressions of gladness and appreciation have come from the brethren because of the course I pursued and the results obtained. During the business meeting I was invited to return as soon as possible and labor with the church, or, if I could not do so, to send some one who, in my judgment, would be suitable for the field; and the church agreed to see, so far as in their power, that the laborer would be supported. Brethren, we need more men for this province. I am corresponding with a Texas brother at present, and I pray that he may be the man for this field. However, we still need one or two more besides this brother. Will not some young brother who reads this find it in his heart to come out into this field and sow God's word into the hearts of this people which are in darkness? Help us place one or two more men in this province, brethren.—H. A. Rogers.

Texas.

Beaumont, April 8.—Our meeting is now going into its second week, and interest seems to still be growing. To date there have been eight additions—six baptized, one restored, and one from the "digressives." This has all been accomplished during a bad, rainy week. I have been asked during this meeting if I would come back

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

Corn will out-grow itself

if you use

NitrA-Germ

Use it on cowpeas, velvet beans, peanuts, etc. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN WHITENESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

to Beaumont and take up this work again. They tell me that my work here in 1916 and 1917 is more appreciated now than when I was doing the work. I was sure it was appreciated then. I appreciate their kind remarks.—J. C. Estes.

West Virginia.

Buffalo, April 15.—I have received mission money as follows: From J. L. Fulton, $10; E. W. Austin, $1; Miss Bettie Robinson, $2; Miss Cora M. Brooks, $5; J. F. Kemp, Sr., $1; Miss Mattie C. Thornton, $1; Mrs. Alice L. Miller, $2.25; Mrs. Ira C. Hardesty and mother, $2; Miss S. C. T., $5; Mrs. S. L. Rice, $1. I have also received additions to our building fund as follows: From Margaret Foss, $1; church of Christ at Hamlin, W. Va., $2.50; Mrs. Ardie Teets and mother, $4; J. H. Jones, $1; E. P. Jones, $1; church of Christ at Rich Fork, Ohio, $25. We are profoundly grateful for this help. Brethren, please keep this going until we are safe here. Address F. P. Fonner, treasurer, Box 81, Buffalo, W. Va., and state what your offering is for. If you wish to do so, you can send to the Gospel Advocate office.—F. P. Fonner.

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Very respectfully, J. H. BEST, J. P.

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J. D. MCCLAM.

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H. S. CUNNINGHAM,
Editor Leader and Vindicator.

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Warrenton, Virginia.
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MRS. THEO. KUKER.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Motive for Obedience.

Perhaps the simplest definition of obedience is "doing what we are told to do." We are not obligated to obey those who have no right to command us, but we ought to obey those who have that right. Parents have the right to command children, teachers to command pupils, employers to command their workmen, officers to command soldiers, rulers to command subjects, and Christ to command his followers. All of these except Christ may sometimes err and command us to do what Christ tells us not to do. In that event, Christ alone is to be obeyed, because he always commands us to do that which is right. Our motive in obeying Christ should be love. He makes it the foundation of friendship when he says: "Ye are my friends, if ye do the things which I command you." Love leads to light. If we love and obey Christ, we will see him and become like him. This is the reward of obedience.

The First Corinthian letter was written to a body of Christians many of whose practices, as individuals, were unwise and immoral. It was written to correct these errors. The keynote of the letter is love. Christian love, binding the soul to God in worship and obedience and binding men together in helpful coöperation, will solve all hard problems and correct all evil practices. Teaching, preaching, prophesying, the working of miracles—all these have their place in the church, says Paul; but there is "a still more excellent way," the way of love.

☼ ☼ ☼

The Distinctive Mark.

Jesus said: "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 35.) The Pharisee was known by his broad phylactery; the priests and scribes were marked by their peculiar robes. The Roman was distinguished by his toga, even as the German is known by the eagle on his helmet. The Mohammedan is known by his headgear, the Brahman by his flowing robes. But Jesus gave a new order and instituted a new badge of discipleship. It was not a medal or a star or a garb, but it was the manifestation of love.

Jesus recognizes three degrees of love: "Love your enemies;" "his neighbor as himself;" and "one another as I have loved you." Love is the root from which spring all the other graces. In Paul's enumeration he declares that the "fruit of the Spirit is love." All the rest are its expressions. It is the inspiration and joy of service. When love abates, obedience slackens. Love always gives its best. It breaks its alabaster boxes for the Savior's anointing. James teaches that love brings us under the "perfect law of liberty." Only the service of love affords freedom. Love gives wings to hope. Paul commends those "that love his appearing." It is the strongest bond between man and man. In its fires the hearts of men are welded. No other bond will stand the strain of selfishness and the stress of circumstances.

"This world is full of beauty, as other worlds above;
And if we did our duty, it might be full of love."

About Prayer.

☼ ☼ ☼

Prayer is any communion of the human soul with God. It is not mere petition any more than the conversation of two human friends is; it also includes adoration, thanksgiving, and quiet listening for what our Father has to say. Prayer is the noblest and most blessed activity in which we can engage. James says: "The prayer of a righteous man availeth much in its working." It is better to be mighty in prayer than to rule a nation. Of course the Savior, who lived a life of prayer completely and perfectly, would put much about prayer in his teaching. We can have no wiser teacher. He teaches us concerning the place, the manner, and the spirit of prayer.

We should not be hypocritical when we pray—and, of course, all Christians pray; for a person who does not pray could hardly be said to have enough of the Christ in his life to wear his name. Theirs was the false motive; ours must be the true, if we would be heard of God. Conspicuous places and vain repetitions characterize some prayers to-day. But Christ's servants go into the inner room and, closing the doors, pray to their Father. And just think! Jesus says the Father will hear our prayers and recompense us. Yet some contend that the petitions of individuals or companies are not rewarded except in psychological reflex actions. They say we just think it will help us, and, like those who take dough pills, we feel better afterwards. Away with such infidelity! Is God less powerful than his own law? Is Jehovah a prisoner bound up in the universe he created? Do we know all law, that we may deny God's power to overrule what we

understand, even as we daily overrule gravitation and many other natural laws? Who says our Father does not answer his children's prayer? Unreasonable, unscriptural, unfaithful lie; believe it not. God has promised, not only to hear us, but to give us whatsoever we ask, if we abide in Christ and his work abide in us. (John 14: 6.) Christ was neither deceived nor a deceiver. Heaven and earth may pass away, but his words will not pass away. (Matt. 24: 35.) The only limit to our receiving what we ask is that we abide in Christ. But remember, abiding in him, our desires harmonize with God's purpose and the master passion of our soul is: "Not my will, but thine, be done."

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OUR CONTRIBUTORS

Baptism and Christian Union.

BY J. D. WALLING.

In some quarters it seems that baptism—or, as some express it, "making too much of immersion"—is in the way of Christian union. One writer puts it this way: "We must, of course, be true to our understanding of Christ's command; but can we fellowship as Christians others who do the same, but whose understanding differs from ours? That is a question which the disciples must face—yea, are now facing." This is from J. H. Garrison, in the Christian-Evangelist of January 30. In the same paper W. P. Keeler asks some questions, among them this one: "As there cannot be entrance upon the Christian life without initiation into his body, even as the invariable rule of 'initiation' applies with all man-manufactured fraternities, is there any other God-prescribed, visible act of induction into Christ, apart from immersion?" To which Garrison makes the following reply: "Here is where logic leads to legalism. The conclusion of this syllogism seems to be that no one has gained entrance into the Christian life who has not been immersed. But Brother Keeler would hardly affirm that proposition. He knows of many good Christians who have never been immersed. Where is the logic lame? Of the two parts of baptism—the inward spirit and purpose and the outward form—all must admit that the former is by far the more important. Where the purpose is right, God can forgive the mistake in form and take the will for the deed. If he does not do this, what hope have any of us of being accepted by him? We must practice baptism as we understand it, but we must allow that others who do the same in all sincerity of purpose are Christians though they differ from us, if so be their lives are as Christian as ours. That is why we worship with them, unite in mission work with them, exchange pulpits with them, admit them to the Lord's table, and treat them as brethren in many ways. Wasn't this Christ's way?"

No, no, that was not Christ's way; but it is an awfully good way to make infidels and to do away with the Bible. Suppose "logic" does "lead to legalism;" if that law be of God, why should a Christian deplore it?

But he says: "The conclusion of this syllogism seems to be that no one has gained entrance into the Christian life who has not been immersed." And did not Jesus so teach? All in the Christian life are in the kingdom of Christ, and all in the kingdom of Christ have been "born of water and of the Spirit" (John 3: 5); and all in the kingdom are there legally. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) God's will is the same as God's law. Law is "a rule of action." Then, all who enter the kingdom of God enter by God's "rule of action." God's "rule of action" includes immersion. In Tit. 3: 5, Paul tells us that we are saved by the washing that belongs to regeneration, and this washing is immersion. Again, all that are in the "Christian life" are the sons of God. But God has no sons but those born of "water and of the Spirit." All of God's children are his by law. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." (1 John 2: 29.) David said: "All thy commandments are righteous." (Ps. 119: 172.) But immersion is one of God's commandments. (Matt. 28: 19, 20.) Since all that "doeth righteousness" are born of God, and immersion

is God's righteousness, then all who are immersed are born of God. But God has no children that are not in his kingdom. God has no children that are not in his family. All in the family were immersed into it. All in the family are in Christ. All in Christ entered by immersion. "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) One would as well talk about salvation without the blood of Christ as to talk of entering the Christian life without immersion. For Christ's blood was shed in his death. "But when they came to Jesus, and saw that he was dead already," etc. (John 19: 33.) It is only by immersion that one enters his death. "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6: 4.) But only those can walk in a new life who have died to the love and practice of sin, who have been planted into a likeness of the death of Christ and raised in a likeness of his resurrection. But Garrison says: "He knows of many good Christians who have never been immersed." He has not yet told us how he found this out, but he says it is so. It would have been so much more convincing had he given chapter and verse. Wonder if he really believes the Bible, anyway?

Again, Garrison says: "Where is the logic lame? Of the two parts of baptism—the inward spirit and purpose and the outward form—all must admit that the former is by far the more important." Baptism is composed of two actions. There can be no baptism without a burial and a resurrection. There is no such thing as a scriptural immersion till one has been begotten by the word of God. But when and where did any man of God ever speak of the "inward spirit" and "the outward form" of baptism? God always found what the inward purpose of man was by man's obedience to his commands. But Garrison says: "Where the purpose is right, God can forgive the mistake in form and take the will for the deed." No! "Where the purpose is right," man will find the will of the Lord and do it. He will not stop to ask whether the Lord can forgive the mistake in form or anything else. If his purpose is right, he will know that the Lord will punish the disobedient. Wonder why the Savior did not think about that when he was in such great agony in Gethsemane? He said: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (See Matt. 26: 39.) God could not take the "will for the deed" with his Son, but Garrison says he can do it with the denominations now. I wonder who told him? Does God think better of denominations than of his Son? If we do not find the will of the Lord and do it, it is not God's fault. His will is plain, and men like J. H. Garrison would much better serve the Lord if they would teach the world the importance of learning God's will and doing it, and leave to the Lord all such questions as what God can and cannot do.

But Garrison says: "We must practice baptism as we understand it, but we must allow that others who do the same in all sincerity of purpose are Christians though they differ from us, if so be their lives are as Christian as ours." If we do not understand baptism, who is to be blamed? Is it God's fault? Will ignorance excuse us? Is it possible for one to understand the Bible to mean one thing, and another to understand it to mean an entirely different thing? If the Bible means immersion when it says immersion, is it God's fault if one thinks sprinkling will do just as well? Garrison knows better. Christ's way was to do God's will. "I am come down from heaven, not to do mine own will, but the will of him that sent me." "Not my will, but thine, be done." It will be much better for the world when all such men as Garrison learn that the "we" are very small potatoes, that all of God's children are in his family by virtue of a birth, that they are all of the same relationship, and that there is no such thing as "admitting them to the Lord's table." All of God's children are in his household, so do not need any admittance to his table. In fact, no one has a privilege that the others do not enjoy. As well speak of my fellowshiping in a fleshly relationship one who was never born into my family as to fellowship in a Christian sense one not born of God. Garrison says: "That is why we . . . treat them as brethren in many ways," but "if so be their lives are as Christian as ours." Why not "treat them as brethren" in every way? If their lives are Christian, they are Christians. Sinners do not have Christian lives. Only those have the Christian life who are "born of water and of the Spirit." Why not teach them that the same process that makes one a Christian adds him to the church, which is the family of God, and entitles him to all the benefits and blessings that belong to the kingdom of heaven?

But here is the worst ever: "But I could hardly think that he regarded baptism as a fundamental in his redemptive plan." O, no; it was just put in so some could exercise their understanding! You know it is so difficult of understanding, some do and some don't! But hear Christ: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you." (Matt. 28: 19, 20.) But the things Christ commanded were to "make disciples of all the nations, baptizing them." The way to make disciples, therefore, is to baptize them. Is it "fundamental" that the nations should be discipled? If so, then baptism is "fundamental in his redemptive plan;" for he commands all disciples to "make disciples of all the nations, baptizing them."

Paul to the Saints at Philippi. No. 3.

BY F. W. SMITH.

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." (Phil. 1: 2.) The second item in this apostolic benediction is that of "peace," and it is the result of appropriated grace. Divine grace unappropriated will profit or bless no one; but when the grace of God that bringeth salvation is accepted by sinners, the result is peace of mind and a conscience void of offense toward God and man. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4: 7.) "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Col. 3: 15.) The peace that is from God must be the ruling principle of our lives, if we get out of the religion of Christ what is intended for us. The subject of peace is threefold in its application. It must be from God through Jesus Christ. (Rom. 5. 1.)

PEACE WITH GOD.

The Scriptures represent the unregenerate as at enmity with God. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8: 7.) This enmity must be broken down and man brought into peaceful relations with his Maker, if he would be saved from sin and its awful consequences. The person through whom this peace is obtained is the Lord Jesus Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.) Christ alone is the Mediator between God and man. "For there is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2: 5.) The reconciliation between God and man is effected through the gospel of Christ, which is termed "the gospel of peace." (Eph. 6: 15; Rom. 10: 15.) It is also affirmed

that both grace and peace come through knowledge. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." (2 Pet. 1: 2.) From all the revealed facts on the subject we can reach but one conclusion—viz.: an intelligent faith—that is, belief of the proper thing—and obedience to the right thing, the gospel of Christ, are absolutely essential to the obtaining of peace with God. Peace with God, therefore, is not a mere feeling, but a state of justification brought about through a knowledge of and obedience to the gospel. To be sure, there is an ease of mind and a joy unspeakable, but these arise from the consciousness of having complied with the terms of "the word of reconciliation." (2 Cor. 5: 19.) Thus one can have a solid ground for the rejoicing that accompanies peace; for the evidence of peace with God lies not in *feeling*, but in *faith*. God commands and promises, and man believes, obeys, and rejoices.

PEACE WITH ONESELF.

Conscious guilt brings unrest and trouble to the soul. Many people sin against themselves, and go about with their secret sins like a millstone about their necks. No wonder David prayed: "Cleanse thou me from secret faults." (Ps. 19: 12.) Paul wrote: "Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14: 22.) John wrote: "For if our heart condemn us, God is greater than our heart, and knoweth all things." (1 John 3: 20.) When one's own heart condemns him, it is because he believes he is doing that which is wrong; and the Bible teaches that when one does that which he believes to be wrong he sins against himself, although that thing may not be wrong within itself. If one through erroneous teaching is made to believe it would be a sin to eat meat, to him it would be a sin, but to others it would be no sin to eat it. Thus we see that peace with oneself has to do with those sins committed against self, sins that affect the individual alone. What, then, is the remedy whereby such unrest of mind may be relieved and peace made to reign within? Simply this: cease the practice of anything and everything about which there may be the slightest doubt as to its being right and proper for a Christian to do. Play on the safe side of all doubtful things, pursue that course about which there can be no debate in the mind as to whether or not it is the proper thing to do. If it be a question of not paying enough for services rendered, pay the laborer a little more than the amount agreed upon. If there be a doubt about paying the widow or poor man or any one else enough for the cow, horse, or pig, add more to it; for the peace of mind it will bring is worth far more than a few paltry dollars.

PEACE WITH FELLOW BEINGS.

On this phase of the subject we have this positive injunction: "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12: 18.) Again: "And be at peace among yourselves." (1 Thess. 5: 13.) These two passages cover the whole ground of our relations to the beings of this world. Here is the duty to each other as Christians, the children of God, and also the duty toward all men, whether in or out of the church. There are many things constantly arising between men and women in their business and social relations calculated to produce friction, strife, and alienation, and to avoid these requires much tact, wisdom, and prudence. Now, there is a remedy that, if adhered to, can never fail to maintain peaceful relations among men and women in and out of the church—viz.: "And as ye would that men should do to you, do ye also to them likewise." (Luke 6: 31.) The observance of this divine rule will always and under all circumstances prevent trouble and preserve peace between man and man. The great trouble is not so much in getting people to *see* what is right, but in getting them to *do* the right. Paul's admonition, "As much as lieth in you" (Rom. 12: 18), lays a tremendous responsibility upon each individual. I am tempted to say that if each one would do "as much as lieth in" him to maintain peace, we would never hear nor read of the *shameful, soul-cursing, church-blighting, and God-dishonoring* divisions among the churches over the land that are in existence to-day. The devil gets in his work among churches and individuals on the grounds of "personal rights" being disregarded, "personal offenses" offered, and the rejection of "personal hobbies." When a member of the church puts "personal rights," "personal offenses," and "personal hobbies" above the peace, harmony, and prosperity of the church for which Jesus Christ shed his blood, it is a manifestation of self-love greater than a love for Christ, and is based upon a contemptible egotism. Any man or woman who is not willing and anxious to be deprived of any "personal rights" and to take "personal offenses" and to give up "personal hobbies" for the peace and harmony of a church of Christ *is not fit to be a member of the body of Christ.* It is the sin of self-love that disrupts and destroys the peace and fellowship among God's people. It is *I, I, I,* and *mine, mine, mine,* that the devil plays on to win his victories. With self-lovers, such passages as this never appeal to them: "Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" (1 Cor. 6: 7.) Better suffer such than to lose the soul because of I, I, I, and mine, mine, mine.

Paul's Ambitions. No. 3.

BY JOHN STRAITON.

The last of Paul's three great ambitions seems to me, if comparison be possible, to be the most noble and the worthiest of them all. "We are ambitious, whether at home or absent, to be well pleasing unto him." (2 Cor. 5: 9.) He has been comparing two states of man: at home in the body and absent from the Lord, or absent from the body and present with the Lord. Or, as we would more briefly put it to-day: "Whether we be alive or dead, we are ambitious to be well pleasing to Christ."

1. How may we be well pleasing to Christ? What things please him? Paul, in discussing the eating of meats offered to idols, reaches the conclusion that it is a matter of indifference whether men eat or abstain from eating. "Food will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better." (1 Cor. 8: 8.) As a matter of self-denial and for the good of others, "it is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." By considering what is good for others rather than using our liberty, we can fulfill our ambition and be well pleasing unto God. "For he that herein serveth Christ is well pleasing to God, and approved of men." (Rom. 14: 18.) In pursuing this course of conduct, we are following a very great example, "for Christ also pleased not himself." (Rom. 15: 3.) If any one ever had the right to do as he pleased, a right of which we very frequently hear men boasting, it was the Lord Jesus. But it is better for us, will yield us more happiness and promote the growth of the church, if instead of each one's seeking to please himself and do just as he likes, we will each one of us seek to please our neighbor for that which is good unto edifying.

2. Why we should seek to be well pleasing unto God. When we sincerely love a person, we instinctively seek to please that person and to be well pleasing in his eyes. We do not do it by processes of reason or because of exhortation to do it; it comes naturally to us. The young man who seeks a worthy young woman for his wife so conducts himself that he may be well pleasing to her. It is love that does it. We love Jesus because he first loved us. When that love takes possession of us and becomes a burning power and passion in our lives, we cannot help

but seek to please him. Greater love hath no man than to lay down his life for his friend; but Jesus showed his love for us by laying down his life for us while we were his enemies.

3. Our model in pleasing God. When Jesus was baptized, the voice of Jehovah spoke from heaven and said: "This is my beloved Son, in whom I am well pleased." The quality of what we accomplish depends very largely upon what or whom we take as our model. In Jesus we have not only the highest pattern of virtue, but the highest incentive to its practice. The Christian religion is eminently a practical religion. "To do good and to communicate forget not: for with such sacrifices God is well pleased." Not only have we examples to follow, but lighthouses to warn us away from the dangerous rocks where many have made shipwreck of their faith. When God delivered the Jewish fathers from Egypt, they did not all reach the promised land of rest—the land flowing with milk and honey. With most of them God was not well pleased; for they were overthrown in the wilderness because they lusted after evil things. So, then, let us who have named the name of Christ so speak and live that we may be well pleasing, not unto men, but unto God.

Jesus! I live to thee,
The loveliest and the best;
My life in thee, thy life in me,
In thy blest love I rest.

Living or dying, Lord,
I ask but to be thine;
My life in thee, thy life in me,
Makes joy forever mine.

Therefore let us make it our ambition that, whether we live or die, we may be well pleasing unto Christ.

The Campaign to Help the Colleges.

BY L. L. BRIGANCE.

The *Hundred-Thousand-Dollar* campaign for Freed-Hardeman College is now getting started in earnest. It has taken time and a great deal of labor to get ready. Those that have been selected to carry the message to the churches are beginning their work. It is hoped to reach all the churches throughout West Tennessee, Western Kentucky, Eastern Arkansas, Northern Mississippi, and North Alabama during the spring and summer. More than a hundred brethren from several States have attended the meetings at Henderson, and every one of them has heartily indorsed the movement. Practically all of the preachers of the above-mentioned territory are in sympathy with the proposition and are helping to put it "over the top." Such men as John R. Williams, Hornbeak, Tenn.; J. L. Holland, Greenfield, Tenn.; Joe Ratcliffe, Bardwell, Ky.; C. A. Norred, Memphis, Tenn.; A. B. Lipscomb, Nashville, Tenn.; Joe Blue, Morristown, Ark.; and James E. Laird, Campbell, Mo., with a great host of others, most of whom have been students in the school, are giving their hearty approval, and most of them are now, or will be, engaged in the campaign. It is the biggest thing the brethren in this territory have ever undertaken. It means more for the advancement of the cause in this section than any other one thing. Stop and think what Mars' Hill College and "Larimore and His Boys" have done for New Testament Christianity, of the mighty work that has been done by the Nashville Bible School, and of the scores of faithful preachers of the "old Jerusalem gospel" that have gone out from Henderson, and then ask yourself whether or not it pays to build such schools.

The Southern Methodist Church at this writing is in the midst of a campaign to raise $35,000,000 for religious purposes within eight days. In addition to this colossal amount, they have already authorized another campaign to raise $20,000,000 more for educational purposes alone. I have no doubt that they will raise every dollar of the $55,000,000. The Episcopalians are raising a million-dollar endowment fund for Sewanee. The Baptists and Presbyterians are also in the midst of campaigns to raise hundreds of thousands of dollars for their schools.

Brethren, are we going to sit still and hold our purse strings and let denominationalism take the world? How, in the name of common sense, are we going to meet this onrushing tide unless we wake up and resolve by the grace of God to "spend and to be spent" for a cause that ought to be dearer to us than life itself? The denominations are showing a wonderful and commendable zeal in raising millions of dollars to promote that which they love. They are "proving their faith by their works" and thereby putting to shame some who cry loud and long that "faith without works is dead." We claim to have the truth; and we do, so far as the theory is concerned. I have no doubt of that. And for that very reason we ought to be all the more zealous and earnest and unselfish in supporting it. We spend our money for the things that we love. Let us prove to the world that we love the cause of the Master by supporting liberally every righteous enterprise for its advancement.

David Lipscomb College is asking for $50,000 to build a modern boarding home for girls. It has to turn them away for the lack of sufficient room. Freed-Hardeman College is asking for $100,000 to buy, build, and enlarge it, so that it may do a greater and better work than it has ever done. Let us give these schools what they are asking for. Compared to the great abundance of wealth among the brethren, the amount is small. I am sure we have many times the amount asked for lying away in Liberty Bonds and War Stamps. You have helped the government in buying them; now why not turn them over to the greatest cause on earth and let them bless the world now and throughout the years to come?

Brethren, we must wake up. We have slept on our rights, slept on our opportunities, slept at the post of duty, long enough. Our conception of things has been too small. Our interest has been too local. Christianity is a world-wide institution and our interest in it must be world-wide. We stand at the threshold of a new age—at the dawn of a new day. The world is going to be different to what it has been. Humanity is in a fearfully turbulent condition. If there ever was a time when Christians should exert themselves to the utmost to save the world, that time is now. May God help us to see and do our duty.

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EDITORIAL

Responsibility for the Support of Missionaries.

BY M. C. K.

The recent article on "Order or System in Missionary Work" prepared the way, as was indicated at its close, for a consideration of the support of missionaries and those responsible for that support. Of course there should be order or system here, and we may very properly observe that, at this particular point, the evil effects of the slipshod methods, to which we have strenuously and vigorously objected, are most painfully manifest and most keenly felt among the churches, and it is to be hoped that a healthful reaction will set in and that the evil which has been done may be overruled for good.

In turning away from the hurtful extremes represented in the missionary society, the opponents of the society, in some instances, have gone to an equally hurtful extreme in the opposite direction on the matter of arranging for the support of missionaries. In many instances, and perhaps we should say in the great majority of them, practically no arrangement at all is made, and no wonder there has been confusion. This has been vividly and sadly illustrated by what, in missionary parlance, are called "independent missionaries." Sometimes they have seemed to glory in the independent feature of their way of going. The favorite way of expressing the position and attitude of such missionaries among the antisociety people is to say that they go "trusting in the Lord for support." The implication here is that those who go under the missionary society do not go "trusting in the Lord for support." This is a plain misrepresentation, and we who very properly oppose the society should not be guilty of it. Of course men going under the missionary society may go without trusting in the Lord, just as men going under the direct supervision of a church may go without trusting in the Lord; but it certainly does not follow, in either case, that there is a lack of trust in the Lord because the missionaries and those sending them exercise sufficient common sense to enter into a decent and orderly arrangement, based on business principles, for the support of the former; and we want it distinctly understood that, so far as a decent and orderly arrangement for the support of missionaries is concerned, those going under the society will encounter no objection from us. This is not the ground on which any proper objection to the society was ever urged; and when such an objection is made, those going under the society might very consistently and properly reply: "If such an arrangement on our part means that we do not go trusting in the Lord, and your going without such an arrangement means that you do go trusting in the Lord, then why do you not practice what you preach? Why do you appeal to the churches *after* you get to the field of operation, and most especially why do you complain at the churches, and sometimes abuse them, for your lack of support? If the churches are not to be consulted and no arrangement is to be made with them for your support, why do you blame them when you fail to get a support? *Why not trust in the Lord?*"

Antisociety brethren cannot meet such an arraignment if they oppose the society on the ground of an orderly and systematic arrangement for the support of missionaries, and we should make it a point, always and everywhere, to steer clear of all opposition on such a ground.

The New Testament distinctly says: "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel" (1 Cor 9: 14); but how, in the name of common sense, we may respectfully ask, can this scripture ever be carried out, in a decent and orderly way, if those who are to furnish the "living" know not what it is? And how can they ever know what it is without some sort of mutual exchange and understanding between those "that proclaim the gospel" and those who furnish the "living?" Neither this passage nor any other passage specifies where the field of labor shall be, whether in the immediate home field of those furnishing the living or on the other side of the earth, nor does any passage specify how long the laborer shall continue in that field—matters of human judgment on which God has said nothing; but the passage *does* specify "that they that proclaim the gospel should live of the gospel;" and therefore it clearly and necessarily implies, if we are to have decency and order in carrying out the obligation it imposes, that the "living" of the gospel proclaimer must be a matter of mutual knowledge between himself and those who furnish it.

It is sometimes difficult to keep men from being lopsided in their reasoning as well as in their practice; and hence the conclusion is erroneously drawn that because we oppose the society, and, for proper reasons, should oppose it, we must, therefore, oppose all that the society does and everything about the society. Such reasoning, followed to its legitimate end, would stop the preaching of the gospel itself; for men who go under the society

sometimes preach the gospel, and preach it as straight and loyally as those who go some other way. Instead of falling a victim to such unsound and misleading reasoning, we should be careful to encourage and, wherever efficiency demands it, adopt any practice of the missionary society, or of any religious denomination, for that matter, that does not contravene some biblical principle. If it be the case of a missionary going out under a single church financially able, without the assistance of others, to furnish the "living," let the necessary amount of it be mutually ascertained and agreed upon by the said missionary and church, and then both the work and supplying a living for the workman are, as the apostle distinctly expresses it, "done decently and in order."

The very idea of one man, self-chosen and self-appointed, taking upon himself, or of a dozen men, for that matter, self-chosen and self-appointed, taking upon themselves, to select and send out missionaries, without ever consulting the churches that are expected to support them, and then appealing to such churches to support them, is both absurd and preposterous as well as presumptuous, and some of the evil results of such presumptuous procedure have already come to light in our columns. Under God's arrangement the churches, in the conduct of religious affairs, are supreme, and to thus ignore their right to know whom they support as missionaries is a presumption that deserves rebuke.

This phase of the subject we hope to develop in another article.

Should Exonorate Himself.

BY J. C. M'Q.

I could not exonerate Brother Jorgenson if I would, so I am endeavoring to get him to exonerate himself. A noted essayist has truly said: "It is impossible for a man to be cheated by any one but himself." So I may add, in harmony with the idea, that it is impossible for Brother Jorgenson to be acquitted only by himself. I cannot accept the principle that he has the same right as I to appeal to his audience to know what he taught, for he is expected to know what he taught and I am not. I will say, however, that all evidence has come to me unsolicited and I have appealed to no one but Brother Jorgenson. I am sure he knows what he teaches and is not ignorant of what he taught at Prichard, Ala. In the words of a leading author, I would say to him: "Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost, and our first thought is rendered back to us by the trumpets of the last judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton is, that they set at naught books and traditions, and spoke not what men but what they thought." As God revealed himself to Moses in speaking what he thought, he spoke the will of God. So, as God has revealed his will to us through his own Son, we are called upon to present only the will of God.

Brother Jorgenson is accused of preaching at Prichard, Ala., that "baptized believers are not in the kingdom, but only in the vestibule of the kingdom." A sister of unimpeachable veracity first made the accusation. Brother Watson confirms the sister's evidence, and even gives, if possible, stronger evidence by stating the circumstances under which Brother Jorgenson made known his heretical doctrine. Brother Jorgenson himself confirms their testimony, not by saying the kingdom is larger than the church, but by saying:

AS THE VESTIBULE TO THE HOUSE,
SO THE CHURCH TO THE KINGDOM.

This clearly makes the church the vestibule of the kingdom. Brother Charles Talley informs me that he followed Brother Jorgenson at Prichard in a protracted meeting and that it was current talk that Brother Jorgenson taught that "baptized believers are not in the kingdom, but only in the vestibule of the kingdom." But strong as is the evidence presented, it is not all. To render the task of acquittal hopelessly impossible, Brother C. A. Taylor makes the following statement over his own signature, and makes it without solicitation:

I have frequently heard Brother Jorgenson teach, both publicly and privately, that the kingdom has never been "set up" in fulfillment of Dan. 2: 44; that this (the present) period in history is what he calls the "parenthetical age," and that Dan. 2: 44 will be fulfilled when Jesus returns and sets up his kingdom in Jerusalem. He teaches that Jesus came to establish his kingdom, but the Jews, as a nation, rejected him, and that this rejection led to a postponement until he comes again. He teaches that Jesus is a King, but that he is a King without a kingdom, and he illustrated this by saying that Aguinaldo was rejected by the Fillipinos, but that he was still a king, though without a kingdom over which to rule. He teaches that God ruled over the "universe," including, of course, heaven and earth, planets, and all created things, and that when Christ was given power to rule over "all things" he became ruler over the "kingdom" of the universe, and this (the universe) is the "kingdom" over which Brother Jorgenson teaches Christ is now ruling, and this is the kind of a King he teaches Christ now to be; but he does not teach that Christ is "King" in fulfillment of Dan. 2: 44, neither does he teach that Christians are in the "kingdom" of which Daniel prophesied.

The editor in chief of Word and Work denies that Christ is now sitting on David's throne and that Dan. 2: 35, 44 were fulfilled on Pentecost. He also teaches that Luke 1: 32 is literal and that Christ will rule in a body of flesh and bones on the throne of David in Jerusalem. Brother David Lipscomb years ago called my attention to Brother Boll's holding this view, stating at the time that he suggested to him that the promise was spiritual and not temporal. He said Brother Boll dropped his head and made no reply. Any one who does not know such teaching to be the doctrine of Adventism does not know what Adventism is.

Brother Jorgenson must have been reading "Jesus is Coming," for, on pages 83-85, W. E. Blackstone says: "This kingdom was at hand—that is, it came nigh (or approached, same Greek word) when Jesus, the King, came. So much so that the three favored disciples witnessed the foretaste of its glory and power on the Mount of transfiguration. But the Jews rejected it and slew their King. They were not willing to have this man reign over them, and, therefore, the kingdom did not 'immediately appear.' It became like a nobleman which 'went into a far country to receive for himself a kingdom, and to return.' (See Luke 19: 11-27.) By this parable Jesus distinctly taught that the kingdom was in the future."

This doctrine makes the Jews more powerful than Christ. Christ intended to establish the kingdom when he came before, but the Jews would not permit him to do so, and, failing in his purpose, he went back to heaven to try again. Accepting this teaching as correct and judging the future by the past, is it not reasonable to suppose that the Jews or somebody else will overrule him the next time he tries to establish his kingdom?

This damnable heresy not only makes the kingdom future, but it robs God and Christ of their power and ability to do what they had predetermined to be done. There is absolutely no warrant in the New Testament for the belief that the kingdom of God as a working and harmonious organization is not here now. W. E. Blackstone, on whom Brother Jorgenson and his associates rely for proof, cites the following scriptures to prove the kingdom still future: Luke 22: 16-18; Matt. 26: 29; Mark 14: 25; Luke 23: 42; Mark 15: 43. These scriptures in point of time antedate Pentecost, so the kingdom was then in the future. He also relies on Acts 14: 22; 2 Thess. 1: 4, 5; and 2 Pet. 1: 10, 11 to show that it has no existence now. It is easy to show these scriptures warrant no such conclusion. The

kingdom of which Daniel (2: 44) prophesied and which was established on Pentecost "shall never be destroyed" and "shall stand forever." It should be an everlasting kingdom. While this kingdom was to be opposed for a time, in the end it would triumph over all the kingdoms of the world. The strifes and conflicts of the kingdoms of earth will end in the final triumph of God's kingdom. From Acts 14: 22 we learn that Paul encouraged the disciples to faithfully endure tribulations in order that they might enjoy the everlasting state of the kingdom. Fidelity in the kingdom now insures the blessings of the everlasting state of the kingdom, just as fidelity in this life insures a blissful everlasting life. 2 Thess. 1: 4, 5 reads: "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; which is a manifest token of the righteous judgment of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer." This teaches that the kingdom was in existence at that time and that the Gentiles, being counted worthy of the kingdom, had been called into it. On verse 5, Macknight, in his "Epistles," comments: "This your exemplary faith and patience under persecution, we told the churches, *is a demonstration of the righteous judgment of God, who counted you Gentiles worthy of the kingdom of God*, into which he hath called you (1 Thess. 2: 12) and for which ye even suffer." The passage from Peter refers to entrance into the heavenly kingdom and exhorts to diligence now in the kingdom of God in order that such an entrance shall be richly supplied unto the faithful.

Having shown that there is no warrant in the New Testament for the doctrine that the kingdom has not been established and will not be until Christ comes again and sits on David's literal throne, in literal Jerusalem, with a religious preëminence given to Israel, let us refer to some scriptures that show the absurdity of such a position. If the kingdom of God was not to be established until long after the parties addressed were dead, and it may be for ten thousand years after their death, these scriptures only mock those to whom addressed. Why teach men nearly two thousand years ago that the kingdom is at hand, draws nigh; to seek first the kingdom of God; to enter the kingdom of God; that the kingdom of God is not far from you; that the kingdom shall be taken from you and given to others; that others should enter the kingdom of God before you; that the harlots shall go into the kingdom of God before you; that the kingdom of God is within you; that the Gentiles had been called into it and the Colossians translated into it—why teach these things, when there would be no kingdom for thousands of years? Such a doctrine is an insult to God. Yet we are seriously informed by young brethren who boast of their piety and humility that Dan. 2: 35, 44 were not fulfilled on Pentecost. A very inconsistent humility! Blackstone, whom I heard largely quoted and indorsed in a sermon, tells us that "the kingdom, which, for these centuries, has been *hid in mystery*," "will be future until Jesus, 'having received the kingdom,' shall return to recompense tribulation to those who have troubled the church and 'sit in the throne of his glory.'" Then Christ is not on his throne and the kingdom is not here, both according to Blackstone and R. H. Boll. No wonder, if these two are correct, that Brother Jorgenson finds it difficult to believe and teach that baptized believers are in the kingdom of God. Do we find why these brethren like to delve into mysteries from the fact that Blackstone tells us the kingdom of God has been *hid in mystery* for these centuries? I shall cling to the simple gospel and leave severely alone the *mysterious* kingdom of which the Bible is silent. May God open the eyes of our young brethren which are closed by the mysteries of Adventism, and may he lead us all into the glorious light of truth.

I will ask Brother Jorgenson to give a *yes* or *no* answer to the following questions:

1. Do you believe the church of Christ on earth to-day and the kingdom referred to in Dan. 2: 44 are the same?

2. Do you believe the kingdom referred to in Dan. 2: 44 has been set up?

3. Do you believe Jesus is reigning to-day as the successor to David?

4. Do you believe that when the Savior returns he will rule over the Jews in any way differing from his rule, at that time, over the Gentiles?

5. Do you believe that any Jews, living in unbelief at the time of the Savior's return, will have opportunity, after he returns, to believe on and accept him as their Savior?

6. Do you believe that the kingdom spoken of in Dan. 2: 44 will be established before Christ comes the second time?

7. Do you believe the church will be caught up with Christ in the air before Christ rules in his kingdom?

The Campaign to Raise Funds to Improve David Lipscomb College.

BY E. A. E.

COMMENDATORY.

Abilene, Texas, April 7, 1919.—Brother Elam: I am writing to tell you how glad I am that you are going to make the campaign for David Lipscomb College. I hope you will make it vigorously and push it until you have every dollar that is needed for a Christian college that will give, as it does now, thorough genuine Christian service, and at the same time give work just as advanced and as good as can be given by any denominational or secular college.

It is hard enough for our young people to stay with the truth, simple worship, and pure living of Christianity in the midst of the error and wicked worldiness about them even when we make the truth just as strong, the worship just as rich, and purity of life just as beautiful as possible. We owe it to them to make it just as easy as possible for them to be loyal to our Lord. It will be hard enough, anyway.

If it is good for them to be influenced and taught as they are for the time they stay in David Lipscomb College, it will be good for them to be influenced and taught in the same way for the two additional college years and for the years given to graduate work. In fact, it is in a lot of this higher work that the greatest danger is to be found. They are going to take it somewhere. Let us give it to them under men who will guide and protect them until they are firmly and safely fixed.

May God bless you and guide you in this great work. We will never know in this world what that school has meant in Christian service. May it never lose one particle of its loyalty to the Lord and his will, and may it grow stronger in power and influence during all the days to come, is my prayer.

I cannot close without commending your article, "Color-blind as to Dress." I hope you won't quit. Keep piling up the truth of God against the glittering wickedness of so many kinds, standing ready and anxious on every hand to devour our fine boys and girls. Are our Christian homes and our congregations of Christians doing what they should do, could easily do, to protect and save them? Boys and girls are ignorant and silly and foolish many times, but they are not mean. They need to be understood, loved, trained, directed. This takes time, work, thought, and lots of patience. Too often the homes and congregations find it too much trouble and work and do not do it. It is not better boys and girls we need; it is better fathers and mothers and churches we need. And the same is true of schools. I do hope you will not quit along these lines.

Sincerely and fraternally. J. P. SEWELL.

We appreciate heartily Brother J. P. Sewell's letter commending our work to make the school more useful and to enlarge its borders so as to accommodate more students.

Brother Sewell was a student in this school. With all the former students rallying to it in this way, we feel confident the necessary amount of money will be forthcoming.

Our aim is to keep the school in line with the purpose for which it was founded. It cannot take the place of

home training or fill the mission of the church. It is nothing but a college for educating young men and young ladies for the greatest usefulness and greatest good in life.

As Brother Sewell says, when students have graduated from this college and wish to attend some university, which only a very few do, we would like for them to be able to resist the insinuating and destructive infidelity which they may meet in some universities. And as to thoroughness and advancement in literary and scientific attainments, we want this college as sound as the soundest, as good as the best, as pure as the purest, and as standard as the highest *real* standard.

"Kultur" with "the gentle Nazarene" left out drenched a continent in blood and shocked the civilized world. Higher education, of college or university, in our own homeland which leaves out God—the God of the Bible, the one true and living God—the gentle Nazarene, the meek and lowly PRINCE OF PEACE, and the Bible, and in any degree inculcates the military spirit is the same in kind, if not in degree, as that thing called "kultur." Why decry that thing in others and follow it ourselves? Why not learn the lesson at once in humility and submission which our God and Father would teach us? Instead, the spirit of military training pervades the schools, from the young boys' training school to the so-called Christian college and university. Why teach in school the authority of the Prince of peace and the use and power of the sword of the the Spirit and the whole armor of God and *train* the students in the use of deadly carnal weapons? We must practice as we teach.

The rule is to teach children that which they will need when grown. Then, teach them to tell the truth, to love justice, to be merciful and kind and helpful, to be sincere and honest and truthful from the heart out, to pray that integrity and uprightness may preserve them, to have some useful occupation or profession, to be industrious, to be helpful to others, to render to all their dues, to be governed in all things by correct principles, and to fill the missions for which God created both men and women. Do not *teach* them one thing and *train* them to do another. But when all these principles of truthfulness, honesty, uprightness, probity, gentle manners, good morals, usefulness, etc., are taught in any school, the Bible to that extent is taught, for they all come from the Bible as light from the sun.

Some good men seem not to know what teaching the Bible is. It seems that with them teaching the Bible is promulgating some theological dogmas and creeds of men, whether written or not, and that teaching the true principles of real manhood and gentle and beauteous womanhood is not teaching the Bible. Then, again, some think that the only thing for which the Bible is taught in school is to make preachers, as if none should know the Bible but preachers, and none should be kind and true, honest and upright, industrious and economical, faithful to God and men, but preachers.

Kind readers, when you are helping to enlarge and sustain the David Lipscomb College, you are helping—

(1) To enlarge and sustain a college in the true meaning of that term, chartered, with an accepted curriculum, and in all a first-class literary institution.

(2) But you are helping one which, in addition to all this, teaches the Bible as a textbook as the word of God in all its practical principles and fear of God and obedience to his will to all pupils alike.

(3) You are helping to prepare young men and young women, therefore, for the greatest usefulness and greatest good in life.

(4) You owe it to the rising generation especially at this critical and trying time to do this.

(5) All you give goes directly to the improvement of the buildings and betterment of the school. The property belongs to the school, is held in trust by the directors for the good of mankind, and all donations go directly to the school and only for the good of the school.

Let all attend the meetings of the school as will be announced.

Send donations to Prof. H. Leo Boles, David Lipscomb College, Nashville, Tenn.

Commencement Exercises at David Lipscomb College.

Thursday, May 8, 8:15 P.M.—Recital by graduates in expression and music.

Friday, May 9, 8:15 P.M.—Miss Dorothy Pittman in graduate piano recital, assisted by Miss Sarah Lou Chandler, vocalist.

Saturday, May 10, 8:15 P.M.—Program rendered by Lipscomb Literary Society.

Sunday, May 11, 11 A.M.—Commencement sermon.

Monday, May 12, 8:15 P.M.—Program rendered by Sapphonean Literary Society.

Tuesday, May 13, 8:15 P.M.—Program rendered by Calliopean Literary Society.

Wednesday, May 14, 10 A.M.—Mass meeting of alumni, friends and patrons of the college. (Dinner on the grounds.)

Wednesday, May 14, 8:15 P.M.—Program rendered by Kappa-Nu Literary Society.

Thursday, May 15, 10 A.M.—Commencement Day.

Following is the list of graduates and their theses. Paul Breuer, B.S., Missouri, "Seasons of Life;" Agnes Cliett, B.A., Alabama, Salutatory; R. P. Cuff, B.A., Tennessee, Valedictory; Elizabeth Head, B.A., Tennessee, "We Have Launched, Where Shall We Land?" Birdie Jones, B.A., New Mexico, Class History; May Belle Jordan, B.A., Tennessee, "Home and Its Influence;" Russell Martin, B.A., Indiana, Class History; Daisy Parton, B.A., Alabama, "Behind the Clouds;" Charles T. Powell, B.A., Tennessee, "The Fading Leaf;" Katherine Sullivan, B.A., Mississippi, "True Freedom;" T. C. Wilcox, B.A., Kentucky, "The New Civilization."

The public is invited to attend all of these exercises.

All the saints have ever taught us that true humility is the groundwork of every virtue, for humility is the offspring of pure charity, it is truth itself. . . It does not consist, as some suppose, in the performance of outward acts, though in themselves they are valuable, but it consists in being what God has made us. He who prizes anything in himself is not humble; neither is he who seeks anything for himself. But he who so entirely forgets himself that he does not think about or contemplate himself; who is lowly within and never wounded; who speaks of himself as he would of another; who does not affect to be forgetting himself, while he is, in fact, thinking of nothing else; who is charitable without considering what the effect may be; who can bear to be thought lacking in humility; finally, he who is full of charity—this man is truly humble. . . . The humble man gives himself up to God as clay in the potter's hand, and therein lies true humility. A truly humble man is perfectly obedient, because he has renounced his own will. He yields, unmurmuring, to all that is ordered for him. He has no self-will. He seeks nothing, asks nothing, for he knows not himself what he needs most. "Of such," Christ has said, "is the kingdom of heaven." Let us, then, bravely give up ourselves. If God does nothing with us, he is but just; for what good have we of our own? If through us he work any good, it will be his glory, and we shall say with the blessed Virgin, he hath regarded our lowliness.—Fénelon.

Query Department

By J. C. McQUIDDY

D. H. Jones inquires in reference to the Lord's Supper:

Have we any scripture for parting the loaf, breaking it in half, before partaking of it?

We have accounts of the institution of the Lord's Supper in Matt. 26: 26-29; Mark 14: 22; Luke 22: 19; and 1 Cor. 11: 23-25. In every occurrence the language refers to Jesus' taking bread and, after blessing or giving thanks, breaking it. This is all I know on the subject. I have seen the loaf broken in two pieces. I have seen it broken in six pieces, or as many pieces as the number of deacons who were serving at the table. I would think it a matter of convenience or expediency as to the number of parts into which the loaf should be broken after thanks have been offered.

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W. C. Ramsey, Stop, Ky., sends this:

In what way did Paul become a Jew that he might gain Jews, as stated in 1 Cor. 9: 20?

The passage declares: "And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law." Paul did not sacrifice any truth or principle of justice and right. With Jews, he lived as a Jew in order to save them. He observed their distinctions of meats, kept their feasts, and circumcised Timothy. He observed the law to save those who were under the law. To those who were without law, he did not come as an enforcer of the law of Moses. In matters not essential to salvation, such as matters of indifference, taste, and preference, he yielded in order to reach both Jew and Gentile. His purpose was to lead all to Christ.

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W. L. Watters, Bogota, Texas, inquires in reference to members who absent themselves from the services of the church:

What should the elders of the church do when a member fails to attend the Lord's-day worship from time to time and has been admonished many times? How long should the body bear with a member when they know that there is absolutely no excuse for his staying away from the Lord's-day meetings? If a withdrawal is to take place, how should it be gone about?

The withdrawal of fellowship from a disorderly member should be the last resort. The purpose of withdrawal should be (1) for the salvation of the offender and (2) for the protection of the church. As Christians are under obligation to cultivate forbearance, they should be long-suffering before withdrawing from a disorderly member. The surgeon does not amputate a limb so long as there is any chance to save the patient and the limb also. He amputates the limb only when he would lose both the patient and the limb without the amputation. No rigid rule can be given as to just how long a disorderly member should be borne with. Each individual case should be dealt with according to circumstances. Some individuals have more ability, and hence are more culpable for wrongdoing than others. If a member persists in staying away from the worship, and does so indefinitely, after repeated admonitions, he has already withdrawn himself from the church. This should be called to the attention of the membership of the church, and the elders of the church should announce his withdrawal and that he is no longer a member of the body of Christ. Further action than this is entirely unnecessary, as the disorderly member has already formally withdrawn. The church, however, before taking action, should be sure that everything possible has been done to restore the offender. The Holy Spirit admonishes: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6: 1, 2.)

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A subscriber sends me the following clipping, with the request that I give my idea on this question:

Rev. F. G. Dickson's subject Sunday morning at the Methodist Church will be, "What Is the Estate of the Souls of the Dead Until the Resurrection?" (Luke 16.) A cordial invitation is extended to all to attend.

Before answering the question, I would emphasize that we should be more concerned about being among the righteous while living than about the estate of the souls of the dead until the resurrection. The man who lives right will die right and will be prepared to enjoy a blissful hereafter. We have never taken much interest in discussing the state of the righteous dead, but have tried to urge the people to so live that when they come to die they will be prepared to meet Christ in glory. Previous to the death of Christ there are several allusions in the New Testament to what is called the intermediate state. At death the good and the bad alike went into Hades. The rich man lifted up his eyes in Hades, being in torment. Christ was in Hades while his body was in the grave. Hades included both Paradise and Tartarus. Lazarus was carried by the angels to Abraham's bosom. This was but a Jewish expression for Paradise. To the penitent thief Jesus said: "Today shalt thou be with me in Paradise." Then we conclude that the righteous, before the resurrection and ascension of Christ, went to Paradise, which is a department of Hades, and that the wicked went to Tartarus, which is also a department of Hades. Before the ascension of Christ every passage in the word of God, both in the Old and the New Testament, that alludes to the state of the righteous dead recognizes this fact. After Christ's ascension it is not once recognized in the New Testament. It appears that Christ's death, resurrection, and ascension abolished the intermediate state and that from that time forward the righteous went immediately to Christ at death. When the faithful Stephen was put to death, he saw Jesus standing on the right hand of God, and prayed, "Lord Jesus, receive my spirit," showing that he expected to go directly to Jesus. 2 Cor. 5: 1-8 teaches: "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. . . . We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord." Thus it is clearly seen that when we are absent from the body we are at home with the Lord. It shows us, then, that at death our spirits go directly to Jesus. Phil. 1: 23 also declares: "But I am in a strait betwixt the two, having the desire to depart and to be with Christ; for it is very far better." The New Testament clearly establishes the fact, and there is not a passage after the ascension that teaches to the contrary, that when the Christian dies his spirit goes to be with Jesus. This should be satisfactory to every child of God.

Missionary

Annual Report.

BY J. M. M'CALEB.

My monthly reports have already appeared in the papers. The total amounts received during 1918 are as follows: For Miss Sarah Andrews, $38.75; Miss Lillie Cypert, $335.36; Brother Fujimori, $47; literature, $65.70; the Sendagaya Church work, $249.66; C. G. Vincent's work, $683.75; J. M. McCaleb (from America), $1,658.04; J. M. McCaleb (earned in Japan), $338.16; the Zoshigaya work, $246.75. Total, $3,663.17.

The amounts reported for others do not represent all that those persons received, but only such amounts as were sent to me to be forwarded. The total amount for myself is $1,996.20. Of this, I gave $404.75 to the work, and sent $910.74 to my wife and daughter in Louisville, Ky., leaving a balance of $680.81 for my own living. Of this, I had a balance at the end of the year of (maybe) a hundred dollars.

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Report for November and December.

BY J. M. M'CALEB.

NOVEMBER.

From Portland Avenue, Louisville, Ky., $15; Scott's Hill, Tenn., $10; Donelson, Tenn., $10; Beech Grove, Tenn., $12.50; Concord, Ontario, Canada, $10; Oakland, Tenn., $31; P. T. Myers, $10; Elwood Avenue, Louisville, Ky., $10; Union City, Tenn., $10; Hopkinsville, Ky., $7; Peter's Chapel, Texas, $15; by Christian Leader, $9; Mrs. Gibson and family, $10; Brother Acuff, $5; O. D. Maple, $1; Mrs. J. J. Walker, $5; Mrs. J. J. Atkins, $75; J. S. Newman, $5. Total, $250.50. Earned in Japan, $16.33.

For Brother Fujimori: From O. D. Maple, $1; Mrs. J. J. Atkins, $25. Total, $26.

Literature fund: From Charleston, Miss., $13.70.

For Sendagaya Church: From Mrs. Alice Coulter, $20.

For C. G. Vincent's work: From C. G. Vincent, $30.

DECEMBER.

From Portland Avenue, Louisville, Ky., $15; Fairplay Church, Missouri, $20; Berea, Tenn., $20.35; Forest Hill, La., $1; Florence, Ala., $60.81; Patterson, Cal., $30; by Christian Leader, $32; Roy Robinson, $8; Miss Etta Wagstaff, $5; Mrs. M. G. Green, $5; F. Duline, $12.50; J. O. Rushing, $4; F. Watkins, $3; Mrs. W. Smith, $1; J. J. Horton, $20; Claude Hall, $5; W. E. Fanty, $5; I. N. Parrish, $10; Lawless Thompson, $2; M. E. Johns, $2; A. Elmore, $5; Mary Skinner, $1; Mrs. J. J. Thompson, $4; W. C. Foutz, $5; Belle Brown, $10; Sadie Maple, $5; Mrs. W. W. Freeman, $5. Total, $296.66. Earned in Japan, $15.33.

For Literature fund: From Christiana, Tenn., $2; John Paul Gibson, $5. Total, $7.

For C. G. Vincent's work: From R. S. King (Nashville church), $15; by W. W. Freeman, $60; R. S. King, $15. Total, $90.

For Zoshigaya Church: From Charleston, Miss., $19.50; by D. C. Janes, $19; Thorn's Schoolhouse, $12.20. Total, $50.70.

It was stated in the letters that $131.81 of the above amounts was for my home-coming. I have put $155 on deposit to meet a payment on our sewing school for girls. If the support of the other missionaries is kept up properly, I shall have enough left to buy my ticket to San Francisco and supply me with the necessary outfit for traveling. The response of the brethren has been prompt and liberal, for which I am most grateful. The Zoshigaya church is now self-supporting. Brother Hashimoto, the elder, and the writer have charge of the church. Miss Cypert and five Japanese teachers have charge of the Sunday school. The Sunday school gave 7.22 yen to Brother Yoshihara, who is in the hospital with tuberculosis. The church also contributed 3.33 yen. The Zoshigaya Gakuin has been self-supporting all along. So both school and church are now financially independent.

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A Contrast.

BY J. M. M'CALEB.

Last Lord's day (March 16) the Sunday school and church meetings were unusually good. Before the time to begin about fifty children were sitting quietly in their places. As the teachers happened to be a little late, I occupied them with two songs, one of which they knew better than I did.

Brother Hashimoto spoke at the meeting for the Lord's Supper. There were about thirty present, which was a good turnout for Zoshigaya. The singing was excellent. Having labored long and hard for such results, though not yet so very large, I felt a thrill of joy that filled me, and before we parted I felt that I must add a word as follows: "I have been making a contrast between the meetings today and our first efforts when we opened work here twelve years ago. Then only half of the school building was up and we had no church building. Not a child was heard on the streets to sing a Christian song, nor scarcely any other, in those days. Well do I remember our first attempt at a Sunday school. We used one of the rooms of the school building, or intended to, but not a child would come into the house. Mr. Iida and I then took a song written on a large sheet of paper about three feet square, such as we use now, and tacked it up on the outside of the house. We got about a half dozen children to come as far as the swing in the corner of the yard. Mr. Iida explained the song and then we sang, while the children looked at each other and wondered. Not one would join us. That was our beginning twelve years ago; but this morning I was met by fifty children, all in the house and quietly waiting to begin. And so well did they know the song that they even taught me, carrying me over the points I did not know. Then there was not a church member; now there are fifty names on the record, and this morning's service was a genuine inspiration."

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Moving Pictures.

BY J. M. M'CALEB.

Brother Hiratsuka has been confined to his bed about a month with influenza, but is now able to be up again. With the bad January weather, it has broken out anew in Japan and is said to be more fatal than at the first.

There are said to be twenty-five thousand primary schools in Japan and fifteen hundred and seventy of higher grade. They contain over a million students. Comparatively few of these schools exclude Christian literature. Many of them ask for it.

Already many friends have written me, giving me a warm invitation to the churches and a cordial welcome to their homes. This is encouraging and is very much appreciated. I shall most gladly follow up these invitations as far as the circumstances and the time at my disposal will allow.

Spirit of the Press

The Texas Mammon of Righteousness.

A church that refuses to grow rich is naturally the object of wondering comment. The Merriman Baptist Church, at Ranger, Texas, discovered oil beneath its property, and is put in the way of dealing with the plutocratic temptation. It derives from wells sunk on its land a comfortable income which it distributes in charity. It refuses a cool million for boring privileges in the adjacent churchyard. The congregation, says an Associated Press dispatch from Fort Worth, limited to twenty-nine members, has voted that none shall personally profit by its good fortune, but that the entire income "shall be devoted to the glory of God." Already it has distributed one hundred thousand dollars among Baptist institutions in the State. The stand regarding the cemetery seems, according to the Rochester Democrat and Chronicle, to be not as firm as the press dispatch conveys. It charitably observes that "few religious congregations have ever been placed in a dilemma" such as faces the Ranger people: "According to press dispatches the offer was refused, but it is intimated in news from other sources that the congregation is not a unit in this refusal. Some of the members argue that no desecration would be involved in turning the graveyard over to the oil operators, if the bodies interred there were first removed to some spot less desirable as an oil location."

Perhaps such a view as that of the Louisville Times will later come to prevail with the tempted flock: "The twenty-nine members of the Merriman Baptist Church, at Ranger, Texas, have shown a very commendable spirit in refusing to profit by the oil dividends the church draws from leases on the churchyard, but perhaps they are a trifle academic in their attitude toward the little cemetery that adjoins the church, and for leases on which oil interests have offered one million dollars. The church property is entirely surrounded by oil wells, and it seems that those who lie in the graveyard would be better off if removed to some land not troubled by the continuous clank of the drilling rigs. The church, it seems, now draws two hundred thousand dollars per year from its interest in oil wells sunk upon its property. Ranger, as is generally known—especially to those interested in oil—is a bonanza, the town being virtually honey-combed with producing wells. As remarked, the church is surrounded by wells, as is the burying ground; and it would seem the part of good judgment all around to remove the dust of those who sleep behind the church to some more quiet spot, give over the entire property to the production of oil, and worship at a better distance from the greasy appurtenances of industry. Assuredly the cause of God would prosper with the dividends to accrue from that same industry."

Another observer from Rochester, The Post-Express, does not miss the opportunity for the spiritual lesson in the example, and applauds it accordingly: "Any one who knows the probable financial status of a church of twenty-nine members in a rural community of two or three hundred people will realize at once that no ordinary temptation was resisted when they voted that no one of them should personally profit by the oil flow, but that the entire income should be devoted to the activities and institutions of their church. Wiser thus was their decision than that of the opulent ruler in Israel who found himself worrying about the future. The prospect of treasures in heaven appealed to him strongly, yet his treasure on earth was a bird in the hand; so he departed sorrowfully to think it over, seeming not to have come back, and all we know about him is the moral the incident points. It is true that this little group had, as he did not, the impressive statement about the camel and the needle's eye to help them to right conclusions. Nevertheless, it must be admitted that their action gives the country one of the most extraordinary instances of self-denial and genuine ardor for righteousness on record. Certainly this little group of believers seem to take the teaching literally and seriously; and if this be that foretold time when it was to be asked if faith should be found on earth, the question is answered in the affirmative, for the little Texas hamlet has an excellent brand of it to show."—Literary Digest.

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World Prohibition Next.

"World Prohibition" is now the watchword of the temperance forces of America. This is the logical expression of a great movement both because we appreciate the blessings of prohibition and because the world through the war has been made a vast neighorhood. National isolation is ended. International interests overlap. The welfare of one nation is now the welfare of all. The world, therefore, must become one school, one social community, one human solidarity, one Christianized family dwelling together in mutual respect, confidence, and peace. We cannot avoid our relations and obligations to other peoples if we would, and surely we are in constant danger of the effects of after-the-war immigration if they come to our land. If they have already given us one-tenth of our population, so changing radically our social ideals, a further influx from Europe means our laws favoring temperance and sobriety may be really jeopardized. Merely as a means of making our prohibition law effective, we must see to it that our future immigrant populations are free from blood stain through long use of alcoholic liquors. This means that the gospel of temperance must be preached to all the world. The temperance missionary must accompany the church missionary. As it is now, the work of missions is retarded and made incalculably more difficult because of the degrading influence of liquour in mission lands. The people of Africa and China and South America must be rescued from this bondage before they can enjoy to the fullest degree the blessings of the gospel.

Under these conditions one cannot feel altogether patient with England. Surely a people so great will not long postpone a movement so radical and effective as we have experienced at home. Into this field, also, temperance leaders must go to help them solve this question and to enter into the fruits of so great a social regeneration.

In brief, we now know that drink is a world question just as war is a world question. Like the gospel, world prohibition is a world necessity, and its realization is a present and immediate opportunity along with world democracy, world peace, and world evangelization. To this task it behooves the disciples of Christ to bring their best resources of treasure and men.—L. E. Sellers, in World Call.

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Joy Cometh in the Morning.

Just as the mighty waves of ocean break
Where God hath set their bound upon the shore,
Break Sorrow's waves; and back their fury take,
What time God saith, "No more."

Just as the light-bestowing Sun appears
At his set time, Night's empire to destroy,
So, on the long-enduring night of tears,
Rises a morn of joy.

Believe this, while the billows round thee roar;
Believe it, when thou sitt'st in deepest night;
Listen to hear the Voice that saith, "No more,"
And watch to see the light. —Selected.

AT HOME AND ABROAD

A. B. Blazer changes his address from Garland to Pineapple, Ala.

Brother Elam will begin a meeting at Chapel Avenue, this city, next Sunday.

Congregations desiring the services of G. W. Garrett in meetings should address him at Woodlawn, Tenn.

J. D. Gunn, of Sparta, Tenn., will hold the meeting for the Eleventh Street congregation, beginning next Sunday.

A. B. Lipscomb will deliver the commencement sermon to the graduates of the high school at Moulton, Ala., next Sunday.

A. J. Veteto, the song leader, is temporarily away from Nashville. Those desiring his services should address him at 401 Union Avenue, Memphis, Tenn.

Meetings now in progress in Nashville: R. V. Cawthon at Twelfth Avenue, North; Charles R. Brewer at Joseph Avenue, in Northeast Nashville; J. G. Allen at Green Street.

From E. S. Kerr, Brookport, Ill., May 1: "I have received, through the appeal of Brother Record in a recent issue of the Gospel Advocate, one dollar from Mrs. Matilda Smith, of Georgia."

Every reader of this paper is cordially invited to attend the mass meeting of the friends and patrons of David Lipscomb College on Wednesday, May 14, at 10 A.M. Dinner will be served on the grounds.

From T. E. Tatum, Hallsville, Texas: "I have a little time in August and September which is not engaged for protracted meetings. I would like to engage this time where I may be needed. Write me at Hallsville, Texas."

F. C. Sowell writes from Columbia, Tenn.: "The second Sunday in May will be our annual meeting at South Harpeth. Preaching on Saturday night, Lord's-day morning, and at three o'clock in the afternoon. Everybody has a cordial invitation."

From Ben West, Ennis, Texas, April 28: "We had two good services yesterday, with one added by transfer. Foy E. Wallace, Jr., closed our fifteen-days' meeting on April 20, with two baptized and two restored. Foy is a strong preacher and did us much good."

The latest from Brother McCaleb: "Reached Honolulu April 17. Am happily located with Brother Bowman. Will leave for San Francisco, the Lord willing, about May 15 and arrive about May 22. Friends will please address me in care of E. C. Love, Santa Rosa, Cal., till further notice."

From Elbert Hilliard, Dyersburg, Tenn., Route 4: "In my judgment, the Gospel Advocate is one of our very best papers, and I cannot see why people that claim to be just simply Christians and nothing more will not subscribe for it, especially when they have the means to do so. I know several who are taking the Advocate, and all of them seem pleased."

From J. A. Cullum, Alamogordo, N. M.: "After June 1 my address will again be Memphis, Tenn. My time for meetings is all taken until the middle of September. I would be pleased to arrange for meetings embracing the last half of September and the month of October in either Tennessee, Mississippi, Kentucky, or Arkansas. Write me at once."

From J. C. Mosley, Red Hill, Tenn.: "We have had a fine meeting at this place; straightened up some causes and some confessed their faults. This is a fine place and many clever people here. Any loyal preacher will enjoy a meeting with them. They are strict to keep all faulty people from among them. I will go to Newton on the second Sunday in May, the Lord willing."

From C. H. Clark, Spencer, Tenn.: "I have been reading the Gospel Advocate for thirty-five or forty years, and I honestly believe it to be the best paper published anywhere. I have passsed seventy-seven mileposts, and I want to read the Gospel Advocate as long as I live. J. D. Smith has closed a meeting here with thirty-three additions. He is one of the best. Old and young and middle-aged obeyed the gospel."

From I. B. Bradley, Dickson, Tenn., May 2: "I closed a ten-days' meeting in Wingo, Ky., last night. Crowds fine and attention excellent. No additions. Best hearing ever had by the church of Christ, some say. I am invited back for another meeting. Some fine Christians there. The Lord willing, I am to begin with Charlotte Avenue Church, in Nashville, on the third Lord's day in May, for a fifteen-days' meeting."

L. L. Brigance writes: "The church at Murray, Ky., greatly enjoyed Brother Elam's preaching. It was simply grand. The finest teaching on the Christian life it was ever ours to hear. Brother Elam greatly endeared himself to us by his humble and kindly manner, his godly walk and conversation, and his unfeigned faith in God and his word. He stayed only eight days, but his visit will long be remembered. The attendance and interest were fine. No additions."

He had but recently met an elderly maiden lady in a near-by town. On his return home he wrote, asking her to marry him, requesting an answer by telegraph. On receiving the letter the lady rushed to the telegraph office. "How much does it cost to send a telegram?" she demanded. "Twenty-five cents for ten words," was the answer of the operator. And this was the telegram her suitor received: "Yes, yes, yes, yes, yes, yes, yes, yes, yes, yes."—Exchange.

From C. C. Merritt, Davis City, Iowa, April 26: "There are several members of the church living at Delaware, Ky., who desire to have the gospel preached in their community, and they have asked me to assist them in getting the work done. Have you a preacher (a good one) with you whom you could send to this field for a while? If not, or if some one has already been secured, how much will you help in a financial way that he may be supported? Write to J. H. Mackey, of Delaware, Ky., and let them know what you will do."

Acknowledgment of Donations.—During the year 1918 the following contributions were given me for the Silver Point Christian College, and I think I voice the sentiment of all concerned when I say we highly appreciate what has been given for the advancement of this work: From the church at Neshoba, Tenn., $59.60; church at Capleville, Tenn., $57; church at Blackton, Ark., $225; church at Belen, Miss., $142.50; Mrs. O. L. Massey (white), Memphis, Tenn., $3.50 (and articles to be sold); Mrs. Cude (white), Memphis, Tenn., $1.60 (and articles to be sold). —Annie C. Tuggle (colored), Neshoba, Tenn.

From W. C. Ramsey, Stop, Ky.: "We are expecting some big things in Wayne County this summer. Anyhow, we are going to give them the truth. I think we will have the force to do it. The Lord willing, we will have in the county this year Charles Brewer, of Nashville, Tenn., to hold our meeting at Monticello, and J. D. Walling, of Winchester, Ky., in the county. M. P. Lowry, of Winchester, and J. M. Dennis, of Kuttawa, will begin a meeting at Stop about the first of August; J. W. Grant, of Nashville, Tenn., will begin at Stop on the second Lord's day in September. May we have your prayers for the cause in the county this year?"

From M. S. Mason, Rogersville, Mo., April 30: "Since writing I have filled my regular appointments, and also preached on the fifth Sunday at Bona, in Dade County. J. W. Dollison stopped with us en route to Rocky Comfort, McDonald County, for a meeting on the nights of April 21, 22. He also stopped at Springfield the next two nights. He did very effective work at both places. The work is progressing satisfactorily in this field. Rogersville seems to be greatly on the mend at present. A. N. Phipps is conducting a singing school here now, which is very successful. I was at Masters, in Cedar County, last Lord's day; will be at Springfield next Lord's day."

From E. D. Shelton, Fayette City, Penn., P. O. Box 275, May 1: "Beginning on April 13, J. H. McBroom, of Rogersville, Ala., was with the church of Christ at Fayette City during a series of meetings, which lasted until the night of April 27. The interest was good throughout the meeting. Many expressed a desire that they continue another week. Brother McBroom preached the truth of God boldly and fearlessly, yet with meekness and love. He made many friends while in Fayette City, not only among the members of the church, but among outsiders as well. As a result of these meetings and some preparations beforehand, there was one who came from the Mormons (or Latter-Day Saints) and one who came from the Methodists saying they desired to be Christians only. Nine were baptized. Four others made the good confession on Sunday night, at the last service, and will be baptized next Sunday night. There is a bright future for the church here. Pray for us."

PEPTIRON IS GOOD

This Real Iron Tonic Combines Merit Economy and "Pep."

Made from a formula that uses iron in most digestible form, pepsin and gentian, great stomach tonics, nux and celery, the best vegetable remedies for the nerves, and also manganese and other valuable nutrients—there's no question of the value of Peptiron as a blood builder and strengthener.

The larger size of Peptiron contains enough for a full month's treatment, while other so-called iron preparations contain only one-half or less.

The "pep" or promptness with which Peptiron does its work is noted by everyone who takes it.

From the first dose the system responds to the treatment, and you realize you are at last using a medicine that begins right, continues and ends right. Better get a bottle of Peptiron today. Take two Peptiron after each meal—then comes good blood, good appetite, and—pep.

SAGE TEA BEAUTIFIES AND DARKENS HAIR

Don't Stay Gray! Sage Tea and Sulphur Darkens Hair So Naturally That Nobody Can Tell.

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

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

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

This preparation is a toilet requisite, and is not intended for the cure, mitigation, or prevention of disease.

Send us $1.25 for "Peloubet's Select Notes."

A Pretty Face

should not be marred

PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

The Master's Vineyard

Florida.

Lake City, April 28.—I have just returned from Taylor County, where I have been for a ten-days' meeting with the church at Spring Warrior, in which, we trust, much good was done. Three persons were baptized into Christ, God having used me to this end, also to the edification of the body. This is an old congregation, perhaps thirty years old; and while the membership is small now, since its beginning much good has been done and many souls have been brought to Christ through its influence. From there I went to another point ten miles away, where I have labored some before and succeeded in gathering in a few who are struggling against many odds to worship God as the Book of books directs. I preached three sermons to an appreciative people, for whom I bespeak better things. This is practically a mission point, and I expect to return and help to strengthen the work there soon. I am doing all I can to place the dear old standard bearer, the Gospel Advocate, in the homes of Christians; for I believe it to be one of the best visitors to enter the homes of God's people, also one of the best and cheapest missionaries among the unsaved when placed in their homes by Christians. May it ever live!—J. O. Barnes.

Tennessee.

Decherd, April 30.—I have just closed a good meeting at Whitwell. Twelve were baptized and twelve confessed their wrongs. The church was very much edified. Brother Perry Young is the leader of this congregation. He is a loyal Christian and is always found at his post of duty. I made my home with Brother and Sister Herbert Reader. I will go back there for a meeting next year, the Lord willing.—R. E. L. Taylor.

Texas.

Temple, April 28.—I am still in a meeting with home forces. The meeting is one week old, with twenty-five added. The congregation here has a "mind to work." I have never labored with a church that has accomplished so much in so short a time. On April 1 I began work with the church; so please note my change of address to Box 311, Temple, Texas.—Wilbur H. White.

Cleburne, Texas, April 28.—The Central church of Christ at this place has just closed quite a good meeting of fifteen days' duration. The preaching was done by my brother, R. D. Smith, of Terrell, Texas, and it was very satisfactorily done. He is not, strictly speaking, argumentative, yet he is clear in his presentation, and always earnest in his appeals and exhortations. He preaches to the hearts of the people, as well as to their heads, in common parlance. There were twenty-two baptisms, and one placed her membership with us. This brings our membership up almost to six hundred, and the members are at peace and the church in good working order.—G. Dallas Smith.

Freckles

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3255 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

NitrA-Germ

for

Peas, beans, peanuts

Doubles the yield, and improves your land. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

Medicated Smoke Drives Out Catarrh

Dr. Blosser, a respected physician, and for forty-four years an enormously successful specialist in Catarrh, is the originator of a combination of medical herbs, flowers and berries, to be smoked in a pipe or ready prepared cigarette. In the process of smoking this vapor reaches the air passages of the head, nose and throat, when inhaled, **AS SHOWN IN THE ACCOMPANYING ILLUSTRATION.** The warm, healing, antiseptic vapor is carried directly to the very parts affected. Dr. Blosser's Remedy fights and kills the catarrhal germs where liquids, sprays, douches, salves and medicated creams cannot possibly go. His Remedy is pleasant, simple and convenient, so it may be used at home by man, woman or child. It is entirely harmless, **CONTAINS NO TOBACCO** or habit forming drugs. No matter how severe or long-standing your case may be, you should know what this Remedy will do for you.

SEND TEN CENTS FOR TRIAL SUPPLY

Write a letter enclosing ten cents (in coin or stamps), and mail to The Blosser Company, and they will send you a liberal Trial Outfit of Dr. Blosser's Catarrh Remedy, containing a bag of the Remedy for smoking in a pipe, a dainty new pipe, and also some of the ready prepared cigarettes. From Trial Outfit you can decide which form of the Remedy you prefer.

They will also send you an illustrated booklet explaining about Catarrh, together with letters from customers who have used this Remedy with satisfactory results. You will be delighted with this Remedy when you see how its pleasant, warm, medicated smoke-vapor goes to every spot, relieving the congestion, opening up the air passages, and you will readily understand why this Remedy is becoming so generally used.

If you suffer from Catarrh, asthma, bronchial irritation, catarrhal deafness, catarrhal headaches, or if you are subject to frequent colds, you cannot afford to neglect the use of this Remedy. The regular package of Dr. Blosser's Catarrh Remedy costs $1.25 by mail (either thirty days' supply for the pipe or one hundred cigarettes). If you suffer from Catarrh, you should order a regular package today, or send ten cents for the Trial Outfit to

THE BLOSSER COMPANY, BOX 4468 ATLANTA, GA.

West Virginia.

Buffalo, Box 81, April 29.—Last Lord's day was a busy day for us here. I was at Bethel, six miles east of here, and Brother George E. Hypes was at Fairview Schoolhouse, eight miles southwest of here. He reports good audiences and good attention at every meeting. The indications are that we will be able to report some more baptisms soon. At some mission points we must clear away the rubbish and create a sentiment in favor of the truth before we can expect additions. Brother Hypes has a large family of little children to support; and in sending personal help to me, you might add something for him, or you can address him personally. His address is Buffalo, W. Va., Route 1. If any weak congregation—not too far away—needs teaching, and will do their duty financially and otherwise to the extent of their ability, we are ready to help them to the extent of our ability. But we are not able to pay car fare and other traveling expenses in order to reach places where brethren are not willing to do something for themselves, and especially so when there is so much mission work to be done nearer home. Surely the brethren in any locality where there are a few members can keep up the Lord's-day meetings; and they will do it, if they are true to Christ. Personally I will need all the help I can get this spring and summer, but I cannot give details at present. Let us all work for God. —F. P. Fonner.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

By Unknown Ways.

He leads us on
By paths we did not know.
Upward He leads us, though our steps be slow.
Though oft we faint and falter by the way,
Though storms and darkness oft obscure the day.
Yet when the clouds are gone
We know He leads us on.

He leads us on
Through all the unquiet years;
Past all our dreamland hopes and doubts and fears
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days,
We know his will is done;
And still he leads us on.

—Selected.

AGENTS Sell Our Concentrated Soft Drink Extracts And **Get the Money**

Something new—just out—nothing else like it—Concentrated Soft Drinks—just add sugar and water and serve. Many different kinds—orangeade, wild cherry, grape, etc. Best summer seller ever introduced. Everybody, young and old, every home, church fair, picnic, etc., is a sure customer. Hustlers coining money.

ENORMOUS DEMAND—BIG PROFITS

One bottle makes 32 glasses. Costs less than 1c a glass. Guaranteed pure. Small package—carry it right with you. No experience needed—show it—sell it. Act quick—don't wait—send one cent and make hundreds—send a postal TODAY.

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ECZEMA

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

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6255 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.85 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Peloubet's Select Notes and Tarbell's Teachers' Guide, each, $1.25, postpaid. McQuiddy Printing Company, Nashville, Tenn.

Here's Speedy Relief from Kidney Troubles

"Foley Kidney Pills have done me a heap of good." A. T. Bartlett, Brockton, Mass.

Some days it seems as if you can no longer bear the pain and misery you suffer from kidney and bladder trouble. The ache across your back grows worse with every move you make, and with every step you take. It not only robs you of all your strength and energy, but it affects the other important organs of the body as well. Nervousness, headache, disordered stomach, liver trouble, bad eyesight, are only some of the conditions that follow kidney trouble.

Foley Kidney Pills help the sick weak kidneys to regain their normal healthy state and activity. When they are again able to do their work effectively, your system is no longer choked and blocked with poisonous waste matter. Your symptoms clear up, your weariness, pain, misery and weakness go away. Foley Kidney Pills can do you also "a heap of good."

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5355 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money saving shoe book for the asking.

In answering advertisements, please mention this publication.

OBITUARIES

Raper.

Herschel C. Raper, son of Mr. and Mrs. Robert Raper, was born on September 6, 1891; obeyed the gospel on September 5, 1911; married Miss Wilma Smith on July 23, 1916; and died on September 13, 1918. His disease was inflammation of the stomach. He bore the seven days of afflictions with Christian fortitude, his last words, "I am going home," showing that his faith in God and the power of his word never lessened. Funeral services were conducted by Brother Rice, after which the remains were laid to rest in the Glenwood Cemetery, at Houston, Texas. He will be missed in Houston; but God saw fit to take him from his sufferings to that eternal home that awaits the faithful. He leaves a wife, father, and mother to mourn his loss. May the Lord comfort them. E. L. WHITAKER.

Woodruff.

Miss Ester Woodruff, daughter of Brother and Sister A. D. Woodruff, died on November 6, 1918, aged twenty-two years. She had influenza and it developed into heart trouble. She suffered greatly for four weeks, but was patient. She obeyed the gospel in 1915 under Brother Whitaker's teaching. No task was too heavy when her parents needed her assistance to bear their burdens, and especially was she thoughtful of her mother. It is sweet to know that Esther was prepared to fall asleep in the arms of Jesus. She received her diploma from the National Teachers' Normal and Business College in June, 1918. On account of illness, she taught only two months. She enjoyed her work, and her pupils loved her dearly. Funeral services were conducted by Brethren Freed, Hardeman, Owen, and Whitaker, after which her remains were laid to rest in the cemetery at Henderson, Tenn.

MRS. E. L. WHITAKER.

Wagstaff.

John Puryear Wagstaff was born on March 10, 1850, and departed this life on October 10, 1918. Funeral services were conducted from the home by Brother Paul Slayden. He was married to Miss Alice Higdon on June 24, 1884, and to this union were born two children, Clyde and Annie, who survive both mother and father, the mother having preceded her husband to the portals beyond. I had the pleasure of baptizing John P. Wagstaff more than twenty years ago. I was in his home a great deal, and knew him in his home life as well as in the church and in the community. Brother Wagstaff was a matter-of-fact man, and absolutely free from pretense, show, and deception of any kind. He was faithful, true, and loyal in all the relations of life; a devoted husband, an affectionate father, true to the church, and loyal to his friends. No one ever doubted the honesty and uprightness of John Wagstaff, and his word was his bond. His fellow citizens regarded him in the fullest sense a true man, one on whom they could

Weekly Health Talks

The Many Mysteries of Nature

BY L. W. BOWER, M. D.

You can take an onion seed and a pansy seed, and plant them side by side in the same spot of ground. In one case, you get an onion, with its peculiarly strong odor, and in the other you get a flower of rare beauty. You can plant a poppy seed and get opium (a dangerous, habit-forming drug), or you can plant a rhubarb seed and get something that helps constipation. No scientist, living or dead, can explain these mysteries of Nature. Behind the invisible life germ in each seed is hidden the deep secret that nobody understands. Everything growing out of the ground seems intended for some use in establishing natural conditions. Dr. Pierce, of Buffalo, N. Y., long since found out what is naturally best for women's diseases. He learned it all through treating thousands of cases. The result of his studies was a medicine called Dr. Pierce's Favorite Prescription. This medicine is made of vegetable growths that nature surely intended for backache, headache, weakening drains, bearing-down pains, periodical irregularities, pelvic inflammations, and for the many disorders common to women in all ages of life. Dr. Pierce's Favorite Prescription is made of lady's slipper root, black cohosh root, unicorn root, blue cohosh root and Oregon grape root. Women who take this standard remedy know that in Dr. Pierce's Favorite Prescription they are getting a safe woman's tonic so good that druggists everywhere sell it.

Favorite Prescription should have the full confidence of every woman in America because it contains no alcohol and no narcotic. Dr. Pierce knew, when he first made this standard medicine, that whiskey and morphine are injurious, and so he has always kept them out of his remedies. Send 10c to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y. for trial pkg. Tablets.

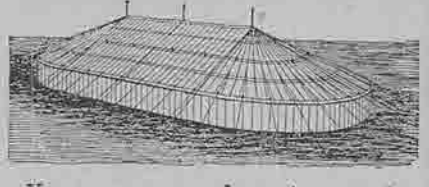
TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

HIGH GRADE GOSPEL TENTS



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Atlanta, Ga., Brooklyn, N. Y., Dallas, Texas, New Orleans, La., St. Louis, Mo.

Corn will out-grow itself

if you use

NitrA-Germ

Use it on cowpeas, velvet beans, peanuts, etc. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

RUPTURED? TRY THIS FREE

Wonderful Invention Sent on Thirty Days' Trial Before You Pay.

Simply send me your name, and I will send you my new copyrighted rupture book and measurement blank. When you return the blank, I will send you my new invention for rupture. When it arrives, put it on and wear it. Put it to every test you can think of. The harder the test, the better you will like it. You will wonder how you ever got along with the old-style cruel spring trusses or belts with leg straps of torture. Your own good, common sense and your own doctor will tell you it is the only way in which you can ever expect a cure. After wearing it thirty days, if it is not entirely satisfactory in every way—if it is not easy and comfortable, if you cannot actually see your rupture getting beter, and if not convinced that a cure is merely a question of time—just return it and you are out nothing. Any rupture appliance that is sent on thirty days' trial before you pay is worth giving a trial. Why not tell your ruptured friends of this great offer? **EASYHOLD CO., 605 Center Building, Kansas City, Mo.**

TAKES OFF DANDRUFF, HAIR STOPS FALLING

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

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

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

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

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright

Get a 25c. Box.

When writing to advertisers, please say you saw their "ad." in this paper.

always depend with absolute confidence. He and his good wife were possessed with that spirit of hospitality which has made the Southland famous the world over. To be in their home was simply to be at home. I dearly loved this sturdy man of God, and feel sure that I never had a better friend. Such men are greatly missed in the church and community, but our loss is their eternal gain. What a rich legacy he has left to his children, relatives, and friends in that nobility of character which blesses the world! I sorrow at the thought of seeing him no more in the flesh, but live in the hope of meeting him again in the bright beyond. F. W. SMITH.

Not until the apostle of self-culture knows that no man can come to his best by selfishness, and the apostle of usefulness knows that no man can do much for other men who is not much himself—not until then shall men have fairly started on the broad road to the completeness of God their Father in the footsteps of the Son of man.—Phillips Brooks.

Spring Medicine

Hood's Sarsaparilla

Purifies the Blood

Made by C. I. HOOD CO., Lowell, Mass.

LIVE STOCK

The full market for your Cattle, Sheep, and Hogs every day, by taking them to

D. E. CARRTHON & CO.
Union Stock Yards
Nashville - - Tennessee

TELEPHONES
Local: Main 736
Long Distance: Main 9933

Members NASHVILLE LIVE STOCK EXCHANGE

Prompt, efficient service

SALESMEN
DEZZIE CARRTHON, HENRY COX
JOE HAGEY

Ask us about the Fat Stock Show

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.**

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

KIDNEY TROUBLE is a deceptive disease—thousands have it and don't know it. If you want good results you can make no mistake by using Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. Sample size by Parcel Post, also pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the Nashville Gospel Advocate.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9255 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

Send us $1.25 for Tarbell's Teachers' Guide."

Cuticura For Baby's Itchy Skin

All druggists: Soap 25, Ointment 25 and 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

JELL-O
Ice Cream Powder

To make the finest ice cream, stir the powder in milk and freeze it, without adding sugar, eggs or anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

Two packages **25** cents at any grocer's.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach, or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness, and sluggish bowels, you always get relief with Cascarets. They immediately cleanse and regulate the stomach; remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A ten-cent box from your druggist will keep your liver and bowels clean, stomach sweet, and head clear for months. They work while you sleep.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6255 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

CHURCH NEWS

District of Columbia.

Washington, April 21.—The services here yesterday were full of spirituality and joy. There were more than a hundred in attendance. We so much enjoyed having Brother and Sister A. B. Comer, of Nashville, Tenn., with us. Brother Comer's earnest prayer and encouraging talk filled us with new hopes and determination to push on in the good beginning. Please remember that the building site for the new house of worship is free of debt and we are anxious to begin the building. The first Lord's day in May (May 4) has been set for one united effort to raise the means to begin the building. We kindly ask all the churches in the States to give the offering of that day. May God bless you in doing so. Make it "Washington Day." One united effort of the brotherhood will do a great work for the cause we love. Let us hear from all.—W. S. Long.

Kentucky.

Franklin, April 22.—Our meeting starts well here. We began Sunday with good crowds, and last night the audience was very good. I hope to do some good in the meeting. I mean to make a special effort to eradicate all this visionary stuff about the kingdom from the membership of the church, and hope I may succeed, at least, in removing some of it. I would be glad to be able to say that the church is fully united and anchored on the truth when the meeting is concluded. Brother Moore will be with us quite a bit, and I hope he may have opportunity to consider the question more. Brother Neal Hannah is here conducting the song service. It is needless to say that he is doing it well. He has made a good reputation already that will help to advertise the meeting.—H. T. King.

Oklahoma.

Isabella, April 19.—I am glad to announce that, as a humble instrument in the Master's hand, I have buried four more souls with the Lord in baptism. The meeting at Lacy is now history. The brethren there were good to me. I love them. This evening I shall begin services here.—J. A. Hudson.

Comanche, April 13.—Brother Wilkinson went to Waurika yesterday to fill his monthly appointment there to-day. The church here is making up a contribution for Brother Tice Elkins and will send it to him shortly. Brother Wilkinson has at last received from the printer his new book, "The Great World War in Prophecy." It has been mailed to all who ordered it. If any have not received it who had ordered it, let them notify us at once. We desire to thank all those who made advance orders for it, for without these orders we would not have been able to print it. For the rest of this month I will send the book, "Infidelity Against Itself," and his new book, "The Great World War in Prophecy," also his latest poem, "Oklahoma at St. Mihiel," all for one

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Says Inside-bathing makes anyone look and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day, it quickly ferments and generates poisons, gases, and toxins which are absorbed or sucked into the blood stream through the lymph ducts, which should suck only nourishment to sustain the body.

A splendid health measure is to drink, before breakfast each day, a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases, and toxins from the stomach, liver, kidneys, and bowels, thus cleansing, sweetening, and freshening the entire allmentary canal before putting more food into the stomach.

A quarter pound of limestone phosphate costs but very little at the drug store, but is sufficient to make any one an enthusiast on inside bathing. Men and women who are accustomed to wake up with a dull, aching head, or have furred tongue, bad taste, nasty breath, sallow complexion, and others who have bilious attacks, acid stomach, or constipation, are assured of pronounced improvement in both health and appearance shortly.

NEW SONG BOOKS
For Your Church
6c

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $6 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c for samples. **Money back if not pleased.** Send 60c for 100 cards, "A Prayer by the Sunday School."

E. A. K. HACKETT, Dept. 56. FORT WAYNE, IND

How Shiver Mineral Water Relieves Rheumatism.

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any condition due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

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

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

Address .....

Shipping Point .....

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

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5255 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

dollar. Send at once. You need the books, and we need the money to use in our mission work.—Mrs. U. G. Wilkinson.

Tennessee.

Indian Mound, April 29.—The work of faith in this county has a very promising future. Last night I began a series of meetings here in the Free-will Baptist Church. Some one said that it had been twenty-five years since a Christian minister had preached here. Fine interest and an excellent prospect of accomplishing much good for primitive Christianity.—William P. Walker.

Cleveland, April 21.—The services here yesterday were marked by much interest despite the fact that several of the members were out on account of sickness—renewed epidemic of the "flu." Two were restored to the fellowship of the church. One of the features of special interest was the presence of Brother W. C. Phillips, just out from the sanitarium at Chattanooga. We hope and pray that he may fully recover soon and be able to take up his work. It is so much needed. On the second Lord's day in this month I began a short meeting at the courthouse in Benton. There is no congregation there. We found and learned of eight members, all told, within reach of that place. The attendance was all that we expected. The teaching was new to the people and the prejudice was strong against our people; but we got the attendance, attention, and respect of some of the best people of the town, and we believe much prejudice was removed. In the main, the people treated us very courteously and kindly. While there, I visited the jail and preached to about sixteen or twenty prisoners. I have promised to see that the people at Benton get preaching occasionally and that they get another meeting later. I do wish that some of our congregations that are at ease in Zion could see, learn, and feel as I do in regard to this needy field.—George W. Farmer.

Is Rheumatism Conquered?

CHEMIST SAID TO HAVE DISCOVERED A CURE.

New York.—(Special.)—It is reported that a chemist of this city has made an important discovery in the treatment of rheumatism. As the facts are stated, a neighbor of R. O. McElroy, chief chemist for the Worth Pharmacal Company, 76 Courtlandt Street, New York, was a great sufferer from rheumatism and prevailed on Chemist McElroy to experiment on him. So successful was the result that the Worth Pharmacal Company is offering to send a supply of the wonderful remedy, Aseptone, to all who suffer from rheumatism and will write for it.—Adv.

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

FREE TO
Asthma Sufferers

A New Home Cure that Any One Can Use Without Discomfort or Loss of Time.

We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now, and then begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE ASTHMA COUPON.

FRONTIER ASTHMA COMPANY,
Room 159F, Niagara and Hudson Streets, Buffalo, N. Y.:
Send free trial of your method to

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"BAYER CROSS" ON ASPIRIN

Always Ask for Genuine "Bayer Tablets of Aspirin"

Only Aspirin Tablets with the safety "Bayer Cross" on them are genuine "Bayer Tablets of Aspirin," owned and made by Americans and proved safe by millions of people. Unknown quantities of fraudulent Aspirin Tablets were sold recently by a Brooklyn dealer which proved to be composed mostly of Talcum Powder.

"Bayer Tablets of Aspirin" should always be asked for. Then look for the safety "Bayer Cross" on the package and on each tablet. Accept nothing else! Proper directions and dosage in each Bayer package.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Constipated?
If so, you can obtain sure relief by taking
RAMON'S LIVER PILLS

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

SAVE YOUR SHOES

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes, not only stops the pain of corns and bunions and gives quick relief to sweating, callous, tired, aching, tender feet, blisters, and sore spots, but Allen's Foot-Ease rests the feet, keeps them cool and comfortable all the time, saving the constant wear on shoes caused by nervousness of the feet. Shoes and stockings wear twice as long when you walk in comfort. Try Allen's Foot-Ease to-day.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3255 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Foster's Teachers' Agency
Atlanta, Ga.

We need teachers for vacancies in our church schools, colleges; also for public and private schools, $500 to $2,500. Testimonials typewritten free for teachers enrolling next ten days.

Avoid Trouble at Teething Time

by giving baby

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

By causing the stomach to digest food as it should, keeping the bowels open and by giving baby less food, the first teeth never cause trouble.

Contains no harmful ingredients —formula on every bottle. Use it and note how easy and comfortable baby is when teeth come.

At all druggists.

Selfishness and Thoughtlessness Keep Souls in Darkness.

BY H. L. RICHARDSON.

How a person can be a Christian and have no live interest in making Christians of other lost souls, I cannot very well see.

The desire to save souls may be rather weak within us; but we should recognize that desire as worthy, then feed, foster, and stimulate it till it bears glorious fruit. Do not allow it to wither and die. Our own eternal salvation depends on our interest in our Heavenly Father's business.

I venture that not one of us meant to be careless, thoughtless, or selfish when we became Christians. But the devil deludes some of us into centering our minds upon our own selfish affairs of this life; and a selfish, vain hope grows in the heart, of getting all that is worth while out of Christianity without putting anything worth while into it. But if you hope to get eternal life out of it, you must put your present life into it.

Without any selfish purpose, the habit of thoughtlessness appears to have grown on some. The really earnest, ever-present necessity of thinking, studying, investigating, and meditating upon Bible themes, live issues, the condition of the church, or the rescuing of the perishing, has not taken hold of their being. They did not have to find the solutions to religious problems, or be ready to give answer to every one who asked why they turned from that large popular sectarian body to the plain and humble church of Christ. Their parents have fought the battles for them. The need for continual personal study is not readily apparent, and consequently the earnest desire to save souls, resulting from personal study, is lacking. They can scarcely conceive of themselves being in darkness, because that from a babe they have been instructed concerning the way of salvation as the apostles originally taught it. They have become accustomed to the fact that most of their school chums did not understand it that way. The age of hustling for pleasure and then hustling for business is upon them, and their time and attention is so fully occupied that the thought of personal responsibility for the blood of the lost is choked or smothered.

Preaching brother, and you who read these papers, it is up to you to prepare frequently a stirring message for the "not a few" who "sleep." There is abundance of wealth among our brethren to support a much greater work than is being done, and they should be busy laying up their treasures in heaven.

Young Christians, why stand ye here all the day idle? Were the souls all saved before you were converted? Is the fight of faith all finished? Are the victories all won? Surely there is some way that you can use these passing moments, and the dimes and dollars you needlessly waste, to interest some soul in the message; to fit and improve yourself for soul-saving; and to help some Christian, who is more devoted to the cause than yourself, in the greatest work in the world.

Every Christian must plan his course, and work his plan, to make his own life count for saving souls.

Most Effective and Economical.

An expert pharmacist says that the best treatment he knows of for those whose blood is poor, nerves weak, livers torpid, or whose systems are generally run down, is Hood's Sarsaparilla before eating, Peptiron after eating, and Hood's Pills as necessary.

The ingredients of these medicines are indicated, he says, in most cases of blood impurities, nervousness, paleness, constipation, and are prescribed every day by physicians who have long known their efficacy. They are put up for physicians in preparations whose formulas are similar to those of Hood's Sarsaparilla, Peptiron, and Hood's Pills; but these already prepared medicines so combine them as to have superlative merit and to be the most effective and economical preparations in which to take them.

Hood's Sarsaparilla, Peptiron, and Hood's Pills are products of the C. I. Hood Company, Lowell, Mass., and form their Triple Combination Treatment.

POTATO PLANTS; TOMATO, EGG, AND PEPPER PLANTS.

First-class plants are scarce, but we have ample to take care of our customers. Porto Rico and Nancy Hall Potato Plants, best to be had; Baltimore, Stone, Earliana, Bear, and Globe Tomato Plants, Egg and Pepper Plants, $3 per thousand, express collect; $4 parcel post, prepaid; 50 cents per hundred, mail, prepaid. **ENTERPRISE COMPANY, INC., Sumter, S. C.**

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

When writing to advertisers, please say you saw their "ad." in this paper.

SALTS IF BACKACHY AND KIDNEYS HURT

Drink Lots of Water and Stop Eating Meat for a While if Your Bladder Troubles You.

When you wake up with backache and dull misery in the kidney region, it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood, and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog, you must relieve them —like you relieve your bowels—removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds, and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure, and makes a delightful, effervescent lithia-water drink.

For the **HAIR—**

To make it soft, fluffy, and free from dandruff, use

TETTERINE

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." **Carolina Pigeon Plant,** Clinton, S. C.

CAPUDINE

The Liquid Remedy for Headaches. It's RELIABLE. Relieves Quickly. No Dope. No Booze. No Alcohol. Try it for **Headache.**

2,200 pounds of cotton when

NITRA-GERM

was used with preceding crop of peas without fertilizer, as compared with 1,200 with fertilizer. Easy to use. Try it. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

A New World.

There is One fighting for us who is brooding over the waste and the void of our present civilization, one whose hands were pierced and whose brow was lacerated by human experience. He knows it all, because he, the great God, voluntarily subjected himself to all the austerities and disciplines and penalties which he had ordained for the world of sinful man. He is moving to and fro among us. He is gathering together in his hand all the tangled threads and weaving them into a new and wonderful tapestry; or, to change the simile, he is presiding over the birth of a new world. He is saying: "Behold, I make all things new." And we who are suffering in these birth pangs of a new world will not allow ourselves to be belittled by self-pity, but with the splendor of self-devotion to God will march onward and forward until God has finished the one incomplete thing in his workshop—human life—and has brought it up to the perfection of his ideal. O God of nations, who through thy prophets of old hast foretold a day when the armaments of war shall be beaten into the implements of peace, hasten, we beseech thee, the fulfillment of this thy sure promise; quell the haughty cries of the nations; scatter the peoples that delight in war; and speedily bring us out of our present confusion into the order and righteousness of thy kingdom; through Jesus Christ, the Prince of Peace, our Savior. Amen.—Bishop Brent.

"What Ails the World?"

FOUND AT LAST!

A strange and surprising book, flaming with imagery like a moving picture from Adam to Woodrow Wilson, shows the real cause of all sin and sorrow. There is nothing like it in all the world of literature!

The leading character was present when God made Adam, and as a witness of events from then to now he visits a pastor at midnight and relates the vivid story that unfolds the mystery of groaning ages; also explains that because of desecration, Sabbath was hid from men when the sun stood still, and found in Sunday after "crucifixion Wednesday."

It clears many difficult Scriptures, reveals the cure of ills that mark the bloody path of nations, and shows our education ideas are about as correct as farming was a hundred years ago; but it sees better things for the coming age. In many places the book goes from house to house among readers eager to know its story. A large, new edition reduces the price to $1.10, if ordered direct from York Bookstore, Box 84G, York, S. C. Unless we know "What Ails the World," we cannot hope to cure it. It is our duty to know.—Advt.

Send us $1.25 for "Peloubet's Select Notes."

Beneath Wings Divine.

There is a safe and secret place
  Beneath the wings divine,
Reserved for all the heirs of grace—
  O, be that refuge mine!
The least and humblest there may bide
  Uninjured and unawed;
While thousands fall on every side,
  He rests secure in God.
He feeds in pastures large and fair
  Of love and truth divine.
O child of God, O Glory's heir,
  How rich a lot is thine!
A hand almighty to defend,
  An ear for every call,
An honored life, a peaceful end,
  And heaven to crown it all.

—Lyle.

Honorable retreats are in no way inferior to brave charges.

To Stop Falling Hair.

The cause of baldness, hair falling out, loss of luster and color, is found in the roots of the hair itself. Our hair is but a portion of our body, and, like the other organs, cannot subsist without food. The hair finds its food in the fat layer of skin next to the skull. When this source of food is stopped or impeded, out comes the hair. The dreaded disease, dandruff, is a germ. It collects on the bottom of the hair and eats away its life. The hair sack from which the hair comes is embedded in the layer of under skin. When the scalp is diseased and the hair falls out, often this small hair sack closes. Eventually, as a result of the dandruff germs, baldness comes. The proper method of restoring the hair and stopping the falling out must necessarily be in the destruction of the dandruff germs and in the reopening of the little hair sacks. Furthermore, in order to rejuvenate the scalp and make the growth of new hair more vigorous, it is necessary that the system be able to furnish an abundance of hair food. Many artificial methods have been tried in restoring the hair, which were only surface remedies, and, failing to reach the small hair sacks, were unsuccessful. Reopening the hair sack allows the new hair to grow. Calvacura begins at the root of the trouble, and its use is, therefore, advised. Its mission is to feed the new hair as well as the old and rid the scalp of all dandruff germs. By thus cleansing and rejuvenating the entire scalp, a healthy growth of hair is assured. Falling of hair is stopped; new life and color to dead, gray hair is developed, and the hair becomes smooth and velvety. It is not an unpleasant treatment, and takes only a few minutes of time each day for about six week. The Union Laboratory, 214 109th Street, Binghamton, N. Y., will send you a liberal sample of Calvacura No. 1, free, together with a booklet, "The Triumph of Science Over Baldness," if you will send your name and address, together with ten cents in silver or postage stamps to help pay the distribution expenses.

SWEET POTATO PLANTS.

Porto Rico, Nancy Hall, Triumph; by express, 1,000, $2.50; 5,000 and over, $2 a thousand; prepaid, parcel post, 500, $1.75; 1,000, $3. We are in the heart of the greatest potato-growing section of the South. Send order now for immediate or future shipping. **PARKER FARMS, Moultrie, Ga.**

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Send us $1.25 for Tarbell's Teachers' Guide."

An Appeal for the Church at Fort Smith, Ark.

We, the members of the Park Hill congregation of the church of Christ, were set in order last February by Brother W. T. Kidwell, of Dallas, Texas. There were thirty-three members at that time, but some two or three have been added since. We are building a new meetinghouse. We paid four hundred dollars for the lot and laid a good concrete foundation. We then borrowed sixteen hundred dollars from a building and loan company. Altogether these few brethren, who are poor financially, depending on day labor for support, have raised something near one thousand dollars, or possibly near twelve hundred dollars. We figured our building to cost two thousand dollars. We have the frame up, roof on, and floor down. Since starting the building, we see that it will take at least three thousand dollars to complete it. We lack nearly six hundred dollars having enough to finish it. As stated, we are poor financially and have about reached our limit, as we are supporting a preacher for half time and paying twenty-five dollars a month on our loan. We now come to the brethren for help. We realize that call after call is being made by others for help on meetinghouses, etc. All are worthy calls, no doubt; yet few who are calling have made the sacrifice that these disciples have made. We do not like to impose on the brotherhood too much; hence, we have done what we could before making this appeal. We wish to state now that this will be our last appeal. Could you not set aside at least one Lord's-day's contribution for this work? We have stated facts as they are, and submit them for your careful and prayerful consideration. May we count on you? Our attendance at all services is increasing from time to time, and we believe—have good reasons to believe—that, with our house finished, we will soon have a membership of a hundred or more. Help us, and the Lord will bless you. Send contributions to S. A. Lynch, Circuit Court Clerk, Box 306, Fort Smith, Ark.

[Signed] H. B. Moran, J. G. Maner, J. W. Wilson, elders.

We, the undersigned, have worshiped with the above-named congregation; we know them to be loyal and that the restrictive clause is in the deed; and we believe you will be helping a worthy cause. Help them to-day.

[Signed] W. H. Haggard, Frank Wood, elders, Shady Point, Okla., congregation; U. W. Roberson, John Bean, elders, Valley View congregation.

We secure positions for teachers, who are Normal and college graduates, throughout the South and Southwest. Write us. **THE YATES-FISHER TEACHERS' AGENCY,** 326 Stahlman Building, Nashville, Tenn.

FEEL LIKE A BOY

It is easy. Get the catarrh out of your system. That is your trouble. Catarrh is sapping your vitality by upsetting the work of nutrition. Your food is not digesting properly. It is passing through the digestion tract without the nourishment being extracted. What you eat is largely wasted. The blood, instead of taking up nourishment, is absorbing the catarrhal poisons back into the system.

PE-RU-NA

For Catarrh and Catarrhal Conditions

Relieves stomach and bowel trouble, constipation, sour stomach, bloating, belching, rheumatism, pains in the back, sides and loins or other diseases due to catarrh or catarrhal condition. For breaking up coughs and colds, there is nothing better. To ward off the grip and Spanish Flu and prevent complications so dreaded, the value of PE-RU-NA has been demonstrated.

Fine for emergencies. Good to have in the house. A Bottle of PE-RU-NA is fourteen ounces of "boy feeling." Sold everywhere in tablet or liquid form.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9253 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

ATTENTION!
Sick Women

To do your duty during these trying times your health should be your first consideration. These two women tell how they found health.

Hellam, Pa.—"I took Lydia E. Pinkham's Vegetable Compound for female troubles and a displacement. I felt all run down and was very weak. I had been treated by a physician without results, so decided to give Lydia E. Pinkham's Vegetable Compound a trial, and felt better right away. I am keeping house since last April and doing all my housework, where before I was unable to do any work. Lydia E. Pinkham's Vegetable Compound is certainly the best medicine a woman can take when in this condition. I give you permission to publish this letter."—Mrs. E. R. CRUMLING, R. No. 1, Hellam, Pa.

Lowell, Mich.—"I suffered from cramps and dragging down pains, was irregular and had female weakness and displacement. I began to take Lydia E. Pinkham's Vegetable Compound which gave me relief at once and restored my health. I should like to recommend Lydia E. Pinkham's remedies to all suffering women who are troubled in a similar way."—Mrs. ELISE HEIM, R. No. 6, Box 83, Lowell, Mich.

Why Not Try

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

FROM THE FIELD

Texas.

Fort Worth, April 28.—The meeting conducted by home forces at the Central church of Christ closed last night. We all enjoyed it, and a splendid spirit permeates the body. There were thirteen baptisms, two restorations, and three by membership.—J. W. Dunn.

Childress, April 24.—I am happy to tell the brethren that our doctor now says that there is now some hopes for the recovery of my wife. He says she is showing splendid signs of improvement, and that if no serious complications arise I can safely leave home again by the first of July. But I write this to let all know that they will not have to support me in idleness much longer. If any church where I was engaged has not made arrangements for a preacher, hold the meeting for me, and I believe now I may get there. I hope this is not asking too much. However, if you think it unsafe to do this, I will bear the loss as well as I can and look for work elsewhere. I have a fine garden and some chickens, and we are getting help enough at present to get along very well. I need your prayers and what work you may have for me when I am free again to go. I am proud that I was able to come home and wait on my wife, but we will both be glad when I can go to work again. I am trying to keep out of debt, but already owing a great deal, that is hurting me; but, God helping me, I will get to it after awhile. Let those churches that will hold their meetings for me write me at once and let me know. Since last report we have received the following amounts from brethren and sisters to help us during wife's affliction: From the church at Comanche, Okla., $5.90; J. N. Hieronymus, Illinois, $5; Elmer Wright, Oklahoma, $25; R. Thompson, Oklahoma, $2; Miss Addie Travers, Arkansas, $5; Francis Quinley, Ohio, $2; "a late 'flu' gift," $1; church at Charlie, Texas, $17.50; P. E. Adams, Texas, $5; Sister Wilson, Comanche, Okla., $6; church at Kootenay Bay, B. C., $6; Mrs. F. J. Bickford, Tennessee, $1; B. T. Burks, Arkansas, $1; Sister W. P. Willis, Tennessee, $1; Brother Rowe, Cincinnati, Ohio, $18. Our wants are being cared for in a very good style, and we extend our heartfelt thanks to the brotherhood at large for the noble manner in which they are showing that our Heavenly Father never forgets his own. God bless you all. Now, I have an abundance of gospel tracts, my review of B. M. Bogard's "One Hundred Reasons for Not Being a Campbellite," at fifteen cents each, $1.25 per dozen; also my tract on "Foot Washing in the Church," same price. I was a "foot washer" for several years, and I know the arguments in favor of it, and I have refuted every one of them. Send me the price for them and put them to work, and it will help me. If I can weather the storms for three months longer, I will again be in the field, I have reasons to believe.—Tice Elkins.

Assist Nature.—There are times when you should assist nature. It is now undertaking to cleanse your system. If you will take Hood's Sarsaparilla, the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

CONFEDERATE ENVELOPES.

Look up old letters in your attic, searching for envelopes mailed in the year 1861. Some of these have large value, even though they are franked envelopes bearing no stamps. If you will send them to Mr. Harold C. Brooks, Marshall, Mich., he will offer you their value. Send complete envelope. Don't detach the stamps. Mr. Brooks will return those which are of no value, and the others also unless his offers are accepted, in which case he will settle promptly. Take care not to tear the stamps or put pins through them. The advertising department of this publication knows Mr. Brooks personally and indorses him as thoroughly reliable.

FIELD REPORTS

Kentucky.

Horse Cave, April 29.—I have been silent for some time, but by no means idle. I have been preaching Sundays only, but shall begin a meeting with the Hickory Grove church of Christ, near Lecta, to-morrow night. I am giving a fourth of my time to each of the following places this year: Mount Vernon church of Christ, Fairview church of Christ, Coral Hill church of Christ, and the church of Christ at Willow Shade. Fifth Sundays are given to the faithful few at Slick Rock. All of these places are near my home, and I find a lot of work that must be done. Let me say that the work at Coral Hill is growing. We have the new meetinghouse completed. Best of all, it is paid for, and without the aid of the society machine, too. The Lord willing, I shall hold some meetings in destitute places this summer. Brethren, do not let the preachers do all the mission work this year. Help them, and the Lord will bless you in so doing.—Emmett G. Creacy.

Texas.

Corpus Christi, April 21.—On the second Lord's day in April I preached at Bishop and baptized one person.—C. W. Sewell.

Weatherford, April 21.—The meeting here closed last night, with a crowded house and nine additions at the last service. There were twenty-one aditions during the meeting—thirteen by baptism. Brother Tom Walker, of Bonham, did the preaching. Brother Walker is earnest and forceful as a preacher. His sermons are instructive and inspiring. His earnestness and good will in preaching the gospel won him many friends here.—Cled E. Wallace.

Pain Nearly Drove Her Insane

Burned Hands With Potash

"Last fall I burned my hands with potash so badly that the doctors thought I would lose my nails, and the pain nearly drove me insane," writes Mrs. E. L. Phillips, 166 Loring Avenue, Salem, Mass. "The first application of Carboil gave almost instant relief. Its continued use effected the desired results."

Carboil is an antiseptic compound that stops pain and heals. Can't be beat for boils, carbuncles, abscesses, sores. A good-sized box costs only 25 cents at drug stores.

Clip and mail this to Spurlock-Neal Company, Nashville, Tenn., for free sample.

CARBOIL
STOPS PAIN

Why Lack of Iron In The Blood May Be Costing You Money Every Day

Many a Capable Man or Woman Falls Just Short of Winning Because They Don't Back Up Their Mentality With Physical Strength and Energy.

Get some of the money—don't let the other fellow have it all—just because you are too weak, nervous and run-down to go after it with the same vim that gets him what he wants. Make yourself a man of blood and iron—a woman of power and vitality.

"Many a capable man or woman falls just short of winning because they don't back up their mentality with the physical strength and energy which come from having plenty of iron in the blood" says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital. "Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued but it utterly robs him of that virile force, that stamina, and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron. It often increases the strength and endurance of weak, nervous, run-down people in two weeks' time."

Manufacturers' Note: Nuxated Iron, which is prescribed and recommended by physicians and which is now being used by over three million people annually, is not a secret remedy, but one which is well-known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

NUXATED IRON

The Power Behind Strong Red-blooded Successful Men and Women of To-day.

WONDERFUL PHONOGRAPH FREE

Here is our New Style E. D. L. Phonograph—the latest improvement—without th, horn. The lightest, most durable and compact practical phonograph ever produced. It is beautifully finished, tone arm black japanned, nickel winding crank, accurately constructed, smooth running spring motor, which plays 2 to 3 records at one winding, speed regulator, stop lever and felt-covered turn table. New improved sound box with mica diaphragm, which makes perfect reproductions of all kinds of music—band pieces, talking pieces, instrumental, orchestra, vocal, etc.

Plays Any Disc Record Up to 7 in. and plays them properly. This machine is simply wonderful—not to be compared with any other of this kind. Will give you more entertainment than anything you ever owned. Strong and durable. Small and compact with no parts to get out of order.

EVERY MACHINE REGULATED AND TESTED before it leaves the factory and guaranteed in every way. A real phonograph, not a toy, yet small and light enough to be carried to camps, excursions, etc. Gives a clearness and volume of tone not surpassed by most high-priced instruments.

TESTIMONIAL Cerro Gordo, N. C., Sept. 19, 1918.
Dear Company—I have just today received my Phonograph—and must tell you for a fact I am more than delighted with it. Many, many thanks for your honesty. I remain your friend till death.
Mrs. Fannie Rogers, Cerro Gordo, N. C.

FREE TO YOU—SEND NO MONEY Just your name and we will send you 24 of our Art Pictures to dispose of on special offer at 25c each. Send us the $6 you collect and for your trouble we will send this new improved E. D. L. Phonograph and a selection of 6 records, free for your trouble. You can dispose of pictures and earn this great machine and the records in a few hours' time. Address
E. D. LIFE, Dept. 1T132, 337 W. Madison St., CHICAGO

The Enterprise Company (Incorporated), of Sumpter, S. C., are advertising their famous Nancy Hall and Porto Rico Sweet Potato plants; also all varieties of Tomato, Egg, and Pepper plants, at very reasonable prices; so it would appear that there is no reason why every one should not have a successful "backyard" garden this spring and summer, and take full advantage of the extra hour allowed by law enabling every one to get outdoors and do their own gardening. Surely it will pay one to raise a few tomatoes, if nothing else.

Avoid Neglect of Duty.

A great many things contribute to make life a success, but you can spoil it simply by neglect.—Exchange.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13
Murine Eye Remedy Co., Chicago.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Paul's Summing Up.

When Paul wrote his second letter to Timothy, his earthly life was practically closed. He had nearly reached the end of his long and heroic struggle, and now he gives us a brief epitome of his achievements in three concise statements: "I have fought the good fight, I have finished the course, I have kept the faith." In the first statement he makes use of a metaphor. The original Greek does not restrict his meaning to a fight only, but includes any competitive contest for supremacy, such as wrestling, boxing, leaping, or racing. But we must not fail to observe the fact that his is a good contest in the sense that, however legitimate and honorable these other things might be, the Christian's unswerving devotion to the cause of Christ is the most glorious service in which one can possibly be engaged. The one word which most thoroughly characterizes the Christian life is not "watch," although watchfulness is constantly enjoined; it is not "pray," although "the prayer of a righteous man availeth much;" it is not "work," although "faith without works is dead." It is the word seized upon by the apostle Paul: it is "*fight*." I made this point in a sermon some years back, and an old farmer began to feel around for his hat, and, leaning over to the brother on the bench beside him, he said: "I am not going to stay and listen to that man. He is one of those fightin' Campbellites, and he is just getting ready to deliver one of their fightin' sermons." I hope no reader will misconstrue my usage of this word. I only want to emphasize the thought that was once set forth by the lamented Roosevelt when he said: "The religion of Jesus Christ is not the religion of a weakling or coward, but it is a religion of constant and heroic endeavor."

"I Have Fought a Good Fight."

The man who obeys the gospel in the right spirit is the man *who does things*. The most stirring, the most forceful, and the most truthful figure of his activity in all this world is that of battle—a fight, and a fight to the finish. The Christian's warfare is not carnal. He has nothing to do with great marshaling of forces by which men's blood is shed. Jesus said to Pilate: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." It was not expedient for his servants to fight even for the life of the Son of God. But it is not only right, but it is eminently necessary, that every Christian should "fight the good fight of the faith" and "lay hold on the life eternal;" that he "suffer hardship, . . . as a good soldier of Christ Jesus." It is important that he put on the whole armor of God, that he may be able to stand against the wiles of the devil: for "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

It has been frequently remarked that there is nothing worth having in this world that is not worth fighting for. I am willing to admit this statement without a single equivocation, if by fighting for a thing the inference is that there is a clean, manly, honorable contest without injury to Christian character. But the trouble is, we engage in so many fights where there is nothing to be gained except our own selfish ends. And whatever may be the object of our aspirations, whether political honors or educational or athletic honors, we should bear in mind this fact: that if we lose Christ, we eventually lose all that is worth the striving. For he himself asked the question: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

☼ ☼ ☼

"I Have Finished the Course."

Employing another metaphor, the apostle Paul makes his second statement: "I have finished the course." There is the figure of the race course where not horses, but men, are the contestants. Paul, the runner, had continued without stopping until he reached the goal. A great many people look upon the Christian religion as a spasmodic religion in its effects upon their lives and conduct. Christian service, they seem to think, is an intermittent sort of thing. They take it up for a while, and then suddenly they drop it and lapse back into their former sins. This kind of Christians are those who make the matter of church attendance a matter of inclination and convenience. If the sun shines bright and the day is pleasant, they go; or if it is some special occasion, as, for instance, a revival

service or the appearance of some new preacher, they go; but let it be a dark and cloudy day, or let it be an ordinary occasion, just the celebration of the Lord's Supper, and they make no effort to come. Does that remind you of running a race? Does it even suggest finishing a course? Suppose a horse entered in a mile race should get a good start and run at a splendid gait for a quarter of a mile and then suddenly stop and begin to nibble the grass along the track, what would you think about his antics? You would likely say, "He hasn't been well trained;" and this, no doubt, would be the right explanation. The apostle Paul would train us, by his words and by his example, to keep right on until we reach the goal; not to stop, not to falter, but to run "the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." ☼ ☼ ☼

"I Have Kept the Faith."

In the third statement Paul drops the metaphor and tells us in plain words: "I have kept the faith." It is very fortunate that he uses this unmistakable expression, "kept the faith;" for if he had only mentioned the fight and the race, preachers who delight to speak in figures and read in metaphors might have taken some undue advantage of his final declaration. But he does not desire to be misunderstood. He does not run the risk of using too general terms. Summing up all of his experiences, recounting all his trials, and recalling all of his victories, he says: "I have kept the faith." Notice the article, "*the* faith." It is not his Baptist faith, his Presbyterian faith, his old-fashioned Methodism, his Campbellite doctrine; but, "I have kept the faith." Our minds immediately refer back to that passage in the Ephesian letter where he says: "There is one Lord, one faith, one baptism." So long as the apostle Paul preached, he taught this doctrine of Christian unity; so long as he lived, he recognized but one faith; so that when he comes to die it is peculiarly appropriate that he glorify that faith in the last great product of his mind. But how had he kept the faith? (1) He had kept the faith by preaching it. His message to the Romans was his message to all: "For I am not ashamed of the gospel of Christ." His manner of presentation as described to the Corinthians was his manner at every place. (2) He had kept the faith by showing confidence in it in the face of the bitterest of trials and persecutions. The list is so long that I cannot repeat it here. Read it for yourselves in his letters. (3) He had kept the faith by defending it against error. For the sake of its truth he had withstood the apostle Peter to his face; for the sake of its honor he had challenged the veracity and sincerity of his false Judaizing brethren; and now for the sake of its undying influence he is ready to lay down his life at the hands of a Roman despot.

Only those who, like Paul, have completed the work which Christ has given them to do are entitled to use these triumphant words concerning themselves. Only those who keep the faith by steadfast obedience to the teachings of God's word, who defend that word against superstition and error, can die like him.

Book Notices.

Send us $1.25 for a copy of "Sweeney's Sermons."

We are giving a Teachers' Testament to our readers. It is the book to read.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

OUR CONTRIBUTORS

It Must Be Sweet to Live.

BY MRS. G. W. MARTIN.

(Written in appreciation of the Gospel Advocate.)

It must be sweet to live, if just to make
  This old world better, gladder, for thy part;
To talk and write on themes that must awake
  A chord of music in another heart,

And send to some dark corner of the earth
  The gospel message: one encouraging word,
Like tiny seeds, might waken into birth
  And ripen to a harvest for the Lord.

The earnest prayer, through His divine control,
  May bring a blessing, some one to reclaim;
Or just to offer one poor thirsting soul
  The "cup of cold water" in His name.

It must be sweet to touch or so attune
  To love, and peace, and harmony divine,
This throbbing, pulsing world; sweet to commune
  With other hearts and lives akin to thine,

And thus from life's dull care to bring release:
  In rounding all to sweet, harmonious rhythm,
World-weary souls may seek the heavenly peace,
  And know to give the glory all to Him.

God May Be Seen Through the Beauties of Creation.

BY H. LEO BOLES.

All the works of man bear the impress of man's mind, hand, and character. The purpose, plan, and design of human efforts are seen in the finished product of man's work. Man may be seen and judged by his work. "A carpenter is known by his chips." This is equally true in regard to God. He may be seen in all his handiwork; or, putting it in another way, the works of God bear silent, yet certain, evidence of his character, attributes, and wisdom. The closer we study the works of God, the more clearly we can see God in them; and the more closely we come in touch with the works of God in nature, the more closely do we draw to God in grace.

Beauty is a part of nature. God is the God of order and not confusion. Harmony of sounds, color, lines, curves, principles, are the products of his creative power; and a study of all of these will teach us of his beauty. Whatever leads the mind to the Author of the universe should be studied. Whatever helps mingle the voice of nature with the call of the gospel blesses humanity; whatever teaches us to see the varied goodness and beauty of Him "in whom we live, and move, and have our being," deepens our appreciation of him. In the beauties of nature there is an uplifting and purifying influence. The silent awe of woods and deep glens, the majesty of the mountains and the deep rolling tides of the ocean—in all these we may be led to appreciate the beauty of God, reflected. The beauties of fields and flowers, of radiant landscapes and forests tinged with living green or blazing with the gorgeous colors of autumn, portray the beauties of the spiritual realm. It has been said that the material world corresponds with the spiritual realm and is but a reflection of the invisible beauties and harmonies of the Creator.

All the beauties in nature, from the verdant hues of the grass which carpets the earth to the "glittering brotherhood of planets and stars which jewel the heavens above," are the witnesses of God. The bard of Israel, in the long ago, sang: "The heavens declare the glory of God, and the firmament showeth his handiwork." These things could not declare the glory of God without at the same time de-

claring the existence of God; to declare the majesty, power, and glory of a being is to declare the existence of that being. "The bird sings of him in the foliage, the thunder proclaims him in the heavens, the sturdy oak stretches his mighty arms out toward him, the ocean declares his immensity." From the center of the sea to its remotest shores, it is filled to the brim with his beauty. Man alone has said, "There is no God." All nature, with its plan, purpose, design, harmony, and beauty, shouts the praises of God and contradicts the feeble utterance of man when he says, "There is no God." Man is the only being that has ever attempted to deny its Creator, and only then when blinded to the good, the true, and the beautiful as portrayed on every hand.

The beauties of nature silently call for the purest and the best that is within man, and he who is deaf to this call has not come into the fullness of life. We do not have a vivid description of the garden of Eden and are left to draw on our imagination for the rich glories and fresh beauties of that earthly Eden; yet we are told that the tree that tempted Eve was "pleasant to the eyes," or "it was a delight to the eyes." Its beauty was not given as a temptation. The abuse of a good gift of God does not take away its right use, so we are to conclude that man has abused this refining gift of God. Again, the writer of Ecclesiastes has said: "He has made everything beautiful in its time." (Eccles. 3: 11.) And Jehovah declared unto Job that at the creation "the morning stars sang together" and that Jehovah "bound the cluster of the Pleiades and loosed the bands of Orion." The sense of the beautiful bears direct testimony to the loving-kindness of God. As we can look in nature and see design and purpose, we conclude that there was a great Architect who planned and caused; so we may behold the beauties of nature and conclude with valid reason that there is a great artist. As we behold the symmetrical forms of the hills and mountains, we conclude that there was a great Sculptor "who laid the corner stone thereof and stretched the line upon it." As we behold the planets rolling in space with mathematical exactness, we exclaim with the poet, Addison:

> Forever singing as they shine,
> The hand that made us is divine.

The same God is the author of the invisible as well as of the visible world. The moral grandeur and beauty of the invinsible world finds its counterpart in the beauties of the visible world; in fact, the wonderful beauty in the physical creation is but the outward manifestations of the eternal beauties of the invisible world, and these, in turn, are the harmonious attributes of the invisible God. The artist who paints his picture is imitating God; and the nearer perfection is reached by the artist, the closer the approach to God. The orator praises the beauty of God in his oration, the poet sings of his beauties in his poem, and the artist expresses with brush and canvas his soul's appreciation of God in pictures. Beautiful as the natural world is for its sublimity, who would compare it with the sublimity and beauty of the moral world? Christ used the beauty of the outward world to represent the inner beauty; and he who cannot see God in nature cannot see him in revelation. Christ said: "Behold the birds of the heaven, they sow not, neither do they reap, nor gather into barns. . . . Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you that even Solomon in all his glory was not arrayed like one of these." So long as birds fly, this message will be fresh with love and interest to man; so long as flowers bloom and lilies unfold will this teaching of the Son of God shed fragrance into the hearts and lives of people. Jesus has so interwoven his teachings with the objects and language of nature that it is impossible to understand his truths without going through the beauties of nature to the glories of spiritual truth.

There is a sensuous beauty which produces pleasurable sensations; there is also an ideal beauty which is apprehended only by that power of intellect which responds to it. The realm of the ideal beauty is far above the merely sensuous beauty. It is in the realm of ideal beauty that we speak of things and persons being graceful, picturesque. The fact that God has created man with his appreciation of the beautiful is evidence that he will furnish that which corresponds to, or satisfies, this part of man's nature. God has frequently appealed to man through the beautiful, and many of the saints as beautiful, fair, lovely. Sarah is described as "a woman that was very fair;" Rebekah was "a damsel . . . very fair to look upon;" Rachel was "beautiful and well favored;" David was "a youth, and ruddy, and withal of a fair countenance;" Daniel and his three companions were found to be "fairer" than all the youths of Babylon; Christ is described as "a rose of Sharon, a lily of the valleys;" he is said to be "the chiefest among ten thousand" and "altogether lovely." The tabernacle and temple were adorned with beautiful figures and the priests were clothed in holy array. We are taught that "the glory of young men is their strength; and the beauty of old men is the hoary head." We are taught to worship God in the beauty of holiness. This teaches us that there is a beauty in the worship of God; and not only should we worship him in the beauty of holiness, but we should worship him in the holiness of beauty.

Shall We Say It?

BY W. H. CARTER.

It is hard, sometimes, to decide which is best—to speak out or keep silent. I am sure I do not wish to unjustly criticize or injure any one. I would not make a wrong impression or influence any to not discharge a Christian duty. But from what has developed and recently been revealed in regard to certain men who went to India as missionaries, I have impressions that I feel like giving expression to.

1. The faith and teaching of men who go as missionaries to a foreign country should be well known. No true disciple will want to help support a man to preach things to the heathen that he would not want preached to his own people at home. If a man wants to preach Adventism, let him be man enough to say so, and then those who believe such can foot the bill.

2. I am impressed that, under the head of "mission work," money has been given that would have gone into other channels had the whole truth been known.

3. To collect money from loyal brethren to support a man who you know will sow the seed of discord, division, and strife among brethren, and keep this hid from them, is close akin to dishonesty.

4. The impression is that an advantage has been taken of uninformed and unsuspecting brethren. Will they continue to allow themselves to be fooled? My experience with the Boll crowd is, they do not wish to come out in the open and defend their vagaries. One Jorgenson, of Louisville, Ky., flew into me in the Christian Companion with a defense of one C. T. Russell on the kingdom question, and when I replied he fled, and the next I heard of him he had raised a racket and, by the help of Don Carlos Janes, had turned some good brethren out of the church and divided the congregation because they would not bow to the speculative theories of Boll. Their teaching on the kingdom of Christ, that it has not yet been established, is in conflict with, and a denial of, plain scripture teaching, is heresy, and, in my judgment, all loyal churches should have withdrawn fellowship from them sometime ago. That episode in a Louisville church clearly shows the spirit by which they are actuated, and now to think that Janes has been collecting money and forwarding it to

McHenry and Martin to disrupt the work in India does not look well to me.

Such proceeding can only operate to hinder and greatly cripple legitimate mission work, and the blame should rest on the one responsible for it. The work in India, it seems, was moving along nicely until these advocates of this new ism, that brings schism at home, were sent there. In the future we should know what a man will teach before we help to send him; and if he resorts to vagaries such as these are charged with, then cut off their rations.

Paul to the Saints at Philippi. No. 4.

BY F. W. SMITH.

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1: 3-6.) We come now to one of the most intensely practical features of the whole scheme of redemption—viz., "*fellowship in the gospel.*" The apostle leads up to this vital point by telling the saints at Philippi with what joy he made supplication to God in their behalf. There was nothing in Paul's remembrance of this church that gave him sorrow or any great anxiety, because it was a devoted church, full of zeal, piety, and good works. What an example for all the churches in all time!

What Is Meant by Fellowship in the Gospel?

The term "fellowship" is but another word for "partnership," and when used in connection with the gospel it becomes a matter of the greatest importance. This is true because we have a divine Partner in the Lord Jesus Christ, and because of the business involved in the partnership—viz., the salvation of never-dying souls. It is here stated that "fellowship" had to do with "the furtherance of the gospel"—that is, with the spread of the gospel and the success of the kingdom of God. Hence, whatever is involved in the success of the gospel is involved in this fellowship. Now, the "fellowship" of the saints at Philippi, as with the saints everywhere, began with their acceptance of the gospel. The very moment one was baptized into Christ, he or she became a partner with Christ, pledging himself or herself with all earthly possessions to do everything within his or her power to uphold and advance the interests of Christ's kingdom. But there are multiplied thousands of disciples who have never seriously considered these sacred obligations and who have never gotten beyond their baptism in the way of fellowshiping in the gospel. They do not give anything toward having the gospel preached, feeding the hungry and clothing the naked, and are thus year by year robbing themselves of the joys of Christianity.

Elements of This Fellowship.

1. Self consecration is the very first step toward a partnership which involves an agreement between the parties concerned. The agreement demands that each party devote himself strictly to the interests of the business in which they are engaged. To have "fellowship" with Christ, we must first *give ourselves unreservedly* to his cause. A deep sense of ownership makes self-consecration a much easier matter. One reason, and, we may say, the *chief* reason, why it was so easy for the churches of Macedonia, out of their *poverty* and trials of afflictions, to give so liberally and freely to the poor saints in Judea can be found in the following: "For to their power [ability], I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." (2 Cor. 8: 3-5.) "They first gave their own selves to the Lord." What a depth of meaning there is in these words! How much easier and with what greater joy can one enter into the "fellowship" in the gospel who will first unreservedly give *himself*—his *heart, soul,* and *body*—to the Lord!

2. Personal work. Self-consecration always leads to service, and in this service there is the personal element expressed thus: "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden." (Gal. 6: 4, 5.) There are in every congregation of disciples some who will stand by and see others do all the paying, praying, and work of spreading the gospel, while they do not give a cent nor lift their little finger toward carrying the burdens of the church. They are simply *religious parasites*, trying to "deadhead" their way to heaven; but the road they are traveling does not lead in that direction. The *extent* of this personal work is set forth thus: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Col. 1: 10.) The time for such service is *all the time*. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15: 58.)

3. Financial offerings are as much included in the personal element of service as in praying, eating the Lord's Supper, or anything else required. The injunction is: "Honor the Lord with thy substance, and with the first fruits of all thine increase." (Prov. 3: 9.) The personal element is expressed by the apostle in this manner: "For I mean not that other men be eased, and ye burdened: but by an equality," etc. (2 Cor. 8: 13, 14.) There can be no shifting of personal responsibility; for "as a man soweth, so shall he reap." Sow *stinginess* and reap *poverty* of the soul; sow *bountifully* and reap the *joys* of salvation.

Furtherance of the Gospel.

The word "furtherance" means to go forward, to advance with the message of salvation. The field is broad, embracing the wide world. With reference to rebuilding the walls, Nehemiah (4: 19) said: "The work is great and large." The Savior said: "The harvest truly is plenteous, but the laborers are few." (Matt. 9: 37.) He also enjoins: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9: 38.) Those claiming to be his disciples *must* pray this prayer to be worthy of the name, and the prayer binds on him or her who prays it the obligation to help *sustain* the laborers or go into the field himself or herself. The crying need is: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" (Isa. 6: 8.) Shall our answer be: "Then said I, Here am I; send me?" (Verse 8.) Who will help to further the gospel?

The Credulity of Skepticism.

BY G. C. BREWER.

No man who is at all acquainted with present-day philosophy or who knows the color of current thought can doubt that we are living in an age of skepticism—skepticism so far as belief in the Bible as God's word or as a standard of faith and morals is concerned. So widely diffused is this manner of unbelief that some preachers of the gospel feel called upon to apologize whenever they refer to certain stories told in that marvelous Book of books; for if a man professes to believe these stories, he thereby advertises the fact that he has never been to college, especially if he be a young man, one whose college

days would have been under the "new order." Or if he is known to be an academic man, if he has college degrees and still believes the fables (?) of the creation, of the fall, the exploits of Jonah, of Joshua and Samson, and many other episodes of Hebrew history and the miracles of Christ, he is looked upon as so narrow-minded, bigoted, and credulous as to be impervious to the new ideas and advanced thought of present-day scholarship.

On the other hand, a man may not have credits enough for college entrance; but if he will announce his disbelief of the Bible and proclaim himself an original freethinker, he may preach any sort of preposterous make-believe philosophy and the world will call him a profound thinker, a ripe scholar, and an intellectual giant. I could give instances. If a man preaches only that which the Bible teaches and gives it for his authority in all that he believes, he will be of small repute; but if he advances the most extravagant speculations concerning things spiritual and states them as positive facts and conditions, giving no higher authority than his own *ipse dixit*, he will be hailed as "some great one," and he will have many followers. This, however, is not peculiar to our age. It was true in the day of Christ. On this point he said: "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."

It is very evident that the disbelief of the ancient and time-honored Book of God is not caused by any lack of credulity on the part of present-day skeptics; nor has it ever been. Men who cannot worship the God that made them find no trouble in worshiping the god they made. Men who will not believe the teaching of the Bible concerning the future life hold to some of the most fanciful and fantastic theories about the great beyond. In fact, these things come as a natural result of unbelief. Skepticism is not only an unhappy state, but it is also an abnormal condition. And whenever a nation or an individual has been long away from "the faith which was once for all delivered unto the saints," it or he invariably goes into superstition, sometimes the most absurd and degrading superstition. Chateaubriand said: "Men are ready to believe anything when they believe nothing. They have diviners when they cease to have prophets; witchcraft, when they cease to have religious ceremonies; they open the caves of sorcery when they shut the temples of the Lord."

The accuracy of this observation is clearly demonstrated by the widespread belief in spiritism and clairvoyance among the literary and scientific people of the present day. Among those who have gone off after this superstition in its present revival, there is not a single one, so far as I know, who believed the Bible. They had long ago outgrown the Bible. They were all skeptics—at least, they were not "orthodox;" they did not accept the Bible as God's revealed will, final and sufficient for human guidance and salvation. Many of them are eminent men, however. Among the most prominent of those whose names are now associated with the idea of communicating with the dead and other ideas concerning the dead, mystical and mythical, may be mentioned Sir Oliver Lodge, Sir Alfred Turner, Sir William Crookes, Sir Arthur Conan Doyle, Lambroso, Flammarion, Maeterlinck, H. G. Wells, and Mrs. Ella Wheeler Wilcox. Of course, these are all intellectuals, and yet the things they profess to believe are repugnant to reason. Mrs. Wilcox receives messages from her dead husband through the ouija board, and Sir Oliver Lodge communicates with his son, Raymond, who was killed in the first battle of the Marne, through a fat old woman who professes spiritualistic powers—a woman in no way equal to Sir Oliver, of course.

These things seem entirely unworthy of these cultured people. In fact, they seem absolutely unconscionable. Broad-minded and learned these people are, but behold what they believe! It is easier to see why the poetic and sensitive soul of Mrs. Wilcox, especially since she does not accept God's word of promise, would be subject to such a delusion than it is to understand how a man of science like Sir Oliver Lodge can give credence to the things he seems to believe. Mrs. Wilcox's story of the condition of her mind after the death of her husband is a sufficient explanation. She is sweet-spirited and kind and tolerant of everything, except orthodoxy, and he would be hard-hearted and unfeeling, indeed, who would not sympathize with her in her sorrow. Our deepest sympathy goes out to both her and to Sir Oliver Lodge, and we would like to offer them the consolations of the gospel and comfort them with the words of eternal life if they would believe them. "Leave the secret things with the Lord our God," and "wait and murmur not." But they think the Bible is an antiquated Book, and they speak of the fundamental facts of Christianity as "worn-out dogma;" yet the things they believe were worn out before the Christian era began. They were old in the days of Egypt and Babylon.

But such is the history of human weakness; we have a day of idolatry and superstition, then a day of civilization, then a day of skepticism, and then another day of superstition. It was so with Rome, and it was true of Athens. Athens, "the eye of Greece, the home of art and eloquence," was also the home of idolatry and of gods innumerable. A Roman satirist said it was easier to find a god there than it was to find a man. But the superstition of all the world flowed into Rome and was repeatedly expelled, each time to return, find new votaries, and reëstablish itself. The Roman republic was born in superstition, outgrew it in the period of its glory, but returned to it with redoubled ardor in the days of its decline.

It is related that Tarquin the Proud, alarmed by the appearance of a serpent in the royal palace, sent his sons, Titus and Aruns, to consult the oracle at Delphi. They, for their amusement, took along with them Brutus, who had feigned madness to escape the fate of his older brother, who had been put to death by their uncle, Tarquin, for the sake of his wealth. When the oracle, in response to the inquiry of Titus and Aruns as to who would succeed to the throne, said, "He who first kisses his mother." Brutus stumbled to the ground and kissed mother earth. True to the ambition he then displayed, he later threw off his disguise, banished the Tarquins, and established the republic. This was some five hundred years before Christ. The educated Romans had repudiated such superstition and had again returned to it before Christ came. In the days of the declining republic, at the time of the First Triumvirate, when the oracle had long been silent, Pompey, Crassus, and Cæsar sought information from Oriental astrology.

Rome was the mistress of the world in the days of Christ and Paul. The old religions had decayed and philosophy and education were considered the supreme good. Yet there was never a greater time of mysticism, fortune telling, and superstition. The conquered nations had sent not only their tribute money, but also their fanaticisms, into the imperial city. The "dregs" of Athens and Corinth, "hungry Greeks" and "Syrian fortune tellers," flocked into Rome. Juvenal's picturesque statement of this was that "the Orontes itself flowed into the Tiber."

Every part of the East sent its share of superstition into the great metropolis. The gods of Egypt and Phrygia were worshiped there. The temples of Isis and Serapis were more than once erected and destroyed. Asia Minor sent her soothsayers; Syria, her music and her medicines; and Chaldea, her "Babylonian numbers." Even the Jews, the people of God, had so far lost faith in their laws and their prophets as to contribute their part to the general corruption of the age. The Jewish beggar woman was the gypsy of the first century, shivering and crouching in the out-

skirts of the city telling fortunes, as Ezekiel said of old, "for handfuls of barley and for pieces of bread."

However, it was not the common people only who were drawn aside after the varied fanaticisms. The eminent men of the republic and the first rulers of the new empire all seemed to be dupes of some of the pretenders to mysterious powers. According to Plutarch, the great Marius kept with him in his army camps a Syrian prophetess—probably a Jewess (her name was "Martha")—by whose divinations he was governed in his campaigns. The great Latin satirist, Juvenal, gives us a picture of the Emperor Tiberius "sitting on the rock of Capri, with a flock of Chaldeans round him;" and we know from a better source that Sergius Paulus, the governor of Cyprus, and "a man of understanding" or learning, probably a philosopher, kept his Elymas in his court. Indeed, "they all from the least to greatest gave heed unto these things."

This illustrates the fact that is seen in the history of all nations of men—namely, that man must have a god, a prophet, a heaven, and a future life; and whenever he rejects the true, he always accepts the false. In all instances and in all ages, when unbelief becomes conscious of its weakness, it is glad to lend its hand to superstition. It is true to-day, and it will no doubt become more and more evident.

The Books Burned.

BY JAMES E. CHESSOE.

We are accustomed to judge laws and principles, not so much by the native merits of their phraseology as by the results, good or bad, that grow out of their operation. The foreigner, coming into our midst, knows and cares very little about the wording of our civil law. He arrives at his conception of the merits or demerits of our law by the way it touches the public conscience and enlists or repels the public regard. In a large measure, this is also true with respect to "the law of the Spirit of life in Christ Jesus."

Let us judge that law of the new heart and the new creature, then, by its results. Let us lay the ax at the root of the tree of Christianity and see whether that tree be hewn down. To this end, let us analyze briefly the example of those Ephesian magicians who, when delivered from satanic influence by the religion of Christ, "brought their books [of magic] together, and burned them before all." (See Acts 19: 18-20.)

1. *They gave up their lifelong occupation.* Ephesus was notorious for its sorcery, the center of the magical arts in the Roman empire. Two causes for the practice of incantation are assigned in the New Testament—namely, gain and popularity. An influence that induced those people to abandon a course of action by which they obtained a livelihood or maintained their social prestige was no ordinary force, nor was it of human origin. Employ convincing human reasoning, persuasive eloquence, and earnest entreaty, and pour it assiduously into the ears of evildoers, and see how signally you fail to win them from their sinful course. You have met man's love of ease and pride, and you have failed to jostle it. Moreover you ran counter to an obvious law of nature—namely, whatever one has learned to do from habit, he is prone to keep doing. The old horse, when turned out on the pasture after a life at the sweep, involuntarily described a circle with a radius corresponding to that of the sweep, and kept to his path day after day. Men follow the daily beat of sin so mechanically that some dynamic force must be brought to bear to deliver them from such inveterate thralldom. Christianity is such a force. It proved itself so at Ephesus.

2. *They arrayed themselves against their former occupation.* It required courage to abandon sorcery; it required greater courage to array themselves diametrically against the art. It was turning squarely against the old order of life and antagonizing any who still should practice or patronize the nefarious business. They must not only denounce it as false and sinful, but must seek other means of subsistence; must suffer not only in popular esteem, but in gain. Some people may be induced to quit certain practices if they may maintain a passive attitude toward them. Christianity alone instills the moral courage to hate and oppose the things which were once loved.

3. *They abandoned an enticing art.* Magic always has been interesting and entrancing. Anything possessing the element of mysticism arouses curiosity, and curiosity has its devotees. Behold the patrons of the gypsy fortune teller thronging her tent. What a multitude, evening after evening, sit dallying with ouija boards! Satan knows the value of fascination, and sorcery was one of his clever devices at Ephesus. It is easy to give up unconditionally an uninteresting thing, but only the gospel of Christ can save people from the "primrose path of dalliance" and the allurements the devil has spread, with so much cunning and charm, before us all.

4. *At a money loss.* Books were rare. Fifty thousand pieces of silver would amount to about eight thousand dollars—a sheer loss that would stagger the present-day economist. If Judas Iscariot had been present to offer advice, his plaintive interrogatory would have been: "Why were not those books sold for eight thousand dollars, and the money given to the poor?" If Simon, the sorcerer, had been in Ephesus, he would have offered them money for a textbook on magic to "amaze the people" further with his incantation. But in this destruction of their dark volumes of sinister craft those enlightened magicians exhibited an utter contempt for the wealth that damns. There is a story of a saloon keeper who, when converted to Christianity, rolled his barrels of nerve-numbing, character-destroying liquor into the gutter, where it escaped into the sewer. He needed no Carrie Nation with her hatchet. The word of God had cut deep into his heart. Another saloon keeper persuaded himself to believe that Sam Jones had converted him. "I will sell enough rum to buy me a home," he said, "and then I will quit this business." A home at the price of blood—character—souls!

5. *It was a public fire.* Those books were not carted to a back alley; they were burned on the public square. No camouflage about the transaction. True contrition impels undisguised confession. Much is said about public confession and private confession, offenses against the church and offenses against individuals. There is a burning desire on the part of the genuinely converted man to confess any and every wrong both to God and to man. The more public the confession and the more freely made, the more perfect is the ease of conscience. Penitent souls, like the Ephesian converts, will come "confessing, and declaring their deeds." They will put away the last vestige of sin, and will not be satisfied until the blood of Christ has washed away the last stain of guilt. There is a story of a woman who had been an indiscreet reader of unchaste literature. Finally convinced that the practice was wrong, she made ready to destroy the dog-eared novels that cluttered her rooms. The young people of her town clamored for the poison, and she dispensed it to them. On the other hand, I knew a brusque old lady, wife of a blacksmith, who came upon her husband at a game of cards in the shop. She ordered him to destroy his treasure before her eyes. The pack of cards went up in the smoke of the forge. Do not dispense poison, but destroy it. Loathe the thing that induced sin. To prevent a return of the temptation, destroy it out of your sight.

We need some blazing, consuming fires to-day. No doubt many bad books should be burned. Gambling devices, such as cards, should go up in smoke. But we need a purifying fire—in the heart. The dross there wants destroying utterly. The word of God is such a fire.

MISSIONARY

Bishop-Vincent Mission.

BY W. W. FREEMAN.

Since last report I have received $80.67 for the regular work and five dollars for the building fund.

Miss Sarah Shepherd Andrews, who went from the church at Dickson, Tenn., and who receives funds through Brother I. B. Bradley, writes that her work is primarily with the Kamitomizaka church, where Brother Vincent has left Brother Hiratsuka in charge. Miss Andrews says another lot has been found nearer the old location. She will be disappointed not to get this one. It is larger and is cheaper per tsubo (six feet square) than the other one was.

I understand that the brethren there have bought the lot, but it will be kept in the name of an individual until funds for it are sent in. We shall also be obliged to pay interest on the deficit at the rate of eight per cent, payable semiannually. We shall send in funds for the lot as fast as we can get as much as a hundred dollars. Brother Clinton Davidson, of Louisville, Ky., has four hundred dollars for the fund. No one should drop other regular work to do this special work, but I wish we had a short article in every issue of the papers till this fund is in. It seems too bad that, after years of waiting, after several lives have been invested in the work, after fine results and fine prospects have been reported, and after the first home is insufficient and is worn out, we should wait a year to get funds. The ten thousand Christians of Texas could raise it with only a dollar apiece.

Brother Hiratsuka has lived with wife and five children on poorer quality of food than ordinary folks eat. Why? He has had only twenty-seven dollars and fifty cents a month for his whole time. Miss Andrews urges that we give him more. We shall try to give him thirty-five dollars for a time. It is not my work, brethren, nor is it your work; it is his work. Let us do some real Christlike giving, or, at the least, what in a business way will seem reasonable. Are you a shirker, a jerker, or a worker?

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January and February Reports.

BY J. M. M'CALEB.

JANUARY.

From Cordell, Okla., $18; Oxford, Ark., $3.35; Greenwood Church, $2; Lawrenceburg, Tenn., $9.50; Pearl and Bryan Streets Church, Dallas, Texas, $15; Union City, Tenn., $10; Portland Avenue Church, Louisville, Ky., $100; Harrod's Creek, Ky., $50; Sparta, Tenn., $50; Scott's Hill, Tenn., $13; Peter's Chapel, Texas, $10; Central church of Christ, Chattanooga, Tenn., $10; Mrs. J. R. Schoolfield, $5; Mrs. Daisy S. Oldham, $4; Mrs. J. J. Walker, $5; John T. Hinds, $2.50; Mrs. S. H. Kanady, $2.50; Mrs. C. L. Mass, $10; Earl Hodson, $2; "A Friend," $5; Mrs. Belle Chaney, $5; Miss Gladys Ford, $1; earned in Japan, $115.15. Total, $448.

For Miss Cypert: By D. C. Janes, $31; David R. Wells, $25. Total, $56.

For Brother Fujimori: Mrs. J. R. Schoolfield, $2.

For Girls' Sewing School: Charleston, Miss., sisters of the church, $5.

For Literature Fund: Elwood Avenue, Louisville, Ky., $5; Mrs. Belle Chaney's Sunday-school class, $5. Total, $10.

For C. G. Vincent's Work: By W. W. Freeman, $53; Mrs. J. R. Schoolfield, $1. Total, $54.

For the Sendagaya Church: Mrs. Alice Coulter, $40.

FEBRUARY.

From San Angelo, Texas, $14.50; Beech Grove, Tenn., $12.50; Donelson, Tenn., $10; Southside-Central, Fort Worth, Texas, $12; Murray, Ky., $10.75; B. F. Sapp, $1; Mrs. G. W. Bowles, for the church, $5; earned in Japan, $39.37. Total, $105.12.

For Miss Lillie Cypert: By D. C. Janes, $65.75.

For Girls' Sewing School: Sisters of the church at Charleston, Miss., $5.

For C. G. Vincent's work: W. W. Freeman, $50.

For the Sendagaya Church: Nothing received in February. It still takes $17 a month to pay the land rent on which the building stands ($4.50) and $12.50 for Sister Kurachi, the Phoebe of the church. The church has its aim toward self-support and is working to that end.

It will be noted that we make no further report for the support of Brother Ishii. He has returned to his native home in the northern island of Hakkaido, and is now able to get on without help. Neither do we make further reports for the church at Zoshigaya. It became necessary last September to discontinue the services of Sister Yoshie, which has proved a great blessing to the church in several ways, one of which was a solution of the problem of self-support. Instead of one inefficient Sunday-school teacher at a cost of twenty dollars a month, we now have, including Miss Cypert, six who gladly give their services free of charge. The children have become orderly, classes have been formed, and everything moves on like clockwork. Brother Hashimoto is giving practically all of his time to the Gakuin (students' home) and the church, and does not ask or expect anything for it. He is in easy circumstances and has no desire to accumulate more. He says he wants to devote the rest of his life wholly to God's service. He has borrowed eighteen volumes from my library (all of them on religion) to read during my visit to the homeland. He and I take it by turns preaching. The spirit of the church has much improved lately and the audience and the Sunday-school are growing. As the church is yet small, it may be necessary occasionally to ask for a little help; but as a regular thing, the church has now passed that stage. They have a neat church home with no debts and with $10.50 in the treasury. The contribution on March 16 was $1.81.

Also the Kamitomizaka church, though not yet self-supporting, is doing a commendable work about one hundred miles from Tokyo in the village of Shieda, where there are about twenty Christians starting out independently. They have a lot and mean to build soon. The community is helping them. Brother Hiratsuka visits them about twice a year.

☼ ☼ ☼

Mr. Tsuda.

BY J. M. M'CALEB.

About twenty years ago in Osaka was a small boy who sometimes went to Sunday school, not to learn, but to disturb the meeting. Later he came to Tokyo and entered the Aoyama Gakuin, a mission school. He still showed his antagonism to the Christian religion and became so disobedient he was expelled.

Recently a young man entered the English Bible class of Sister M—— at Sendagaya, thinking, according to his own confession, it would be a good opportunity to improve his English. But somehow his heart was touched, and almost before he was aware of it he found himself really interested in the word of God; and the people in the church also were so kind and friendly that he liked to be with them. On February 26 Mr. Tsuda was baptized.

This is only one instance among many where the evil in the boy was overcome by the good in the Christian. Let us all take courage and be more prayerful and patient with those who are wayward and unruly.

AT HOME AND ABROAD

Churches in need of a reliable song leader may address J. D. Derryberry, 744 Benton Avenue, Nashville, Tenn. He has some time for work of this kind.

Two good assistant matrons are needed at the Tennessee Orphans' Home, at Columbia. They must be Christian women of high character. If you are interested, write to Mrs. Granville Lipscomb, Columbia, Tenn.

From J. D. Walling, Winchester, Ky., May 5: "I expect to be in Cookeville, Tenn., May 13; at McMinnville, May 18; and hope to be in Nashville on May 20. The church here is growing in interest and attendance."

Andrew Perry writes: "If there are congregations in Tennessee, Alabama, Kentucky, or Mississippi that can use me in meetings this summer, I would like to hear from them at once. Address me at Box 116, Route 4, Watseka, Ill."

From H. T. King, Franklin, Ky.: "In the Gospel Advocate of May 8 I unintentionally do M. L. Moore an injustice. Brother Moore believes and preaches that the 'church of God,' 'the kingdom of his dear Son,' was established on the first Pentecost after the ascension of Christ."

A. B. Lipscomb met many fine Christian people at Moulton, Ala., Sunday, where he delivered a commencement address. Returning, he stopped over at Decatur, Sunday evening, and thoroughly enjoyed a good sermon by G. C. Brewer, who is in a meeting there. J. Pettey Ezell and Claude Woodruff are his coworkers.

Encouraging reports come from all of the Nashville meetings. Brother Elam is at Chapel Avenue; R. V. Cawthon continues at Twelfth Avenue; J. G. Allen reports six confessions at Green Street; Charles Brewer is doing good work at Joseph Avenue; J. D. Gunn is with the Eleventh Street congregation; and R. C. White is in a good meeting in the western portion of the city.

From Flavil Hall, Trion, Ga., May 7: "I spoke for the church of Christ on North Broadway, Knoxville, Tenn., last Lord's day, morning and evening, and was delighted at the apparent zeal of the congregation. I baptized two persons at Catlett, Ga., near Lafayette, on April 28. The church at Rossville, Ga., was much uplifted by F. B. Srygley's recent meeting there. Seven were baptized."

Several have requested information about securing tents for evangelistic work during the summer. W. G. White, of this city, is now prepared to make tents at reasonable prices. It would be a good move for the churches in each county to own a tent and keep it busy. It is an article that cannot be easily shipped without considerable damage. Address Brother White at 326 Peachtree Street, Nashville, Tenn.

From C. C. Merritt, Davis City, Iowa, May 8: "There are a dozen or more members of the church at Yuma, Arizona, who desire to have some one to hold them a meeting early in the fall. This little band was started sometime ago by Brother Biggs. Since then their house has been blown away, and, with other discouraging things, they have not been meeting. If any one who sees this intends to go that way and can stop there or go there for the purpose of holding the meeting, please write me."

Mrs. Herbert Barnett writes from Michie, Tenn., May 8: "Reading so much in the Gospel Advocate of the good work going on elsewhere, I can no longer resist writing and inviting some of the brethren in the ministry to come and preach for us. There is a great good to be done here. There are several members of the church in the neighborhood, though there is not a church house and we have no Sunday school. The neighborhood is the Shiloh National Park. Any information wanted will be gladly given by me. I hope some brother will accept the invitation."

From W. Curtis Porter, Goodman, Mo., May 7: "I preached at Neosho on the fourth Lord's day in April, and at Fox Schoolhouse, near Powell, the first Lord's day in May. I am now trying to arrange for my debate with A. N. Dugger (Adventist). I am trying to get it about the first of July. Watch the Gospel Advocate for further announcements. Remember that Dugger is their champion debater. If there is any man in the world that can defend their doctrine, certainly he is the man. I hope to meet many of my preaching brethren at this debate. It will be held near Goodman and Anderson under a large tent."

J. B. Briney, the well-known preacher, lecturer, and writer, will deliver a series of six lectures dealing with the fundamentals of the Christian religion, in Nashville, beginning next Sunday evening. The lectures will be delivered at the Ryman Auditorium, and will be free to the public. Brother Briney's themes are: (1) "Science and the Bible;" (2) "The Bible and Evolution;" (3) "The Bible and Higher Criticism;" (4) "The Gospel—What It Is and How It Saves;" (5) "Our Plea for Christian Unity;" (6) "The Foundation of Christian Hope." All who love and respect the word of God should avail themselves of the opportunity to hear these lectures.

From C. H. Smithson, Ben Franklin, Texas, May 7: "The work is progressing nicely. Two have been added since last report. I have never had better coöperation, and am expecting better results in the future. I have been invited to the Mothers' Day services at the Presbyterian church next Lord's-day afternoon, and I am to deliver an address in behalf of mother. I aim to return to Tennessee this fall, as I have some meetings promised. I also have time for some more work. I will consider local work for next year. I have been in this small county for four years, and believe a change would be best. Any one interested can address me at once."

From Mrs. T. J. Bonner, Bradford, Ark., May 4: "I wish to thank all who have helped me in this, the saddest hour I ever knew. It is so sad to give up our loved ones, but I feel sure my dear husband has gone to receive the reward of the faithful. I am now where there is no congregation, and think I should move to a place where I can rear my children under the influence of the church. I have decided to buy a small place, a few acres, near a church, school, and market, as soon as I can, so I will not have to pay rent. I would be glad if any one who knows of such a place at a reasonable price, or can put me in touch with some one who does, would write me. I have tried to answer personally all who have written me. May God's blessing rest upon all who have helped me in any way."

From Will W. Slater, Fort Smith, Ark., May 5: "I closed at Price's Chapel, three miles north of Sallisaw, Okla., at the water, last Saturday morning. I was there only a few days, but baptized four persons, one a Nazarene Holiness. This was a mission point. I filled my regular appointment at Shady Point, Okla., yesterday. We had splendid services. One was baptized. I am teaching a singing class for the Park Hill Church this week. Work on our new church building is moving along nicely. We need about six hundred dollars. If those who are able would help us a little, we could accomplish so much good here in this city. We are planning another all-day service for the second Sunday in June, at which time we hope to have our house completed. Pray for us."

From F. O. Howell, Obion, Tenn.: "Our meeting at Ridgely began on the second Sunday in April and continued eleven days. Thirteen were added to the congregation. Harry Hayes, of Hornbeak, conducted the song service, and he did his work well. This congregation was established by the mission efforts of the Obion church. They are few in number and have little of the necessities of life, but they are rich in faith and good works. They built a nice church house at a cost of five thousand dollars, and they still owe about one-half of the amount. Churches and brethren who wish to help those that do their best could not send a contribution to a more worthy cause. S. H. Gore and wife are among the most worthy Christians I have had the pleasure of knowing. Send your check to them at Ridgely, Tenn. You will help a worthy cause and be rewarded of our Father in heaven."

Dr. Jerre Watson writes from Anniston, Ala.: "It may be of interest to the brotherhood to know that the work founded in Anniston about three years ago, about which R. S. King then wrote to the Gospel Advocate, is growing from every standpoint. During the past month there were three additions to the body, and that without any 'protracted' meeting. The church conducts mission meetings in the city and adjacent territory. C. H. Woodroof, who is supported by the congregation as an evangelist, does the work of a real evangelist, visiting adjoining congregations from two to three Sundays each month. He is now laboring with other brethren in a series of meetings at Albany. When he is away, all the work of the church is carried forward by the brethren. Anniston is so situated that it is frequently visited by tourists from the North and West en route to Florida. The church here extends to all brethren who may visit this city a cordial invitation to be present with it in its worship."

GOSPEL ADVOCATE

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EDITORIAL

"What the Editor Believes." No. 1.

BY J. C. M'Q.

Repeated inquiries addressed to Brother R. H. Boll, editor in chief of the Word and Work, lead him to publish and answer twelve questions setting forth his belief. Omitting questions 3, 4, 5, 6, and 12, for the present, as they are of no special interest to our readers, we publish the remainder:

1. Do you teach Russellism? Answer. I oppose *every single distinctive doctrine of Russell's.*

2. Do you teach Adventism? Ans. Not so much as one distinctive doctrine of Adventism. The Adventist view as to the kingdom, the millennium, and their whole system of interpreting prophecy, I repudiate.

7. Have you pressed this teaching to the disturbance and disruption of the church? Ans. I have been preaching and teaching classes at the Portland Avenue (Louisville, Ky.) congregation for fifteen years; and during this time there has been so little occasion to discuss the nature of Christ's resurrection body that I would estimate that ninety per cent of the members here could not tell what my position on that point is. If I did not "press" it here, it is not likely that I "pressed" it elsewhere. I have caused no disturbance or disruption anywhere. If trouble has been caused anywhere, it has been by the intolerance of others. These points of doctrine involve no congregational practice, and there is nothing in them that should raise a barrier beween brethren who differ concerning them. They are subjects for profitable brotherly investigation and discussion.

8. Do you believe that Christ will sit on a literal throne in literal Jerusalem, to rule the nations with a literal rod of iron? A "throne," in the Bible and in common usage, stands for government rule and authority. The "rod" is the scepter, again a common expression denoting the exercise of royal power. A scepter of iron is a strong and strict rule. The "literal Jerusalem" will be transformed and renewed, and the cloud of glory—the token of God's presence—which once led Israel in the wilderness and rested upon the tabernacle will be over her as a canopy. The impression that Jesus Christ will have his residence in Jerusalem under ordinary human conditions is too absurd to be seriously denied. Jerusalem will be his glorious resting place, and the center of his world government in the age to come. (Isa. 11: 10; 4: 4, 5; Ps. 132: 13, 14.)

9. Do you believe that baptized believers are in the kingdom? Ans. I do. (See Col. 1: 13.) I have never taught otherwise.

10. Do you believe that the church is the kingdom, or is it only the vestibule of the kingdom? Ans. There is no kingdom of God on the earth, save the church. All that are in the church are in the kingdom. The church is, as David Lipscomb expressed it (Gospel Advocate, May 21, 1903), "*the kingdom in its present stage.*" It is, therefore, not merely the vestibule of the kingdom.

To show how "the keys of the *kingdom*" can admit a man into the *church*, and how the man who is in the church is *in the kingdom*, while yet the church is not all there will be of God's kingdom, I have sometimes used the illustration of a man's opening a meetinghouse to me and how, after I had entered the vestibule, I was indeed in the meetinghouse, while yet the "vestibule" is not the same thing as the "meetinghouse," nor coextensive with it. A man *cannot be in the vestibule without being in the meetinghouse; a man cannot be in the church without being in the kingdom.* But to the kingdom in its future stage the church bears a much more important relation than a "vestibule." The church are not merely the subjects of it, but corulers with Christ over the nations. She is his bride and shares his throne. (2 Tim. 2: 12; Rev. 2: 26, 27; 3: 21.)

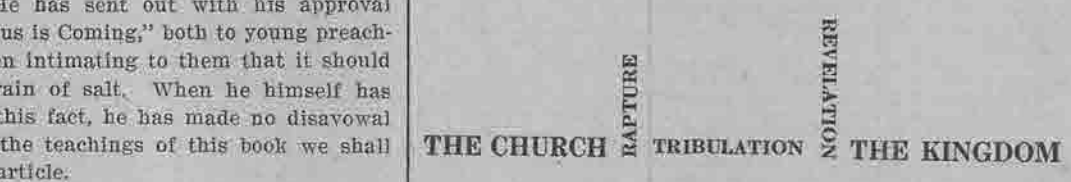
11. Do you believe these things to be essential? Ans. I believe that all the word of God should be taught. We have no authority for drawing a line through the word of God and distinguishing between "essentials" on the one side and "nonessentials" on the other. We never know what part of God's word may prove essential to move a sinner to be saved (Jer. 26: 3) or to help a Christian in a time of need. No servant of God has the right to discard or suppress or discredit any part of God's teaching, or to demand his fellow servant to do so.

It is the inalienable right of every man to state what he believes, and also the unquestionable right of the public to compare his present with his past teaching. If his past teaching was the free and outspoken utterances of his heart, while his present statement is recorded under the pressure of adverse criticism, naturally the former statements will have greater weight and influence with the public in deciding what he believes. From his published statements and indorsement of "Jesus is Coming," by W. E. Blackstone, and the "Outline of Sermon Notes," by J. B. Rotherham, a number of able and faithful preachers have charged Brother Boll with teaching some of the distinctive features of Adventism and Russellism. In the questions and answers published above he disavows believing and teaching a single distinctive doctrine of either Russellism or Adventism. Inasmuch as the public in general are not familiar with the teachings of C. T. Russell and the Adventists, it shall be the purpose of this article to show a few of the fundamentals of both systems, which are destructive to some of the cardinal principles of the gospel of Christ, and to compare these with what Brother Boll has taught and what he even now teaches in his denials. The venerable and lamented David Lipscomb said: "I have never known men who started out to teach the doctrine that Brother Boll and some other young preachers are

teaching that would not recede from it when pressed." The answers under review are a clear vindication of Brother Lipscomb's words. That he recedes from former positions is gratifying, but it is not pleasing that he makes an effort to convict those of misrepresentation who have charged him with teaching otherwise. He should have pursued the manly, Christian course by saying: "I have made statements in the past which are not correct, but I now disavow them." Candor is an admirable trait, and always opens the way for a favorable hearing. It is well known that Adventists teach that the kingdom is not established and that it will not be established until the Lord comes again. Now Brother Boll, by indorsing Blackstone and Rotherham, and by word, has been teaching precisely the same doctrine. He has sent out with his approval Blackstone's book, "Jesus is Coming," both to young preachers and others, not even intimating to them that it should be accepted with a grain of salt. When he himself has been confronted with this fact, he has made no disavowal of its teachings. For the teachings of this book we shall have use later in this article.

Some years ago Brother Boll submitted for discussion the following propositions: "Resolved, that Dan. 2: 35 and 44 was fulfilled on Pentecost.' I deny. 'Resolved, that Christ is now sitting on David's throne.' I deny." Thus it is clear to the reader that Brother Boll denies that the kingdom was set up on the day of Pentecost, the same as do Adventists and Charles T. Russell. Before he had been cornered on passages that plainly teach that the kingdom has come, Brother Boll himself asked Brother Kurfees the direct question whether he believed the kingdom spoken of in Dan. 2: 44 has yet come; and when Brother Kurfees promptly gave an affirmative reply, he just as promptly and emphatically retorted *that he did not believe that it has yet come.* Dan. 2: 44 declares: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." But what are the facts? Simply these: The kingdom prophesied of by Daniel was fulfilled on the day of Pentecost, as is generally agreed and accepted. The kingdom was set up on that day and people entered into it. Proof: Jesus taught that those born of water and of the Spirit entered the kingdom, and to be born of water and the Spirit means to believe and be baptized. It follows, therefore, since people on the day of Pentecost and during the apostolic times believed and were baptized, that the kingdom was in existence. Again, the kingdom of which Daniel prophesied was to have this characteristic: *it shall never be destroyed.* Now, inasmuch as the editor of the Word and Work contends that the kingdom of which Daniel prophesied will be a literal kingdom, set up in literal Jerusalem, with Christ on David's throne, Jerusalem and the world could not be destroyed without destroying the kingdom; but Peter says the heavens and earth shall be destroyed; hence, we know the kingdom of which Daniel prophesied cannot be such an institution as that for which the editor contends. Again, Adventists, Blackstone, and Brother Boll teach that because the church has passed through a state of opposition, persecution, and depression, that it cannot be the kingdom of which Daniel prophesied, and that, therefore, that kingdom must still be set up in the future. They contend that because the prophecy of Daniel concerning this period of persecution and opposition has been fulfilled, that therefore the kingdom was not set up on Pentecost. The truth is that the church, or kingdom, set up by the God of heaven was during the Dark Ages, just when God said she should be, under the power of her enemies, persecuted, opposed, and depressed, yet never destroyed. The very fact that the church, or kingdom, which was set up on Pentecost has passed through such a period of depression is positive proof that it is the kingdom of which Daniel prophesied. The truth is, had not the kingdom gone through that period as foretold by the prophet, it would not be the true church, or kingdom, of God. If this kingdom is yet to be set up, as contended by Boll, Charles T. Russell, and Adventists, when it is set up, even if it be at the "revelation," it must pass through a similar period of depression; otherwise it is not the kingdom of which Daniel prophesied.

Brother Boll, in his denial that the kingdom of which Daniel prophesied was set up on Pentecost, does not tell us when it will be set up; but Blackstone, whom he indorses, tells us in his book (page 93) that it will be set up at the "revelation." Following is his diagram:



The teaching of Blackstone is that the church will be caught up in the air with Jesus at the "rapture." This removes the church from the earth, but still there is no kingdom. Hence, the church cannot be, according to this teaching, any part of the kingdom. After the "rapture" comes the "tribulation," and after the "tribulation" comes the "revelation," during which period the kingdom is set up. At this time it is claimed by Blackstone that Dan. 2: 44 is fulfilled. According to Blackstone and Brother Boll, we have this prophecy fulfilled at the "revelation," and at the same time the church rules with Christ over the nations. While Brother Boll denies that he teaches any distinctive doctrine of Russellism or Adventism, I will show from his denial that he teaches precisely the same thing. Concerning the "revelation" and what occurs at that time, Blackstone says: "The Lord reigns over the earth with his bride, the church." What does the editor of the Word and Work say is his belief on this subject? Listen to him: "But to the kingdom in its future stage the church bears a much more important relation than a 'vestibule.' The church are not merely the subjects of it, but corulers with Christ over the nations. She is his bride and shares his throne. (2 Tim. 2: 12; Rev. 2: 26, 27; 3: 21.)" Blackstone also quotes 2 Tim. 2: 12 and passages from Revelation. It might be well for the editor to tell the public just how many kingdoms God will set up.

Brother Boll teaches that while the kingdom was not set up on Pentecost, the church was. This shows that he does not believe that the church is the kingdom. Again, he gives us the vestibule illustration to show how the keys of the kingdom can admit a man into the church. In this he clearly teaches that the kingdom and the church are not the same. As he unlocks the church with the "keys of the kingdom," it is strange that he does not see, if there is no kingdom, that there can be no keys of the kingdom, and as Christ is not yet on David's throne, that we can have no kingdom, as we have no King to rule over it. Furthermore, we have no keys with which to unlock the church. He had better leave severely alone his vestibule illustration and, holding fast the pattern of sound words, speak as do the oracles of God. By his teaching and illustration, he has not only no kingdom of God upon the earth, but he makes the church a worthless institution without occupants. In his "Sermon Outline" on the kingdom, J. B. Rotherham says that we are called upon "to hasten its approach." Be it remembered that Brother Boll unreservedly indorses this. If he is correct, the kingdom is not here. I heard Brother Srygley, in a conversation with Brother Boll, ask him the meaning of Mark 9: 1, which reads: "There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God

come with power." Brother Srygley asked Brother Boll if these were all dead. He replied that the lives of some of them might be preserved supernaturally until the coming of the kingdom. Also Brother H. T. King asked him for an explanation of this passage. In his answer to him he claimed that the lives of some of them might be supernaturally preserved and that the Lord might be hiding them out in the earth. If he really believes that baptized believers are in the kingdom and has never taught otherwise, as he says, he is in very poor business having the Lord preserve the lives of people and hiding them out until the kingdom comes. He should explain such inconsistent conduct to the satisfaction of a thinking people.

No Compromise With the World.

BY E. A. E.

There is something, a terrible and mighty something—a subtle and fearful power called in the New Testament "the world." Jesus was not when on earth, and Christ is not now, "of the world." His kingdom "is not of this world." He has chosen his disciples "out of the world;" he forbids their loving "the world;" also, he commands them to keep themselves "unspotted from the world." He declares that "the world" hates his disciples, because it hated and killed him. He further declares that the devil is "the prince of this world," has nothing in him, and has been judged and sentenced in the end to the lake which burns with fire and brimstone.

Let all who are interested and who desire not to go with the devil into eternal perdition endeavor to learn from the word of God what this something is which is called "the world." Let us not hesitate, or dodge, or mince words.

Hoping by the grace of God to have more to say on the subject in a future article, attention is now called to but one passage:

> Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. (1 John 2: 15-17.)

From this passage we can get an idea of what that something is which is called "the world," of which Satan is the prince, of which Christians are no part, which hates them, which crucified their Savior, and whose doom to pass away has been fixed.

The question is, do we really believe the word of God? Unbelief has been the besetting sin of all ages and is the besetting sin of this age. You who preach that men must believe the word of God, do you believe it?

There must be no child's play, no temporizing, no compromising, no "logicizing," no hair-splitting, no wresting the Scriptures, no perverting the gospel, no handling the word of God deceitfully, no running with the hounds and holding with the hare, no straddling, and no falling down in these grave matters of life or death. Which shall it be? There is no halting place or halfway ground between "THE PRINCE OF PEACE" and "*the prince of this world.*"

That our readers may see what others are teaching as well as ourselves, I take the liberty to give some excerpts from Brother F. D. Kershner's article in the Christian Standard of May 3 on the stand the church should take before the world and against the world. He argues from the fact that the church is "the light of the world." He says:

> "A CITY THAT IS SET ON A HILL CANNOT BE HID."
>
> The supreme fruition of the Christian is to bear aloft the banner of high moral idealism amid the lower cross-currents of human passions and ambitions. . . . Practical dealing generally means compromise and choosing the "second best," but the church dare never compromise her message nor choose any goal short of perfection. "Be ye also perfect" is her watchword. . . .
>
> The idea that Christ's church should ever take a secondary place, that it should play the part of a camp follower rather than the leader of the charge, that it should allow other agencies to blaze the way in the hard and straight pathway upward, certainly finds no warrant in the teaching of the Scriptures. The church was poor in worldly goods in the apostolic days, it had no especial standing in the circles of high society, but it was independent, vigorous, and uncompromising in the proclamation of its message. Eventually it shook the world because it gave humanity a definite word concerning the deeper problems of life. It assumed the position of leadership because it could not be true to its mission and do anything else.
>
> The pathos and tragedy of the present-day religious situation consists in the fact that the church follows rather than leads. As an eminent American minister said the other day: "Seldom, to its shame be it said, has the church ventured upon new paths until common sentiment has pronounced them safe." The city set upon a hill has changed its location to a valley and the bushel covers the candlestick. Kings and politicians use the church to promote their own selfish purposes, but have little interest in it otherwise. The people, looking for light, follow all sorts of will-o'-the-wisps because the church, as a whole, has lost the great prophetic note of Amos or Isaiah or John the Baptist, to say nothing of the Carpenter himself. In the old tyrannical days of the Tzars, when the gallows and the knout were the fate of all who strove for political or religious freedom in the most populous nation of Europe, the church meekly obeyed the existent order. Occasionally a solitary prophet, like Tolstoy, arose, and the church drove him out of the fellowship.

Is not this true now? How many to whom we look for leadership have "meekly obeyed the existent order?" Think on the next paragraph.

> The fact is that most of our modern church leaders seem to have no clear-cut vision of the Christian ideal for the age. They temporize, hesitate, wait to "size up things"—in short, follow rather than lead. Instead of announcing fearlessly the "word of the Lord" for the times, they wait to see what public opinion, or the political leaders, or some other outside agency, may have to say before committing themselves. It is as though Amos should have consulted the leaders at the court of Jeroboam II., or Isaiah the politicians who gathered around Ahaz, or John the Baptist the popular sentiment of Judea, before opening their mouths.
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> Jesus Christ proclaimed, as clearly as human words can proclaim anything, the doctrine that not force, but love, must rule the world; that loyalty to him and to his word must come first in everything; that the triumph of his gospel is above all other considerations. . . . As never before, there is need for the church to be about its real business and to show the way. The demons of hatred and oppression and injustice must be cast out or the situation will speedily become worse than it was before. It is quite possible, if those to whom our Lord has intrusted his healing message should prove recreant to their trust, for a still more terrible Armageddon to come upon the world. Only love can save our shattered humanity, and it is the supreme business of the church to incarnate and to proclaim love. Will Christianity measure up to the crisis situation which confronts it? That, in part, depends upon each one of us.
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> The great problem, after all, is a matter of faith. Do we really *believe* that Jesus was right when he proclaimed his gospel of love, or do we, in our heart of hearts, accept another gospel? One thing is certain: we gain nothing by formal adherence to him and to his teaching so long as our actions give the lie to our words. Nominal Christianity, in the new age, must either get back to Christ, or else be stamped for the paganism which, in large measure, it really is. The world war has torn off the mask, and it can never be replaced again. A church which compromises with the world, which plays second fiddle to kings and politicians, which follows where it ought to lead, and which has no voice but an echo, will be roughly brushed aside by the multitudes who are asking for bread and will not be satisfied with a stone.

I solemnly ask, has the church of the New Testament been in the lead so as to make its impress upon the world—"the kings of the earth" and "the rulers" (Acts 4: 25, 26)—to shake the world, as Brother Kreshner says it did when, "independent, vigorous, and uncompromising,"

it first proclaimed the gospel and that Christ's disciples were not of the world? Has it not felt its way along in not a few places in a fawning attitude to find out first the public sentiment—the feeling of "the world," which hates it? And has it not in these places been led into "the dark valley of the shadow of death," so that it has about lost its identity? I also ask most seriously, what does "the world" do that the church does not do? Where is the line of demarcation? What do the various religious denominations do, as denominations, that the church in places does not do? During the terrible war period the Salvation Army preserved its identity; the Knights of Columbus preserved their identity; but what did the church do? What impress did the church of the New Testament make upon the world? Whom will God hold responsible for this?

Reader, have you not seen it stated in this paper, in substance, as Brother Kershner says, that "kings and politicians use the church to promote their own selfish purpose, but have little interest in it otherwise?" The highest conception many individuals seem to have of religion and various religious institutions and the church itself is, not to seek the glory of God and happiness of men, but to serve their own earthly and selfish ends. The difference between seeking first God's kingdom and his righteousness to his honor and glory and using the church and the Bible itself to serve one's own comfort and aggrandizement and selfish aims is as great as the difference between heaven and perdition. Am I seeking simply to "get by" or to preach "Christ, and him crucified," and to know nothing else, to keep unspotted from the world myself and to teach the church to do the same? Whose standard bearer am I—the world's or Christ's? Am I allowing God to use me for his own glory, the purity of the church, and the salvation of sinners, or am I using the church and religious things as a cloak of covetousness and God and the Bible to serve my own worldly and selfish ambitions?

Let us, as Brother Kershner suggests, compare the direct, straightforward warnings and teachings of Isaiah, Amos, Hosea, Jeremiah, and other true prophets of God in most perilous times with the temporizing, compromising, moralizing, split-the-difference, camouflaging teaching and preaching of the present. Have I not besought all to read these prophets and the New Testament in order to learn how God deals with individuals and nations, to imbibe the spirit of Christ, and to learn and teach the will of God? "No man can serve two masters;" and we know the rest. One may serve himself, serve the mammon of unrighteousness, serve the world with great zeal in the garb and name of religion; one may in the spirit of "the new age" and of the world preach to the glory of men and to the dishonor of Christ. Truly the church must blaze the way, and not creep and crawl and cringe in the wake of the world, afraid to assert its independence and to preach the word of God. When teachers and preachers in the church do this, God will remove them and raise up men who will bravely and boldly proclaim his whole counsel against all wickedness and worldliness, sin and rebellion, unfaithfulness and unbelief, and "play the second fiddle" to no power on earth. His church will stand forever!

"THERE IS NOTHING NEW UNDER THE SUN."

Let us not, under this present glamour of the world's "new age," be deceived into thinking there is something new and wonderful for the church to do and be led away from the solemn and paramount duty to call upon all everywhere to repent of all their ungodly deeds and sins against men, to put all violence out of their hands, to turn away in sorrow from the pleasures of sin and greed of gain, and to return in humility and submission to God. I am going to ask another question: How many earnest, scriptural, and burning sermons have you heard in the last several years against the divorce evil—legalized adultery—and adultery not legalized, the pleasures and deceitfulness of sin, covetousness, the love of money, selfishness, graft, greediness, fraud, corruption, and all kinds of worldliness? Instead, many preachers, scribes, and teachers proceed as if there is something new to be preached and done, if it is only to fit the old gospel and the old church to a "new age." Ah, my beloved, God, Christ, the Holy Spirit, the angels, the church, the gospel, salvation, heaven, the old devil, human nature, sin, the world, and hell are all the same. "There is nothing new under the sun" in all these tricks and snares and deceptions of Satan.

Whom the Lord loves he chastens, and his chastisements yield the peaceable fruits of righteousness only when laid to heart and produce repentance. It is a most grievous thing that all preachers and scribes and teachers are not with all earnestness and zeal calling upon all people everywhere to repent and to turn to God in humble submission, lest a worse thing come upon them. They seem to be seeking for a lesson everywhere except in the right place and in everything except in repentance and in living the humble, simple, useful, Christian life.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you. (James 4: 8-10.)

Brother Srygley Seeks Discussion.

BY F. D. SRYGLEY.

As already announced in the Gospel Advocate, I am to begin a meeting at F Street Church, Louisville, Ky., on Sunday, May 11. I take this opportunity of saying that I want to investigate the doctrine taught by Brethren Boll and Jorgenson and others as to what the Bible teaches on the subject of the establishment of the kingdom and what Christ will do when he returns to this world in person. I invite these brethren, one or all of them, to be present, and promise them fair treatment and an equal division of time to show that their peculiar doctrine is according to the Scriptures. They have been claiming they wanted to discuss these questions with some one, and now they shall have the chance. They may have an equal division of time with me for one night or as many nights as they choose. One of them may have all the time allowed their side, or they may divide it among themselves as they see proper. Come, brethren, and let us reason together.

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

Georgia and the Far Southern Field

By S. H. Hall

Who Really Does This?

In Second Thessalonians, chapter 2 and verse 10, Paul speaks of "them that perish; because they received not the love of the truth, that they might be saved." Have you ever taken time enough to think just how many people are included in this statement? I well remember when my thoughts went not beyond the Roman Catholic Church when studying this chapter that contains such striking statements about "the man of sin," "the son of perdition," who "opposeth and exalteth himself against all that is called God or that is worshiped." And while I am sure that the Catholic Church has, to a large degree, fulfilled quite a bit of Paul's prophecy in this chapter, I am firmly convinced that many of us have looked too long and persistently at the corruptions of Rome and not enough at our own sins and mistakes; not that we should stop seeing and condemning all the corruptions that this gigantic religious organization has thrust upon the people, but that we should see to it that our own hearts are kept clean and pure and in harmony with all the teaching of our Lord.

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Who Really Loves the Truth?

When we come to consider the subject of receiving "the love of the truth," that we may be saved, it would be well to ask the question: Who is it that really receives "the love of the truth?"

Certainly it is not the Christian who receives only that part of the truth that suits him and the rest of the truth he flagrantly rejects. On this point there can be no controversy. How often have we who have pleaded long and loud for the religious world to return to the will of God, and all the teaching of our Lord on the conversion of the alien sinner, allowed ourselves to go no further than this in our plea for a reception of the love of the truth! Most certainly we must ever contend for the truth, the whole truth, and nothing but the pure word of God here; but we must see to it that we are just as certain not to stop here, but go all the way with the teaching of Christ, and plead, with Paul, that we "stand perfect and complete in all the will of God." (See Col. 4: 12.)

Brother David Lipscomb came more nearly loving all the truth than any man under whose influence it has ever been my good fortune to fall. Not that he is the only one who has lived and died in this age who loved the truth, for others have lived and died that loved it as ardently as he; but I am merely speaking of the one in whom I saw this love in such comprehensiveness and with such unyielding determination. His was a love for all the truth on all questions upon which God has spoken. I shall never cease to thank God for having seen and known this great disciple of our Lord.

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Some Other Truths We Need to Love.

Let us not forget the importance of continuing to love God's truth to the alien sinner, and think never of compromising one word of it; but, along with this, let us love all he says to us as Christians. I think the Bible teaches that the Christian must live on the word of God—that it is his spiritual food. (See Matt. 4: 4.) This scripture says we must live "by every word that proceedeth out of the mouth of God." In nature there is such a thing, I am told, as a "balanced diet." The same is true in grace. Try living for a while on "bread alone" and leave the meats and other foods out, and see how you will get along. One of the reasons for so many sickly, high-tempered, unbalanced Christians is the fact that they are feeding—if feeding at all—on an unbalanced diet; they take a part of God's word and try to live on it alone. This will not do; it takes *all* the word of God on *all* questions upon which he has spoken to us to make a well-rounded, strong, and fully developed disciple of our Lord.

1. How about the forgiving spirit that the Bible says so much about? Have we received the "love of the truth" on this point of the doctrine of Christ? It is needless for me to introduce the scriptures, for every reader knows the doctrine of Christ abounds in it. Does not the Bible teach us to *love*, and not to *hate*, one another? I go no further here, but leave you, kind reader, to settle this question for yourself; but I must ask an additional question—viz.: If you love not the truth here, how much better are you than those who love not the whole teaching of our Lord to aliens?

2. What about the teaching of Christ concerning those who have fallen, and who arise and make another effort to overcome their weaknesses and live for God? I heard of a young sister who made her mistakes—not as great, however, as some who fell and rose again and made excellent Christians—and who went before the church and made her confession and asked the prayers of all the members to the end that she might be saved; but quite a number of the younger set in the church gave her the "cold shoulder," so to speak, and for the meat that she asked they gave her a serpent, and for the bread that she asked they gave her a stone. This young sister became discouraged and quit trying. Now there is just as much hope for one as the other; if any difference, the latter may have the better chance for heaven. When did Christ ever turn his back to a soul that asked for salvation, succor, and help? When did he ever fail to take an interest in any soul, regardless of how far that one had fallen, if he or she asked for salvation? Can we be his disciples and refuse to forgive the prodigal that returns? Are we receiving "the love of the truth" to the end that we may be saved, if we turn our backs on them and discourage them? Here, also, I will say, there is no room for discussion. May the Lord keep us back from such sinning and create within us a heart that longs for the salvation of all.

3. Something has already been said of late, on this page, about the importance of our loving what Christ teaches concerning our withdrawing fellowship from those who walk disorderly. Do we love his teaching here as much as we do on other points of doctrine?

4. We have also had something to say about how God looks at those who cause division in the church of our Lord. Do we love his teaching on the oneness for which he prayed as we do on other questions? If so, we will see to it that we are not the dividers of churches, but those who take harmony and peace instead of strife and confusion everywhere we go. Has God said anything about our striving "about words, to no profit, to the subverting of them that hear?" (2 Tim. 2: 14.) Has he said anything about our "foolish and ignorant questionings" that "gender strifes?" (Verse 23.) Do we love his teaching here as well as other things he has said?

5. Do the elders and deacons of our different congregations love the teaching of our Lord as to their qualifications to fill such places and as to their duty so clearly pointed out in the Bible? Do the elders really have the good of the church at heart as much as they do their business affairs that they daily pursue for a living here on earth? I say, have our elders "received the love of the truth" on this point of teaching as much so as they have on other points? Are they "given to hospitality," and do they love to be so? Are they "apt to teach," and are they studying and praying to become more so? Think how

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This makes Hood's Sarsaparilla one of the great remedies of the world. From the first dose you are on a definite road to improvement. It is of inestimable value just now to restore the health and nerve force so greatly exhausted by war excitement, the grip and influenza epidemic and the changing season. It is the right medicine for you this Spring. Get a bottle today.

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She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6255 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

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much "the love of the truth" here means to the welfare of our congregations!

But time forbids more. The one point that I am trying to make is that we love *all* God's truth, not just a part of it; for God wants us to stand perfect and complete in *all* the will of God, and strong men and women we cannot be unless this be so with us.

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News Items.

Brother John T. Lewis' work with the Macon church did much good. His sound, logical teaching greatly strengthened the faithful there.

Our short meeting at Dalton greatly strengthened the work at that place. The meeting was begun by Brother Flavil Hall and closed by Brother Garrett. Some of the best letters that I have received from that section have come since the meeting closed, and they bring unmistakable evidence that the work goes well. We have some splendid people in the Dalton church, and we are expecting to hear nothing but good from them.

Brother Silas E. Templeton will be busily engaged in general evangelistic work, the Lord willing, for the balance of this year in this State. His special work will be that of visiting the scattered disciples in the State. If you want him to visit your section, drop us a card, and arrangements will be made to this end.

LADIES CAN WEAR SHOES

One size smaller and shoes last longer after using Allen's Foot-Ease, the antiseptic powder for the feet. Shaken into the shoes and sprinkled in the foot bath, Allen's Foot-Ease makes tight or new shoes feel easy, gives instant relief to corns and bunions, prevents blisters, callous and sore spots. It's the greatest comfort discovery of the age. Try it to-day. Sold everywhere.

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FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

You Will Write a Letter Like This.

I wish I knew which one of the thousands of letters I receive would have the most weight with *you*, my friend. I cannot quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make *you* write me one very much like them:

Barnard Street, Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.
Dear Sir: I was suffering with indigestion, stomach and liver disorders, and all its train of horrifying phenomena for several months. I had lived on milk, soft-boiled eggs, shredded wheat—a very insufficient diet for an active working man—and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.
A. L. R. AVANT, M.D.

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case; and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys, and bladder, aiding them in throwing off all poisonous matter.
C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from *you*. No matter what your complaint may be—dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you, say so, return the empty demijohns, and I will promptly and willingly refund your money—every cent. Sign below.

Shivar Spring,
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Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

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

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Gospel Trumpet Blasts.

BY A. A. BUNNER.

"Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. [A great consolation for his people to be assured of this fact.] It is a fearful thing to fall into the hands of the living God." (Heb. 10: 30, 31.)

"For our God is a consuming fire." (Heb. 12: 29.)

"Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie." (Rev. 22: 15.)

"But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone: which is the second death." (Rev. 21: 8.)

I rely upon the mercy of God to keep me and save me from the described fearful and unending doom. Are you real sure of this, my kind friend? If so, what are you doing? Absolutely nothing. I have cast myself wholly upon Him, and I shall trust my all in the hands of a merciful and heavenly Benefactor, and I feel sure that he is too full of tender mercies to allow me to perish forever. But "how shall we escape, if we neglect so great salvation?" (Heb. 2: 3.) And if doing nothing is not neglecting "so great salvation," I confess that I do not know the meaning of that fearful word "neglect." I grant that God is merciful; but with all of this, I know of no mercy for the disobedient, only as set forth in his merciful plan of salvation in the gospel (see Tit. 3: 5, 6), and they must, as humble, believing penitents, become obedient to the claims of this merciful plan of salvation before they can lay claim to any share in his great mercy for a lost and ruined race. "Therefore hath he [God] mercy on whom he will have mercy, and whom he will he hardeneth" (Rom. 9: 18), and whom he "hardeneth" he will "miserably destroy" (Matt. 21: 41; Ps. 145: 20); and all of this he will do because of his great mercy that he has for his government and all of his faithful subjects, because "his mercy endureth forever." I now cite my readers to his wonderful doings in behalf of his faithful ones as recorded in Ps. 136. Listen. God "smote Egypt in their first-born." (Verse 10.) Why? Because "his mercy endureth forever." He "overthrew Pharaoh and his host in the Red Sea." (Verse 15.) He did this great act because "his mercy endureth forever." He "smote great kings." (Verse 17.) Wherefore did he do all of this? "For his mercy endureth forever." "And slew famous

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How Organic Iron—Nuxated Iron—helps Solve Problem of Supplying Iron Deficiency, Thereby Increasing the Strength and Endurance of Delicate Care-worn Women in Two Weeks' Time in Many Instances.

Many a woman who ought still to be young in feeling is losing the old-time vim and energy that makes life worth living simply because her blood is thinning out and possibly starving through lack of iron. It is through iron in the red coloring matter of the blood that life-sustaining oxygen enters the body and enables the blood to change food into living tissue, muscle and brain.

In commenting upon the alarming iron deficiency in the blood of the average woman of today, Dr. George H. Baker, formerly Physician and Surgeon Monmouth Memorial Hospital of New Jersey said:

"What women need to put roses in their cheeks and the springtime of life into their step is not cosmetics or stimulating drugs, but plenty of rich pure red blood. Without it no woman can do credit to herself or to her work. Iron is one of the greatest of all strength and blood builders and I have found nothing in my experience so effective for helping to make strong, healthy, red blooded women as Nuxated Iron. From a careful examination of the formula and my own tests of Nuxated Iron I feel convinced that it is a preparation which any physician can take himself or prescribe for his patients with the utmost confidence of obtaining highly beneficial and satisfactory results."

Dr. Ferdinand King, a New York Physician and Medical Author says: "I have strongly emphasized the fact that doctors should prescribe more organic iron—Nuxated Iron—for their nervous, run-down, weak, haggard looking women patients. Lack of iron in the blood may often transform a beautiful sweet-tempered woman into one who is cross, nervous and irritable—one who makes life a burden to herself, unbearable for her husband, and disagreeable for her children. When the iron goes from the blood of women, the roses go from their cheeks."

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained.

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EVERY MACHINE REGULATED AND TESTED before it leaves the factory and guaranteed in every way. A real phonograph, not a toy, yet small and light enough to be carried to camps, excursions, etc. Gives a clearness and volume of tone not surpassed by most high-priced instruments.

TESTIMONIAL Corsa Gordo, N. C., Sept. 12, 1918. Dear Compact—I have just today received my Phonograph—and must tell you for a fact I am more than delighted with it. Many, many thanks for your honesty. I remain your friend till death. Mrs. Fannie Rogers, Corsa Gordo, N. C.

FREE TO YOU—SEND NO MONEY Just your name and we will send you 24 of our Art Pictures to dispose of on special offer at 25c each. Send us the $6 you collect and for your trouble we will send this new improved E. D. L. Phonograph and a selection of 6 records, free for your trouble. You can dispose of pictures and earn this great machine and the records in a few hours' time. Address **E. D. LIFE, Dept. 1T132, 337 W. Madison St., CHICAGO**

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. F. National Toilet Company Paris, Tenn.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9255 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." **Carolina Pigeon Plant,** Clinton, S. C.

Weak Lungs?

STUBBORN COUGHS AND COLDS

DR. H. JAMES' CANNABIS INDICA COMPOUND

An old and well-tried remedy for the relief of **pulmonary ailments, bronchial asthma, catarrhs, colds, etc.** Fifty years' successful use. Book of information sent free. Address **Craddock & Company, Philadelphia, Pa.**

TETTERINE

Clears Baby's Skin

and drives off the rash and pimples. Harmless, Soothing, Fragrant.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

kings" (verse 18), for the great reason that "his mercy endureth forever." He slew "Sihon king of the Amorites," and "Og the king of Bashan," and took their land from them and gave it for "an heritage unto Israel" (verses 19-22)—all of this because of the fact that "his mercy endureth forever." But while "his mercy endureth forever," it is only in behalf of, and extended to, his loyal and obedient subjects throughout his entire dominion, visible and invisible. On the other hand, he will "reserve the unjust unto the day of judgment to be punished." (2 Pet. 2: 9.) Again, he says: "For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment." (James 2: 13.) Still, "his mercy endureth forever," but is extended only to his faithful ones. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance [not mercy, though "his mercy endureth forever"] on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (2 Thess. 1: 7-10.) Again: "And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25: 46.) "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." (Rev. 20: 10.) Again: "And whosoever was not found written in the book of life was cast into the lake of fire." (Verse 15.) Now, friendly sinner, recalcitrant Christians, and hypocritical professors of His holy religion, let me warn you that the God of the Bible, the Creator of all creation, is not a universalist God, neither is he a sectarian God, but he is a God who is the Almighty One, and he *loves* justice and mercy; and while "his mercy endureth forever," he will by no means "clear the guilty" (Ex. 34: 7; Num. 14: 18), but will consign the finally incorrigibly disobedient, including all liars and vile slanderers, along with the old Accuser of the brethren, to eternal flames, "where their worm dieth not, and their fire is not quenched." (See Mark 9: 42-48.) In view of all this, O sinner, along with all recalcitrant and lukewarm Christians, hasten to repent and turn; for now in this life only is the day of salvation. Heed the warning voice now.

LIVE STOCK

The full market for your Cattle, Sheep, and Hogs every day, by taking them to

D. E. CARRTHON & CO.
Union Stock Yards
Nashville - - Tennessee

TELEPHONES
Local: Main 736
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Members NASHVILLE LIVE STOCK EXCHANGE

Prompt, efficient service

SALESMEN
DEZZIE CARRTHON, HENRY COX
JOE HAGEY

Ask us about the Fat Stock Show

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

SWEET POTATO PLANTS.

Porto Rico, Nancy Hall, Triumph; by express, 1,000, $2.50; 5,000 and over, $2 a thousand; prepaid, parcel post, 500, $1.75; 1,000, $3. We are in the heart of the greatest potato-growing section of the South. Send order now for immediate or future shipping. **PARKER FARMS, Moultrie, Ga.**

NEW SONG BOOKS
For Your Church
6c

A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $6 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c for samples. **Money back if not pleased.** Send 60c for 100 cards, "A Prayer by the Sunday School." **E. A. K. HACKETT, Dept. 56. FORT WAYNE, IND**

The Master's Vineyard

Tennessee.

Jackson, May 1.—I will write something of the condition of the Highland church of Christ, at this place. Brother L. S. Lancaster is located here and preaches for us twice a month; Brother A. G. Freed, of Henderson, once a month. We are very much delighted with their earnest efforts to build up the cause here, and the church seems to be in a very prosperous condition. The officers are: A. M. Tucker, W. H. Sanders, T. E. Tatum, elders; W. J. Hall, J. E. Stovall, A. M. Dees, deacons. These men seem to be willing and ready to sacrifice their time and means for the good of the cause. This congregation was established only a few years ago, and I think our membership is between one hundred and one hundred and twenty-five and gradually growing stronger. Quite a number come from other sections and unite with us and are helping to hold up the banner of Christ, and we appreciate their help and influence. We are not yet what we hope and expect to be, Brethren, let us pray for more zeal and a greater willingness to sacrifice time and means to help the unsaved, the poor, and the fallen.—John T. Hall.

Nashville, May 5.—A good work is being carried on by the church at Reid Avenue, in Nashville. The members are almost all up and doing in helping to harvest the ripened grain. The success of bringing many into the church and Sunday-school work is largely due to the earnest, untiring efforts of Brother A. S. Derryberry, who is now engaged in the third year's work with the church at this place. The many good results of his faithful work and the esteem and love which this church has for him was manifested on the night of April 28, when about one hundred members of the congregation met at his home and gave him a pleasant surprise—a purse of forty-five dollars as a birthday present—and were joined by Brother Derryberry and his companion in celebrating his sixty-eighth birthday by singing, praying, and talking of how the most good could be accomplished. They served refreshments, and all went away happy. Brother Derryberry has been a faithful worker with the church here. On the first Lord's day in each month Brother W. W. Bates occupies the pulpit at the morning and evening services. He is one who proclaims the simple gospel of Christ in an earnest and impressive manner, and good results can be seen of his earnest and faithful teaching. Brother J. C. Lawson, a great help and support in many ways to the church, comes to us occasionally with a good lesson that is always beneficial. Brother Lawson is a brother and teacher whom we should appreciate. I pray that we may all grow stronger in the Lord and that we may try each day to do more and more to keep the good work moving on, and finally all be permitted to enter the beautiful home in heaven.—Mrs. Ed. Jones.

Texas.

Dallas, April 21.—Brother A. O. Colley, minister for the Pearl and Bryan Streets church of Christ, in Dallas, began a series of meetings at the Llewellyn and Center Streets church of Christ yesterday. The house was well filled both morning and evening, and the meeting is being a success from the beginning. Brother Colley has begun with an interesting line of thought. The subject Sunday morning was, "All Things New in the Kingdom." You may look for good things to follow in the reports of this meeting.—Warren E. Starnes.

Childress, April 19.—I am yet at home, and see no prospect of getting away, but a prolonged stay before me. Wife was taken worse this morning and is bedfast now, and suffering terribly. Her condition will not be improved for many months, if ever. I am trying to do what I can here at home. I hold services for the children each Friday night at the church, with Bible lectures and stories and various programs of interest to them, and preach as often as I get a chance. Brother Bentley preaches on the fourth Sunday in each month. He is a good man, and I am glad he comes here. We are being remembered in a substantial way by brethren far and near, and the brethren and sisters here at Childress are helping us some. All in all, I do not fear any suffering for food, but believe the church of God will never forsake us. I learn that two or three of the churches where I was to hold meetings are keeping their meeting for me this fall; and if I can get to them, it will be splendid for me, for we will surely be in need of the work and the support then. God bless our many friends everywhere.—Tice Elkins.

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

It is in men as in soils where sometimes there is a vein of gold that the owner knows not of.—Swift.

"What Ails the World?"

FOUND AT LAST!

A strange and surprising book, flaming with imagery like a moving picture from Adam to Woodrow Wilson, shows the real cause of all sin and sorrow. There is nothing like it in all the world of literature!

The leading character was present when God made Adam, and as a witness of events from then to now he visits a pastor at midnight and relates the vivid story that unfolds the mystery of groaning ages; also explains that because of desecration, Sabbath was hid from men when the sun stood still, and found in Sunday after "crucifixion Wednesday."

It clears many difficult Scriptures, reveals the cure of ills that mark the bloody path of nations, and shows our education ideas are about as correct as farming was a hundred years ago; but it sees better things for the coming age. In many places the book goes from house to house among readers eager to know its story. A large, new edition reduces the price to $1.10, if ordered direct from York Bookstore, Box 84G, York, S. C. Unless we know "What Ails the World," we cannot hope to cure it. It is our duty to know.—Advt.

Rabbit Hair Supplants Wool.

Rabbit hair is supplanting wool in the felt hat-making industry of Australia, where there are thirty factories in operation at present making use of rabbit fur for this purpose. It is said to be superior to the finest merino, and millions of rabbit skins are made use of annually.—Exchange.

Is Rheumatism Conquered?

CHEMIST SAID TO HAVE DISCOVERED A CURE.

New York.—(Special.)—It is reported that a chemist of this city has made an important discovery in the treatment of rheumatism. As the facts are stated, a neighbor of R. O. McElroy, chief chemist for the Worth Pharmacal Company, 76 Courtlandt Street, New York, was a great sufferer from rheumatism and prevailed on Chemist McElroy to experiment on him. So successful was the result that the Worth Pharmacal Company is offering to send a supply of the wonderful remedy, Aseptone, to all who suffer from rheumatism and will write for it.—Adv.

FOR MEN ONLY

Here is your chance to get the famous "Hemshaw Quality" Socks direct from the mill, saving retail profit, practically half retail price. Direct by mail, postpaid. One-half dozen pairs, $1.60; or one dozen pairs, $3. Colors: white, black, dark brown, silver gray, navy blue. Sizes: 10 to 11½. State size of your shoes and color wanted.

"Hemshaw Quality" Socks are mercerized special yarn, special knit. Very elastic, very durable, and unusually comfortable. They absorb perspiration, adding greatly to comfort. Every statement made above absolutely guaranteed. Money refunded if not fully satisfied. Order now. **Hemshaw Hosiery Mills, Mail Order Department C-27, Oxford, N. C.**

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5255 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

ICE CREAM

1 Cent a Dish

is one of the luxuries everybody wants, and everybody can have it by using

JELL-O ICE CREAM Powder

Dissolve a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you have two quarts of delicious ice cream.

Five kinds of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Two packages 25 cents, at any grocer's.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

Calomel Salivates and Makes You Sick

Acts like dynamite on a sluggish liver and you lose a day's work.

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

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

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

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

POTATO PLANTS; TOMATO, EGG, AND PEPPER PLANTS.

First-class plants are scarce, but we have ample to take care of our customers. Porto Rico and Nancy Hall Potato Plants, best to be had; Baltimore, Stone, Earliana, Bear, and Globe Tomato Plants, Egg and Pepper Plants, $3 per thousand, express collect; $4 parcel post, prepaid; 50 cents per hundred, mail, prepaid. **ENTERPRISE COMPANY, INC., Sumter, S. C.**

Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

CHURCH NEWS

Arkansas.

Fort Smith, April 30.—Last Sunday was a great day with us at Park Hill Church. We had three good services, and the brethren seemed to be encouraged to do "greater things for God." Several out-of-town brethren were with us. I am preaching this week at Price's Chapel, three miles north of Sallisaw, Okla. This is a mission point. I held a short meeting here eighteen months ago, baptizing two. We had three confessions and baptisms to-day. This is a Holiness community and opposition to the truth is very strong. We are planning to return this fall for another meeting, and we expect to keep "pegging away" until we establish the cause at this place. I have promised to hold a meeting at Poteau, Okla., beginning the latter part of May. We have one or two members there. We have no house, and they have not yet found a building suitable for the meeting. We would appreciate the use of a tent for this work. Who can spare a tent for the first two weeks of June? The Shady Point congregation will bear the expenses of shipping the tent to and from the meeting. Write me at once. The time is ripe for a meeting at Poteau. Help us in this matter. Pray for us.—Will W. Slater.

California.

Fresno, May 1.—The work at the Nevada Avenue congregation is moving along nicely. We have had a number of additions by letter and one baptism recently. The following preaching brethren have recently visited us and favored us with good sermons: Brethren T. B. Larimore and L. D. Perkins, of Armona; Brother Cargyle, of Escalon; and J. A. Craig, of Patterson. The members of the congregation gave the writer and family quite a surprise on Friday evening of last week. More than sixty persons assembled at our home and gave us a china shower. They also brought their lunches with them, and after enjoying ourselves the sisters arranged the table and we "had joy and gladness, a feast and a good day." We not only appreciate the gifts, but we are very grateful for the kindness and thoughtfulness that prompted the givers.—W. Halliday Trice.

Illinois.

Brookport, May 6.—Our meeting began on April 15 and closed on May 4. Brother D. A. Sommer, of Indianapolis, Ind., did the preaching. Six persons were baptized and others "almost persuaded." The members are at peace with each other and the cause was greatly strengthened by this meeting.—A. T. Kerr.

Indiana.

Dugger, May 1.—I was at Bismarck, Ill., on the third Lord's day in April. After the meeting for worship one person came forward and made confession of his faith, and I immersed him that afternoon. The next Saturday night and Sunday and till Tuesday

Freckles

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9255 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

"BAYER CROSS" ON ASPIRIN

Always Ask for Genuine "Bayer Tablets of Aspirin"

BAYER

Only Aspirin Tablets with the safety "Bayer Cross" on them are genuine "Bayer Tablets of Aspirin," owned and made by Americans and proved safe by millions of people. Unknown quantities of fraudulent Aspirin Tablets were sold recently by a Brooklyn dealer which proved to be composed mostly of Talcum Powder.

"Bayer Tablets of Aspirin" should always be asked for. Then look for the safety "Bayer Cross" on the package and on each tablet. Accept nothing else! Proper directions and dosage in each Bayer package.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Tired Housekeepers

In their ambition to keep the home in order, tidy and attractive, do their social duties and have their children well dressed, many overworked housekeepers develop serious female troubles which make life miserable.

There is a perfectly safe remedy for such conditions which contains no narcotics or harmful drugs, and that is

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

night following I preached at Fairview, near Clinton, Ind. Then on Thursday night I began at Summerville, near Midland, Ind., and continued on till Lord's-day night. I find all these points taking on a more active life in the work of the Lord, and we are trusting that greater results will attend their labors. I am now at Dugger. I spoke to a few persons here last night and will preach again to-night. I would say to the brethren in Alabama, Tennessee, and Kentucky that I am thinking of making a trip South again this summer, and will appreciate it if they will keep me at work in meetings. If my help is desired in any of these States, brethren, just write to me at once so I can arrange the work. My home address is Watseka, Ill.—Andrew Perry.

Kentucky.

Van Buren, May 5.—I am now in a good meeting at Fairmount. Attendance fine at each service. We expect many souls to come to Christ. I will probably go from here to Louisville for a few days' work with the King's Hall brethren.—R. A. Craig.

Paducah, May 6.—Last Lord's day was a great day with the brethren on Goebel Avenue, this city. There were five additions at the morning service—three from the "digressives" and two by confession and baptism. Brother L. L. Brigance, of Murray, will be with us in a meeting beginning on the third Lord's day in this month. Pray for us. We are expecting a great meeting. —Charlie Taylor.

Oklahoma.

Comanche, May 5.—I recently spent a few days preaching at Loco; also preached on the fourth Sunday in April at Valley View Schoolhouse near Yukon, but the rain interfered. I was with the brethren at home yesterday. I shall go to Wheeler County, Texas, this week, for some work in that part of the country. I have several places to visit in the Texas Panhandle, preaching and lecturing. If there ever was a need for faithful, sacrificing gospel work, it is now.—U. G. Wilkinson.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

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

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

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6255 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The distinctive flavor of

Coca-Cola

The flavor of Coca-Cola is a composite of natural fruits so delicately blended that the palate is unable to distinguish any one of the component parts—the result is a distinctive flavor.

The art of compounding flavors has become a science which requires a lifetime to master. That is why it is so difficult to imitate the distinctive flavor of Coca-Cola.

The slightest deviation from the delicate balance of flavors reveals the imitation. When you ask for Coca-Cola demand the genuine by full name — nicknames encourage substitution.

THE COCA-COLA COMPANY
ATLANTA, GA.

1A

In Memoriam—W. Norman Luton.

BY H. LEO BOLES.

Several weeks ago there appeared in the Gospel Advocate an announcement of Brother Luton's death. It was thought best to give further notice to this most excellent young preacher. Brother Luton was born on March 17, 1895, and fell a victim of the influenza on October 25, 1918.

My acquaintance with Brother Luton began in 1913. In September, 1913, he entered the Nashville Bible School, now David Lipscomb College. He had been preaching the gospel for some time before he entered the Nashville Bible School, and came to that school to better prepare himself for preaching the gospel. He felt keenly the responsibility of a public proclaimer of the gospel and loved the truth of God so truly that he wanted to prepare himself for the greatest influence.

He remained in school for three years, graduating with the degree of B.L. in May, 1916. He returned to the college for another year and was graduated with the degree of B.S. in May, 1917. As a student, he was industrious, energetic, and faithful to all of his duties. I do not recall that he ever broke any of the regulations of the college the four years that he was in school. Brother Luton had strong intellectual powers and was a strong character in the student body. He was not satisfied with a slight knowledge of the subject, but wished to master whatever he undertook. He was above the average in thoroughness and mental grasp.

Of course, during his four years in college he put the emphasis upon the study of the Bible. It was my pleasure to be his teacher in the Bible while he remained at college. He never neglected his Bible studies, as some pupils do. He grew very rapidly in the knowledge of the truth and made much progress as a preacher of the gospel. It was not his method to study the Bible merely to get more sermon outlines; he studied the Bible from Genesis to Revelation with a desire to know it and to be able to teach others. Many young preachers make the mistake in just studying the Bible to get sermons and do not have a clear understanding of the Bible. During the four years Brother Luton was in college he studied the entire Bible, going through it twice in the class room. This gave him a broad, systematic knowledge of the Book of God.

Brother Luton used logical reasoning and could present the arguments with great power. He preached with success in Georgia, Tennessee, and Kentucky. All who knew him loved him and had reason to expect the Lord to use him for great good, should he be permitted to remain here on earth the allotted time for man. It was with deep regret that I learned of his premature death. Brother Luton died in the triumph of the living faith and has the promise of the reward of those "who die in the Lord."

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists; price, 50 cents; or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

Give every day a part of your time to your fellow man by relieving the distress of those who may chance to meet you. The highway has many who are poor and friendless that are worthy, but your gift is worthy if in the Master's name.—Selected.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13
Murine Eye Remedy Co., Chicago.

Differences in Trees.

In studying a vast collection of growing trees, such as may be found at the Arnold Arboretum of Harvard University, the imaginative mind may see and detect unthought-of new laws of nature at work. So strikingly are the likes and dislikes of certain trees for methods of growing that even an amateur soon learns something of their care and the attention and conditions for growth that they require. —Exchange.

To Stop Falling Hair.

The cause of baldness, hair falling out, loss of luster and color, is found in the roots of the hair itself. Our hair is but a portion of our body, and, like the other organs, cannot subsist without food. The hair finds its food in the fat layer of skin next to the skull. When this source of food is stopped or impeded, out comes the hair. The dreaded disease, dandruff, is a germ. It collects on the bottom of the hair and eats away its life. The hair sack from which the hair comes is embedded in the layer of under skin. When the scalp is diseased and the hair falls out, often this small hair sack closes. Eventually, as a result of the dandruff germs, baldness comes. The proper method of restoring the hair and stopping the falling out must necessarily be in the destruction of the dandruff germs and in the reopening of the little hair sacks. Furthermore, in order to rejuvenate the scalp and make the growth of new hair more vigorous, it is necessary that the system be able to furnish an abundance of hair food. Many artificial methods have been tried in restoring the hair, which were only surface remedies, and, failing to reach the small hair sacks, were unsuccessful. Reopening the hair sack allows the new hair to grow. Calvacura begins at the root of the trouble, and its use is, therefore, advised. Its mission is to feed the new hair as well as the old and rid the scalp of all dandruff germs. By thus cleansing and rejuvenating the entire scalp, a healthy growth of hair is assured. Falling of hair is stopped; new life and color to dead, gray hair is developed, and the hair becomes smooth and velvety. It is not an unpleasant treatment, and takes only a few minutes of time each day for about six week. The Union Laboratory, 214 109th Street, Binghamton, N. Y., will send you a liberal sample of Calvacura No. 1, free, together with a booklet, "The Triumph of Science Over Baldness," if you will send your name and address, together with ten cents in silver or postage stamps to help pay the distribution expenses.

2,200 pounds of cotton when
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was used with preceding crop of peas without fertilizer, as compared with 1,200 with fertilizer. Easy to use. Try it.
Costs $2.00 per acre, delivered.
Write NitrA-Germ, Savannah, Ga., for booklet.

Send us $1.25 for Tarbell's Teachers' Guide."

OBITUARIES

Brewar.

On March 1, 1919, the summons of death came to the happy home of Brother and Sister Frank Brewar, on Forty-eight Creek, in Wayne County, Tenn., and claimed for its victim their dear baby, eighteen months old. So bright a jewel has been gathered home. May we all so live through this short life that we may be permitted to meet those dear loved ones around the beautiful throne of God. May the Lord bless the bereaved ones. Funeral services were conducted by the writer, after which the remains were laid to rest in the Walnut Grove burying place. C. A. LANCASTER.

Litton.

On Sunday, February 2, 1919, after an illness of two weeks, Mrs. J. P. Litton, of Lyles, Tenn., was called to live with her loved ones on the other side of the river of death. She was first taken with measles, after which influenza-pneumonia developed. She is survived by two sons (Halley and Overby Litton), several stepchildren, and a number of sisters. Mrs. Litton leaves a host of friends to weep for her. She was a faithful member of the Christian Church, and allowed not her place at church to be vacant while she was able to attend services. Funeral services were held at the Christian Church by Elder G. W. Lovell, after which the body was laid to rest in the Lyles cemetery.

MRS. O. C. DAVIDSON.

Raper.

The angel of death invaded the peaceful home of Brother Kendrick H. Raper, of Memphis, Tenn., on October 11, 1918, and claimed him as its victim. He was born on March 13, 1889. He obeyed the gospel on December 5, 1915, and married Miss Willard Reynolds on January 11, 1917. Their only child died. Brother Raper was a daily reader of God's word and a faithful Christian. He will be greatly missed, but most by his companion, to whom he was much devoted. Brother Raper leaves a wife, father, mother, brothers, and relatives to mourn his death. He took influenza and pneumonia. His remains were carried to Jacinto, Miss. Funeral services were conducted by the writer. Many friends were present. To the bereaved I say: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

E. L. WHITAKER.

Smithson.

On January 13, 1919, the angel of death visited the home of Brother John T. Smithson and claimed the spirit of their little daughter, Mary Elizabeth, only about one year old. Death is always sad, but the circumstances surrounding this one made it, to me, appear among the saddest of the sad. Sister Smithson and three children were seriously ill of influenza at the same time, and for many days it seemed that more than one would

Kill All Flies! THEY SPREAD DISEASE
Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.

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Is Applied. Fragrant and Soothing.
50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

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F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3255 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

HOSIERY.—Darnproof, twelve pairs gents' or ladies', assorted, intense black, guaranteed, $1.50, parcel post, to introduce our high-grade hosiery. **Dixie Hosiery Mills, Kernersville, N. C.**

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

In answering advertisements, please mention this publication.

Weekly Health Talks

Where Most Sickness Begins and Ends

BY FRANKLIN DUANE, M. D.

It can be said broadly that most human ills begin in the stomach and end in the stomach. Good digestion means good health, and poor digestion means bad health. The minute your stomach fails to properly dispose of the food you eat, troubles begin to crop out in various forms. Indigestion and dyspepsia are the commonest forms, but thin, impure blood, headaches, backaches, pimples, blotches, dizziness, belching, coated tongue, weakness, poor appetite, sleeplessness, coughs, colds and bronchitis are almost as common. There is but one way to have good health, and that is to put and keep your stomach in good order. This is easy to do if you take Dr. Pierce's Golden Medical Discovery. It is a wonderful tonic and blood purifier, and is so safe to take, for it is made of roots and herbs. Dr. Pierce, of Buffalo, N. Y., stands behind this standard medicine, and it is good to know that so distinguished a physician is proud to have his name identified with it. When you take Golden Medical Discovery, you are getting the benefit of the experience of a doctor whose reputation goes all around the earth. Still more, you get a temperance medicine that contains not a drop of alcohol or narcotic of any kind. Long ago Dr. Pierce combined certain valuable vegetable ingredients—without the use of alcohol—so that these remedies always have been strictly temperance medicines.

If piles are torturing you, get and use Pierce's Anodyne Pile Ointment. The quick relief it gives is hard to believe until you try it. If constipated, Dr. Pierce's Pleasant Pellets should be taken while using Anodyne Pile Ointment. Few indeed are the cases which these splendid remedies will not relieve and usually overcome. They are so good that nearly every drug store has them for sale.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

be taken. Being sick herself, Sister Smithson could not attend to the children, and little Mary Elizabeth was denied that loving tenderness and care that the mother alone can give; and Sister Smithson is denied the consolation of having ministered to the child in its last hours. Over all the graves filled by war and scourge Jesus stands, saying, "I am the resurrection, and the life;" and when we have passed through a few more of them, he will gather the faithful into a country where such are unknown. My soul leaps forward at the thought.

C. M. STUBBLEFIELD.

Jordan.

On April 10, 1919, I was called to Jamestown, Texas, to conduct the funeral services of Brother William Jordan, who lived four miles north of Canton, Texas. Brother Jordan was a grand and noble man of God, and had worn the bright armor of righteousness for the past thirty years. When only a young man he became one of the elders of the Jamestown congregation, and his deeds of love still linger in the hearts of many that knew him there. Brother Jordan died on the morning of April 9. His death was a sudden one. His life was wafted away almost without a moment's notice when his home was blown away by a cyclone. Brother Jordan was always ready to give an answer for the hope that was within him. He was sixty-one years of age, and is survived by eight children and four grandchildren. While in the Bible class the last time he met with the brethren, he spoke of the assurance of his hope. He fought the good fight, kept the faith, finished his course, and henceforth for him there is laid up a crown that will never fade.

WILLIS G. JERNIGAN.

Hewgley.

Tolbert Fanning Hewgley was born on September 17, 1890, in Davidson County, Tenn. Having contracted influenza, he quietly passed "over the river" on Friday night, December 27, 1918, in Cheatham County, and was buried at the old Dozier graveyard. In September, 1916, during a meeting at Bull Run, Brother Hewgley obeyed the gospel, being baptized by the writer. He leaves a father and mother, four brothers and three sisters, a wife and three little girls, besides many brethren and friends, to mourn his departure. May these loved ones mourn not as those who have no hope, but may they so live that they may meet their loved one in the "sweet by and by." It is both comforting and consoling to know that "precious in the sight of the Lord is the death of his saints." "Blessed are the dead who die in the Lord." "Grief endureth for the night, but joy cometh in the morning. From our viewpoint, it would have been better for him to have remained longer here; but "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

GEORGE W. GRAVES.

Jones.

Eliza J. Jones was born on July 18, 1829. On February 21, 1850, she was united in marriage to W. C. Jones, Brother J. W. Harding officiating. To this union were born eleven children, seven of whom are living. She has

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

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It's Stopping Your Work
Use
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For Any Ache or Pain.
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Double and single envelope systems. Samples and prices sent upon request. Double Envelope Corporation, Roanoke, Va.

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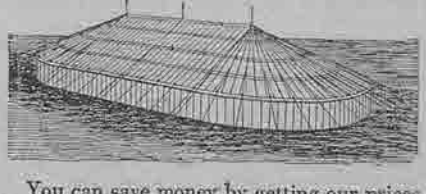

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The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhoea. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5255 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

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for

Peas, beans, peanuts

Doubles the yield, and improves your land. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

fifty-two grandchildren, forty-seven great-grandchildren, and seven great-great-grandchildren, making a total of one hundred and seventeen children in the five generations. Sixty-two years ago Sister Jones confessed her Savior at Antioch Church and was buried with him in baptism at the hands of Brother J. W. Harding, by which she was made a member of the body of Christ and in which she has lived a long Christian life. She had passed the eighty-ninth milestone on life's highway and was nearing the ninetieth when, on February 26, 1919, she grew too weak and weary with her load, and, taking her burden for a pillow, quietly and serenely laid herself down to silent rest. Sister Jones was a sweet old soul whom everybody loved. The minister of the Main Street church of Christ conducted funeral services at the home.

O. D. MAPLE.

Whitehead.

Mrs. Sara Webb Whitehead, of Tula, Miss., was born on November 12, 1857; was married to W. S. Whitehead on November 25, 1875; became identified with the church of Christ in 1876; and died on February 6, 1919. To Brother and Sister Whitehead were born five children—two boys and three girls—O. T. Whitehead, Oxford, Miss.; W. A. Whitehead, Tula, Miss.; Mrs. W. T. Davis and Mrs. G. W. Brummett, Tula, Miss.; and Mrs. W. H. Lagrone, of Delay, Miss.—all of whom are still living, and all members of the church of Christ, with their families. The writer was well acquainted with Sister Whitehead and her good family. They all have our heartfelt sympathy in this time of grief and sorrow, but there is no reason for our sorrowing as those who have no hope. Sister Whitehead was a true Christian companion, mother, and neighbor. Everybody who knew her loved her for her good deeds, Christian character, and integrity. Peace be to her ashes while her spirit rests in the third heaven to await the coming of the Master and the welcome plaudit: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

W. F. LEMMONS.

Cobb.

"The cloud of mourning casts its shadow across every path." There is, perhaps, not a home in the land but that has had the mantle of mourning thrown over it sometime during the past few months. War and disease have wrought destruction among us, and aching hearts have sought the comfort that God alone can give. What a blessed thought that "our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory!" On January 7, 1919, Sister Martha Elizabeth Cobb, mother of the writer's wife, was called to her heavenly reward. She was in her seventy-first year and was apparently in her usual state of good health when stricken with Spanish influenza, which took the pneumonia course, resulting in her death ten days later. She is survived by six children—three sons and three daughters—all of whom were with her when the end came, except one son who has been in France

Men and Women

Women as well as men are made miserable by kidney and bladder trouble. Dr. Kilmer's Swamp-Root, the great kidney medicine, is highly recommended by thousands.

Swamp-Root stands the highest for the reason that so many people say it has proved to be just the remedy needed in thousands of even the most distressing cases.

At druggists in large and medium size bottles. You may receive a sample size bottle of Swamp-Root by Parcel Post, also a pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the Nashville Gospel Advocate.

Lemons Beautify! Make Quarter Pint of Lotion, Cheap

Here is told how to prepare an inexpensive lemon lotion, which can be used to bring back to any skin the sweet freshness, softness, whiteness, and beauty.

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness, and tan, and is the ideal skin softener, smoothener, and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands, and see for yourself.

Use Cuticura Soap To Clear Your Skin

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money saving shoe book for the asking.

for the past year. She was a faithful Christian and had been a member of the Cowart Street congregation, in Chattanooga, Tenn., for a number of years. She died at the home of her granddaughter, Mrs. F. W. Brooks, in Chattanooga. Funeral services were conducted on the morning of January 9 by Brother E. H. Hoover, assisted by Brother W. A. McCullough. Interment was in the Peavine cemetery, in Georgia.

ARUNA CLARK.

Good.

Brother Calvin Good was born in 1849 and died on March 1, 1919. He had just passed his threescore and ten years. Only a few days before his death he had his friends and neighbors at his home at a birthday dinner. This was to remember the passing of the seventieth milestone. Brother Good spoke of how well he felt that day, and that it looked to him like he might be spared many more returns of the day. He was well up to the hour and almost to the moment of his death. That day he attended to his duties as usual and was at the store at sundown. He went home, ate a hearty supper, and retired at his usual time, and was dead by ten o'clock that night. In life we certainly are in the midst of death. Brother Good was reared in the Cumberland Presbyterian faith, but obeyed the gospel some forty years ago. He met with the brethren at New Hope, near Readyville, Tenn. He was faithful in his attendance, and he will be missed by the church. So many of the older brethren of this congregation have been called home recently, it makes the responsibility greater for the younger ones who are left. Brother Good was a quiet, patient man, and was true to duty as he saw it. He was kind and true to his family, and they will miss him very much. He leaves a wife and her sister, who made her home with them, and they are now very lonely without him; but, as Paul says, they should not sorrow "as others who have no hope." The trials, afflictions, and troubles of life are over with him. They cannot call him back, but they can go to him.

F. B. SHYGLEY.

Peptiron

A Real Iron Tonic

Gives vigor and nerve tone to aged and infirm, and those worn-out from overwork, worry, excitement or close confinement in homes or shops.

Made by C. I. HOOD CO., Lowell, Mass.

The greater theater for virtue is conscience.—Cicero.

The Enterprise Company (Incorporated), of Sumpter, S. C., are advertising their famous Nancy Hall and Porto Rico Sweet Potato plants; also all varieties of Tomato, Egg, and Pepper plants, at very reasonable prices; so it would appear that there is no reason why every one should not have a successful "backyard" garden this spring and summer, and take full advantage of the extra hour allowed by law enabling every one to get outdoors and do their own gardening. Surely it will pay one to raise a few tomatoes, if nothing else.

TIME WILL TELL

Regardless of circumstances no statements concerning the merits of an article can be so adequately proven as by time itself. An article without merit will die. An article with merit will be everlastingly on demand. Just so with

GRAY'S OINTMENT

for ninety-nine years a family word in every household. Almost a century ago the same claims were made of its merits as today; that it is healing and antiseptic, the very best aid in cases of boils, burns, scalds, bruises, cuts and sores of all kinds. Ninety-nine years have proven its merits. If your druggist hasn't it write W. F. GRAY & CO., 818 Gray Bldg., Nashville, Tenn., for a free sample.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

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WINTERSMITH'S CHILL TONIC

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For MALARIA, CHILLS and FEVER

Also a Fine General Strengthening Tonic.

SOLD BY ALL DRUG STORES.

Ordering One's Life.

Take time to scrutinize your life. Try to define just why you are "run," and decide for yourself that if you are going to be ruled, as most of us are, it must be by something or somebody well worth the arduous sprinting we are all indulging in. If the goal toward which we are being steered is worth while, only then can we look back and feel that the race has been well run.—Exchange.

Boils Can Now Be Made Painless

By Use of Antiseptic Carboil.

Linseed poultices and plasters are dangerous. They help spread boil germs; and everybody shrinks from the knife.

Carboil is the new painless treatment for boils and carbuncles. It relieves by promptly "softening," cleaning out, and healing the inflammation.

Carboil is also mighty fine for abscesses, sores, piles, itch, tetter, burns, and bruises. You can test the merits of Carboil free. Clip and mail this to Spurlock-Neal Company, Nashville, Tenn., for a liberal sample. All drug stores guarantee and sell Carboil. Large boxes, 25 cents.

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TETTERINE

Makes hair beautiful, free from dandruff, and keeps the scalp healthy.

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

You want to be true, and you are trying to be. Learn these two things: never be discouraged because good things get on slowly here, and never fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

FREE ECZEMA REMEDY

Such wonderful results in eczema and all skin diseases instantly follow the soothing application of Krano-Zema, the new scientific treatment, and so confident is the Krano-Zema Co., that they will gladly send any reader a full-sized $1 treatment by prepaid mail without one cent in advance. If satisfied after using the treatment two weeks, pay $1; but if not, you do not pay one cent. Take advantage of this amazing free offer to-day. Send no money, just your name and address, to the

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F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhoea that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3255 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

An Address in Behalf of David Lipscomb College.

Behind our plans for to-day there is a serious and noble purpose. If our plans materialize, this day will become memorable in the history of this institution. It will live to remind us of a new era of usefulness. If we fail—but why should we speak of failure? I like these words:

"Live in the sunshine, don't live in the gloom;
Carry some gladness the world to illume."

To-day there will be a test of our stewardship. What do we mean by "Christian stewardship?" I answer by a reference to the parables of our Savior. Parables are valuable because they give us spiritual truths in the setting of familiar everyday experiences. The parable of the prodigal son portrays the Father's love in a truly wonderful way. The parable of the sower reveals the right and wrong attitude toward the truth. The parable of the good Shepherd shows us God's care for the individual. The parable of the hidden treasure emphasizes the value of the kingdom.

In just the same way our relationship to God through our possessions is made known from Heaven's viewpoint in the parables of the steward and the talents. Recognition of the force of other parables brings us to accept the Savior's teaching as to our stewardship. We are pitifully slow to grasp the fact that it is inconsistent to accept all that Jesus says about love's gifts to us and then to disregard the call for our gifts of love to others.

There exists a fundamental misconception in the view of multitudes of disciples as to their relation to their possessions. Men constantly boast of their ownership, when this ground of boasting is denied us altogether. What do the Scriptures say on this subject? Moses said to Israel: "Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein." (Deut. 10: 14.) In Haggai's book we read: "The silver is mine, and the gold is mine, saith Jehovah of hosts." (Hag. 2: 8.) In David's psalms he has Jehovah say: "For every beast of the forest is mine, and the cattle upon a thousand hills." (Ps. 50: 10.) And beyond these strong words it is strikingly significant to hear Paul say: "Ye are not your own; for ye were bought with a price." (1 Cor. 6: 19, 20.) How little ground do these ringing words of holy writ leave us for that pitiful pride which boasts of "our" possessions!

The real problem is not that we give more or upon a different plan, but that we give a radically different conception of our relation to our possessions. We are not owners, but stewards. What we have we hold in trust. The recognition of this principle would transform religious conditions. A new day will dawn when a sense of actual accountability to God for all of our resources comes to possess the hearts of the people. The thought of the child of God should be that every dollar, in its use, should tell upon the advancement of the kingdom of God in the earth. In medieval times the Venetians had in their currency a gold ducat which bore a Latin inscription, which, translated, read: "To thee, O Christ, be given this ducat, which is thine own coin." This was the thought of Livingstone when he exclaimed so splendidly: "I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ."

What is finer than the conscious integrity of a man who has handled faithfully the estate of another? Such is the feeling of the man who has dealt fairly with God. Who among us enjoys life the most? That man who in proportion to his means gives the most.

The trustees of this institution believe that you will find in our plans for a new girls' dormitory and other much-needed improvements a fine opportunity for the investment of the Lord's money. Brother James A. Harding believed in its promise of usefulness so strongly that he gave it the best years of his life and devoted to it all the energies of his magnanimous heart. Uncle David Lipscomb believed in it so strongly that with one stroke of his pen he bequeathed practically all of his earthly possessions. Their day of earthly sacrifice is done. One of them has gone to his heavenly reward and the other is waiting by the river. But what of ourselves? What will we do to continue the work that was so gloriously begun?

We ask you to think not especially of the past history of the school—although its record will bear the closest scrutiny. We ask you not to think of the present; the present speaks for itself. But we ask you to think of the future. As the brave engineer, pinioned beneath the wreck of his engine, said to those who would rescue him, "Don't mind me now; go back and flag the train that is coming on;" so let us think of the army of children who are com-

ing on and who need a true education, which is the leading of human souls to what is best and making what is best of them.

We may make some mistakes in the conduct of the school, but we should never fail to keep before us its holy purpose. The only one who never mistakes is the one who never does anything. "Preserve us from the man who eternally wants to hold the scales even, and so never gets done his weighing—never hands anything over the counter. Let the rest of us go ahead and make our mistakes—as few as we can, as many as we must—only let us go ahead."

As Emerson put it:

"Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand;
'Twill soon be dark.
Mind well thine own aim,
And God speed the mark."

Our Contributors

What's the Matter?

BY S. P. PITTMAN.

The casual observer of affairs, whether pessimist or optimist, knows that something is radically wrong with the world in general. That there is something radically wrong with the moral and spiritual world is equally apparent to the casual observer of religious affairs. A Paul or a Silas is needed to turn the world upside down. (Acts 17: 6.)

When Mohammedanism, that incongruous mixture of truth and error, that combination of Christianity, Judaism, and Paganism, was one hundred years old, it had almost conquered the whole civilized world. Christianity, the only true, God-ordained, perfect religion, is nearly two thousand years old, and yet not one-half the people of earth have embraced it. Does the fault lie with the religion or its Founder, with the adherents of Christianity, or with the rebellious inhabitants of this world? Certainly not with the system per se, nor with its Author. The blame does not rest entirely with the unconverted, even those who have hardened their hearts and stiffened their necks. The blame attaches largely to the arrogance and self-satisfaction of those who have, or think they have, the truth. With the acquirement of truth comes responsibility. It may be better to say with Pilate, "What is truth?" than to boast, "We have the truth." Progress is the essential to success in Christianity, and self-satisfaction is the enemy to progress. Self-satisfaction means stagnation, and stagnation means corruption.

For a thousand years the Roman Catholic Church rested at ease, satisfied with her doctrine, her hierarchy, her ritualism, and her moral status—with everything, in fact, but the limitation to her temporal power. Nothing but absolute spiritual and temporal control over the civilized world could satisfy a Hildebrand, or an Alexander III., or an Innocent III. This stagnation in morals and religion naturally stirred some godly souls now and then; hence, we find such men as Benedict, Francis, Dominic (called "saints"), Savonarola, and Wycliffe striving to make a reformation entirely within the pale of the Roman Church. But, with all their high ideals and lofty aspirations, they could not prevent the stagnation and the consequent corruption.

Not until Luther had passed through thrilling experiences, bitter, and yet, to a man of his temperament, sweet, did it dawn upon reforming spirits that the reformation should be external and not internal—that the papacy must be ignored and the connection with the ancient church must be broken. These changes that took place in the break with Rome were momentous. They were ecclesiastical. Rome's traditions were disregarded, her doctrines were challenged, her authority was overridden, and her morals were called in question. To Luther and his coadjutors we are undoubtedly indebted.

But the period of reformation was not to end when Luther passed away. Other reformations based upon his were to come. Each would have its peculiar and distinctive feature.

The reformation of Calvin's was doctrinal and civic. Learned as he was, Calvin reduced the doctrines of the Reformation to a concise statement in the "Institute of the Christian Religion." But Luther and Calvin were antagonistic, as Luther and Zwingle had been. The disagreement among the great Protestant reformers furnished a cudgel to be used by the conservative Catholics, and in the Catholic counter-reformation the old, established church presented a solid front against a divided and dissentious Protestantism. Surely, right ought to be as agreeable as wrong; truth, as concordant as error. Truly "the sons of this world are for their own generation wiser than the sons of the light."

The English Church reformation need not detain us long, since not conscience, but convenience, and not dissatisfaction with doctrine, but dissatisfaction with papal decree and papal obstinacy, were the primary causes of the break of the English Church with the mother church. To be sure, changes for the better, both in doctrine and practice, eventually came; but the Anglican reformation was only partial, and ever remains thus.

The next reformatory movement that needs exploiting and that deserves much commendation, a reformation that made an indelible impress upon the religious world, was that of the Wesleys. The English Church had lapsed into self-satisfaction, lethargy, and stagnation. It needed a revival; and that revival came with the preaching of John and Charles Wesley and Whitefield. England and America were stirred with enthusiasm by the godly example and eloquent appeals of these men. Methodism was the result. From the standpoint of consecration to God, that reformation was quite ideal. Holy living was the chief purpose in view. What greater design could a reformer have than to stir Christians to holier living? Was not the climax of reformation reached? What was left for Campbell and his associates to do, if Luther had made an ecclesiastical, Calvin a doctrinal, and Wesley a moral and spiritual reformation? Nothing if these had all been perfect and permanent. But they were neither. Something was wrong with the basis—the fundamental principles employed. The Book of God had played a part in all these reformations, but it had not yet been duly exalted as the only basis of Christian unity, the only source of Christian doctrine and the fundamental means of obtaining moral strength and spiritual grace. It is the motto, "The Bible, and the Bible alone, as our rule of faith and practice," which makes the Campbell reformation so ideal and attractive.

The caption of this article is, "What's the Matter?" What is the matter with what? With the movement started so auspiciously by the Campbells and others? Why, the trouble is not in the movement, nor in the men who inaugurated it. The trouble has been with us, who have espoused the movement, while refusing to wear the name of this great reformer and while denying that we are *his*

followers (it would be better if some did follow him more scrupulously than they do).

Campbell would combine the good of all the preceding reformatory movements; but what have *we* done? We have stressed the "faith" (doctrine) and minimized, or neglected outright, the "practice" (spirituality). To keep these in proper balance is a difficult task, but yet it is *our* task. It must be done. We should welcome any tendency upon the part of the sectarian world to a purer doctrine—to a "Thus saith the Lord." Thrice welcome should be any attempt upon the part of believers in Christ to become more spiritual-minded and to make their lives more godly. Shall we ridicule the "holiness" movement? Never! It is the cry of some earnest, but misdirected, soul for a higher and holier life, for a more spiritual plane of living.

In our belief that "we are right," that we occupy "infallibly safe grounds," we are prone to become (have become) narrow, bigoted, intolerant. It is not the novice alone who is this; it is the more experienced brother, whose life and influence should be a benediction.

I deplore the attitude of our older brethren who feel that they are the arbiters of the faith of the younger, who feel called upon to condemn in bitter terms the mistakes they may make, and who are ready to ostracize those who cry out for a deeper spirituality, because they are guilty of some doctrinal irregularity. "And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves." (2 Tim. 2: 24, 25.)

Paul to the Saints at Philippi. No. 5.

BY F. W. SMITH.

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1: 6.) He that began "a good work" in the saints at Philippi was the Lord, and this he did through the gospel preached unto them by Paul and Silas. But without their consent and coöperation the Lord could not have begun such a work, and neither could he have continued it without their will and coöperation. Hence we may truthfully say that it is one thing to begin a good work and quite another to continue in it. All who have had an experience know that it is a simple and easy matter to enlist in the service of the Lord, for it requires but few things, which are easy to do. But the service of God is manifold, made up of duties having to do with every relation of life. These different relations impose obligations which call for the very best there is in us, but we cannot measure up to the duties of life by our own wisdom and strength. This is clearly brought out by the Master in these words: "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15: 5.) Hence, we must note the fact set forth in the scripture (Phil. 1: 6) in the beginning of this.

God Works in His Servants.

After telling the saints in Phil. 2: 12 to "work out your [their] own salvation with fear and trembling," the apostle adds: "For it is God which worketh in you both to will and to do of his good pleasure." (Verse 13.) Now, these passages merely state the fact that God works in his servants without stating *how* he so works. We must look elsewhere to find how God works in his children that which is good. This fact is most clearly stated in this passage: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (1 Thess. 2: 13.) The word of God works faith in the heart (Rom. 10: 17), and that same word in the heart of faith works the development of the Christian graces and every good deed of the Christian life. Thus, through the instrumentality of his word, the incorruptible seed (1 Pet. 1: 23), God works in his children.

The Danger of Not Continuing in Good Works.

While Paul expressed his confidence that the "good work" begun in the saints at Philippi would continue, yet he knew the possibility of its ceasing, because such work begun by the Lord depended on the will and coöperation of the saints for its continuance. We know this to be true because of the weakness of humanity and the oft-repeated admonitions of this kind: "And let us not be weary in well-doing: for in due season we shall reap, if we faint not." (Gal. 6: 9.) This is but one of multiplied texts setting forth the fact that a child of God may cease in his service to God, faint by the way, and be lost forevermore. How, important then, it becomes that we keep the fires of zeal and service burning upon the altars of our souls, for fear the fires of holy consecration kindled in the beginning of our Christian lives smolder into dying embers and reach the impossibility of being rekindled. There are dangers all about us, and it becomes an easy matter for Satan to switch us from the right way, unless we watch with prayer and a continual increase of zeal for God and his cause.

"The Day of Jesus Christ."

Paul expressed the hope that the good work begun in the saints at Philippi would continue until "the day of Jesus Christ." What did he mean by "the day of Jesus Christ?" It could not have meant the final coming of Christ; for Paul knew that many, if not all, the saints at Philippi would die before the final coming of the Lord. This we gather from his letter to the saints at Thessalonica, as well as from other scriptures. This becomes an important item in view of modern teaching on the final coming of Christ; hence, let us consider it well. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (2 Thess. 2: 1-3.) Paul here asserts that certain things had to transpire before the final coming of Christ, and it is certain that the "man of sin" was not fully developed in Paul's lifetime. He knew that he would die before that great and notable day should come. Hear him: "For I am now ready to be offered, and the time of my departure is at hand." (2 Tim. 4: 6.) Peter also knew that he would die before the final coming of Christ, for he said: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." (2 Pet. 1: 13, 14.) This the Lord showed him in a personal conversation as recorded by John. "This spoke he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me." (John 21: 19.) In view of these facts, it stands to reason that in referring to "the day of Christ" (Phil. 1: 6) the apostle did not mean the final coming of Christ, but to another "day of Christ," or "coming of Christ." What, then, could he have meant by those words? He wrote to the church of Thessalonica: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5: 23.) He knew from inspired predictions made by himself that some, if not all, of those saints would die before the final coming of Christ, and

that their bodies could not be preserved (kept from dissolution and decay), but would go back to dust, whence they came. Hence, we are forced to the conclusion that the "coming of the Lord Jesus Christ" here simply means his coming to his saints at their death. There are a number of the "comings of the Lord" mentioned in the Bible. (See 2 Sam. 22: 10-12; Ps. 97: 2-5; Isa. 19: 1; 2 Thess. 2: 8; 1 Cor. 1: 8; 2 Thess. 5: 23; Matt. 16: 27, 28; 2 Thess. 1: 6-9.) Some of these refer to his final coming, but the context shows that some of them refer to other comings. The important lesson for us all is to keep the fires brightly burning and not let the flame of holy zeal become extinguished. Be ready always for either one of two events —viz., death or the final coming of the Lord. There is as much exhortation and admonition to prepare for one as for the other, and he who is prepared for the one is also prepared for the other.

Divergent Views.

BY C. E. HOLT.

This article was suggested by a very thoughtful man of the world, as we are accustomed to speak of them. I here give the substance of some remarks he made to me, not many moons since, and which remarks have caused me to make a careful survey of the route over which we have traveled, and which reaches back to the beginning of the nineteenth century—a period of time covering and including about four generations. It would seem that this is at least a part of the time mentioned by the prophet Daniel when he said: "Many shall run to and fro, and knowledge shall be increased." (Dan. 12: 4.)

Mr. A—— said to me: "Brother Holt, why is it that your people hold many divergent views on Bible questions? They all seem to be trying to follow the Bible, and they seem to be of one mind in regarding the Bible the only rule and guide in religion: but their differences among themselves are as great as are the differences among the denominations against which they made war in the beginning of their work in the United States, about a hundred years ago. I have read the Christian Baptist and a few volumes of the Millennial Harbinger, and was greatly impressed with them, but it seems that your people have failed to keep pace with the movement set on foot by the first preachers of your church. I do not read any of your papers now. I have not read any of your papers since the controversy between the Advocate and a man in Texas over the rebaptism question. I am told that that Texas man became the recognized leader of a distinct faction in Texas. I have been told that you now have two main divisions, and also a number of subdivisions. It seems that the Utopian dreams of your people to unite the religious world have proven to be a fiasco."

It sometimes helps us to know what others think of us. It enables us to see ourselves as others see us. Friendly criticism is helpful if received in the proper spirit.

When what is called the great "Restoration Movement" was begun in the first part of the nineteenth century, religion was in a very chaotic state. What is called Protestantism, a great force which had grown up as a result of the work of Wycliff, Luther, Calvin, Knox, and others in their protest against Romanism, was divided into a number of warring sects which were fighting and devouring each other, and thus, in a large measure, rendering their efforts to restore primitive Christianity nugatory and ineffective.

While some were building up, others equally zealous and pious were engaged in tearing down. Almost all the religious bodies were hampered by creeds or humanly devised standards of doctrine and church polity, which made it utterly impossible for them to make any further progress in Christianity without laying themselves open to the grave charge of heresy and disloyalty. Many of the preachers of that time were ignorant of the message of salvation, and had substituted the fickleness and delusiveness of the feelings or emotions for an intelligent faith. The gospel ordinances were perverted and taken from their proper settings. The Bible was interpreted in the light of human creeds and human formularies.

There was a feeling of great dissatisfaction among a large number of people in many of the most prominent and most enlightened denominations. The attitude assumed by the first recognized leaders of the restoration movement had much to do in molding the minds of the future friends and adherents of the movement, especially their attitude toward the Protestant denominations of the day. All were of one mind in regard to Roman Catholicism, but they differed among themselves as to the relationship of the different religious bodies to the church of the New Testament. One of the first, and also one of the most vital, questions with which the first preachers among us had to deal was what should be our attitude toward the already existing religious bodies. They reasoned about this way: If we are set for a complete restoration of apostolic teaching and practice—in other words, if we stand for a complete reproduction of the New Testament church—how should we feel and act toward the religious bodies which are wearing unscriptural names, and which are teaching and practicing many things antagonistic to the spirit and genius of the New Testament church—things which are post-apostolic and resting solely upon the authority of councils and conventions of uninspired men? It was seen and appreciated by some of the greatest and clearest-minded men among us that the leading Protestant denominations held vital truths in common with each other; that these truths were of vital importance, not because they were held by the different religious bodies of the day, but because they came from, and belong to, the great reservoir of truth, the word of God.

By reason of this fact it was held that upon the truths held in common by the different religious bodies particular emphasis should be placed, not so much from the fact that the religious bodies held these truths, but because these truths, are divinely essential and essentially divine, and are, therefore, a part of Christianity itself.

Only the things which are distinctly denominational were to be rejected and eliminated from the body ecclesiastic. Upon this idea was based another, and one which proved to be of far-reaching consequences. It was the possibility and the feasibility of Christian union, such as that for which our Savior prayed.

The truths which the denominations held in common were to be given full credit and force, and only the opinions of men which had been exalted into conditions of fellowship and of church membership were to be given up, and these, not because they were hurtful within themselves privately held, but because they had been allowed to occupy a place of equal value to matters of faith. At this point a clear discrimination was sought to be made between matters of faith and matters of opinion. Many of the most consecrated and most illustrious preachers of the day accepted this view of the situation, and their sermons on Christian unity were so charmingly sweet, and so convincingly strong in logic and reason and scriptural appeal, that multitudes were drawn to them, and the great works like an avalanche swept large sections of country into the greatest movement since the great Pentecost in Jerusalem. There were others connected with this reformatory and restorative work whose attitude toward the Protestant religious bodies was essentially different from the leaders just mentioned.

These leaders held rigidly and tenaciously to the idea that the different religious bodies are the ecclesiastical children of Rome; that the Roman Catholic Church is the great harlot of John's vision on Patmos, and the Protestant

denominations are the offspring of her harlotry. At this point I wish to call attention to the teachings of some very zealous men whom I first heard preach what was then vulgarly styled "Campbellism." They interpreted the language in Rev. 13: 18 as a symbolic description of the sects in Christendom. As the number of the beast was six hundred and sixty-six, so there are just six hundred and sixty-six denominations to-day.

I accepted this view, thinking the preachers certainly knew what they affirmed, and did not know any better until I made an investigation of the matter. I found this to be a partisan and unwarranted view of the facts. There are fewer than two hundred denominations, counting every little party in the world. But the teaching of those who took this latter view of the matter was, in a sense, very different from the teaching of the more charitably inclined and of the more liberal-minded leaders. This latter class of leaders admitted that the denominations held many truths, but these truths were vitiated and rendered nugatory by the errors held in connection with the truth. Assuming this attitude toward the religious bodies of the day, they could not with consistency enter into the great work of Christian union which was so strongly featured by the former class of leaders. Hence there has grown up two very diverse and very distinct types of people whose aims and purposes are the same, so far as the restoration of primitive Christianity is concerned, but whose policy as to methods of accomplishment are radically and fundamentally different. There are lesser and smaller bodies within these two, but these two leading elements constitute the greatest forces to be reckoned with in our investigation of the subject. These two elements are agreed, and have always been agreed, upon the unity of God, the Lordship of Jesus, the mission and work of the Holy Spirit, the integrity and all-sufficiency of the Old and New Testaments, the conditions of salvation, and the importance of the church as the only divine institution through which to reach and save the world.

But we shall adjourn and wait for another installment.

The Campaign to Raise Funds for the Improvement of David Lipscomb College.

BY E. A. E.

This effort on the part of the directors is meeting with the most encouraging success.

The reunion of the friends and old pupils of the college on May 14 on the college grounds was largely attended and the contributions and pledges were liberal and pleasing, going beyond our expectation. The directors are thankful and use this means of expressing their gratitude for the generous response in every way to their appeals—the presence of so many, their cheerful countenances, the most bountiful dinner prepared by the near-by friends, and especially the contributions.

Again, the meeting at Ryman Auditorium on Sunday afternoon, May 18, was likewise well attended. Earnest talks were made by different ones, setting forth the origin and purpose of the college, its growth and development, its present needs, and the inestimable importance and demand for true education. The responses to the appeals to enlarge the borders and usefulness of the college were likewise cheerful and generous. And again the directors desire to express their gratitude.

The directors feel their responsibility deeply and sensibly because the management of the college property, its enlargement, and the guarding and keeping the work of the college true to the original purpose of its founders have been placed in their hands. But are they any more responsible for the true education of the youth of the land than all others? Every Christian especially should see to-day as never before the difference between true education and that most popular education which fills the young with the love of pleasure, the consuming desire for material prosperity and earthly honors, worldliness in general, and the very spirit which animates and controls the world.

All flesh is as grass, and the glory thereof as the flower of grass. The grass withereth, and the flower falleth: but the word of the Lord abideth forever.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

All, then, as well as the directors of this college, should feel likewise the great responsibility to maintain schools in which the correct and eternal principles of right living are taught—that is, the word of God, which alone contains these principles, and which abides forever.

Some suggest that we raise this much-needed fund and then cease to make appeals for the school. This cannot be, unless we are satisfied with what little we are doing, our present attainments, and never expect to hold out our hands to bless any more of the youth of the land than we are at present doing. But there is no standstill. Then, we must either go forward or backward, and we are not going back. There is no way of enlarging these buildings and grounds, and especially the great work of the college, except by generous donations from the true friends of true education. It is not an individual enterprise. No one has any financial interest in the property of this college or derives one cent profit from these donations. There are no stockholders, and have never been, in the college. The faculty receive their support from the tuition only of the pupils. Neither the directors nor the faculty can furnish the means to erect new buildings and enlarge the great work of the college; hence, this must be done, as the college was founded, out of the generosity of the friends of true education. AND IT IS BEING DONE, AND WILL CONTINUE TO BE DONE.

Please remember the preceding articles on true education.

When the friends and supporters of true education throughout the country—not only the State of Tennessee, but other States—respond as liberally as was done at the reunion mentioned and at Ryman Auditorium, as we feel encouraged to believe they will do, we will have the money desired and can begin at once these improvements.

Let us hear from you, kind reader, at once, so we may know upon what we may depend. Give ten thousand dollars or ten dollars, or ten cents, as you feel able to do; but give something. Give it by installments—some now, some later on, and some still later on—if you desire. Give bonds, war saving stamps, or anything convertible into money.

Send all donations to Prof. H. Leo Boles, David Lipscomb College, Nashville, Tenn.

Book Notices.

We are giving a Teachers' Testament to our readers. It is the book to read.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

Pay your subscription to the Gospel Advocate up to date, renew for two years in advance, and we will give you a copy of the Teachers' Testament, which has delighted many of our readers.

Send us one new subscriber to the Gospel Advocate, accompanied by $2, which is the regular subscription price, and we will forward you a copy of the Teachers' Testament. We hear you say: "A good thing to do, and liberal enough."

Georgia and the Far Southern Field

By S. H. HALL

"If."

It is not so much my purpose to discuss "if" as it is to make it the leading word in some important questions that it would be well for those of us who claim to be Christians to consider.

If we should put no more thought, no more time, no more labor, no more sacrifice, into our business followed for a livelihood than some of us put into the work of the Lord, how long would our business houses stay open? How long before we would go into bankruptcy? Answer this question, my brother, my sister. Do you not know that some of us must make a change, if we are ever to be saved? If there is the slightest shadow of a promise of a man's being saved who makes religion a matter of secondary importance, I know nothing of it, neither do you; for it is not in the Book. "Seek ye first the kingdom of God," is the way Christ puts it. (Matt. 6: 33.) "If any man would come after me," says Christ, "let him deny himself, and take up his cross, and follow me." (Matt. 16: 24.) Again, he says: "So therefore whosoever he be of you that renounceth, not all that he hath, he cannot be my disciple." (Luke 14: 33.)

Is it not a fact that nothing is more outstanding in the holy Scriptures than the fact that, if we are ever saved, we must make salvation first? What shall we do with the parables of "a treasure hidden in a field" and the "pearl of great price" (Matt. 13: 44, 45), if we are to teach that man can put a lower estimate on salvation than he does on other things, yet be saved? Remember, the finders of the "pearl of great price" and "the hidden treasure" sold all they had in order to purchase these things; that they prized them above all they possessed. Just so must we prize salvation and the things pertaining to the extension of the kingdom of heaven.

But is it not a fact that nothing is more painfully apparent than that religion and the work of the church, with many, are matters of secondary importance? Do they go to church as they go to work? Do they get there on time as they do at work? Do they put the thought into it that they do into their business? Now, I am one that believes that there should be no such thing as "business affairs" and "religious affairs." I believe it all should be "religious affairs." But it is easy to tell who is making the work he follows for a living one kind of affair and his religion another. Those who do this are prompt and punctual in their business and late in getting to services and will let almost anything hinder them. Who is it that lets the opening of his office door every morning through the week or being at his desk or behind his counter be a matter that is governed by his having company or not having it? Do we stay away from our work, let our shop doors stay closed, fail to report where we are employed, just because "Aunt Jane" or "Uncle Ephraim" dropped in to see us?

Think on these things. Let me tell you a truth that we all must know—viz.: that man, that woman, whose influence is felt most for good in the world, and that man or that woman whose religious pretensions are respected most by friends and acquaintances, is the man or the woman who makes pleasing God the first thing in life; who is as prompt in filling his or her promises to the church and ever being at his or her post of duty as he or she is with other things. This we know. Another thing: we know that such are happy and full of hope, and those who live otherwise are not happy and hopeful, and, more than this, they are without the promise of salvation.

2. If all the members of the church of Christ did as you do, what kind of church would the church of Christ be? Have you seriously thought of this? If all gave as little as you give, how far would the church go toward evangelizing the whole world? If all were as irregular in attending services as you are, how often would our church doors be opened on Lord's days? Now, if you can be saved and live this way, so can I and every other child of God. Do you think it would be well for us to follow your example? Is it not a fact that the church which Christ died to establish would go out of business, if all the members should do as some of them do? Are you such a member? If so, will you not repent and go to work before it is too late?

May the Lord help us all to know that nothing—absolutely nothing—is so important as making salvation, pleasing God, receiving in the fullest sense "the love of the truth," the first thing in life, and to do this every day and hour we live here.

"Keeping Watch Above His Own."

Not many days ago we were sitting on the platform in the chapel of a Home of the National Benevolent Association, with almost a hundred boys and girls assembled before us for the evening prayer service. As we looked into their bright faces and listened to the music of their sweet voices, they seemed to us to be in the full possession of childhood's heritage of happiness. However, an active mind could not permit us to linger long among these happy surroundings. It carried us back of the scenes into the presence of the events of the past, until back of every smiling face and singing voice we saw some crushing heart tragedy. There in the background we saw poverty, disease, death, cruel suffering and neglect, sin and shame. What a dark setting for such a beautiful picture! But the children continued to sing, and as they sang the light broke through the darkness and the glory of the dear all-Father's face appeared, "standing back amid the shadows, keeping watch above his own;" and while they sang and smiled the shadows fled away. Looking down the pathway of the coming years, we saw these boys and girls grown to manhood and womanhood, strong in body and mind, trained in habits of industry, possessed with the spirit of Christ, consecrating themselves in grateful service to God and humanity. And then we joined the song, grateful to God for the glorious privilege of having part in this fellowship.—World Call.

The more you are offended at your evil thoughts, the less they are yours; the more they are your burden, the less they are your guilt. The knowledge or thought of evil is not evil; it is not what you know, but what you consent to.—Benjamin Whichcote.

None more deceive themselves than they who think their religion is true and genuine, though it refines not their spirits and reforms not their lives.—Benjamin Whichcote.

The Twenty-Third Psalm.

God is my Shepherd: I shall never want.
He maketh me to feed in pastures green,
He leadeth me where waters are serene,
He saves my soul, and guideth me to take
The paths of righteousness for his Name's sake.
Yea, though in death's dark valley I shall be,
I fear no evil; I am safe with thee.
Thy rod and staff console and comfort me.
A table thou hast set against my foes,
Anointed me with oil—my cup o'erflows;
Thy kindness follows me till life is o'er,
And I will dwell in thy house evermore.

—Charles Nevers Holmes.

Missionary

Departure from Japan.

BY J. M. M'CALEB.

My time for sailing for the homeland was so unsettled that some of my Japanese friends, I fear, began to doubt whether I was going to sail at all. But, though long delayed, the day finally arrived, and on April 7 I had all things in readiness for starting. As I never make very extensive preparations, getting ready was not a very difficult task. I have found from experience that it is better to avoid trunks and use smaller pieces of baggage.

Some of the young men who had examinations and some friends who had other duties excused themselves and bade me good-by at the door, others accompanied me as far as the station, and still a goodly number went as for as the ship. They wanted to see over the vessel and the room where I was to stay. Miss Andrews and Miss Cypert had prepared a bouquet of flowers which they placed by the mirror, where they remain; and though this is the fifth day out at sea, these mementoes of love are still fresh and beautiful. All seemed to think I would have a nice and comfortable home while crossing the sea. When all my friends were in, the room was about full, not being over ten feet square. Misses Mizue and Kame, two little schoolgirls, were still outside in the hall. When I stepped out, I found Kame weeping because I was going away. I dried up her tears and brought them both inside. We then went upon deck, assembled on the seaward side away from the crowd and noise, and joined in singing, "God be with you till we meet again." Then there were several prayers.

Soon the gong sounded for everybody to go ashore, save the passengers. Then began the final farewells. From the time they began to say good-by in the morning till now the request was repeated, "Hurry and come back," and not a few added that they wished me to bring my family when I return.

A little more waiting on shore while a pile of mail bags were swung on board, and soon the bridge was let down, the ropes were untied, and the great vessel began to move backward toward the open sea. Hats waved in the air, and there went up a shout of "Banzai," which literally means "ten thousand years;" but in the present connection it meant "A happy voyage to you," or something like that. Handkerchiefs and hats continued to wave as long as we could see them. Soon all faded into the dim distance, the ship had turned front foremost, and we were well on the way across the great and trackless sea. I sought a quiet place and sat down to let my mind reflect and become quiet and my tired body rest. I did not try to think, but rather left my mind free like the revolving of machinery after the power has been cut off; and the thoughts came to me of the tears of parting, the words of good-by, the farewell meetings, and the gifts of love and remembrance, and I thanked God that my labors had not been in vain.

I reached Honolulu on April 17 at half past six. Brother and Sister Bowman met me at the landing, and, after my goods were looked through by the officers, we were soon all in the auto speeding toward their home back of the city and up the mountain side. We stopped in front of a beautiful residence amid luxuriant foliage so characteristic of these tropical islands, the home of Brother and Sister Bowman, and my home as long as I sojourn here. I cannot now go into details, but it is just like being in a fairyland. Everything is different from any other place where I have ever been—a little like Japan, a little like Florida or Southern California, but different from all.

Write me in care of E. C. Love, Santa Rosa, California, till further notice.

South African Mission Report.

BY F. B. SHEPHERD.

The following amounts for the Forest Vale Mission were forwarded on April 1: From W. F. Fierbaugh, $2; R. H. Rogers, $1; Christian Leader, $10; Garrett Avenue, $10; S. W. Sewell, $2; Anna Ogden, $2; Scottsboro, $6.03; N. L. L., $5; Miss Virginia Craig, $5; "Two Sisters," Mississippi, $2; Charleston, $10; Beauchamp, $10.22. Total, $65.25.

The following amounts were received up to April 15: From W. J. Campbell, $5; Christian Leader, $14.95; Brother Beamish, $5; Scottsboro church of Christ, $5.77; W. F. Fierbaugh, $4; N. L. L., $5; C. W. Sewell, $1; Millville church of Christ, $7.70; Garrett Avenue Church, $5; Beauchamp, $6.58. Total, $60.

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Moving Pictures.

BY J. M. M'CALEB.

Miss Andrews is contemplating opening a new work about a hundred miles from Tokyo on the seacoast.

Some say Christianity has been tried and found wanting, but rather we should say that it has been found difficult and not tried.

He who carries a secret sin will tell a lie to hide it; but, like bad blood, secret sins are bound to come to the surface sooner or later.

True education consists in knowing the facts that relate to human happiness, and then to have the wisdom to apply them in our daily lives.

A young man, Mr. Betsuda, was baptized at the Kamitomizaka church by Brother Hiratsuka on March 16. He is of Miss Cypert's Bible class.

Religion should not be confused with superstition. Superstition is often a cheap substitute for religion, and imagination a substitute for knowledge.

At the Sendagaya church in Tokyo, a church founded by a sister who never allows her name to appear in the papers, there were three baptisms in February and two in March.

Back of intellectuality is morality, and back of morality is religion. Destroy our religion, and away goes our morals; take away our morals, and away goes our enlightenment.

The brethren in the city of Washington, D. C., are trying hard to raise money to build a place for work and worship. You may have seen their appeals, but did you heed them? If not, do it now, for they are worthy. Send to J. W. Gibson, 2500 Southeast Pennsylvania Avenue, Washington, D. C.

A brother asks: "What is your judgment about sending funds abroad directly to natives?" My judgment is that all mission funds sent to the various mission fields from America should be distributed to the native workers on the field through the resident missionaries. Native Christians, on the other hand, are entitled to handle their own funds which they themselves raise. If there are no missionaries in the field where funds are needed, then some should be sent at once.

"He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: and let him turn away from evil, and do good; let him seek peace, and pursue it." (1 Pet. 3: 10, 11.) Who is it that does not love life and to see good days? And what better advice could be given than the above? Purity of thought, purity of speech, and purity of conduct make sure to us a long and happy life, provided we also keep in harmony with God's natural laws.

AT HOME AND ABROAD

Brother Srygley reports a good start in his meeting at F Street, Louisville, Ky.

Charles Brewer has closed a good meeting at Joseph Avenue Church, this city.

The response to the call for funds for David Lipscomb College has been quick and generous.

I. B. Bradley, of Dickson, Tenn., is preaching to large audiences at Charlotte Avenue Church, this city.

The meeting at Eleventh Street, this city, continues with increasing interest. Several have been baptized.

Brother Elam's sermons in the Chapel Avenue congregation, this city, are being enjoyed by all who attend.

Brother Kurfees was called home from the meeting at Campbell, Mo., to preach a funeral at Louisville, Ky.

J. N. Armstrong, of Harper, Kan., came to see us on Monday. He held a meeting at Allensville, Ky., with four baptisms.

J. E. Thornberry, of Lawrenceburg, Tenn., paid us a pleasant visit last week. He will spend the summer at his old home near Louisville, Ky.

We had many visitors in connection with the commencement exercises and the mass meeting at David Lipscomb College, and all were appreciated.

Twenty-six persons were baptized during R. V. Cawthon's meeting at Flat Rock, near this city. He is now in a meeting with the Twelfth Avenue brethren.

Two made the good confession at Russell Street Church Sunday and one lady placed her membership with the congregation. It is encouraging to note the steady, normal growth.

F. W. Smith is in a good meeting at Birmingham, Ala. John T. Lewis, of the home forces, is backing him up. Brother Smith reports the church to be in splendid working condition.

N. B. Hardeman and wife, of Henderson, Tenn., were among our visitors last week. Brother Hardeman delivered the commencement sermon for the high school at Lawrenceburg, Tenn.

Those in need of competent song leaders would do well to address L. G. Kennamer, Woodville, Ala., or A. J. Traylor, Smyrna, Tenn. Brother Kennamer has had considerable experience in preaching and is prepared to hold some meetings.

From W. T. Kidwill, Dallas, Texas: "I expect to be in Tennessee the first of September, to spend about two or three months in meetings. Will give notice of places and dates for meetings later. Address me at 612 North Winnetka Street, Dallas, Texas."

Repairs on the auditorium of the Russell Street Church, in Nashville, were not finished in time for Brother Freed to begin the meeting on next Sunday as previously announced. We hope to have everything ready for the meeting to begin on Sunday, June 1.

From Mrs. T. J. McRae, San Francisco, Cal., May 1: "The church is now meeting in a hall, corner Fourth Avenue and Clement Street. Brother Scott preached some good sermons for us, which we appreciated. We hope our new place for meeting will enable us to accomplish greater good in this city. We are always glad to see visiting friends when they are in our city."

From W. W. Freeman, Abilene, Texas, May 9: "Brother Hiratsuka reports eight baptisms at Koishikawa last month. This is fine for a shack of a house on rented land and no American missionary on the job. He also reports a great trip with a number of baptisms and several points touched with the message for a good hearing. I am at Jeffersontown, Ky., for the summer."

From Tom Walker, Bonham, Texas, May 12: "C. E. Wallace, of Weatherford, closed a two-weeks' meeting in this city last night, with three baptisms. Brother Wallace is one of our greatest preachers. He is clear and logical in his sermons, driving the truth into the hearts of his audience. He won the hearts of the Bonham people, and they hope to have him return some day for another meeting."

From W. N. Abernathy, Westport, Tenn., Route 2: "By some misunderstanding the report has gone out that the church at Williams' Chapel opposes the purchase of the school at Henderson by the brotherhood. The church has never taken any definite action in regard to the matter, but has the subject under consideration. Unfortunately, the literature sent out has reached us at inopportune times for consideration. The fact that some of our leading members expressed doubts concerning the wisdom of the enterprise should not be taken as evidence that the church is not alive to a good work."

Morgan H. Carter writes: "Churches and Christians everywhere are urged to carefully secure the name and correct address of every Christian that has gone from a loyal congregation to any city, town, or rural district where there is not a congregation of New Testament Christians. An important movement has been inaugurated by the Belmont Church, in Nashville, to establish many new churches in such localities, and all available information should be sent in immediately. It should result in great good and will mean the conversion of many and the building up of God's church in a large number of radiating centers from which it can spread to multitudes yet untaught. Address Morgan H. Carter, 226 Fourth Avenue, North, Nashville, Tenn.

C. Petty, of Pineapple, Ala., writes to Brother McQuiddy as follows: "I have been reading with very much interest your kind and strong pieces in the Gospel Advocate to Brother Jorgenson, and believe they will do great good to many others who might be weak in the faith, whether you help Jorgenson or not. I wish to say that I belong to no vestibule, nor am I in one, for Jesus never said, 'Upon this rock I will build my vestibule;' neither did he say, 'Except ye wash one another's feet, ye cannot be saved.' Why can't Brother Jorgenson just say what the Bible says, the way it says it, and stop? I am so glad you are giving us those lessons at this opportune time, for it will save some one's faith from shipwreck; and I regret that Brother Jorgenson does not see the great harm he is doing the cause. I pray the Lord to bless you in your good work till your toils shall end; then he will say: 'Well done, faithful one; enter in, for your work is done.'"

For Sale—Two Homes in Denison, Texas.—For the benefit of those who read good papers I offer this information. Two homes that must sell right away. One lot 150 by 50 feet; five-room bungalow, with bath, built-in bookcase, pantry, etc.; front and rear porches; concrete clear round corner. Fine shade trees. Price, $2,750. One lot; four-room bungalow, built-in pantry, large rooms, bath, sink, etc.; one splendid garage, concrete run and floor; small barn; garden. This lot 100 by 65 feet. We need the money, you need the home. Denison is a hustling place. We are now planning to build on this same block a ten-thousand-dollar church house right away. Let me hear with stamp for reply. I am just home from San Antonio, Texas, where I spent some pleasant time in a meeting with D. Bills and his working force. They are fine people to work with. Eight additions. Plenty of rain.—Thomas E. Milholland, 1039 West Morgan Street, Denison, Texas.

GOSPEL ADVOCATE

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EDITORIAL

The Selection, Sending, and Support of Missionaries.

BY M. C. K.

The article in a recent issue on "Responsibility for the Support of Missionaries" closed with the following statement: "The very idea of one man, self-chosen and self-appointed, taking upon himself, or of a dozen men, for that matter, self-chosen and self-appointed, taking upon themselves, to select and send out missionaries, without ever consulting the churches that are expected to support them, and then appealing to the churches to support them, is both absurd and preposterous as well as presumptuous."

That statement was not made without an occasion both justifying and demanding it. In fact, the occasion not only justified and demanded it, but it justifies and demands that much more be said. Loose and slipshod methods of mission work resulting often in mere haphazard procedure have borne their evil fruit. Combined ignorance and carelessness have been tolerated long enough, and both pulpit and press should cry aloud: "Let there be light." New Testament facts and principles should become sufficiently known among the churches that when one man, or a little coterie of men, shall dare to usurp authority over them in any form and to any extent, such arrogance and presumption will meet with the prompt and sharp rebuke which they so richly deserve.

Not only should the selection and sending of missionaries be with the distinct approval of the churches which are expected to support them, but the collection and handling of missionary funds, a very grave and responsible duty, should be with the same distinct approval. Things have come to a pretty pass when, according to facts recently published in these columns, one man not only takes upon himself to collect and handle the missionary funds of the churches without consulting the churches or being chosen and approved by them for such a work, but takes upon himself to write to one of our papers, as he recently wrote to the Gospel Advocate, the following dictatorial and autocratic order: "I urge the Advocate to show more interest in financing our missionaries in 1919 than it has been showing for a good while in the past." Of course such an autocratic and oracular utterance is in strict keeping with the self-importance of a self-chosen and self-appointed generalissimo of missionary operations, but it is in as complete antagonism to the New Testament order of things as is the missionary society itself. "*I* urge!" Exactly. That is to say: "I take upon myself to collect and handle the missionary funds of the churches without being chosen and appointed by them to such a position and without even consulting them about it; and if the religious papers do not coöperate with me in this business as I think they should, I will issue orders directly to them!"

Even if the arrogance and egotism of such a procedure were not out of place and disgusting, such procedure itself is a diametrical contradiction of plain New Testament teaching. Paul distinctly refused to do the very thing which this brother coolly assumes and exercises the right to do, and he refused, as his own inspired pen informs us, because it was not "honorable in the sight of men" to proceed in any such way. Listen to his instructive and wise words: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem: and if it be meet for me to go also, they shall go with me." (1 Cor. 16: 1-4.) The margin of the American Revised Version reads: "Whomsoever ye shall approve by letters, them will I send," etc. Side by side with that significant passage we place another in which, still referring to the matter of collecting and handling money for the churches, the apostle says: "And we have sent together with him the brother whose praise in the gospel is spread through all the churches; and not only so, but who was also appointed by the churches to travel with us in the matter of this grace, which is ministered by us to the glory of the Lord, and to show our readiness: avoiding this, that any man should blame us in the matter of this bounty which is ministered by us: for we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men." (2 Cor. 8: 18-21.)

Now let us carefully sum up and note the facts of these significant passages:

1. A contribution for poor saints was to be made by the churches.

2. The needed amount was to be secured by weekly contributions.

3. The weekly contributions were to be made on the first day of the week, each member to give as he might be prospered.

4. This orderly and systematic procedure was that there might be no collections after the apostle's arrival.

5. Those whom the churches might approve as their messengers or trusted bearers of the money, "them"

would the apostle "send with letters to carry" their "bounty unto Jerusalem."

6. Even if it should "be meet for" the apostle "to go" to Jerusalem, those whom the churches might approve should also go with him. Mark this fact, for it is most significant.

7. An unnamed "brother whose praise in the gospel" was "spread through all the churches" was one of the men whom the churches approved and appointed to handle their funds which were to be "ministered by" Paul and others "to the glory of the Lord."

8. The purpose of having the funds thus intrusted to men duly approved and appointed by the churches was, as specifically stated by the apostle himself, that they might avoid having "any man" to "blame" them "in the matter of this bounty."

9. The underlying and solemn reason for the whole matter of system and order in the collection and handling of funds is distinctly stated by the apostle himself in these weighty words: "For we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men."

Let the reader carefully review and ponder these nine facts. They are pregnant with meaning and most vital in the present discussion, making it as clear as the light that those who undertake to collect and handle the funds of the churches should be approved by the churches themselves for this work, and that the churches should know the missionaries whom they are to support as capable and worthy men.

We have still more to present on this vital and timely theme.

"What the Editor Believes." No. 2.

BY J. C. M'Q.

As space forbade notice last week of all the answers of the editor of Word and Work, I shall make a review of those to which no notice was given in the last article.

Division.

Some years ago, before I had realized that a number of young brethren were teaching Russellism and Adventism, a young preacher approached me in our office, took me to one side, and told me that a number of young preachers had on foot a movement to propagate certain doctrines in the Gospel Advocate which would cause opposition and division. These young brethren had been expecting opposition from the older brethren, such men as David Lipscomb, E. G. Sewell, and others, for two years. He said the issue had to come; that the older brethren were sectarians, moving in a rut and lacking in spirituality. While I was among the number moving in a rut and was to be retired to give place to others better qualified both spiritually and intellectually than I, yet I was not alarmed and did not give serious consideration to the suggestion. Little did I think that one of the editors of the Gospel Advocate, whom I had especially favored through the years, was behind the movement. At a later date reports came that certain preachers were teaching things concerning the establishment of the kingdom that were not in accord with the Bible. Still later I had a talk with the editor of Word and Work, who said to me that the kingdom had not yet been established, and he felt that it was his duty to teach that it had not, even if such teaching did create opposition and division. He said that all reformers, such as Calvin and Campbell, met with opposition and persecution.

That the teaching of Brother Boll which is under consideration does create division is evident from the following: When G. Dallas Smith was asked if he would allow Brother Boll to preach his peculiar views in his pulpit, he replied emphatically, "*No.*" This shows division between Brother Boll, created by his teaching, and Brother G. Dallas Smith, one of his warmest friends. It is not simply the nature of Christ's resurrection body that is under fire, but the many peculiar and unwarranted interpretations of scripture that Brother Boll has perpetrated on an unsuspecting public. It is clear, both from the statement of the young preacher who called to see me and from the admission of Brother Boll, that he was expecting opposition and division on account of his peculiar teaching. Sometime ago Brother Boll wrote a document and signed with his own hand, in which he stated: "Such judgment as I shall use in reference to certain questions over which there have been some disturbances lately is not dictated to me." This shows that he understood very well at that time that the teaching was the occasion of disturbance. The only way he can press his peculiar views is to teach them himself and encourage others to teach them. This he is doing; and he is also recommending, without note or comment, Blackstone's book, which destroys the spirituality of the reign of Jesus Christ by making it a literal reign over fleshly Israel, or the house of Jacob. Exposure of, and opposition to, false teaching is not intolerance; but Brother Boll certainly would have been surprised if he had not been opposed in his teaching.

The editor of Word and Work contends that his doctrines involve no congregational practice and should not raise a barrier between brethren who differ concerning them. As his teaching destroys "the unity of the Spirit," it certainly involves congregational practice, as, for instance, the church at Corinth, where one was for Paul and one for Apollos, for which they were rebuked by the apostle. His doctrine is that the kingdom has not been established. This makes incomprehensible almost, if not entirely so, every allusion to the kingdom of God in the New Testament. Blackstone, whom Brother Boll indorses, teaches that there is no reference to the church in the Old Testament. He teaches that "the kingdom did come 'nigh' when Christ came, and had they received him it would have been manifested, but now it is in abeyance, or awaiting until he comes again;" that, as the Jews outdid Jehovah, killed Christ, and would not receive the kingdom, the church came in as a mystery, but was never intended for the conversion of the world; and that the world shall grow worse and worse under the rule of the church and Holy Spirit, even abounding in sin. The doctrine for which Brother Boll stands belittles the church, the Holy Spirit, and all the spiritual agencies now at work for the conversion of the world. Those with pronounced views on this subject contend that they are without warrant in the Bible who are looking for the conversion of the world by the preaching of the cross and the extending influence of the church. In no portion of the Scripture is such a hope justified, we are told. Such teaching is calculated to destroy the church itself. A doctrine that tends to wipe out the church certainly involves congregational practice.

The Literal Throne.

While the definition of "throne" given by Brother Boll is not in exact accord with Webster, I shall pass it by unnoticed. He says the literal Jerusalem will be "transformed and renewed." He gives in proof of this Isa. 11: 10; 4: 4, 5; Ps. 132: 13, 14. I have examined all of these scriptures carefully and find no reference to a transformed and renewed Jerusalem, and yet he claims to be able to state his doctrine in the very words of the Bible. Isa. 11: 10 simply refers to "the root of Jesse," which all understand is Christ. Ps. 110 is a good comment on this verse. Verse 1 reads: "Jehovah saith unto my lord, Sit thou at my right hand, until I make thine enemies thy footstool." Peter, under the guidance of the Holy Spirit, quotes this language and teaches us that it was fulfilled on the day of Pentecost. He says: "Let all the house of Israel therefore know assuredly that God hath made him both Lord and

Christ, this Jesus whom ye crucified." Isa. 4: 4, 5 contains neither the word "transform" nor the word "renewed." These verses simply teach that God threatens to blast Israel into the midst of Jerusalem, as into a furnace, and to melt them. There is nothing in the passage whatever to establish the doctrine that the temple is to be "reconstructed" and that Jerusalem is to be transformed and renewed, as taught by the editor of Word and Work. Ps. 132: 13, 14 reads: "Jehovah hath chosen Zion; he hath desired it for his habitation. This is my resting place forever: here will I dwell; for I have desired it." There is no reconstruction idea in this passage; yet Brother Boll taught, in answer to a question in Word and Work, that the temple will be reconstructed. The Lord chose Zion instead of Shiloh or Kirjath-jearim as the place of his rest. Verse 14 evidently refers to the church of Christ. This is God's place forever. After the dispensation of the church closes, there will never be another. Christianity is the end and completes all communication from heaven to earth. God has nothing greater to give to mankind on this side of heaven than the church. Man needs nothing better, nor is his nature capable of anything more excellent.

Having seen that there is nothing in the proof offered, I will now quote the statement of the editor of Word and Work and place by the side of it the teaching of Blackstone. R. H. Boll says: "The 'literal Jerusalem' will be transformed and renewed, and the cloud of glory—the token of God's presence—which once led Israel in the wilderness and rested upon the tabernacle will be over her as a canopy. The impression that Jesus Christ will have his residence in Jerusalem under ordinary human conditions is too absurd to be seriously denied. Jerusalem will be his glorious resting place, and the center of his world government in the age to come." Blackstone says: "Judah and Israel shall be restored and dwell safely. There shall be no harm nor destruction in all God's holy mountain, and even the animals shall be at peace. Again, from all these passages, and especially Isa. 60, we see that restored Israel and Jerusalem are to be the very *central glory* of the millennial kingdom. But God does not restore Israel and rebuild Zion, or Jerusalem, until he appears in his glory." ("Jesus is Coming," page 92.) The discriminating reader will see that the difference between tweedledum and tweedledee is the difference between Boll and Blackstone. According to the doctrine of Blackstone and other Adventists, when the Lord comes in his kingdom and reigns over the earth with his bride, the church, the following things will happen:

The Lord makes the new covenant with his people, Israel and Judah, (7) forgiving their iniquity, and remembering their sin no more; (8) while punishments are visited by him upon his enemies, (9) including Gog and his armies, (10) who are overthrown and destroyed. (11) The Jewish people come into possession of the full extent of their land (12) according to promise, (13) including the Great Desert, which "blossoms as the rose." (14) The temple (15) and the city (16) are rebuilt after the divine plan; and the Levitical sacrifices and form of worship are with some modifications reëstablished. (17) Nothing shall hurt or destroy in all the holy mountain. (18) The Lord sets his hand again the second time to recover the remnant of his people, both Israel and Judah, from the four corners of the earth. (19) Jerusalem is made a praise, the joy of the whole earth. (20) The Lord in her midst (21) is her glory and everlasting light; there shall be no night there. (22) All nations go to worship the King and keep the feast of tabernacles. (23) The earth is full of the glory of the Lord. (24)" ("Jesus is Coming," pages 191, 192.)

Thus it will be seen that, according to this doctrine, only with the reappearance of the Lord and the inauguration of his reign will evangelism succeed on any great scale. With his reappearance, Christ shall rule with a rod of iron. This point of view puts a premium on physical instrumentalities and is out of harmony with the New Testament estimate of spiritual agencies.

PROPHECY AND ESSENTIALS.

Here Boll is out of harmony with himself on essentials. Not only this, but he is guilty of the sophistry of which an editor should not be guilty. No one has intimated that all the word of God should not be studied. It is the imperative duty of every man to study every inspired word of God, from the first word in Genesis to the last "amen" in Revelation. The prophecies should be studied; Revelation should be studied and restudied; and yet, because we had insisted that his interpretation of unfulfilled prophecy should not be exalted to the position of a command which must be obeyed, the editor seeks to make the impression that we do not believe in studying prophecy at all. While there are many promises in the Bible, it is not essential to salvation to obey a promise, for a promise cannot be obeyed. While we may learn an important lesson from the offering of Isaac upon the altar, yet we are not called upon to do the same thing; and if we were to do such a thing now, it would be downright disobedience and rebellion. While we should read and study the genealogies, yet we have never seen anything in the genealogies to be obeyed; but he who reads and studies all the Bible will be condemned if he refuses to believe with all his heart that Jesus is the Christ, the Son of the living God. The positive commands and ordinances of God must be obeyed.

On June 30, 1915, Brother Boll wrote us as follows: "I inclose you herewith my article. It aims to set forth the fact that the prophetic teaching is not strictly fundamental." When he restated his belief, he must have overlooked this letter, for he then drew a line between fundamentals and incidentals for which he says there is no authority. Will he tell a discriminating public when he has obeyed all the Bible? In the fifty-third chapter of Isaiah we have a prophecy concerning Christ. If Brother Boll had been living at that time, could he have foretold the meaning of that prophecy and when it was to be fulfilled? I am sure he could not; for he is not now able to tell us when Dan. 2: 44, which has already been fulfilled according to the Bible, was fulfilled, but is contending that its fulfillment is yet in the future. Before I began this review I wrote Brother Boll the following letter, on April 30, 1919:

Dear Brother: In the April issue of Word and Work, page 113, under the caption, "What the Editor Believes," appear twelve questions. Will you publish a courteous review of some of your answers in your paper? If so, I shall be glad to give some things you say a careful and prayerful consideration. An early reply will oblige.

On May 9 I received the following reply:

Louisville, Ky., May 6, 1919.—J. C. McQuiddy, Nashville, Tenn.—Dear Sir and Brother: Regarding your inquiry of April 30, I wish to say that if you desire to review anything I have written, you have your own paper and your own columns in which you may say and do as you please, just as you have been doing all along. I have just one request: should you decide to review in your paper my statement under the caption, "What the Editor Believes," kindly reprint that article just as it stands.

Sincerely,
R. H. BOLL.

I know my rights as to what to publish in the Gospel Advocate, but directed my inquiry to him to know if he would criticize us in his columns and then refuse us a courteous reply in order that his readers might pass on the justice or injustice of the criticisms of his teachings. He completely ignores all demands of fairness and requests that we insert all of his article, regardless of whether we criticize or review it. With the same propriety he could request us to publish all of his journal. I cheerfully met all the demands of justice by publishing in full that which I reviewed. "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen."

The World vs. the Church.

BY E. A. E.

Before we can understand the difference between the church and the world, we must know what both the church and the world are. In order to get a clear conception of the church, let us note the following facts:

1. The church was established at the wonderful cost of the blood of Christ. (Acts 20: 28.) God's estimate upon the church can be measured only by its price—the "precious blood" of the Lamb. God did not pay this great price for something which is worth nothing and without which people can be saved. If people can be saved without the church, they can be saved without the blood of Christ, without Christ, and without becoming Christians.

2. The truth that Jesus of Nazareth is the Christ, the Son of God, is the foundation of the church. "Upon this rock I will build my church." (Matt. 16: 18; see Eph. 2: 19-22.) "For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3: 11.)

3. Christ is the head of the church (Col. 1: 18)—"head over all things to the church" (Eph. 1: 23); he is its sole lawgiver, with "all authority . . . in heaven and on earth" (Matt. 28: 18, 19.)

4. The word of which "church" is a translation means "called out." Christ's church is his called-out ones—called out of darkness into light (1 Pet. 2: 9; Col. 1: 13); called out of the world, whatever "the world" is (2 Cor. 6: 14 to 7: 1); and is called out to remain out and to keep unspotted from the world (James 1: 27). For this reason the world hates the church, as it hated and still hates Jesus. (John 15: 18-35.) And "the friendship of the world is enmity with God." The friend of the world makes himself an enemy of God, and a worldly church member is an adulterer against the Bridegroom of the church, Jesus Christ. (James 4: 1-6.) All, then, who have accepted the call of the gospel (2 Thess. 2: 14) and have come out of the world into Christ constitute his church. All Christians, or children of God, or citizens of the kingdom of heaven (Phil. 3: 20; Eph. 2: 19), in a given place, constitute the church in that place, as "the church of God which is at Corinth" (1 Cor. 1: 2), "the church throughout all Judea" (Acts 9: 31). The church in Jerusalem "were all scattered abroad" (Acts 8: 1, 4), and "went about preaching the word." All the children of God in the world constitute the church on earth. (Heb. 12: 22-24.)

5. The church is the house of God (Heb. 3: 6); the building of God (1 Cor. 3: 16); the temple of God (1 Pet. 2: 5); the habitation of God (Eph. 2: 20-22); God's "husbandry," or "tilled land" (1 Cor. 3: 16); God's flock (1 Pet. 5: 2; Acts 20: 28); the body of Christ, and Christians are "severally members thereof" (Col. 1: 18, 24; 1 Cor. 12: 12-14, 20); "the pillar and ground of the truth," whose mission is to practice the truth, maintain the truth, and extend the kingdom of God among men; it is the fulfillment of God's "eternal purpose which he purposed in Christ Jesus" to save mankind, and is the manifestation of his "manifold wisdom," and through which this wisdom is to be proclaimed (Eph. 3: 9-12).

6. "There is one body" (Eph. 4: 4-7); "all the members of the body, being many, are one body; so also is Christ" (1 Cor. 12: 12-14, 20). Hence, there can be but one church of Christ, and that is the same in all places and in all centuries. Its head, its construction or organization, its laws, its worship and work cannot be changed to suit the civilization or barbarism of any age; it transforms all into the divine nature and image of Christ.

7. The life of the church and work of the church are the same, being the life all Christians must live and the work all Christians must do. "Church work" is nothing more or less than the work God commands Christians to do, whether private or public. Making an honest living in obedience to God, paying one's debts, building Christian homes, rearing children in the fear of the Lord, visiting the fatherless and widows in their affliction, keeping unspotted from the world, helping the poor, sympathizing with the sorrowful, cultivating a meek and quiet spirit, adorning oneself in modest apparel, worshiping God on the first day of the week as he directs, preaching the gospel in the love of truth, winning souls to Christ by private influence or public speech, etc., are all "church work." Much of the work God commands Christians—the church—to do is not called "church work" by many people; they call some of it "drudgery," being "buried alive," etc.; while much of that which many call "church work"—"aid societies to the church," "suppers," "fairs," public speaking by women, etc.—is forbidden by the Lord. This note gives only an idea of the difference between what the life and work of the church are and that which many erroneously call "church work."

8. The church in the New Testament is called "the church of God" (1 Cor. 1: 2; 2 Cor. 2: 1), "the house of God" (1 Tim. 3: 15), "the church." The church at different places make up "the churches of Christ." (Rom. 16: 16.) "The seven churches of Asia" (Rev. 1: 4) were the same church at these places, and were "churches of Christ."

9. All who constitute "the church of God" or "the church" are called "Christians" (Acts 11: 26; 1 Pet. 4: 16), "saints," "disciples of Christ," "children of God," "fellow citizens," "the household of God," "fellow workers," "fellow soldiers," etc., according to the relationship which they sustain to one another and to God and Christ. They are "the Israel of God" to-day.

10. A congregation of Christians, of "fellow citizens," in the kingdom of heaven, of saints, etc., is sometimes called "the church," with "congregation" in the margin. (1 Cor. 11: 18, 22.) The church at times congregates for worship and work. (1 Cor. 14: 23.) At all other times the church exists, but is not assembled together. Where is the church when not assembled together? It is wherever Christians are in private life and at work in their proper spheres as men and women in all of life's relationships and duties. (See Acts 8: 3.)

11. Before his death and ascension Jesus said: "And upon this rock I will build my church. . . . I will give unto thee the keys of the kingdom of heaven." (Matt. 16: 18, 19.) "Will build" and "will give" look to the future and show the church had not then been built. The first Pentecost after Jesus ascended, upon which the Holy Spirit descended, upon which the apostles began to preach Christ and him crucified and repentance and remission of sins in the name of Christ, and upon which it is stated the Lord added the saved together, has been called "the birthday of the church," and Peter refers to it as "the beginning" (Acts 11: 15). After this the church is spoken of as really in existence and as increasing.

12. All religious denominations have sprung up since Christ built his church. He is the true vine, and every child of God, not every denomination, is a branch. (John 15: 1-10.)

13. When one becomes a Christian, one becomes at the same time and in the same way a member of the church, a child of God, a citizen in Christ's kingdom, a lamb of God's flock, a soldier of the cross, etc. For instance, one must be born again in order to become a child of God or to "enter into the kingdom of God" (John 3: 3-8); but when one has been born again, one has entered in that way the family of God, which is the church.

14. There is nothing then to join. All that is necessary and required of God is to proceed to do every day at home and in business and in the worship of God all that he commands his children to do. Whatever is done in word or deed must be done in the name of Christ (Col. 3: 17),

aid the glory of all work done must be given to God "in the church and in Christ Jesus unto all generations forever and ever. Amen." (Eph. 3: 20, 21.)

5. One cannot do the work of the church out of the church or through some other institution.

6. The church at Jerusalem has been called "the mother church." It was the first church built by the apostles, and wa a model church. Especial emphasis is placed upon its uniy and peace. There are so much strife, contention, and division in congregations that the unity and peace of he Jerusalem church should be studied the more and the more practiced. Many do not seem to know the enomity of the sin of contention, strife, bitterness, and divilion. On the other hand, they seem to glory in their selfonceits and in the sin of division.

In Memory of Loved Ones.

BY T. B. LARIMORE.

"Ad Joseph died, and all his brethren, and all that geneation." Thus passed that generation. So had passed all gnerations preceding that one. Thus have passed all genettions from that generation to this one; and so shall pass his generation and all subsequent generations, till time hall cease to be.

Katerine Jean Anderson, second daughter of James T. and Mary A. Anderson, was born, in Hickman County, Tenn. near Lyles Station, December 20, 1883; obeyed the gospel at her dear old home, Hurricane Mills, Humphreys County Tenn., when she was a sweet little girl of fourteen summers; was married to District Attorney E. V. Hortonof Clifton, Arizona, December 15, 1910; died July 10, 191

An obdient daughter, an affectionate sister, a faithful friend, aconsistent Christian, a faultless wife, and a model mother, her departure left in the hearts of those who knew her, andtherefore loved her, an aching void this world can neve fill.

She w the mother of two bright little boys, Edward and Jams. Edward passed away January 15, 1917. James, ny about six years old, is his father's constant companio and their companionship is delightful to behold.

Katherit was not the first of her father's family to go hence. Tt happy household once consisted of father, mother, sen boys, and four girls. Two of the boys—Ernest and Edward—and two of the girls—Ethel and Katherine—ave passed away—"not lost, but gone before;" for by were all faithful Christians, "children of the heavenl King."

Ethel, therst of the family to pass into the fathomless, limitless deths of the boundless beyond, was a sweet, young, Chris n woman, wife, mother, who left a precious little girl to lreared in her dear old Hurricane home.

"Ed," the xt to go, was such a wonderful business boy, such an rnest, skillful, reliable helper, though only in his seventeth year, that his father felt, when Ed went home, in 1910as Robert E. Lee must have felt when, Stonewall Jack n having fallen, he said: "I have lost my right arm."

Then Ernest,he oldest son of the family, in the very prime of hopefu oung manhood, passed away, after a long struggle against e disease that finally sapped his strength and ended his lin the summer of 1912.

While Brother d Sister Anderson have passed through seasons of sorrowhey have much more cause to "rejoice evermore," and a ys be glad, than they have to ever be even momentarilorrowful and sad; for all their children have obeyed e gospel, and there is not, and never has been, "a blac sheep in the flock." Indeed, cheerful compliance with d's demands has always been a manifest characteristic the Hurricane Mills home.

Three of the children—Katherine, Myrtle, and David—were married at the same time—one ceremony sufficing for all—but they all married well; hence the shock of the triple break in the family was not severe.

Murray, the last, as well as the least, of the eleven—now only about thirteen years old—is, in helpfulness to his father, simply marvelous. But Murray and John and George and David and Bond and Myrtle and Lois and their father and mother must go, as Ethel and Edward and Ernest and Katherine have gone. The thought, however, that is to these thoughts as sunlight to the mists of the morning is: "Beyond the sunset's radiant glow," in a lovelit land of perfect bliss, perpetual and eternal, all such families, if faithful until death, shall be reunited, to be separated never, but to be unspeakably happy forever.

THE WAR SUFFERERS' FUND

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

Previously reported	$7,696.58
"Two Friends," Route 4, Franklin, Tenn.	16.00
Church at Spring Hill, Tenn.	10.60
Fruit's Chapel, Route 8, Hopkinsville, Ky.	6.50
A. C. Walker, Albertville, Ala.	2.00
Mrs. Jessie Downing, Caddo, Texas	2.50
Church at Lavergne, Tenn.	26.43
Church at Chickalah, Ark.	5.00

The American Commissioner at Constantinople sends the following cablegram: "The Armenian republic on the Russian side of the line and our relief committee working together are not able adequately to feed the refugees. Meanwhile seeding time is here and passing. Another season of famine is inevitable unless there is immediate action by some compelling power. The world appears to be unconscious of the overwhelming human tragedy that is being enacted in the Caucasus. The Turk and his racial confederates are carrying forward with growing efficiency the policy of extermination developed during the war by the method of starvation. Starvation is aided by typhus; and already, as if in anticipation of the hot season, cholera is developing. At this last moment can Christian civilization do something to restore and heal?"

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

For the searching of the Scriptures and a true knowledge of them an honorable life is needed, and a pure soul, and the virtue that is according to Christ; so that the intellect guided by it may be able to attain and comprehend the things which it desires, in so far as it is possible for human nature to arrive at an understanding of the word of God. For without a pure mind and a modeling of the life after the saints no one can comprehend the words of the saints. For just as one wishes to see the light of the sun, he at least wipes and brightens his eye, purifying himself in some sort like what he desires, so that the eye thus becoming light may see the light of the sun; or as, if a man would see a city or country, he at any rate comes to the place to see it; thus he that would comprehend the mind of those who speak of God ought first to wash and cleanse his soul by his manner of living, and to approach the saints themselves by imitating their works; so that leading with them a common life, he may understand also what has been revealed to them by God, and thenceforth, as closely knit to them, may receive what is laid up for the saints in the kingdom of heaven, things which "eye hath not seen nor ear heard, neither entered into the heart of man," whatsoever things are prepared for them that live a virtuous life, and love the God and Father, in Christ Jesus our Lord.—Selected.

PURE TONIC VALUE

In Peptiron, to the Last Particle of the Medicine.

The new and real iron tonic, Peptiron, is prepared in the convenient form of chocolate-coated pills, easy to take, easy to carry about with you; no water, no alcohol, no opiate.

Peptiron is the essence of economy, the acme of efficiency. It is readily assimilated, acts promptly and powerfully upon the blood and nerves, corrects all run-down conditions, creates an appetite, gives stomach comfort and healthful digestion. It wards off impending illness, bridges over the danger spots, and increases power of resisting disease.

Do not put off treatment in these times so perilous to health, but get Peptiron and begin to take it today, two after each meal.

You'll not regret being particular to get Peptiron, and no other. Like many others, you will be surprised at its promptness in building you up.

Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert—vigorous and vivacious—a good, clear skin; a natural, rosy complexion, and freedom from illness are assured only by clean, healthy blood. If only every woman and likewise every man could realize the wonders of the morning inside bath, what a gratifying change would take place!

Instead of the thousands of sickly, anæmic-looking men, women, and girls with pasty or muddy complexions; instead of the multitudes of "nerve wrecks," "run-downs," "brain fags," and pessimists, we should see a virile, optimistic throng of rosy-cheeked people everywhere.

An inside bath is had by drinking, each morning before breakfast, a glass of real hot water, with a teaspoonful of limestone phosphate in it to wash from the stomach, liver, kidneys, and ten yards of bowels the previous day's indigestible waste, sour fermentations and poisons, thus cleansing, sweetening, and freshening the entire alimentary canal before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rheumatism, colds, and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store, which will cost but a trifle, but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice internal sanitation. We must remember that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the blood, while the pores in the thirty feet of bowels do.

In the Golden Afterwhile.

(John 14: 1-3.)

BY W. M. WILSON.

Beyond the sunset bars
There is a city bright,
More radiant than the stars;
For Jesus is its light.
I'm longing to go there
When through with earth's last trial,
Eternal joys to share
In the glad Afterwhile.

I'm near the harbor bar,
Out on life's stormy sea;
The distance isn't far,
The lighthouse I can see.
O blessed thought, that I
Am so near the soul's home,
Where I shall never sigh,
And never more shall roam!

Expectantly I wait
The summons from on high
To call me from this state
Where I shall never die.
Methinks I see a throng
Who'll greet me with a smile,
The loved ones gone so long—
O blessed Afterwhile!

CHORUS:

In the golden Afterwhile,
Will Jesus greet us with his smile;
When we're gathered home,
Never to roam,
To dwell with Christ ages to come.

Baptists vs. Campbellites. No. 6.

BY M. S. MASON.

Touching the matter of the church's being established before the death, burial, and resurrection of Jesus Christ, I ask, if this be true, why did Christ die, why must his body go into the cold tomb, and where was the glory of his resurrection?

Resuming the discussion of Mr. Bandy's proof texts, I want to "finish" him on his "finish" argument. If Christ meant the whole program was finished when he used the language in John 17, what did he mean when he said on the cross, "It is finished?" Evidently it was not all done when the language in John 17 was used. But if it were not all done in John 17, why should we say it was all done in the latter passage? May we not say that Jesus in neither case was talking about the subject under consideration as a whole? The facts are that Jesus in each case was speaking about some particular feature of the great procurative program of our salvation. In the first he was speaking about his teaching the apostles or his preparation of them for the great work ahead. The context proves this. In his farewell address and concluding prayer he "finished that work." In the second instance he spoke of the sacrifice of his body on the cross, and truly it was "finished" when he bowed his head and died. Nothing in that argument for an ante-Pentecost kingdom.

He next uses John 18: 37, attempting to establish the present kinship of Jesus at that time by what he said.

ECZEMA

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

Grandma Used Sage Tea to Darken Hair

She Made Up a Mixture of SageTea and Sulphur to Bring Back Color, Gloss, and Youthfulness.

Common garden sage brewed into a heavy tea, with sulphur added, will turn gray, streaked, and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, straked, or gray. Mixing the Sage Tea and sulphur recipe at home, though, is troublesome. An easier way is to get a fifty-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft, and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation, or prevention of disease.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And W. Miller, of Pittsburg, Okla., writes: Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 1505 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special account for three regular $1 packages and prove every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

HOSIERY.—Dozen roof, twelve pairs gents' or ladies', assorted, intense black, guaranteed, $1.5 parcel post, to introduce our high grade hosiery. Dixie Hosiery Mills, Hendersville, N. C.

Freckles

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

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Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

But he did not say it. He said to Pilate, "Thou sayest I am king;" but if he had been king, it was only in promise and preparation, not one in power and perfection. In Luke 2: 11 we read: "Unto you is born this day in the city of David a Savior, which is Christ the Lord." That makes Jesus a Savior from his birth. That is too early for Mr. Bandy. Of course, Mr. Bandy would say that Jesus was a Savior in promise at his birth. Just so he was a king in promise during his personal ministry.

He next introduces Matt. 18: 11: "For the Son of man is come to save that which was lost." Sure! That was his purpose in coming, and he was born with that purpose. But Mr. Bandy would not say he was Savior at his birth; neither was he saving the lost at the time of his utterance simply because he had come with that purpose.

His next is Matt. 11: 12: "From the days of John the Baptist the kingdom of heaven suffereth violence, and the violent take it by force." Mr. Bandy does not believe his own passage. It says "from the days of John the Baptist;" but Mr. Bandy says the kingdom originated with the calling of the twelve, which was several months after John began his work. This passage originates the kingdom too early for Mr. Bandy. Of course, Mr. Bandy argues from this passage that the kingdom must have been in existence in the days of John, or before Christ's death, or it could not have suffered violence and been taken. But before I examine the contention on its real merits I want to feed Mr. Bandy "out of his own spoon." Inasmuch as Mr. Bandy sets up the kingdom after John the Baptist had preached several months—and, therefore, there could be no kingdom between John's advent and the calling on the mountain—and inasmuch as in the days of John the Baptist (all the days of his preaching) the "kingdom suffered violence and was taken," I ask Mr. Bandy how could it "suffer violence" and be taken when it was not in existence, according to his own contention? This presents just as grave a problem for Mr. Bandy as it does for us. But what is the meaning of Matt. 11: 12? We read (John 6: 15) that on a certain occasion the people would take Jesus by force and make him a king—that is, they were premature. Matt. 11: 12 carries the same idea. The word "violence" carries with it the idea of "premature," as also does "force." They were not attacking the kingdom as existing; they were pressing on and trying to affiliate with it and carry out its principles before they were ready. To illustrate: Suppose a school is to begin at nine

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NEW SONG BOOKS
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A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $6 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c for samples. **Money back if not pleased.** Send 60c for 100 cards, "A Prayer by the Sunday School."
E. A. K. HACKETT, Dept. 56, FORT WAYNE, IND

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6255 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

Had Chronic Bronchitis For Twenty-Six Years Now Well and Happy

THIS IS WORTH READING.

The experience of Mr. E. J. Toupalik, 1438 Rose Street, LaCrosse, Wis., is chiefly remarkable on account of the length of time he was afflicted. He writes:

"I have been suffering with chronic bronchitis for twenty-six years, and every winter I would catch cold and become so hoarse I could not speak for six or eight weeks. I could get only temporary relief.

"This winter I was taken with grip, and was in awful shape. A fellow workman advised me to take PE-RU-NA. By the time I had used three-fourths of a bottle the hoarseness was gone, also that tired feeling. I am on my second bottle. Hereafter PE-RU-NA will be constantly in my house. It is the best medicine ever put up for the purpose."

For any disease due to catarrh or catarrhal conditions, PE-RU-NA is equally dependable. Coughs; colds; catarrh of the head; stomach trouble; constipation; rheumatism; pains in the back, side, and loins; bloating; belching gas; indigestion; catarrh of the large and small intestines, are some of the troubles for which PE-RU-NA is especially recommended.

PE-RU-NA can be purchased anywhere in either tablet or liquid form.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3255 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Why Lose Your Hair The Cause is Dandruff and Itching; The Remedy Cuticura

All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

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o'clock. The pupils come at eight, demand entrance and that the school convene and begin active session. It may be said of them that they take the school "by force," and through them the school "suffereth violence." They are taking it or pressing on it prematurely. So Matt. 11: 12 does not record the attacks of the kingdom's enemies; instead, it records the premature encroachments of its overzealous friends.

Lexicography sustains this also. According to Young's Analytical Concordance and Thayer's Greek-English Lexicon, there are two words from which our English term "violence" comes. They are "biazomai," to be forced or argued, and "diaseio," to shake thoroughly. The former is used in Matt. 11: 12; the latter is used in Luke 3: 14—"do violence to no man." We see from this that the term "biazomai" could not be used to mean the attack of an enemy to injure; but when that meaning is conveyed, as in Luke 3: 14, another word was used which carries that meaning. This is a deathblow to Baptist doctrine on the establishment of the kingdom; for this premature, violent, forceful setting up of the kingdom is just exactly the thing of which Mr. Bandy and his brethren are guilty.

Notes from the Field.

BY M. KEEBLE.

On the second Lord's day in March I visited Christiana, Tenn., and preached at McClain's Chapel. I am to hold a meeting there in August, the Lord willing.

On March 10, 11, I preached at Bellbuckle. This is a mission point; but we have purchased a large lot and have some money in the treasury with which to build as soon as possible. We want to thank all who helped us to buy the lot, and we hope all who can will give us a little aid, so that we can begin building. I believe if we had a meetinghouse here, a good many would obey the gospel. All we need is something to impress them that we are here to stay. I am to hold a meeting here beginning on the first Lord's day in June. This will be my seventh meeting at this place. I was glad to find Brother W. R. Mingle (white), who began teaching the colored people at this place four years ago, still engaged in the work; and he says he wants to see a house built for them to worship in as soon as possible.

On March 12 I was with the little band at Tullahoma. They are planning to have an old house they have bought moved on to a lot that they purchased some time ago. I will hold a meeting here, beginning on the third Lord's day in June. Brother T. Busby, a preacher, who lives here, is doing a good work in this section. Brother Busby and I will hold a meeting at Sparta, beginning on the third Lord's day in May. The white brethren and sisters at Sparta built a nice meetinghouse for the colored disciples some years ago, but for several years there have been no services in the house; so we want to spend some time there trying to revive the work and get the scattered sheep together. I am sorry that we have not made an effort at this before now. All who wish to aid us while doing this work may do so. We will have to live in the meetinghouse while there unless some one will take us into their home. We mean to stay there and make the effort, trusting Jesus, who promised to be with those who preach his word.

On March 13, 14, I preached at Morrison. The attendance was good.

On March 16 I preached at Viola. This is a working congregation, and they know how to make one pleasant in their home.

On March 17, 18, I preached at Smartt. There are some fine people in this church who are trying to live Christian lives.

On March 19-21 I preached at McMinnville. Interest increased at each service, and some insisted that I stay longer.

On the fourth Lord's day in March I preached at Cookeville, and also went up to Algood and preached in the afternoon to an interesting congregation. The little band at Cookeville is doing well, with Brother G. A. Johnson as their leader. Brother Henry Clay, one of our faithful preachers, has moved here to live and do evangelistic work. He will be a great aid to the work here. The members at Jackson Street Church, in Nashville, where he and his wife were faithful members, wish them well in their new field.

On March 26 I preached at Lebanon, with good interest manifested. This is a growing and working congregation. They are planning to hold several meetings around Lebanon this year.

On the fifth Lord's day in March I preached for my home congregation (the Jackson Street Church), and fifty-seven dollars and fifty cents was contributed to repair the house. Interest was fine at each service. Old Brother Womack, who was one of the beginners of this congregation, is growing very feeble, and unless a great change takes place he cannot be with us much longer; but the Lord's will be done.

On March 31 and April 1 I was with the congregation at Center Star, in Hickman County, and had a splendid time. These are faithful and humble people.

On the first Lord's day in April I

met the church at Brownsville. We had two fine services; the interest was fine. These brethren are planning to build a new church house and use the old one for a public school building. This is a real progressive congregation. I will hold a meeting this year at Bells, and this church will support the meeting.

On April 7 I went to Dyersburg, a mission field. I preached on the porch of Sister Brewer to a large congregation of people. I am aiming to go back in the future and stay longer. On April 8, 9, I preached at Newbern, in the Odd Fellows' Hall. Interest good.

On April 10, 11, I preached at Obion. This is a wide-awake congregation. They are arranging to build at once.

On the second Lord's day in April I was with the faithful little band at Neshoba. I was blessed with the privilege of meeting Brother James Hamilton, and he preached three impressive sermons. I was in this section three days, preaching at Neshoba, Capleville, and Forest Hill.

On April 17 I preached in Memphis. The work has been on a drag here for some time, but we are working to revive it again.

I will begin my protracted-meeting work about the first of May, and I am to be busy until late in the fall. Brethren, pray for me.

V. I. Stirman and Wife.

BY IRA L. WINTERROWD.

From their home at Garrett, Texas, in the month of January, 1919, there passed into the great beyond the venerable Brother V. I. Stirman and wife. She preceded him only twenty-three days, crossing over on January 6 and he on January 27.

Sallie White Stirman was born, in Florence, Ala., in 1850. She came to Texas when a young lady, and was married to Brother Stirman in 1885. To them were born one son and two daughters—White, Nelle, and Ruth, all of whom are living. There was no more consecrated mother in Israel than was Sister Stirman. She had long been a member of the body of Christ, and had rendered a humble, graceful service in the Lord's house. Consequently she was prepared to "enter in through the gates into the city." We all mourn our loss of her exemplary life. Her taking away was a shock to the family and friends; but their sorrow was because of earthly ties, for no one doubted her destiny.

Valentine Irving Stirman was born in Kentucky, in 1830. He came to Texas in 1840, and resided in that State the remainder of his life. Had he lived till April 27, he would have reached his fourscore years and nine. He had been a man of great vitality, but had judiciously conserved his energy. During only the last few years he had been failing noticeably, for it was just three years ago that he had his first real break in health. But he rallied and was able to go about, to church and elsewhere, especially attending the summer meetings and taking an interest in the work. In November last he felt well enough to really contemplate entering again the field as a preacher. But Sister Stirman's death seemed to be his immediate undoing. Brother Stirman had been married four times and had now seen his fourth faithful wife laid to rest. He must have been altogether ready to follow. His life had been filled with honorable and profitable service. He obeyed the gospel early, and had been a minister of it for more than fifty years. As a pioneer preacher, he rode hundreds of miles, suffering hardships as a soldier of the cross. During this time he baptized many people, established churches, conducted funerals, officiated at weddings, and, as he regarded his greatest work, was an elder of the church for a long period. It has been said that he was as scriptural an elder as one could find. He had a real concern for the church, sorrowed at times over its state, contended for the doctrine once delivered to the saints, and was always against innovations and practices that were inclined to conform the church to the world. His last work was the organizing, teaching, and building up of the church at Garrett, his home, and he will ever be remembered by the people in and out of the church there as a benefactor to the community. He baptized the writer nearly seventeen years ago, and has taught, counseled, and corresponded with him ever since. I loved the man, revered his judgment, admired his stand for the truth, and shall honor him by referring to his consistent life as one worthy of emulation. For a long time I have associated Brother Stirman and Brother David Lipscomb in my mind, because they were about the same age, had fought the good fight during the same period of the church's history, and differed but little, if any, in their conceptions of Bible teaching. We believe they have now taken their abode with Abraham and all the faithful ones of old, after whose characters they tried so hard to pattern. With sympathy for all the broken-hearted in their hours of sadness, let us remember to sorrow not as those who have no hope, but to watch and pray that we all may be with the redeemed in the New Jerusalem "some sweet day."

Immanuel, God With Us.

The steps of the way we know not,
But our Leader we know full well;
Our hands are in his, we fear not,
In the depths of his peace we dwell.
He knows where he leads us, we know not,
But we trust in his love each day;
Our hearts are his own, we fear not,
For the way is the Lord's highway.
—Selected.

To Stop Falling Hair.

The cause of baldness, hair falling out, loss of luster and color, is found in the roots of the hair itself. Our hair is but a portion of our body, and, like the other organs, cannot subsist without food. The hair finds its food in the fat layer of skin next to the skull. When this source of food is stopped or impeded, out comes the hair. The dreaded disease, dandruff, is a germ. It collects on the bottom of the hair and eats away its life. The hair sack from which the hair comes is embedded in the layer of under skin. When the scalp is diseased and the hair falls out, often this small hair sack closes. Eventually, as a result of the dandruff germs, baldness comes. The proper method of restoring the hair and stopping the falling out must necessarily be in the destruction of the dandruff germs and in the reopening of the little hair sacks. Furthermore, in order to rejuvenate the scalp and make the growth of new hair more vigorous, it is necessary that the system be able to furnish an abundance of hair food. Many artificial methods have been tried in restoring the hair, which were only surface remedies, and, failing to reach the small hair sacks, were unsuccessful. Reopening the hair sack allows the new hair to grow. Calvacura begins at the root of the trouble, and its use is, therefore, advised. Its mission is to feed the new hair as well as the old and rid the scalp of all dandruff germs. By thus cleansing and rejuvenating the entire scalp, a healthy growth of hair is assured. Falling of hair is stopped; new life and color to dead, gray hair is developed, and the hair becomes smooth and velvety. It is not an unpleasant treatment, and takes only a few minutes of time each day for about six week. The Union Laboratory, 214 109th Street, Binghamton, N. Y., will send you a liberal sample of Calvacura No. 1, free, together with a booklet, "The Triumph of Science Over Baldness," if you will send your name and address, together with ten cents in silver or postage stamps to help pay the distribution expenses.

CAPUDINE

The Liquid Remedy for Headaches. It's RELIABLE. Relieves Quickly. No Dope. No Booze. No Alcohol. Try it for **Headache.**

2,200 pounds of cotton when

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was used with preceding crop of peas without fertilizer, as compared with 1,200 with fertilizer. Easy to use. Try it.
Costs $2.00 per acre, delivered.
Write NitrA-Germ, Savannah, Ga., for booklet.

RUPTURED? TRY THIS FREE

Wonderful Invention Sent on Thirty Days' Trial Before You Pay.

Simply send me your name, and I will send you my new copyrighted rupture book and measurement blank. When you return the blank, I will send you my new invention for rupture. When it arrives, put it on and wear it. Put it to every test you can think of. The harder the test, the better you will like it. You will wonder how you ever got along with the old-syle cruel spring trusses or belts with leg straps of torture. Your own good, common sense and your own doctor will tell you it is the only way in which you can ever expect a cure. After wearing it thirty days, if it is not entirely satisfactory in every way—if it is not easy and comfortable, if you cannot actually see your rupture getting beter, and if not convinced that a cure is merely a question of time—just return it and you are out nothing. Any rupture appliance that is sent on thirty days' trial before you pay is worth giving a trial. Why not tell your ruptured friends of this great offer? **EASYHOLD CO., 605 Center Building, Kansas City, Mo.**

"BAYER CROSS" ON ASPIRIN

Always Ask for Genuine "Bayer Tablets of Aspirin"

Only Aspirin Tablets with the safety "Bayer Cross" on them are genuine "Bayer Tablets of Aspirin," owned and made by Americans and proved safe by millions of people. Unknown quantities of fraudulent Aspirin Tablets were sold recently by a Brooklyn dealer which proved to be composed mostly of Talcum Powder.

"Bayer Tablets of Aspirin" should always be asked for. Then look for the safety "Bayer Cross" on the package and on each tablet. Accept nothing else! Proper directions and dosage in each Bayer package.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

CHURCH NEWS

Florida.

Miami, May 11.—I began a meeting with the church here to-day with good interest. I find Florida a splendid field for labor. I think there are but few congregations in the State and few preachers. This is a city with thirty-one thousand people. The climate is about the same throughout the year. Tourists going and coming all the time, and it seems that opportunities are great for preaching the gospel. —Joe L. Netherland.

Louisiana.

Forest Hill, May 8.—There were four confessions in Brother McQuiddy's meeting at Duck's Mill Saturday and Sunday. Brother Ramsey had a good meeting at Simpson same date. The church there recently suffered a great loss in the death of Brother W. A. Jackson, who was in his seventy-fifth year. There were four confessions at Glenmora, two at Iota, and one at Maxie recently.—A. K. Ramsey.

New Mexico.

Roswell, May 5.—April was a good month for the church in Roswell. Although we have no regular preacher, our home forces are operating with visible results. We have recently had three baptisms, and a number of others are interested. We have seven classes in Sunday school, a midweek Bible study, a singing school, and some personal workers. Plans for our summer meeting are being made in hope that we will have a great meeting. The Lord's people have wonderful opportunities this year; yet there is need of more preachers, more singers, more personal workers, and higher standards of Christian living. If every Christian will be a personal worker instead of depending upon the preachers to do all the work of bringing souls to Christ, there will be many more people saved and the Lord will be greatly glorified.—J. E. Hoffman.

South Carolina.

Union, May 2.—Our work moves along nicely. We are having cottage meetings every night in the week but one. Much interest is being manifested. Conditions are such in the business world in this age that all a business man has to do is to furnish the goods and then let the public know what he has. This is done by advertising in one way or another. The man that does not advertise today is the man that is not doing much business. The advertising man of today is the busy man to-morrow. This principle will hold good in the Master's business. We have the goods (the Bible) to give to the people, and we should be preaching it in every home that we can reach. To do this, we need thousands of tracts to distribute. I am sure that in this State, where we are perfect strangers and where there is not a loyal band of disciples to meet on the first day of the week to worship, good literature would do lots of good. I find that many people here are anxious to know something about the church of Christ. In-

FREE TO

Asthma Sufferers

A New Home Cure that Any One Can Use Without Discomfort or Loss of Time.

We have a new method that cures asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one at our own expense that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time.

This free offer is too important to neglect a single day. Write now, and then begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE ASTHMA COUPON.

FRONTIER ASTHMA COMPANY,
Room 159F, Niagara and Hudson Streets, Buffalo, N. Y.:
Send free trial of your method to

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"CASCARETS" WORK WHILE YOU SLEEP

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—Take Cascarets to-night.

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

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9255 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

EAT LESS AND TAKE SALTS FOR KIDNEYS

Take a Glass of Salts Before Breakfast if Your Back Hurts or Bladder Bothers You.

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid, which the kidneys strive to filter out; they weaken from overwork, become sluggish, the elimina tive tissues clog, and the result is kidney trouble, bladder weakness, and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts, or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

deed, the harvest is white. I am ordering to-day hundreds of tracts and have on the road a tent on which to pay the freight, and I have not the money to pay for the tracts or the freight. But I am sure some way will be provided, for this is the Lord's work, and we are commanded to do the work and trust in him. Brethren, please send a contribution for this free literature and advertising fund at once, so we will not be hindered in the work this summer. I am not asking for anything for myself. I only want it to help carry the gospel to these people that have never heard it. What will you do? Pray for us. Send contributions to me or to the Gospel Advocate.—Thomas H. Burton.

Tennessee.

Cleveland, May 12.—Meetings fine at both services here yesterday. Largest attendance and finest interest we have had. In fact, the interest in all the meetings of the church is growing rapidly. One has been added to the congregation since our last report. I preached in the courthouse at Benton at 3 P.M. yesterday to a good audience. Quite a number from Cleveland, Calhoun, and Etowah were in attendance. I am to begin a meeting at Etowah on May 19. Work on our church house here has been resumed. We have not gathered funds sufficient to complete the house yet. Several congregations and individuals have sent us liberal contributions, for which we are very thankful, and by the time the work is done we hope to have enough together to finish paying for material and work. —George W. Farmer.

Texas.

Temple, May 5.—My meeting here closed with twenty-eight additions. We are truly thankful for this ingathering of souls. We had a great company of men gathered together in the regular business meeting. The work has reached such a point that we found it necessary to select fourteen more officers. I have more calls than I can fill. Who can hold three of my meetings? Write me at once if you have an open date.—Wilbur H. White.

Beaumont, 1098 Brandon Avenue, May 12.—Since holding the meeting here in April I went home to Dallas, and had so many cares there to take my time and attention that I did not give a full report of our good meeting here and its results. We had, if I remember correctly, fourteen or fifteen additions, most of whom were baptized and several from the "digressives." There is now the brightest future for the church of Christ here that it has ever had. They insisted on my taking up the work here permanently, but I could not promise them because of other arrangements. However, I told them before leaving I might, if they wanted me for the short time, come back and stay with them till the first of July. I had not been home long till I got a message by wire to come as soon as I could. I did so, and am here till July 1, the Lord willing. —J. C. Estes.

Childress, May 7.—Wife is worse again, and the doctor now says there will have to be an operation before there can be any more real hope for her. This will be hard to bear in every way, for our support has fallen

Weekly Health Talks

What Doctor Pierce Has Done For Humanity!

BY DOCTOR CRIPPS.

It has always seemed to me that Dr. Pierce, of Buffalo, N. Y., should be placed near the top when a list of America's great benefactors is written. He studied and conquered human diseases to a degree that few realize. Whenever he found a remedy that overcame disease, he at once announced it in the newspapers and told where it could be bought at a small price. He did not follow the usual custom of keeping the ingredients secret, so that the rich only could afford to buy the medicine, but openly printed the name of each root and herb he used. And so to-day the names of Dr. Pierce and his medicines are widely known, and they stand for better health and better citizenship.

One of this great physician's most successful remedies is known as Doctor Pierce's Pleasant Pellets. These are little, sugar-coated pills, composed of Mayapple, leaves of aloe, root of jalap—things that Nature grows in the ground. These Pellets are safe because they move the bowels gently, leaving no bad after-effects, as so many pills do. Very often they make a person who takes them feel like a new man or woman, for they cleanse the intestines of hard, decayed and poisonous matter that accumulates when one is costive. If you are constipated, by all means go to your druggist and get some of Dr. Pierce's Pleasant Pellets. They may prove to be the very thing your system requires to make you well and happy.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6255 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

We secure positions for teachers, who are Normal and college graduates, throughout the South and Southwest. Write us. THE YATES-FISHER TEACHERS' AGENCY, 326 Stahlman Building, Nashville, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

A Real Godsend

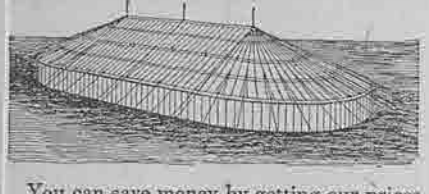
F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3255 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.**

HIGH GRADE GOSPEL TENTS



You can save money by getting our prices before you buy. *Write our nearest factory today.*

Fulton Bag & Cotton Mills

(Manufacturers since 1870.)

Atlanta, Ga., Brooklyn, N. Y., Dallas, Texas, New Orleans, La., St. Louis, Mo.

off to nearly nothing since I reported her as being better. She shall have the operation just as soon as she can bear it, unless it develops that she will not need it at all. At the best now, I will be at home two more months. The following donations have been received since last report up to ten days ago: From G. C. Love, Texas, $11; T. H. Burton, South Carolina, $2.50; C. R. Devall, Texas, $2; H. S. Lynn, Kentucky, $7; church at Nocona, Texas, $15; some one, Santa Anna, $1; W. H. Nelson, Texas, $5; C. M. Tidwell, Anson, Texas, for Tabernacle Church, $12; A. J. Thompson, Kentucky, $1; Rhoda M. Brannum, Oklahoma, $2; church at Huntington, W. Va., by C. T. Holton, $17; church at Abilene, Texas, $15; C. B. Glasgow, Oklahoma, $1; W. C. Carter, Childress, $1; W. C. Foutz, Childress, $10; J. F. Boyce, West Virginia, $2; T. H. Field, Nocona, Texas, $5; E. C. Allen, Texas, $2.50; R. B. Richardson, Texas, $5; George Nott, Texas, $1.50; T. M. Little, $2. I have not given the post-office addresses of many, because I do not think it best, or agreeable with them, while I do give the addresses of those with whom I know it will be agreeable. I pray the blessings of God upon all the brethren, and I ask your prayers for the recovery of my wife.—Tice Elkins.

Grand Saline, April 22.—Our meeting on Sunday was a great success. Brother C. D. Record delivered a wonderful discourse on Sunday morning on "True Fellowship." The writer preached in the afternoon. Brother Record preached again at night. It was estimated that the congregation was between one thousand and twelve hundred. It was the greatest day of its kind ever held in East Texas. We had with us representatives from eleven congregations. Besides this, the following preaching brethren were present: R. A. Mayfield, Big Sandy; Brother McElyea, Alba; J. D. Yarbrough, Friendship; W. R. Woods, Friendship; Euless McKenzie, Pruitt; Ira Brumfield, Fort Worth; E. B. Prater, Garden Valley; Brother McClain, Emory; C. D. Record, Whitesboro. The entire day, with the exception of the preaching hours, was spent in singing. The leaders of the classes at Alba, Friendship, Central, Jamestown, and East Center were all present. Among these leaders were such men as N. W. Allpin, T. S. Teddley, George Howard, James McKenzie, Andrew Grier, and Augustus Barnes. These men are all well known over the entire State as successful revival singers.—W. G. Jernigan.

Hood's

Sarsaparilla The Spring Medicine
Purifies the Blood
Creates an Appetite
and Makes the Weak Strong

Made by C. I. HOOD CO., Lowell, Mass.

Corn will out-grow itself
if you use

NitrA-Germ

Use it on cowpeas, velvet beans, peanuts, etc. Costs $2.00 per acre, delivered.

Write **NitrA-Germ, Savannah, Ga., for booklet.**

Three Kinds of Sweet Odors.

Sweet odors are of three kinds—the floral, the aromal, and the balsamic. The first group includes all those derived from sweet-smelling flowers and plants; the second, those derived from musks and resins; the third, those derived from leaves and gums. The otto, or essential oil of perfume, is obtained in three several ways—distillation, maceration, and enflourage.—Exchange.

FREE ECZEMA REMEDY

Such wonderful results in eczema and all skin diseases instantly follow the soothing application of Krano-Zema, the new scientific treatment, and so confident is the Krano-Zema Co., that they will gladly send any reader a full-sized $1 treatment by prepaid mail without one cent in advance. If satisfied after using the treatment two weeks, pay $1; but if not, you do not pay one cent. Take advantage of this amazing free offer to-day. Send no money, just your name and address, to the

KRANO-ZEMA CO.,
95 Phillips Building, Girard, Kan.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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

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

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." **Carolina Pigeon Plant,** Clinton, S. C.

Babies Smile

when stomachs do their work and bowels move naturally. Fretful, crying babies need

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

to make the stomach digest food, and bowels to move as they should. Contains no alcohol, opiates, narcotics, or other harmful ingredients.

At your druggists

Pile Sufferers

Don't Wait Another Minute Before Sending for a Free Trial of My New Home Treatment that Any One Can Use Without Discomfort or Loss of Time—New and Different from Anything You Have Ever Tried.

Let Me Prove that it Will Quickly Rid You of Pile Suffering.

TRIAL FREE.

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

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my treatment is just what you need.

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

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

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply send your name and address to **E. R. Page**, 439C Page Building, Marshall, Mich.; but do this now—TO-DAY.

TETTERINE
for the COMPLEXION

50c at your druggist's or from Shuptrine Co., Savannah, Ga.

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a small bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life, has an incomparable softness and is fluffy and lustrous, try Danderine.

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

FOR MEN ONLY

Here is your chance to get the famous "Hemshaw Quality" Socks direct from the mill, saving retail profit, practically half retail price. Direct by mail, postpaid. One-half dozen pairs, $1.60; or one dozen pairs, $3. Colors: white, black, dark brown, silver gray, navy blue. Sizes: 10 to 11½. State size of your shoes and color wanted.

"Hemshaw Quality" Socks are mercerized special yarn, special knit. Very elastic, very durable, and unusually comfortable. They absorb perspiration, adding greatly to comfort. Every statement made above absolutely guaranteed. Money refunded if not fully satisfied. Order now. **Hemshaw Hosiery Mills, Mail Order Department C-27, Oxford, N. C.**

An Appeal from Evensville, Tenn.

BY H. B. YOUNG.

Brethren, since many of the pulpits of Rhea County and adjoining counties are closed against me and my brethren of the church of Christ, and not being able to build a church house in all of the different communities, nor even able to buy a tent to move from place to place, I have decided to buy a small printing press and print for free distribution a small journal, to be known as "The Rhea County Missionary." I will distribute copies by hand and by mail all over this county and wherever I can get in touch with people who are willing to investigate.

This I shall endeavor to do at my own expense; but if there are any to whom this may come who want fellowship with me in this work, their fellowship will enable me the sooner to get started, and will be gratefully and thankfully received and faithfully used. All who have fellowship will receive a copy of the journal. While this is a comparatively destitute section so far as pure gospel teaching is concerned, yet I am not begging for help. I am just giving the saints a chance to help do a much-needed work. Address me at Evensville, Tenn.

Some men are rich and do not know it—rich in health, rich in a large and happy family, rich in friends, rich in influence and standing in their communities, rich in the spirit of charity and brotherly love. These same men may be poor in this world's goods; but they are rich, just the same.—Crosman.

"CARBOIL IS JUST FINE FOR PILES"

That's what people say who have used Carboil. This wonderful compound is both soothing and healing; easy to use; gives relief almost as soon as applied.

In the treatment of piles, the bowels should be regulated. If you will buy a twenty-five-cent box of Carboil from your druggist, and clip and mail this with four cents to pay postage, Spurlock-Neal Company, Nashville, Tenn., will send you free a companion treatment for internal use in connection with the salve. You will be pleased, because you will get relief.

CARBOIL FOR PILES

A Poet on Poetry.

It's the velvet haze of the autumn days,
And the blue of the autumn sky;
It's the purple sheen on the grasses green,
And the wings of a butterfly.
It's the gleaming gold that the sunsets hold,
And the rose at the dawn of day;
And the spray that's bright where the waves are white
And the newborn seagulls play.

It's the light that lies in a woman's eyes,
And the warmth of a friendly hand;
And the voice of home to the ones that roam
Through many a weary land.
It's the hint of prayer on the Sabbath air,
And the dew on the new-turned sod;
And the plant that grows through a winter's snows,
Toward the wonderful face of God.

—Margaret E. Sangster.

Is Rheumatism Conquered?

CHEMIST SAID TO HAVE DISCOVERED A CURE.

New York.—(Special.)—It is reported that a chemist of this city has made an important discovery in the treatment of rheumatism. As the facts are stated, a neighbor of R. O. McElroy, chief chemist for the Worth Pharmacal Company, 76 Courtlandt Street, New York, was a great sufferer from rheumatism and prevailed on Chemist McElroy to experiment on him. So successful was the result that the Worth Pharmacal Company is offering to send a supply of the wonderful remedy, Aseptone, to all who suffer from rheumatism and will write for it.—Adv.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The passive virtues of the Christian martyrs were stronger than the active energies of their heathen persecutors; stronger—that is, in the end. They had before them a new Ideal, the image of an Immaculate Sufferer, "who, when he was reviled, reviled not again; when he suffered, threatened not."—H. P. Liddon.

Prayer is like opening a sluice between the great ocean and our little channels, when the sea gathers itself together and flows in at full tide.—Tennyson.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write 5-13
Murine Eye Remedy Co., Chicago.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5255 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Better Than Pills—For Liver Ills

The reason

Get a 25¢ Box

NR Tonight—Tomorrow Alright

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

OBITUARIES

Hogan.

On the morning of November 22, 1918, ten minutes before four o'clock, the death angel entered the home of Homer Hogan and claimed him as its own. He was taken sick on November 8 with the influenza, which developed into pneumonia. It was sad indeed to give him up. The wife was sick also during his illness and was not able to attend the burying. Brother John R. Williams spoke words of comfort to the father, three brothers, one sister, and wife and babe. Homer was born on September 17, 1882. He was married to Onie May Wallace on May 28, 1916, and to this union were born two boys—one dead, the other a little over two months old at the time of his father's death. Homer was a kind and loving husband, and he loved his little boy (Carney Ray) so much. Homer had just begun to build up a little home of his own. The home was humble and poor, but sunshine and happiness were ever in that home. He was a good singer, and his voice will be missed in the church. He was poor in this world's goods; but Jesus said: "Blessed be ye poor: for yours is the kingdom of God." THE WIFE.

Goodloe.

Among the many sad messages that have come to American homes during the last year, few, if any, meant more than the one announcing the death of Brother John L. Goodloe, of Mount Calm, Texas. Brother Goodloe was born in Readyville, Tenn., October 28, 1889, and came to Texas with his parents in October, 1901. He obeyed the gospel in 1903 and was always active in the church work. On April 14, 1918, he was married to Miss Cassie Morgan, of Mount Calm. Brother Goodloe was called into the service and sent to Camp Bowie on February 14, 1918, and was assigned to Company C, One Hundred and Eleventh Field Signal Battalion, and assigned to the duty of motorcycle dispatch bearer, and while performing his duty in this capacity in France he met death in a motorcycle accident about October 25. While it was not my pleasure to know Brother Goodloe personally, I feel that I do know him from the record he left in the community where he lived. I have visited in the home of his parents many times and have also preached for the church where he worshiped. In the home I find a loved and obedient son gone; in the church, a useful and devoted Christian. Brother Goodloe is survived by his parents, wife, two brothers, and two sisters, of Mount Calm, and one brother in France, besides a host of friends and brethren, to mourn his loss. Let us not sorrow as those who have no hope, but remember the words: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

R. V. ROBINSON.

Allen.

Another good man has gone. On April 4, 1919, at 8 A.M., Brother J. O. Allen, who lived near Brentwood,

Anybody can Make Ice Cream

There is a great deal of satisfaction in making your own ice cream and having it just as you want it. This has been almost impossible because of the difficulty and the high cost.

Now, by using Jell-O Ice Cream Powder, anybody can make ice cream easily and cheaply with perfect success. No eggs or sugar needed.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

Two packages **25** cents at grocers'.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

NitrA-Germ

for

Peas, beans, peanuts

Doubles the yield, and improves your land. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

Stop Itching

Skins with Tetterine

50c. at your druggist's or from SHUPTRINE CO., Savannah, Ga.

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS

Catalogues a Specialty

HOME OFFICE:
CLINTON, S.C.

Overworked Women

It is the never ceasing treadmill of household duties — washing, ironing, cleaning, mending, cooking; the house to keep tidy, children cared for and well dressed, church and social duties to perform — that so often overtax a woman's strength, and she falls a prey to those dreaded female ills.

How Mrs. May Recovered Health

Columbia, Pa.: "I was very weak and run down —backache and dragging-down pains. I could not get around and do my housework, and had to sit down and rest often during the day. Lydia E. Pinkham's Vegetable Compound restored my health and strength, and I want to recommend it to every woman who suffers as I did."

Mrs. Elizabeth May. R. F. D. No. 1.

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

Tenn., about twelve miles south of Nashville, bade farewell to the scenes of this life and his deathless spirit returned to God who gave it. He was born on August 5, 1841; obeyed the gospel in 1858 under the preaching of Brother R. B. Trimble; and was married to Avie A. Collins, who survives him, on June 25, 1861. He lived to see nine of his ten children and two granddaughters grow up in "the nurture and admonition of the Lord." One died in early life. He was partially educated at Franklin College, under Brother Tolbert Fanning. He was a charter member and liberal contributor in establishing the Owen's Chapel congregation, where his membership has always been and where he was the leading elder for many years. Brother Allen was an industrious and successful farmer; he provided well for his family and was "ready to give, willing to share," in all worthy causes. He lived a quiet, sober, Christian life. He loved the church and made manifestations of his love by faithful attendance and participation in its services. The many friends who assembled at the funeral, the tear-dimmed eyes, and the words of commendation all indicated that he had not lived in vain, but had left an example worthy of being imitated and a memory that stimulates to higher and nobler things. Brother Allen has gone to his reward, and the memory of his life and character will be an inspiration to those who knew his worth, and will always remain a precious heritage and comfort to the loved ones left behind, and will serve as a beacon light to guide their footsteps to that bright land where he awaits to give them a joyous welcome. The funeral services were conducted by Brother F. W. Smith and the writer, at Owen's Chapel, Sunday afternoon, April 6. Interment in Mount Hope Cemetery, Franklin, Tenn.

J. S. WARD.

Strength comes from well-digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental, and digestive strength.

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9255 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

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Report from North Carolina.

BY W. L. REEVES.

Our North Carolina work is improving considerably.

The Haw Pond congregation have raised funds and improved their meetinghouse to the extent of new doors and windows and new weatherboarding, and have painted it inside and outside, and have new lights installed, and have arranged with the writer to conduct a meeting beginning on July 6. We pray for a good meeting.

The Reedy's Creek congregation, which has been doing nearly nothing for a number of years, is greatly revived under the able ministry of Brother L. D. Campbell, who is to begin a meeting with them on May 18. They have a splendid meetinghouse since they recently made some improvements on it. When I came here four years ago, I found that every meetinghouse in this section of country needed considerable repairing, which has at last been done. The best work we all together have done, though, is having built up our "spiritual walls." That is why the material walls have been so nicely reconstructed.

Brother W. J. Butler was with the brethren at Warner's Chapel on May 3 for song practice and on May 4 to preach. He reports the work there improving nicely after the war and the "flu" have subsided.

My wife and I visited the Jericho congregation on April 27 and found the work there still moving onward. Jericho is in Davie County, near Mocksville. It is the old home of the scholarly M. C. Kurfees, who has for about forty years lived and preached much in Louisville, Ky. During all these years he has never failed to return to his old home each summer and hold a meeting at Jericho, where his influence is great among his relatives and boyhood neighbors and friends.

On May 4 I preached at Corinth, near Germanton, N. C. The outlook for more work done by some of this congregation, at least, is quite a bit better. Better attendance among the members is needed at Corinth. Too many automobiles and too much indifference seem to hinder some from attendance.

The work at my home in the city of Winston-Salem is doing splendidly. We are planning to hold some mission meetings both in and out of the city. The support in money for such meetings is insufficient to push them as they should be. Brother L. D. Campbell is an able preacher, but has to work six days each week to support his family. He should be holding meetings in some of the destitute places all the time. I will give all the proceeds from the sale of the balance of my tract on "How to Identify the True Church," if the readers of the Gospel Advocate will order them. Forty-eight pages; price, ten cents each; one dollar a dozen. Address W. L. Reeves, South Winston-Salem, North Carolina.

I am to begin a mission meeting in a schoolhouse in this county on June 1. So the good work goes on.

Brethren, order my tract, and until all are sold I will give one dollar in addition to every dollar's worth you buy to support another preacher in mission meetings in this needy field.

Which Sort of A Man Are You?

A man of blood and iron, who gets up feeling keen, active and alert—a man of stamina and force—who will forge ahead in the business and political life of the country to-day?

Are You Such a Man?

Or a man who lacks iron in his blood—who has no energy, force nor strength to meet the problems of the day, and wishes he could sleep until noon?

Look around at the men you meet every day. You can tell the ones with plenty of rich, red blood—they are the strong, healthy fellows, vigorous in body and mind—successful in whatever they undertake. One glance is enough to put the others in the weakling class.

That irritable twitch, that fit of despondency, that dizzy, fearful feeling—these are the sort of signals nature gives to tired, listless folks when the blood is starving for strength-giving iron. Iron is absolutely essential to change food into living tissue, muscle and brain. Without iron there can be no strong, red-blooded men and unless this iron is obtained from the foods we eat, it must be supplied in some form that is easily absorbed and assimilated. Nuxated Iron by enriching the blood and creating new red blood cells strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and endurance into the whole system. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Nuxated Iron will increase the strength, power and endurance of delicate, nervous run-down people in two weeks time in many instances.

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Plays Any Disc Record Up to 7 in. and plays them properly. This machine is simply wonderful—not to be compared with any other of this kind. Will give you more entertainment than anything you ever owned. Strong and durable. Small and compact with no parts to get out of order.

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TESTIMONIAL Cerro Gordo, N. C., Sept. 13, 1918. Dear Company—I have just today received my Phonograph—and must tell you for a fact I am ever more than delighted with it. Many, many thanks for your honesty. I remain your friend till death, Mrs. Fannie Rogers, Cerro Gordo, N. C.

FREE TO YOU—SEND NO MONEY Just your name and we will send you 24 of our Art Pictures to dispose of on special offer at 25c each. Send us the $6 you collect and for your trouble we will send this new improved E. D. L. Phonograph and a selection of 6 records, free for your trouble. You can dispose of pictures and earn this great machine and the records in a few hours' time. Address E. D. LIFE, Dept. 1T132, 337 W. Madison St., CHICAGO

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restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Martin Luther's Three Conversions.

Martin Luther once said that every man needed three conversions, and they involved his head, his heart, and his pocketbook. In closing the first Thessalonian letter, the apostle Paul utters a beautiful benediction: "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." (1 Thess. 5: 23.) Certainly no man is sanctified wholly and meet for the Master's use until his pocketbook is sanctified. We might emphasize this point by asking the personal question: "Whose pocketbook do you carry?" "Mine, of course," some one answers; "whose else should it be?" But the real ownership of the purse depends upon another question. If you belong to the Lord Jesus Christ, then I believe that the purse is his also. "Well," says the man thoughtfully, "I hope I do belong to the Lord, but, somehow or other, I never included my pocketbook." That is the case with most of us.

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The Liberal Giver.

One looks in vain in the New Testament for a passage stipulating the exact amount a Christian must give. There is no hard and fast rule on this point, but nevertheless the Guidebook presents a standard of giving that calls for our very best. Oftentimes the tithing system is recommended by modern writers; but Paul says: "He that giveth, let him do it with liberality." (Rom. 12: 8.) We all know the meaning of that word "liberal" as used in daily parlance. We often hear of a "liberal spender." He spends freely. If it is a matter of taking a drink, the amount spent is determined only by the crowd present. Certainly there is nothing in his action suggestive of a tenth or smaller than a tenth. He spends just what the occasion requires.

Jesus Christ would have us appropriate the same meaning of this word—not as prodigals, not as spendthrifts, but as earnest Christians, desiring to honor the Lord with our substance. We should observe the standard of liberality and teach our children to observe it. The great missionaries of to-morrow are among the children of to-day; the great givers of to-morrow are in the Bible classes on Sunday morning; the men and means for preaching the gospel are among the youth of to-day. Their interests must be aroused, their sympathies secured, their talents enlisted, if the world is to be won to Christ. A Catholic priest once said: "I read the church advertisements, and see that you Protestants are screaming for a big audience next Sunday. We Catholics are slower. We want a big audience in the next generation." Thus speaks Rome with a wisdom of a thousand years.

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The Unit of Value.

The work of the next generation depends upon what we are teaching the children of to-day by precept and by example. In everything else but religion the child has as his unit of value, not the penny, but the nickel. He has a nickel for the moving-picture show, a nickel for the street car, a nickel for the soda fountain, and a penny for the church. With the logic of childhood he reaches a conclusion as to the relative value of these commodities: the moving picture, he figures, is worth a nickel, but the church is four cents cheaper. The child who has only chance pennies to spend on himself is being educated to give when he drops in a penny for missions, but the child who has quarters and dimes and nickels for self and pennies for God is getting ready to join the army of the uninterested. The great war has taught the world to think and to give in terms of billions where beforetime it thought and gave in terms of millions; it has taught people to think in terms of millions where beforetime it spoke of thousands. This lesson should not be lost upon the church.

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Millions for Education.

If the world can give so much to carry on a cruel, devastating war, what should not Christians be willing to give to carry the message of peace and good will to the ends of the earth and to promote the true education of their children? It appears that the denominations have learned this lesson well. This I gather from their well-advertised plans. In the State of Kentucky alone the Baptists are raising $1,400,000 for their schools. The Southern Baptist Association is raising $15,000,000 for educational purposes. The Southern Methodist Church expects to

raise $35,000,000 in one week, from May 18 to May 25, and then two years later $20,000,000 more for their schools. In behalf of David Lipscomb College we are asking for only $50,000; and we wish this amount raised, not in order to make a show, but for the simple reason that every dollar of it is sorely needed to increase the usefulness of the institution.

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The Hardest Test.

I would write nothing that will discourage that person who has only a little to give from giving that little, and giving it cheerfully. The steward is not to be praised or blamed for the amount of things placed in his hands, but for the way he administers what has been committed to his trust, whether it be big or little. He that is faithful in very little is faithful also in much. On the other hand, he that is unfaithful in little proves his unworthiness for a greater position of trust. The widow who gave two mites was a more dependable steward than some who gave larger amounts. The penny test is perhaps the severest test. Some are able to give only a little; but will they give that, or will they say: "It is not worth while. There are many others who are better able, and what I fail to give really makes no difference." But it does make a difference to you and to God. If all the members would be faithful, far more could be done by the church in Jesus' name. God would be pleased and honored and you would be fitted for greater things. For as regards the motive, we are dealing with heaven and not with men.

Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where giving is o'er.

Give as you would to the Master,
If you met his loving look;
Give as you would of your substance,
If his hand the offering took.

Our Contributors

The Body of Christ.

BY T. F. YOUNG.

In the New Testament the church is called by several names, but every time it signifies its relation to Christ in some way—that is, if it is called "church of God," it refers to that institution that God sent his Son into the world to establish; if it is called "church of Christ," it refers to that which Jesus said he would build, or that he purchased with his own blood; if it is called "family of God," it refers to that body of people of whom God is their Father, Jesus our elder Brother, and we are brothers and sisters in Christ.

But in 1 Cor. 12: 27 and Eph. 1: 23 it is called "the body of Christ." Now the question is, why is it called "the body of Christ?" We see that it differs from all other institutions in being called "the body" of an individual. We speak of other institutions as great bodies of men; but this one, composed of men and women, is called "the body of Christ."

To find out why this name is given to the church, we must look at the life Jesus lived here in the flesh, then look and see what is required of us as his followers. When we do this, we will get the answer, and it will be this: that, as his followers, we are to continue the life or the way of living he began on earth. We all admit that he lived the perfect life, the life that was right in every way, and that he requires of us, as his followers, to live the right life; and when we live the life he requires of us, we are the body of Christ, and in living that life we are always imitating him, so that makes it a continuation of the life he lived in the flesh.

But to make it plain that the above is true, we will look at the earthly life of Jesus and compare it with what is required of us.

1. We find that Jesus practiced self-denial. We are told to deny ourselves and follow him.

2. We see him always doing good. We are required to always be doing good.

3. The first recorded words of Jesus are: "Wist ye not that I must be about my Father's business?" We should always be about our Father's business.

4. Our Savior's order of work was "to do and teach." (See Acts 1: 1.) If we do right, we will observe the same order. Of course, we should be active in teaching, but should not let our teaching go ahead of our doing.

5. Our Savior fed the poor and helped the needy. In every way this is required of us. Here we might say that he never turned down a worthy appeal. As the body of Christ, the church should follow his example.

6. Jesus as an individual did all the preaching he could, then sent missionaries out to preach. If the church of Christ to-day is the body of Christ, it must preach and send missionaries out to preach. I could mention other items of resemblance between the life of Christ and our requirements; but this is enough to show us what a grand institution the church of Christ is intended to be and would be if it were living as it should. It would surely be as a city set on a hill that could not be hid.

But, brethren, what of the church of Christ to-day? How does it compare with the perfect life that is given us as its example? Or did you ever think of what the church is doing and compare it with what is required of it? If not, then I want to call your attention to some of the items I have mentioned—(1) the charity or benevolent work of the church and (2) the missionary work.

In charity work, Jesus fed and helped every worthy one according to his ability. He never turned any away. Does the church of Christ do that? Look in your own town or community. Are there any needy ones there? Are they worthy? Is the church helping them? Many times, I fear, it is not. Take up our papers, look at the worthy appeals that are printed there, and we know many of them receive very little attention. But to show what it is doing and how it compares with other benevolent orders, I will repeat a short conversation I had some time ago with an old brother, who was also an Odd Fellow. We were talking on the all-sufficiency of the church, and that Christ set up the only institution that was needed. The old brother said: "Yes, I admit that is true, but the church is not doing the work." Then he gave an example. He said that, a good many years ago, when Galveston was blown away, the Odd Fellows of the North sent a train load of supplies to their brethren there, and the church did not do that, and he asked me why the church did not do it. I could not answer his question then, but silenced him by saying that I did not know, unless men, like himself, who know they ought to give through the church, give through other channels. But the question is still unanswered; the church is not doing the work.

As regards missionary work, I am informed that the missionary society, for which the church of Christ says there is no Bible authority, has more than three hundred missionaries in the field; while the church, the body of Christ, that rejects all human laws, has only twelve or fourteen missionaries in the field.

Now, why is this? Is it because human rules for doing charity and missionary work are better than divine rules, or did our Savior make a mistake in not making provi-

sions for the body of Christ to do this work? No, human rules are not better than divine rules, and Jesus made no mistake in providing for the church to do this work, and to do it better than any human order can do it. Then the question is, why isn't the church doing the charity and missionary work as it ought to be done? I have studied the question seriously and have found an answer. Jesus is not to blame. His way is perfect. The fault lies with us, the church of Christ. I obtained the answer I will now give you in this way: I wrote six or seven letters to some of our strong congregations, places where our ablest men have preached and are preaching. In these letters I asked three questions: "How many members in your congregation? How much money in your treasury? What is your church debt?" I now give some of the answers. First letter: "Our membership, all told, one hundred and fifty; very little money in our treasury; our debt, thirty-five hundred dollars. In the light of God's word that says, "Owe no man anything, but to love one another," I could not see how they could do anything but pay debts for a long time. The second letter said: "Our membership is about sixty; less than fifty dollars on hand; very little church debt, if any. Finance badly managed." Another said: "One hundred members; forty dollars on hand; no debt." Other answers were like these. Now, with the exception of the big debt mentioned in the first letter, I take it that the other answers show an average of what the church owns; and when you compare it with other charitable institutions, you see it is the poorest institution on earth. Then the answer to this question, "Why doesn't the church do the work?" is this: *because it is too poor.* Compare its assets with other charitable institutions and the answer becomes plainer. Others have their thousands and millions of dollars to do with; the church has very little or nothing. I am speaking of what the church owns. I know many individual members own hundreds and thousands, but, like it was with Ananias (see Acts 5: 4), it belongs to them till they give it to the Lord. So the church of Christ is too poor to do the work.

Now, the next thing to find out is, why is the church of Christ so poor? In answering this question, I am sure I will cross the religious path of some brethren and by them be looked upon as unsound; but I ask all to study my answer well before passing judgment. In answering this question, I will say that I learn two things from Moses' writings that I do not learn so clearly anywhere else—that is, how to make a living and what the Lord's portion is. When Moses wrote, "In the sweat of thy face shalt thou eat bread," we all take that as meaning we must work for a living; and while it is spoken of in other places, there is no place so plain as this first statement, and I take it as being binding on the human family from then till now; and when we work for a living, we are obeying God, if Moses did say it. In Lev. 27: 30 Moses says: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's." I know that in the New Testament we are told to give cheerfully, freely, and willingly, and to lay by as we are prospered, but nowhere except in Moses' writings are we told what the Lord's portion is. Now notice how it reads. It doesn't read like a command, but like the announcement of a fact. "All the tithe [tenth] . . . is the Lord's." Take all the Bible says about it, and it doesn't sound like a command, but like something that was always true. Abraham gave it, Jacob promised it, and the Jews robbed God when they did not give it. (See Mal. 3: 8.) So I contend that the tenth is the Lord's; and that being true, we are prepared to answer the question, "Why is the church of Christ so poor?" I take now an average congregation that I know. Its net income last year was thirty thousand dollars. Of course, the Lord's portion was three thousand dollars. Of that amount, they gave five hundred dollars. They lacked twenty-five hundred dollars giving the Lord his portion. Now, if this congregation is an average one—and I think it is, though I hope there are many that are better—then the answer to the question, "Why is the church so poor?" is, because the members do not give to the Lord his portion.

Now that you have the answer, what do you think of it, brother? Many times have worldlings and members of human orders told me, if the church was doing its duty, there would be no need for any other order. This is certainly true. Then, shall we give the Lord his portion, that the church may do its duty? O God, I pray that we all may be more devoted to thee.

"The Preacher's Pay."

BY J. B. NELSON.

A few days back I clipped from the Dallas (Texas) Dispatch an article that appeared on the editorial page on April 2. There is so much truth in it that I cannot refrain from letting the readers of the Gospel Advocate get the views of a man that is not a preacher, but one that is unprejudiced toward the ministry and can see the woeful neglect on the part of the church toward the self-sacrificing preacher. Many people, and even church members, go about criticizing the ministry; but when they get sick, they welcome the preacher's visit. When death comes to the careless church member, the minister that has been halfway supported and criticized for wanting an increase in salary is expected to give at least one day of his time, pay his own car fare or furnish his own automobile (if he should be so fortunate as to own one), conduct the funeral and offer no criticisms of the man's life; but, on the other hand, pass all the bouquets he can, speak in glowing terms of his most wonderful family, calling each one by name, etc.

A noted educator spoke in Dallas a few days past, and gave proof that the increase in the cost of living in the past year had increased sixty-five per cent over the past year. This being true, are the churches willing to increase the preacher's support in proportion? Read what the Dispatch has to say:

The average salary for preachers in twelve leading denominations is $774 a year.

That's $2.12 a day.

The average preacher is married. Most of them are raising children, feeding them, clothing them, buying medicine for them, and sending them to school.

The average preacher works seven days a week.

He must wear good clothes; his wife must dress well, and his children cannot appear in tattered and torn rags.

His congregation insists that the preacher and his family must not display any sign of poverty, and the preacher must wear a smile—always. He must have a cheery word for every man, woman, and child he meets. He must not complain.

Once in a while a preacher quits the pulpit and takes another job—one which will leave something in his pay envelope after taking out the tolls of butcher, candlestick maker, and the baker. Then his congregation speaks of "his fall from grace," and he is a branded outcast.

A preacher ought to preach. What right has he to stew and fret about shoes for his children, food for his table, and the declining years of his life?

And, above all, a preacher should never mention his pay envelope; for his congregation has arrived at the conclusion that their pastor will reap his reward in the hereafter, than which no human being could desire a greater reward.

So the congregation distributes haloes, passes to Paradise, and reserved seats in heaven to its pastor. Having been thus generous in the matter of spiritual rewards, the members of the average congregation hand over about two cents a day, which totals the munificent sum of $2.12 every twenty-four hours for the preacher.

You know, the average congregation imagines its pastor never would get to heaven unless it permitted him to preach to it each Sunday. That's the impression the

preacher must receive every time he gets his lean pay envelope.

So he goes on preaching and praying for his employers and for everybody else under the sun. We suppose there are times when a preacher gets to pray for himself and preach to himself. Usually, though, the average preacher has his hands full preaching to and praying for his congregation.

When he is not preaching and praying, he is visiting the sick and helpless, the aged, and the backslider. Aside from these duties, he has nothing else beyond attending to the lawn socials, the half dozen or so church societies, the boys and girls, the Sunday school, the choir, soliciting money for a new church roof, collecting for home and foreign missions, burying us and marrying us, baptizing us and converting us. Once in a while the average $2.12 congregation will permit its pastor to take exercise mowing the church lawn or sweeping snow off the sidewalk.

Truly is the "laborer worthy of his hire." The only trouble in the matter of the preacher's hire is that his congregation expects the Lord to pay about eighty-eight per cent of the hire.

It is better to increase the content of the preacher's pay envelope than to contribute for homes for aged pastors, and it is more pleasing to preachers to get regular-sized pay envelopes while they live than bronze tablets after they are dead.

The Real Life.

BY R. P. CUFF.

Usually we think of realism as distinct from idealism, but the real life is idealistic. Many of the busy folk of the world never get into the higher life. They miss the beauties which the Creator has provided for them. It behooves us to study the real life—what it is, and how to attain it.

There has been a time in our young lives when our parents employed all the gentle arts of guardian care to make us happy. But we must emerge from under that youthful protectorate; we must leave the loving provision and safeguards of that parental domicile and be thrown upon the mettle of our own manhood to win a place in the world and establish a character.

There is a diversity of lives that we might live: society life, political life, religious life; good, bad, better, worse, best, worst, and indifferent. Changing circumstances, opportunities, and environment come tumbling after each other in wild confusion. It is our privilege and our duty to select the best.

The component parts of the real life are education, friendship, service, and freedom from worry. "Each man's future lies out before him like a block of unwrought marble; he may work it into what he will." It is entirely within our capacity to exalt the grand and the noble in our lives, and to lay the foundation stones of certain success.

No man should go through life without an education. It broadens his personal vision and increases the scope of his activities. Let him drink deep of the fountains of learning—the pure, sweet waters of perpetual youth and renewal. Learning is knowledge purged of all that is untested and ephemeral. It has come into the world, not merely to clear men's eyes and give them mastery over ever-changing circumstances, but to keep them always young like the stars and the hills, and the sea and the vagrant wind.

From time immemorial the principles of education have been respected. Before civilization burst into the beauty of modern bloom, the foremost patriots of ancient kingdoms recognized its merits. The primitive leaders of our own nation were its firm advocates. "Educate the people" was the first admonition addressed by Penn to the colony which he had founded. "Educate the people" was the legacy of Washington to the nation which he had saved. "Educate the people" was the unceasing exhortation of Thomas Jefferson. Of course, all thinkers of our age stanchly support it. Above all, God believes in education. He educated Moses for the work of delivering Israel. The scriptural advice is to train the children "in the nurture and admonition of the Lord."

Not all the education of life is obtained in the schoolroom. Solomon said: "Wisdom crieth in the streets." But at school we should obtain a taste for study, the habit of mental application and intellectual discipline. What we get there is merely a stepping-stone to higher things. During life we are to be educated in love and duty, truth and all virtue.

True education calls for friendship. Some one has defined it as "a golden knot tied by an angel's hand." Aristotle defined it as "one soul abiding in two bodies." Woodrow Wilson said: "Friendship is a much larger, much finer, much deeper thing than mere relish of good company." It was Shakespeare who said: "The friends thou hast and their adoption tried, grapple them to thy soul with hoops of steel, but do not dull thy palm with entertainment of each new-hatched, unpledged comrade."

No man can afford to be self-centered. He needs friends. There are times when they are worth more to him than gold. No success is comparable to success in friendship. Friendships are indispensable to a noble life.

The book of Proverbs tells us: "A friend loveth at all times, and a brother is born for adversity." "Faithful are the wounds of a friend." "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel."

How to make friends is the next problem. The secret of friendship is just the secret of all spiritual blessing: the way to get is to give. Trust is the first requisite for making a friend; suspicion kills friendship. Faithfulness is the first requisite for keeping a friend.

Whether or not we get all the education in life that we want, surely we can make friends. We should study carefully human nature and worm our way into the hearts and lives of our fellows. We ought to be courteous, kind, and gentle with all, but not to all can we open up the sanctuary of our heart.

After we have made friends, we should serve them; and we should serve our enemies, too. It is our mission to be used for others. We are to take an interest in our fellow man, feed the poor, help the feeble, comfort the discouraged, and give a warm hand and a sympathetic ear wherever there is the call of human need, the voice of human sorrow. The chief blessing of our lives is to be a blessing to our fellow man. To seek the good of men is to seek the glory of God.

Who could not be happy when making others happy? Who would resort to worry? Yet there are people who spend their time in endless worrying. But the greater part of their fears and worries are over things which never come to pass. The worrying disposition is to be stoutly condemned. It tears down the tissues and saps the vitality of man.

Disappointment is not worry. All of us must experience disappointment. He who never fails in an undertaking is, usually, of a soul so narrow that it can be of little consequence to the world whether he succeeds or does not succeed. Oftentimes, too, we are disappointed from other causes than failure in an undertaking. Our best wish for our friend would be, not that he might never have a disappointment, but that he might never have a disappointment that might not be for his good.

There is a distinction between sorrow and worry. Sorrow is sweet or bitter according as it is drunk in submission or in rebellion. Let us note the philosophy of sorrow. Our faculties and affections are graduated to objects greater, better, fairer, and more enduring than can be found in this world. They demand a scale and depth of being which outwardly they do not meet, yet inwardly they are the organ for apprehending. Hence, a certain glorious sorrow must ever mingle with our life: all our actual is transcended by our possible; our visionary faculty is an overmatch for our experience; like the caged

bird, we break ourselves against the bars of the finite with a wing that quivers for the infinite. To stifle this struggle, to give up the higher aspiration, is to cut off the summit of our nature and live upon the flat of a mutilated humanity. To let the struggle be, however it may sadden us, to trust the pressure of the soul toward diviner objects and more holy life, and measure by it the invisible ends to which we tend—this is true faith; the unfading crown of an ideal and progressive nature. A nature which reaches forth to the perfect from a station in the imperfect must always have a pathetic tinge in its experience.

Christ is the perfect learning distilled into wisdom, the perfect friendship lifted to the utter heights of self-sacrifice, the perfect sorrow steeped in hope. Not all the hoarded counsel of the world is worth the example of that one man.

Now do we get the meaning of real life, and shall we incorporate in our lives a full measure of education, friendship, service, and happiness, and begin to live?

Can We Measure Up to the Standard?

BY A READER.

The apostle Paul, in 1 Cor. 13: 1-4, spares no pains to emphasize the importance of charity. Since charity is so important, we should be very sure that it abounds in our hearts. A good way to tell whether or not we have charity in our hearts is to critically analyze our everyday actions; for we may be sure that if it exists in our hearts, it is going to show forth in our actions. Indeed, the surest way we have of judging of a man's heart is by his daily actions. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matt. 7: 16, 17.) Just so, a pure heart is going to show itself by good and pure actions; while an evil heart is just as surely going to show itself by evil actions. Therefore, if charity has not been showing itself in our daily walk among men, it is time to bestir ourselves; for that is a certain sign that very little, at least, really exists in our hearts.

But some one says: "How may we judge of our actions so as to tell whether or not we have charity?" Judge by God's word. God has set up an infallible standard for us (his children) to judge ourselves by; and if we measure up to the requirements laid down in this standard, well and good; if not, then we should be earnestly striving to conform ourselves to them. In 1 Cor. 13: 4-9 the divine standard in regard to charity is laid down. Let us, then, earnestly and impartially measure ourselves by these verses and see if we can in any measure fill the requirements.

Verse 4 tells us: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Are we always as long-suffering as we should be? I fear that few of us are. In a great many cases, if some one has mistreated or imposed on us in some way, instead of being patient and bearing it as best we can, we instantly begin thinking of how we can pay him back, and treat him as bad as, perhaps a little worse than, he did us. Surely this is not the spirit of charity. The next statement, "Charity envieth not," is one that most of us need to do some serious thinking about. When we see some one else that is doing a little better than we are, it is human nature to envy him; but we should fight this desire of the flesh as we would a deadly serpent, for charity and envy will not dwell in the same house. Again: "Charity vaunteth not itself, is not puffed up." It is but natural for a man to be puffed up, or, as it is very commonly put, "get the big head," when he has been uncommonly successful. Indeed, it takes quite a good deal of the Spirit of God to entirely overcome this tendency; but it can and must be done before we can ever measure up to the requirements of our standard.

In verse 5 it is said that charity "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." How many of us can truthfully say that we are living up to the principles of this verse? How many of us are not easily provoked? It is true that many things come up in our daily lives that are very annoying; and the temptation to lose our temper and say and do things of which in our sober moments we would be thoroughly ashamed is very strong; but we should bear in mind that such a spirit is entirely foreign to the teaching of God's word. Are our thoughts always as pure as they should be? I fear that there are very few of us but what sometimes let evil thoughts slip into our minds. If we would have charity, we must think no evil.

Again, verse 6 tells us that charity "rejoiceth not in iniquity, but rejoiceth in truth." So, if we would have charity, we must always be glad to see truth triumph at whatever cost; and if we are really glad to see the victory of truth and right, we are going to put our shoulder to the wheel and do our very best toward that end.

Again (verse 7), charity "beareth all things, believeth all things, hopeth all things, endureth all things." So we see from this that, before we can measure up to the standard, we must be willing to bear all things for Jesus' sake; to believe every single thing he has said; and to endure all the suffering, privations, sacrifices, and hardships that come to us as his servants. It means a great deal for us to live up to the requirements here laid down, and before we can do it we must learn to lean on an Arm that is stronger than ours and to daily ask help and guidance of Him who doeth all things well. It will mean the giving up of much that the word holds dear, of working and living for the future rather than the present, and the enduring of the scorn, ridicule, and abuse of the world; but surely, with the divine example of our Savior's life constantly before us, this should not seem hard. If at any time our load seems heavy and we feel that we are put to a test harder than we can stand, we have but to turn and look at what our Savior endured for us; when—lo!—our afflictions are as nothing compared to his. Then, we have the divine assurance of Paul: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4: 17.) Though the price we pay is great, still greater is the reward; for is it not a crown at God's right hand and the privilege of spending an endless eternity in his presence? Surely, no price is too great for this.

Let us, one and all, resolve to try earnestly and persistently to make our lives conform more nearly to the standard from this day forth than they have heretofore.

Book Notices.

We are giving a Teachers' Testament to our readers. It is the book to read.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

Pay your subscription to the Gospel Advocate up to date, renew for two years in advance, and we will give you a copy of the Teachers' Testament, which has delighted many of our readers.

Send us one new subscriber to the Gospel Advocate, accompanied by $2, which is the regular subscription price, and we will forward you a copy of the Teachers' Testament. We hear you say: "A good thing to do, and liberal enough."

MISSIONARY

Bishop-Vincent Account Audited.

BY W. W. FREEMAN.

Since last report through the papers I have received for the general work as follows: From McMinnville, Tenn., $50; Mrs. Dora Rhea, by Frank Sutton, Tennessee, $2.50; Sister Covey, by Firm Foundation, $2.50; Mrs. V. V. Murphy, Texas, $25.50; Sister Carter, Kansas, $5; Lamine Church, Missouri, $11.17; Dayton Church, Ohio, $7; J. R. Cummins, Pennsylvania, $2; Earl Hodson, Alabama, $5; Rich Pond Church, Kentucky, $4.50; Parkland, Kentucky, $7; Mrs. Romine, California, $5; Fairplay, Mo., $25; Dayton, Ohio, $7; J. R. Cummins, Pennsylvania, $2. Total, including balance of $132.28, is $293.45. Draft sent Bixler on April 30, $75; sent him on April 30, $80. Balance, $138.45.

For the lot, last report was of $197.80. For two months nothing has come except two offerings, as follows: D. R. May, Texas, $5; Paul R. Gray, Michigan, $100. A late letter from Japan says they have not purchased the lot. We ought to contract for the lot, lest we lose it as we did the other one. But Brother McCaleb perhaps wisely counsels that we get more funds in before we turn loose what we have. Brethren, here is a good place to put your bonds. I believe I can get full face value for all bonds that are sent to me on this fund.

We have examined the account of mission receipts and disbursements by W. W. Freeman and find them to be correct as reported from time to time.

[Signed] ROY H. LANIER.
WILLARD O. DAVIS.

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Searching for His Wife in the Form of a Snake.

BY E. S. JELLEY.

Writing to an English brother about my wife's promotion to glory, I received an invitation to visit him and seek solace among praying brethren. I went and enjoyed the holy atmosphere of the place, although I cannot say that the void place in my heart felt much less void while there.

However, I started out to tell a story the brother told me while there. He said the wife of a Brahman near him died, and the old man in deep despair was looking about for a snake, thinking that would be likely to be the form his wife would take in her transmigration. What a terrible contrast to our blessed hope!

To-day the Arya Samaj is turning heaven and earth to undo the work of the gospel in this land, and they claim to have within a generation attained the strength that Protestants have attained in two hundred years. The Aryas are up-to-date reformers, striving to abolish caste, idolatry, and child marriage; but a false sense of patriotism has induced them to seek to uproot all faith in Christ as the Savior of the world. Some years ago I wrote about a banner I saw at a meeting of theirs in Barellly: "Swami Dayanand Died for Us." India is now being granted home rule, which will, without doubt, greatly add to the anti-christian bigotry.

In the meantime there are our two thousand odd converts almost entirely unsheperded, there being only six workers among them; and they, at the instigation of a brother in America, are being so poorly supported that several of them have had to leave home and seek famine relief or employment at something secular. As for our little seminary, it has been closed for the past year. Remember, not one in one hundred of our converts or their children are able to read the word of God.

Money for Missionaries.

BY NELLIE STRAITON.

Funds were forwarded to our missionaries in India and Japan on February 28, as follows:

To Sister Lillie Cypert, Japan: From the church at Bardwell, Texas, per Mrs. J. E. T., $1.95; Mrs. B. P. Sloan, Tennessee, $1; church at Friendship, Ark., per O. E. Billingsley, $2.05; church at Waldo, Ark., per O. E. Billingsley, $8.75. Total, $13.75.

For Brother and Sister Bixler, Japan (to Brother D. C. Janes): From Miss Mary Flora, Arkansas, per A. B. Lipscomb, $5.

For India Building Fund: From Mrs. Myrtle Hundley, Tennessee, $1; Sunday school at Kenton, Tenn., per Mrs. M. H., $5; Mrs. A. W. Lecrone and Mrs. Alex. Rollman, Oklahoma, per Mrs. Elmer Wright, $1; Harry B. Wright, Oklahoma, per Mrs. E. Wright, 50 cents. Total, $7.50.

For Brother Govind Ram, India: From the church at Miami, Fla., per T. E. L., $5.

To Brother S. O. Martin, India: From Mrs. James Reid, Alabama, $1; Mrs. G. E. Jones, Oklahoma, $2.36; Mrs. S. A. Wilson, Tennessee, $5; several sisters at Martinsburg, Ind., per Miss O. B., $6; Mrs. W. T. McInteer, Kentucky, $10; Mr. and Mrs. J. E. Boyd, Alabama, $2.50; "A Sister," Detroit, Mich., $2; Richard Waglay, Texas, $5; Nellie Straiton and class, Texas, $1.84. Total, $35.70.

To Brother W. H. McHenry, India: From Mrs. S. A. Wilson, Tennessee, $5; J. G. Malphurs, Florida, $5; Mrs. Cora M. Brooks, Texas, per A. B. L., $25; Mrs. Margaret Dunn, Mississippi, $3; Miss Mary Flora, Arkansas, per A. B. L., $5; Miss Inez Hall, Tennessee, $3; Mr. and Mrs. Clate Ezell, Tennessee, $2; Mr. and Mrs. B. M. Wales, Texas, $5; Richard Waglay, Texas, $5. Total, $58.

For Sister Armstrong-Hopkins' Deficit, India: From Mrs. Willie Davis, Kentucky, $2; Mrs. S. A. Wilson, Tennessee, $5; Mrs. V. G. Stewart, Georgia, per D. C. Janes, $1; Mrs. F. S. Blair, Oklahoma, $2; Miss Janet Straiton and Sunday-school class, Texas, $3.93; Mrs. Lizzie Morgan, Georgia, $5; W. G. Lea, Mississippi, $1; Mrs. B. P. Sloan, Tennessee, $1; J. L. Broad, Texas, $5; "A Sister," Beamsville, Ontario, Canada, $3; Mrs. Anna L. Hill, Texas, $1; Floyd H. Henderson, Canada, $5; Mr. and Mrs. J. E. Boyd, Alabama, $2.50; church at Mansfield, Texas, per Mrs. B. G., $4.53; Mrs. Alex Rollman, Oklahoma, per Mrs. E. W., $1.50; Harry B. Wright, Oklahoma, per Mrs. E. W., 50 cents; Nellie Straiton, Texas, $5.04. Total, $49.

There is still about one hundred dollars needed to wipe out Sister Armstrong-Hopkins' deficit. Will all those who have been contributing to her please send once again so that I may be able to forward this amount immediately?

Sister Lillie Cypert is making splendid progress in her study of the Japanese language and is also doing considerable missionary work. She writes that the Zoshigaya Sunday school is doing better work now than since she has been in Japan. How many Sunday-school classes here will help support her in this work?

There are also many other needs. Will *you* help one of them?

Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

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All the great works and wonders that God has ever wrought or shall ever work in or through the creatures or even God himself, with all his goodness, so far as these things exist or are done outside of me, can never make me blessed, but only in so far as they exist and are done and loved, known, tasted, and felt within me.—Selected.

Georgia and the Far Southern Field

By S. H. Hall

"His Blessings Continue."

Nothing has seemed to give more general satisfaction than the improvement we have made on our West End house of worship. We have increased the seating capacity considerably, and it now seems that we will have to enlarge it again, else start a new congregation, a thing we hope soon to do. Yesterday (May 18) every seat was taken. We thought it well to have a short revival, hence began it, and it is proving to be the most interesting revival we have ever had at West End Avenue. At this writing we have had only five services, and a great ingathering of souls seems imminent.

Brother Hugh E. Garrett was with the Macon brethren yesterday, and preached both morning and evening. He baptized a man, the head of a family, and about thirty-five years of age. He is hopeful of getting the whole family. Brother Garrett is doing a most effective work at Macon, visiting that place twice a month; and from the way the Dalton brethren write of his recent visit, he is to mean much to the work at that place. He is to go there twice a month also, the Lord willing.

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"What Is Good."

Micah says: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6: 8.)

1. "Do justly." This can never lose us one cent nor bring one harm to us, either in this life or the life that is to come. We certainly want others to "do justly" when it comes to dealing with us; but are we just as anxious to see that all our acts toward others are just? Do we not sometimes accuse others of believing things they do not believe and teaching things they do not teach? Is this "doing justly?" One of the most striking things in the life and character of the lamented D. Lipscomb, of whom something was said recently on this page, was his determination not to misrepresent any one of whom he spoke or wrote. He was just as careful to "do justly" in his acts and writings about the Mormons or Catholics as he was about his own brethren. Something was said on this page, recently, about the importance of receiving "the love of the truth," that "we might be saved." How essential this is! If the truth we love, only this will we speak in all of our teaching to men about salvation; and if the truths spoken to us by our Heavenly Father we have received and love, we most certainly will love truthfulness, and will speak and write only the truth about others, and will love this, delight in this, just as much as we delight in having only the truth spoken about ourselves and desire that others ever "do justly" in all their dealings with us. It matters but little what we claim or pretend to be; what we really are—this is the thing that counts. Facts are stubborn things; and if it be a fact that we have failed to "do justly" in our dealings with others, pretty sermons and high-sounding articles in the papers about "the law of love" and "philology" will never change them. Facts can be changed by whole-hearted repentance, confession, and prayer; but without these things, the stubborn facts of our wrongdoings and injustice to others remain, and in the judgment we must face them. How careful and prayerful we should all ever strive to be along these lines, lest we be among the number to whom God sends a "strong delusion," because we "received not the love of the truth," that we "might be saved."

2. "Love kindness." That we all love for others to be kind to us, I presume, will be admitted; but do we love to be kind to others? It is certainly true that some will not appreciate kindness on your part, that they will trample it under foot, and, swinelike, turn and try to rend you. But God holds us not accountable for the conduct of others. Paul's statement, "If it be possible, as much as in you lieth, be at peace with all men," contains the principle. Do your part, keep your side beyond question, is the idea. One of the most uncalled-for things known to me is wrangling, strife, and division among brethren. Nothing else does the Bible condemn more severely. Knowing the tendency of such, when the Atlanta work was begun, in our first business meeting it was suggested that differences were liable to arise as the work continued. The question was raised as to how we could best avoid creating strife and division and escape such when we saw it brewing. It was agreed that there was but one way—viz., see to it that we learned to pray and not to fuss, and to settle all questions in the spirit of prayer, with brotherly love and a whole-hearted search in God's truth for light to guide us on all occasions. It was determined in that meeting that all troubles must be settled, even if it demanded fasting and prayer for days to this end. I consider that nothing has had more to do with our success than this. Difficult problems have come up, but this has settled them all, so far as the churches here are concerned. Any man who claims to be a Christian and is not willing to walk by this rule is unworthy of fellowship. Adopting this rule and following it has kept the congregations united and harmony and peace reigning. Satan has made his efforts to work in, but never can he enter and wreck and ruin the work until those within cease to be governed by God-ordained rules in which we are commanded to walk. "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, he that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: and let him turn away from evil, and do good; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil." (1 Pet. 3: 8-12.) "And be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4: 32.) Let us, therefore, love kindness and do justly; for this is good—a thing not only declared in God's Book, but that we know from our own experience and observation.

3. "Walk humbly with thy God." How much we need the spirit of humility! If we walk humbly with our God, we will ever live in the consciousness that "the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10: 23.) Hence, with David, we will say: "For this God is our God forever and ever; he will be our guide even unto death." If this humility we have, we will cast down our imaginations, and every high thing that exalts itself against the knowledge of God, and bring every thought into captivity to the obedience of Christ. (See 2 Cor. 10: 5.) Walking in our own thoughts, making laws of our own, and trampling under foot God's law, we will never do, if we walk humbly with him. And, of course, this makes us receive the love of the truth in the fullest sense; and on it, and only it, will we live and walk all the days of our life. Where is the skeptic, now, that can show that doing those things mentioned above—"doing justly," "loving kindness," and "walking humbly with our God"—is not the very best thing for man—that it brings him only good, and that continually?

AT HOME AND ABROAD

Hear A. G. Freed in the meeting at Russell Street, beginning next Sunday.

Dan Gunn, of Sparta, Tenn., closed his part of a good meeting at Eleventh Street, in Nashville, Sunday. Ten persons were baptized.

A. B. Lipscomb reports one confession at the regular service at Russell Street Sunday. Two persons took membership with the congregation.

G. W. Jarrett, of Woodlawn, Tenn., wishes to hear from any loyal congregation in Tennessee, Alabama, Georgia, or Southern Kentucky that desires a meeting after the third Sunday in July.

Repairs in the auditorium of the Russell Street church of Christ are about finished. Brother Freed, president of the Freed and Hardeman College, will begin the meeting for this church next Sunday. A hearty welcome awaits all who attend.

F. W. Smith continues his work at Birmingham, Ala., this week, with fine interest and good results. He is preaching for the congregation with which C. M. Pullias is located, and writes that the work and influence by this beloved evangelist are everywhere apparent.

F. B. Shepherd, of Amarillo, Texas, reports funds sent to Forest Vale Mission as follows: From R. C. White, $15; Charleston Church, $8; by Christian Leader, $15; Garrett Avenue Church, $5; church at Canadian, $10; William F. Fierbaugh, $2; Beauchamp, $10. Total, $65."

From E. V. Cowan, Marmaduke, Ark.: "I think so much of your paper that I do not want to miss a copy. I insist that every home should have the Gospel Advocate. You may say through your columns that I have more time for meetings. Those desiring my services should write me at Marmaduke, Ark."

From A. N. Kennedy, Scranton, Ark.: "On Saturday night before the second Lord's day in May and at eleven o'clock on Sunday I preached to a well-filled house at Blaine. Last Sunday I preached at Hobart to large crowds. I was glad to be with these brethren. Who wants a meeting in June?"

J. A. Cullum writes from Alamogordo, N. M., May 21: "After some changes in my meetings have been made, I am in position to hold a meeting in either Oklahoma, North Texas, or Eastern New Mexico from the fourth Sunday in August to the first Sunday in September. Write me at 1352 Sardis Street, Memphis, Tenn."

From L. L. Brigance, Paducah, Ky., May 24: "The meeting at the Goebel Avenue church of Christ is six days old. Despite the unfavorable weather, crowds and interest are good. Six additions to date, two of them Baptists; prospects for more are splendid. This is one of the best congregations anywhere. Charlie Taylor preaches for them and is highly esteemed by them."

From F. O. Howell, Obion, Tenn., May 21: "Meeting is moving along finely at this place. L. K. Harding is leading the song service and doing much work in the meeting, while I am putting forth my best efforts in doing the preaching. To date four have been added to the fellowship of the congregation, and the meeting continues with much interest. Brother Harding is a prince among men. I will begin at Steele, Mo., on May 27."

From E. Gaston Collins, 507 West Clinton Street, Huntsville, Ala., May 24: "For seven months I have been engaged in secular work and preaching on Lord's days; but now I have decided to give all my time to the work in holding meetings or singing. It is rather late to make arrangements for a summer's work now; but there might be some place wanting a meeting or a song leader, and this is to advise that I am ready. I am assisting Brother Largen in a meeting at West Huntsville now. Eight to be baptized this afternoon. I begin to-morrow for him with the Dallas Mills congregation, and will assist him through the meeting."

From James E. Laird, Campbell, Mo., May 24: "Last Lord's day was a great day for the church at Kennett, Mo. I preached for them on Saturday night and on Lord's day and Lord's-day night, and baptized three. The church there bought a lot on which to build a meetinghouse at the close of a meeting Brother Dollison and I held for them last July, and they paid for it all last year, with the exception of about fifty dollars. After the baptizing last Lord's day they met to raise this fifty dollars to pay off the last note on the lot, and raised about sixty-five in a few minutes. They also made arrangements to begin work on a new tabernacle at once. M. S. Mason will hold their meeting in July, and they hope to have the tabernacle done for the meeting."

J. A. Hudson writes from Hobart, Okla., May 18: "We began a meeting at this place yesterday. Last night we did not have seating capacity enough to accommodate the people. I have been in Oklahoma for nearly two months, all of which time I have been very busy in evangelistic work. I held a meeting at Isabella. We labored over three Lord's days. The religious element of that place is a peculiar complexity and the brethren there have extreme opposition. Next I went to the Fairview congregation, north of Carnegie, where I delivered five discourses to an overflowing house. One man was baptized. I promised to return for a longer meeting in July. I shall be in Oklahoma until the middle of September, when I shall return to Alabama."

Alonzo Ault, elder of the congregation at Shadyside, Ohio, writes: "The brethren should support this Italian mission. We have a good opportunity here if it was supported as it should be; but, as it is, Brother Dasaro has to work at the factory twelve hours each day in order to support his family. Now you understand his circumstances. If he had the time to look after this work right, he could accomplish much. At Bellaire there are something like two hundred and fifty to three hundred school children that he could get to teach if he had the time. He has a class he teaches on Lord's-day afternoon. I was there on April 20. He is getting along fine. They had about sixty-five children out that day." We urge our liberal brethren to put this Italian mission on their list for donations.

From R. C. Bell, Thorp Spring, Texas, May 20: "Since school opened last September I have been busy with school work and preaching on Sundays. In addition to full teaching work in Thorp Spring Christian College, I have had four regular Sunday appointments each month. I have visited Floyd, Hunt County; Alvord, Wise County; and Lingleville and Thurber, Erath County, monthly. The Lord has blessed me with health and with will and opportunity to work, and I have been busy and happy. My address will remain Thorp Spring till about the first of September, when I expect, the Lord willing, to move to Abilene, where I will teach the English courses in Abilene Christian College next year. Again I will have the Sundays for monthly appointments with churches within reach of Abilene and expect to keep busy."

From F. P. Fonner, Buffalo, W. Va., May 23: "I have received help on our building fund as follows: From E. C. Jordan, $5; Mrs. Alice L. Miller, $1; church of Christ at Vinton, Ohio, $10. I have also received personal help in my work as follows: From C. D. M., $1; Mrs. Sarah A. Soper, $5; T. P. Freeland, $5; church of Christ at Morven, Ga., $5; Burley F. Black, $2.50; T. E. Anderson, $5; Mrs. J. D. Swannack, $2.10; church of Christ at Hamlin, W. Va., $2.50; J. H. Jones and son, $1; Mrs. Ira C. Hardesty, $1; Mrs. Ardie Teets, 50 cents. We thank God and all the donors for their help. May God bless all of them, including the Gospel Advocate force. The Advocate is a grand paper and must have your help now. Please do help us on our building fund now; and please do not forget our personal needs. State what your offering is for."

W. W. Slater, of Fort Smith, Ark., writes, May 22: "I was with the brethren at Valley View last Lord's day. We had three splendid services. These brethren manifest as much brotherly love and Christian spirit as I have ever seen anywhere. They love the Lord and his cause. I am preaching at Bellemont, out from Prague, Okla., this week. This is a mission point. T. J. Brown recently moved here from Arkansas. He was anxious to get the work started here and asked me to come out and preach this week. We are having large crowds and great interest manifested. I have succeeded in getting together eleven members who have promised to meet regularly for worship. They would like to have a meeting, beginning on the third Sunday in July or the third Sunday in August. They will support a meeting very well. What loyal preacher can come at that time? Write T. J. Brown, Route 1, Prague, Okla. We will have an all-day service at Fort Smith on the second Sunday in June, at which time we hope to have our new house of worship completed. All in reach are invited to attend this service."

Query Department

By J. C. McQUIDDY

Eliza King, of Packard, Ky., makes this request:

Please explain Gen. 3: 1-4. What kind of fruit was it they were forbidden to eat?

The forbidden fruit spoken of in Gen. 3: 1-4 is regarded by many as an apple. I do not believe that the evidence is sufficiently convincing to warrant any one in taking that position. If God had seen proper and had attached enough importance to the matter to gratify our curiosity, he would have told us just what kind of fruit the forbidden fruit was. As there is no definite and specific information on the subject, I prefer to call it "forbidden fruit," and with that to let the subject rest, as does the Bible. I understand that the Greek word corresponding to our word "apple" is "malum." Smith's Bible Dictionary says: "It was used by the Greeks and Romans to represent almost any kind of tree fruit." Granting this to be true does not warrant any one in contending that the forbidden fruit was certainly an apple. The matter is certainly not of sufficient importance to provoke discussion.

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Abel Hale, Route 5, Petersburg, Tenn., asks for an explanation of a passage of scripture bearing on idolatrous and immoral practices:

Please explain Acts 15: 29: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." What does "blood" here mean, and "strangled?"

There are four things mentioned in the passage quoted above which are forbidden. The four items forbidden were common customs of the Gentile world, and about which Christians should have a clear understanding. The first inhibition not only means to refrain from worshiping idols or eating meat offered in idol sacrifice, but to refrain from all pollutions that belonged to the system of idolatry. Immorality was almost universal among the Gentiles and chastity was the exception. Fornication is strictly forbidden. "Things strangled" were forbidden for food because when an animal was put to death by strangling the blood was retained in the flesh. The use of blood was prohibited by the Mosaic law, and for wise reasons this prohibition was extended to the Gentile world. The Roman epicures would drown fowls in wine and then use the flesh as a delicacy. It was not an uncommon thing for them to drink wine mingled with blood. The Holy Spirit, through the apostles, sought to destroy these savage practices by prohibiting their use. For the Gentiles to use blood would be contrary to the law of Moses, would not be best for them, and would be shocking to the Jews.

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A sister, of Kennett, Mo., requests that we give some light on the subject presented in the following statement:

A brother is withdrawn from by the church for disorderly conduct and stays away for several years, and now comes back without making any amends and goes to work, leading in the song service and praying, and another member becomes offended and does not want to fellowship that brother until he makes amends. What should be done?

Time does not wear out sin. There is only one way to get rid of sin, and that is to repent of it and confess it. Repentance is a change of will produced by godly sorrow, which leads to a turning away from sin. (See Matt. 12: 41; Jon. 3: 10.) Simply staying away for two or three years did not undo or atone for the sin committed. If the offending member made confession of his sin while away from the church at Kennett and was properly restored by another local church to full membership, he should have brought a letter showing full membership and good standing in that local congregation. I suppose that he has never made any such confession, judging from the language of the querist. Hence, I understand from the Scriptures that he should be scripturally restored to the church before he is recognized as a member in full fellowship and good standing. Because he is doing wrong is no reason why another should commit sin. If the offending brother has not set himself right with God, he really has no communion with true Christians, neither has he any communion with God. The brother who is offended, instead of ceasing to do his duty, should encourage the church to insist on and demand the offender to make a scriptural confession and amends before attempting to lead in the worship. I do not see why the church should have any trouble over a condition like this. There is but one way out of wrongdoing, and that is the scriptural and right way.

☼ ☼ ☼

C. J. Mayes, of Bernie, Mo., requests an explanation of a familiar passage of scripture, saying:

Please explain James 5: 14, 15. Does that refer to us, or only to the apostles? We have some brethren who claim that if we had the faith we could do these things.

The passage referred to in James reads: "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." Some hold the view that this passage refers to the early church, when miraculous gifts were imparted by the laying on of apostolic hands as a sign to unbelievers. One of these was the gift of healing. It is held that in many of the early churches there were elders who had this gift. I am not able to accept this view, but believe that the passage is to be applied to the church now. The anointing of oil in ancient times was a very common remedy in sickness. If the passage simply refers to miraculous healing, there could be no reason for the Holy Spirit's directing the use of oil, which is a natural means and not miraculous. If a miracle was intended, it could have been wrought as well without the oil as with it. It is not intimated that even this unction is to save the sick man, but the prayer of faith. What is here recommended is to be done as a natural means of restoring health, which, while they used prayer and supplication to God, they were not to neglect. We learn that the anointing with oil was freely used in the time of Christ. Mark 6: 13 declares: "And they cast out many demons, and anointed with oil many that were sick, and healed them." Furthermore, that it was the custom of the Jews to apply it as the means of healing, and that James refers to this custom, is evident from the case of the wounded man ministered unto by the good Samaritan. (Luke 10: 34.) The anointing with oil is for the cure of the body and not of the soul. It is the prayer of faith that saves the sick. The effectual fervent prayer of a righteous man availeth much. God uses the prayer of faith as the means of a sick man's recovery. However, it does not mean that the prayer of faith shall always save the sick. There are often cases where faith and prayer are both ineffectual, because God sees it would be prejudicial to the patient's salvation to be restored; hence all faith and prayer should be offered on this ground: "If it be for thy glory and eternal good for the man's soul, let him be restored; if otherwise, Lord, pardon and purify him and receive him to thyself in glory."

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EDITORIAL

Paul's Voyage to Rome.

BY J. C. M'Q.

This article will give attention especially to the latter part of Paul's voyage and to his landing in Rome. The reader will doubtless call to mind how Paul had been tried by Felix, Festus, and King Agrippa. When King Agrippa heard him, he said unto Festus: "This man might have been set at liberty, if he had not appealed unto Cæsar." When it was determined that Paul should be sent to Rome, he, with certain other prisoners, was delivered to a centurion named "Julius," of the Augustan band. It will be remembered how the winds were contrary, and that after fourteen days of perilous sailing and fasting all on board the ship escaped safe to the land. The two hundred and seventy-six men landed on a hospitable shore. The island on which they landed was called "Melita." While the inhabitants were called "barbarians," they were not savages, but were so called to distinguish them from the Greeks. When they landed, a cold, drizzling rain was falling, such as might be expected during October and November. The inhabitants received Paul and his companions kindly. Christians would do well to imitate their example. Such acts of kindness are never without reward. The Holy Spirit admonishes us: "Forget not to show love unto strangers: for thereby some have entertained angels unawares." Hospitality is a Christian virtue that should not be overlooked. The inhabitants of the island kindled a fire and cheerfully received the entire number of two hundred and seventy-six men. It certainly required no small fire to warm so many people, and especially when this fire was in the open.

Paul was not a modern clergyman. He did not stand by and wait for the inhabitants or some one else to make the fire for him, fearing to soil his hands with menial labor. Losing no opportunity to be helpful to others, he gathered a bundle of sticks and laid them on the fire. The heat brought out a viper, which fastened itself on the hand of Paul. The barbarians supposed that Paul was a murderer who had escaped the vengeance of the sea. They reasoned that justice had not suffered him to live. Paul shook off the viper from his hand and took no harm. They had expected that he would have swollen or fallen down dead suddenly. When their expectation was not realized and they beheld that nothing amiss came to him, they changed their minds and said that he was a god. Lystra is reversed. At Lystra they first took Paul for a god, and afterwards stoned him, dragged him out of the city, and left him for dead. Here they first take him for a murderer, and afterwards for a god. Publius, probably a Roman ruler, was the chief man of the island. Having possessions in the island, he entertained the company three days courteously. The father of Publius lay sick of fever and dysentery. Paul laid his hands on him and healed him. This led many others in the island who were diseased to come to Paul and be cured of their diseases. In this example we see clearly exemplified the scripture that "it is more blessed to give than to receive." Publius, out of the goodness of his heart, bestowed many honors upon Paul and his companions. While he did this without any sordid motive, yet we see that he is far more blessed than was Paul and his companions. None of us ever know what a day will bring forth. The sun may be shining in the horizon to-day, but to-morrow may bring dark and angry clouds which threaten to overwhelm us. A generous thought or a noble deed cannot be in vain. It costs us nothing to be kind and considerate to others; therefore, we should not fail to brighten and cheer the lives of others as we pass through this world.

After remaining on the island three months, the company set sail in a ship of Alexandria which had wintered in the island. The sign of this ship was "The Twin Brothers." Perhaps it had wintered there either to unload freight or on account of tempestuous winds. On the second day they came to Puteoli, where Luke tells us "we found brethren." That brethren were in this place shows how extensively the gospel had been preached in Italy. They tarried with these brethren seven days, and thus Paul and his Christian companions enjoyed the privilege of breaking bread. This is a privilege of which the faithful Christian will not willingly be deprived.

We are next told that brethren from Rome, when they heard of Paul and his Christian companions, came to meet them as far as "The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage." This would indicate that Paul had had some misgivings as to how he would be received by the brethren in Rome. How different is his coming to Rome from that he had doubtless hoped! He had unceasingly mentioned the Roman brethren in his prayers, making request

that he might have a prosperous journey unto them. But now, instead of going as a free man, he is going as a prisoner, sent for trial, and is being kept under a military guard night and day. How dismal his prospect for preaching the gospel to those who were in Rome! Paul was going to the proud city of Rome a prisoner in chains, not with bright anticipations, but with doubts. Brethren who are not willing to stand firm in darkness as well as in the light, in adversity as well as in prosperity, in tribulations as well as in sunshine, would be tempted to stand aloof from Paul as he appeared in Rome a prisoner bound in chains. If such should be the case, he doubtless felt that he would have a poor opportunity for accomplishing anything while a prisoner or even after securing his freedom. When, however, the brethren showed themselves so true in Christian sympathy as to ignore timeserving considerations and to come as though they were meeting a man who would reflect honor upon them, all gloomy doubts were dispelled, and he took courage.

When Paul reached Rome, he made no delay in beginning his work. He called together the chief of the Jews. While the Jews had heard no evil report of him and had not received letters from Judea concerning him, yet they were sufficiently just and honest to desire to hear of Paul himself what he taught concerning Christ. They said: "But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against." (Acts 28: 22.) This example I commend to religious partisans. Many people are so little, so narrow, and so full of prejudice that they will not concede to a man the right to present his own views.

The fact should not be overlooked that while Paul journeyed to Rome as a prisoner, and while he was in a shipwreck, and while he suffered a fast of fourteen days, yet in the midst of all of these he so conducted himself as to make a friend of the centurion who was guarding him. On reaching Rome, he was not confined in the common military prison with the other prisoners, but was suffered to abide by himself with the soldier that guarded him. I have often thought that this soldier was greatly favored by being permitted to guard such a man as Paul. As the guard was changed every three hours, this would bring a number of soldiers into contact with Paul. We have evidence that Paul did not lose his opportunity to teach these soldiers of the Christ. Turning to Phil. 4: 22, we read: "All the saints salute you, especially they that are of Cæsar's household." This is a great example for us. Any one can keep sweet and cheerful under sunny skies, but it is very different when under the clouds and in the midst of the storms of life. The true character of Paul shines out in that he conducted himself in such a way while passing through threatening storms as to win those with whom he associated to Christ. While it would be natural to suppose that his chains would make against him in his work, yet we learn that the things that he considered as a hindrance proved to be helpful in advancing the cause of Christ in Rome. He tells us: "Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear." (Phil. 1: 12-14.)

Paul had good helpers in Rome. He abode two whole years in his own hired dwelling. He received all that went in unto him, and doubtless many were carried to him by his fellow workers. To all who came to him he preached the kingdom of God and taught things concerning the Lord Jesus Christ with all boldness, none prohibiting him. While it is hard to endure privations when passing through them, yet, after we have endured, we may look back and rejoice that we were counted worthy to suffer for Christ. The chief secret of Paul's success is in the fact that he learned, "in whatsoever state I am, therein to be content." He says: "I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me." (Phil. 4: 12, 13.)

Some Meetings.

BY E. A. E.

As has been stated by Brother L. L. Brigance, the meeting of the congregation in Murray, Ky., was an interesting and profitable one, while no one at the time was added to the saved. Attention is called to this congregation to commend the unity, peace, and love which exist there. Not a note of discord was sounded in the preacher's ear during the entire meeting; nothing but expressions of good feeling and Christian fellowship were heard. This was the more appreciated because of the strife, criticisms, condemnations, and bitterness heard and manifested in some other places. It was a genuine pleasure to learn how appreciative the whole congregation is of Brother Brigance's work and of him and his wife as faithful servants of the Lord. This happy condition of congregations is always encouraging and shows the power of Christian love.

It was helpful also to me to enjoy the company, prayers, and songs of the several preachers who at times attended the meetings.

It is especially commendable in this congregation that, with the great advance in the cost of living, it has advanced in its support of the preachers, a most vital thing the majority of churches have overlooked.

What Word Shall I Use?

What shall I say in regard to this neglect? Shall I say it is shameful? Shall I say it is grievous? Shall I call it disobedience to God? It is all these. Paul shamed "the church of God" at Corinth for its neglect to support him while there in want preaching the gospel. He said it was even no great thing for the faithful preacher to reap their carnal things when he had sown unto them spiritual things. Brethren, think of this: While you bought war savings stamps and Liberty Loan bonds, and gave freely to the Red Cross, the Y. M. C. A., and other measures of carnal warfare, should you not as generously and as freely and as liberally have invested and still invest in the Christian warfare and do as much, at least, to extend the kingdom of God among men?

I am not raising a word of objection to the world's rewarding its hero by buying a farm and equipping it for the young man, York, of Fentress County, Tenn., who killed in one fray twenty-five German soldiers, captured at the same time one hundred and thirty-two, including a major, and put thirty-two machine guns out of commission; but I am raising a most serious objection to the churches' not sufficiently remunerating or supporting the hard-worked, self-sacrificing, heroic, and brave preachers of the gospel, who are at the front holding aloft the banner of "the Prince of Peace" and valiantly leading "the good fight of the faith" to glorious victory. These men should be made comfortable and have homes of their own, equipped, at least, with the comforts of life. This contrast and this neglect bring tears to my eyes while I write. But "if we suffer with HIM, we shall also reign with him."

It is right and praiseworthy and blessed to help generously all the widows, orphans, cripples, the hungry and naked, the suffering and sorrowful throughout the world, when done in the name of Christ; but the work of the church, the advancement and glory of the church at home, must not be shoved to the background, and the true and

faithful soldiers of the cross in preaching the gospel and nothing else be neglected and allowed to go homeless and in want. There is a worldly display and glamour and sounding of trumpets more enticing and flattering than the humble, patient work of the church and of the spirit of letting not the left hand know what the right hand does. There is danger of being blinded by the god of this world and of losing the Spirit of Christ.

It is right to commend the church at Murray, Ky., for this generosity, as much so as to state how many additions there have been in other meetings; and it is encouraging to meet with such churches, for there are others.

CHURCHES IN MONTGOMERY, ALA.

From Murray, Ky., I went to Montgomery, Ala., to hold one meeting with the two churches, Highland Avenue Church and Tacoma Street Church. The time was equally divided between the two houses in which these congregations meet, but the meeting was one, and so spoken of, the two congregations attending preaching in both houses. This was right; but that which is right is commendable, pleasing, and beautiful. There were eleven additions during the meeting at both places.

Once upon a time and for unnecessary reasons division arose in the one congregation in Montgomery and another congregation was established; but it was sufficiently far from the original one to interfere in no way with its work, but rather to be advantageous to the cause of Christ in the city. God overruled the evil of some to the good of others and to his own glory. Referring no further to these unpleasant things and turning at once to pleasing and joyous ones, in the course of time, and, it seems, in the providence of God, these two congregations were very fortunate indeed in securing the services of two faithful and beloved men, Brethren John T. Smithson and C. M. Stubblefield. These good men understand the truth, and hence love peace and unity, and know how to preach the gospel of peace and to inculcate the spirit of good will and Christian fellowship. They met, declared they would work in harmony and brotherly love, and do all in the power of truth to eradicate all bad feeling and all such things as God commands to be laid aside and bring all together in the unity of the Spirit and bond of peace: and they have succeeded most admirably. It is due these brethren, and should be most helpful to some others, to state this good work, and it is due these two congregations to announce to all who have heard of their differences to say that these differences are no more and that peace flows among them as a river. To use the expression of Brethren Stubblefield and Smithson, they warmed up these two congregations in the furnace of God's love to a welding heat, and requested me to strike only the few licks with the hammer of truth which did the welding. I was happy to do anything I could toward this glorious consummation. So this meeting was an enjoyable one to me. These are good and most hospitable people, and I am grateful to them for the Christian love shown me while among them. The prospects are good for a great increase in the work of the Lord there. This is that "psychological moment" which we hear about for them. Brethren Smithson and Stubblefield should be kept right there busy at work. One most pleasing and happy thing was the unanimous good feeling of these churches toward these men and their faithful wives and the very kind way in which all spoke of them.

"Blessed are the peacemakers: for they shall be called the children of God."

We boast our light; but if we look not wisely on the sun itself, it smites us into darkness. The light which we have gained was given us not to be ever staring on, but by it to discover onward things more remote from our knowledge. —John Milton.

The Care of God Over His People.

BY E. G. S.

The first question is, who are the Lord's people? The Lord's people are those that are faithfully doing his will. Very many claim that they are doing the will of the Lord who are leaving out some things that the Lord requires and are putting in some things the Lord does not require. The Lord requires that those that would be his people should be baptized, but thousands are leaving out baptism and putting sprinkling in its place. Those that do this cannot scripturally claim that they have been baptized, for the baptism of the New Testament is called a "burial." Not only is it called a "burial," but it is said to put people into Christ. Hence, those that have only been sprinkled have not been baptized, are not in Christ, and, therefore, are not saved. Baptism is the act in which people put on Christ. There is no other act named in the New Testament by which any one can enter into him. No one can enter Christ by sprinkling. God never ordained sprinkling as an act of baptism, and uninspired men have no right to attempt to ordain any ordinance in the realm of things divine. God did ordain baptism, and Christ himself was baptized by John the Baptist, but not one soul in New Testament times was ever sprinkled for baptism. Sprinkling is wholly of human origin. If a single man or woman had been sprinkled and that act called "baptism" by divine authority, then it would be all right for people to be sprinkled now for baptism; but there is no such case on record. There are lots of records of people that were baptized—that is, immersed, for that is what the word "baptize" means; but there is no record of a single case of sprinkling that was called "baptism," and there is not a word of authority in the New Testament for it.

When Jesus sent out the apostles into the whole world to preach the gospel to the people, they were to baptize believers, and the promise was made that "he that believeth and is baptized shall be saved." When God made the requirement that people should believe, repent, and be baptized, the things to be done were plain and easy to be understood. To believe the gospel was so plain a matter, when the apostles first began to preach it, that thousands could understand it, believe it, and obey it the same day. In the beginning thousands could believe and obey it the first time they ever heard it. Then human opinions were not in the way. The people were willing to hear the gospel plan of salvation as preached to them by inspired men without changing any part of it. But this state of things did not continue very long. Then men began to change, to add to or take from, the word of God to make it fit their opinions and thus make it as they wanted it to be. It was not long till immersion began to be changed into sprinkling, and soon millions of people began to accept sprinkling instead of immersion, and millions more are still doing the same thing, thus following human wisdom instead of the wisdom and authority of God as found in the New Testament. All that do that reject the plain word of God and accept the word of uninspired men in its place. Those who persist in this course will never have the blessings of God to rest upon them. The watchful care of God can never be scripturally claimed by those that reject or drop out any part of the New Testament. Hence those that leave out immersion and practice sprinkling have no promise of salvation. Let us, then, try to regard all that he has given and leave out all that he has not given. We need never trouble ourselves a moment about what the Lord has not given, but should be very careful to properly regard all that he has required of us. If we will be faithful in this, the Lord will be careful to care for us in all that we need; but if we turn away from his word, he will surely turn away from us. So let us be faithful in doing what he has required us to do.

The Campaign for Raising Funds to Improve the Buildings of David Lipscomb College Progresses Well.

BY E. A. E.

This campaign is progressing well. The directors feel much encouraged and pleased with the cheerful and liberal responses to these appeals; but we most earnestly request the friends of the school and of true education to consider the importance of the great work we have undertaken and to make their donations liberal, and to send in their pledges or contributions at once. We have progressed sufficiently to draw the plan and to make specifications of the new building, but we must have much more money than has been given and pledged to begin and finish the work. We do not want to place ourselves in the foolish position of the man in the New Testament who began to build, but was unable to finish.

Let us know, kind readers, what we can depend on.

Read the letters and folders we are sending to you and act now.

Money is easily made now. Some have made thousands of dollars, all legally, in the last year or so; let this school have a few thousand to use in the proper training of the young. No better investment can be made than in the worthy youth of the country. The dividends will be a hundredfold in this life and immeasurable in the world to come. Give your thousands and enjoy the gift twice: first, in seeing with your own eyes the good it accomplishes; and, second, in the great hereafter.

Here is what a good and sensible man and clear and strong preacher, whose home is beyond the border line of the United States, says:

May 15, 1919.—My Dear Brother Elam: Your letter and "Prospectus" received and read. "Its Purpose Emphasized" and "True Education" are *fine*, magnifying the Word. Too many are minimizing it, shortening it, and modernizing it. I do not believe the church has ever had such a testing time as now. She has been more bitterly persecuted. She is suffering at the hands of her own household. I wonder if Jude saw our day when he wrote verse 11?

The Bible is taught every day to all pupils alike as a textbook, from beginning to end, in David Lipscomb College. Knowledge of this Book of books is a part of true education, and to imbibe and practice the principles of this Book and to follow the wisdom of God in all business and relationships in life is the very best and highest education.

Do not forget that the college needs enlarged buildings in order to accommodate the pupils who are asking for admission into it and that these buildings cannot be erected without money, and the money must be given by you.

Send donations and pledges to Prof. H. Leo Boles, David Lipscomb College, Nashville, Tenn.

When there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge and understanding which God hath stirred up. What some lament of we rather rejoice at, should rather praise this pious forwardness among men to reassume the ill-reputed care of their religion into their own hands again. A little generous prudence, a little forbearance of one another, and some grain of charity might win all these diligences to join and unite in the general and brotherly search after truth, could we but forego this prelatical tradition of crowding free consciences and Christian liberties into canons and precepts of men. Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.—John Milton.

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"Thine are all the gifts, O God;
Thine the broken bread.
Let the naked feet be shod
And the starving fed.

"Let thy children, by thy grace,
Give as they abound,
Till the poor have breathing space
And the lost are found.

"Wiser than the miser's hoard
Is the giver's choice;
Sweeter than the song of birds
Is the thankful voice."

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

I put more value on prayer, which is the torch of all the virtues; on devotion, which consecrates all our actions to the service of God; on humility, which makes us have a low esteem of ourselves and of our actions; on sweet temper, which makes us kind to all the world; on patience, which makes us bear all things; than on heroism, magnanimity, liberality, virtues which do not cover so much ground and are more seldom in use. And these more splendid virtues are a little dangerous, because their brilliancy gives more occasion for vainglory, which is the true poison of all the virtues.—St. Francis de Sales.

A Worth-While Creed.

BY LILLIE FIRELINE.

Face the world with smiles and laughter,
Tho' the path of thorns you trod;
For frowns will never lighten burdens,
Nor help you climb the heights to God.

Send up a prayer when life is gloomy,
Don't let your face get long.
You can't work for God and be a "groucher;"
He wants a soul that's thrilled by song.

In your heart keep joy bells ringing,
Let their music chase the gloom away.
You had better spend a day in singing
Than to grouch it all away.

If you're burdened, don't beg for pity;
'Twill augment your troubles all the more.
"Carry on" till you reach the Holy City,
And then your troubles will all be o'er.

Life is yours until death claims you,
Then flesh and soul must part at the sea;
And you need not be a "rebel,"
For death will have his way with thee.

So enjoy life while you have it;
And if you are called to bear the cross,
Just smile and thank your loving Savior,
For it is your gain and Satan's loss.

NEED THIS SPRING

Of a Good Tonic Medicine, Nerve Builder and Blood Purifier

Is greater than ever before.

The nervous strain, worry and anxiety caused by the war,—

The debilitating effects of the terrible influenza, grip and pneumonia,—

The depletion of the blood by indoor life in Winter,—

Have tremendously overdrawn the reserve strength of nearly every man and woman.

This makes the favorite Spring medicine, Hood's Sarsaparilla, more of a necessity now than ever before.

For your impure, exhausted blood, and for that extreme tired feeling sure to come, prepare yourself now.

Today begin to recover your lost strength by taking Hood's Sarsaparilla, the standard Spring medicine and blood purifier, which creates a keen appetite, aids digestion and assimilation. Remember Hood's Pills if you need a mild laxative.

"BAYER CROSS" ON ASPIRIN

Always Ask for Genuine "Bayer Tablets of Aspirin"

Only Aspirin Tablets with the safety "Bayer Cross" on them are genuine "Bayer Tablets of Aspirin," owned and made by Americans and proved safe by millions of people. Unknown quantities of fraudulent Aspirin Tablets were sold recently by a Brooklyn dealer which proved to be composed mostly of Talcum Powder.

"Bayer Tablets of Aspirin" should always be asked for. Then look for the safety "Bayer Cross" on the package and on each tablet. Accept nothing else! Proper directions and dosage in each Bayer package.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." **Carolina Pigeon Plant, Clinton, S. C.**

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

Donations for New House in Washington, D. C.

BY W. S. LONG.

All who are interested in the work in Washington will be glad to know that a desirable building site has been secured and paid for in cash. It is our desire to build a good, substantial house, one of which all may be proud. If you will help us, it can be done without delay.

Following are the donations sent in since the last report: From G. H. P. Showalter, Austin, Texas, $16.50; church at Plant City, Fla., $5; Miss Lucy Jones, $1; Mrs. Colwell, $1; Mrs. Rigney, $1; Mrs. W. J. Hastings, $1; Jessie Walling, $5; Miss Mamie Seitz, $1; Miss Helline McGwyn, $1; Miss Annie Jones, $1; Miss Nettie Drake, $1; Lucy Drake, $1; Drucia Reynolds, $1; Mrs. J. J. Walker, $4.75; Mrs. Arps, $1; Mrs. Eaton, $1; Mrs. H. B. Walker, $1; Mrs. Trail, $1; Mrs. Potter, $1; Mrs. E. P. Samuels, $1; Charles Chambers and wife, $2; Bethel Church, Wilson County, Tenn., $20; "A Sister," $1; Mrs. Sue Galloway, $1; W. C. McClellon, $1; A. B. Comer and wife, $25; Miss Polly McClure (church in home), $6; Mrs. J. Moore, $2; C. W. Shaver, Brush Creek, Tenn., $6; Mrs. M. E. Blake, $2; Mrs. F. C. Cassell, $1; Mrs. J. Gann, $1; Mrs. Mamie B. Martin, $1; Mrs. Flora R. Forrest, $1; "Fifty-five Sisters," Manchester, Tenn., $69; Mrs. Frank Poston, $3; "A Sister," $1; Mrs. J. C. Dye, $1; W. A. Belcher, $10; Mrs. Archie Hagwood, $2; Mrs. Kenner, $2.30; Mrs. J. M. Hayes, $1; church at Mango, Fla., $7; Miss Annie Craig and mother, $2; Mrs. M. C. Gillespie, $1.50; church at Friendship, Tenn., $10.50; Miss Emma L. Martin (for church at Wilmington, N. C.), $7; church at Florence, Ala., $100.56; "A Sister," $1; Mrs. W. C. Pierce, $5; Mr. and Mrs. A. J. Neece, $2; Mrs. Emma Graves, $1; Mrs. E. Frizzell, $1; Mrs. W. H. Vandyke, $2; "A Sister," $1; church at Troy, Tenn., $24.25; Mary K. Coop, $2; "A Sister," Liverpool, W. Va., $1; Mrs. Jacob Stamm, $2; Mrs. J. R. Hairston, $1; Mattie W. Bondon, $1; Mrs. W. S. Moss, $1; Mrs. J. P. Litton, $1; Mrs. John Hadsall, $1; Mrs. Kate Keistler, $1; donations through Christian Leader, $8.50; church at Benton, Kan., $30; church at Bellview, Tenn., $5; South Columbia Church, $7.75; Miss Tommie Norman, $1; Mrs. Basler, $5; "A Sister," $1; Mrs. J. M. Harper, $1; Howard Lindawood, $1; Mrs. M. C. DeVaughan, $1; Marvin Puska, $1; De Vaughan Puska, $1; Mattie Puska, $1; Mrs. Effie Puska, $1; Mrs. J. B. Miles, $1; Mrs. John T. Overby, $10; Mrs. J. A. Bogue, $5; Mrs. B. A. Dillard, $2.50; Clara B. Wagstaff, $5; Mrs. H. C. Boots, $2.50; Mr. and Mrs. D. B. Anderson, $10; Mrs. W. R. Worley, $5;

Weekly Health Talks

A WORD ABOUT THE KIDNEYS

BY DOCTOR WATSON.

People are easily frightened when they think something is the matter with their lungs or heart, and well they may be; but few people understand the dangers of diseased kidneys. These organs have a duty of vital importance to perform, and if they are diseased, there is no telling how or where the symptoms may appear. The kidneys are filters, and when they are healthy they remove the poisons from the blood and purify it. When the kidneys are diseased, the poisons are spread everywhere, and one of these poisons is uric acid. The uric acid is carried all through the system and deposited in various places, in the form of urate salts—in the feet, ankles, wrists and back—often forming bags under the eyes. Sometimes the resulting trouble is called rheumatism, lumbago, sciatica and backache. Finally, come stone in the bladder, diabetes and Bright's disease.

Dr. Pierce, of Buffalo, N. Y., in recent years, discovered that a certain combination of remedies would dissolve uric acid (urate salts) in the system. He found this combination to be harmless, so that he made it up in tablets, of double strength, and called them Anuric Tablets. They dissolve uric acid in the human system as hot coffee dissolves sugar. If you have uric acid troubles, don't delay in taking Anuric Tablets, which can be secured in the drug stores. You can write Dr. Pierce, too, and he will tell you what to eat and how to live so that more uric acid will not form in your system. Dr. Pierce will not charge for this advice.

Raised Entire Incubator Hitch

Mrs. Dan Holycross, Silverwoo, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhea. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5255 Poultry Building, Kansas City, Mo., for a pckage that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks orth five for a penny? That's about the cst of Reefer's Ready Relief. If you don't wat to try this bank-guaranteed chick saver, t least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

CHURCH ENVELOPES.
Double and single envelope systems. Samples and prices sent upon request. Double Envelope Corporation, Roanoke, Va.

Inquire of your Druggist

You will find that he sells more Lydia E. Pinkham's Vegetable Compound than any other medicine. This is convincing proof that it is the most successful remedy for female ills obtainable.

Thousands of women drag along from day to day in a miserable condition, suffering from displacements, irregularities, inflammation, ulceration, backache, sideache, headache, nervousness or "the blues." Such women should at once begin to take

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

Mrs. Cora Stokes, $1; Mrs. B. P. Upton, $1; Mrs. J. C. Ferguson, $1; Mrs. S. C. McDonald, $1; Miss Bertha Talley, $1; Mrs. S. M. Nesbitt and other sisters, $9; Martha Wooldridge, $2; Mrs. J. T. McDonald, $1; Dr. Lily Jackson, $10; J. O. Elam, $5; S. P. Pittman, $25; Mrs. James E. Murray, $5; Elsie Morris, $1; Mrs. J. G. Malphurs, $1; sisters at Flat Rock Church, Lebanon, Tenn., $14; church at Rio Vista, Texas, $20; Middle Fork, Iuka, W. Va., $15; Rockmart, Ga., $8.77; church at Sardis, Ohio, $11; church at Kansas City, Mo., $10; church at State Line, Ky., $25; East Chattanooga Church, $10; church at Stevenson, Ala., $25; Victoria congregation, Ashland City, Tenn., $5; church at Tracy City, Tenn., $15; Sulphur College Church, $3.50; church at Petersburg, Texas, $5; church at Hamlin, Va., $10; church at Crewstown, $2.35; brethren in Canada, $3; Mrs. R. G. Johnson, $5; friends at Jacksonville, Fla., by Miss Lipscomb, $25; Fay Price, $5; donation through Christian Leader, $6; John T. Hines, mission fund, $7; Mr. and Mrs. Thomas Carpenter, $2; Jewell Montgomery, $1; Miss Mary Tomlinson, $5; Mrs. L. C. Tomlinson, $5; Mr. and Mrs. W. W. Fouch, $5; Miss Olive Fox, $10; Miss Mary Fox, $1; Mrs. Opha Fox, $1; church at Farmington, W. Va., $1; Miss Maggie, $10; T. L. Williams, $5; C. E. Jones, $2.50; Mrs. J. N. Drake, $5; Mrs. Gomalli and father, $3; "A Sister," $1; Sister Bridgeman, $10; "A Sister," Ringgold, Ga., $3.

Recent donations will appear in our next report. We wish to sincerely thank each one that has given to this worthy cause. May God multiply your sowing a hundredfold.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength and makes their work seem easy. It overcomes that tired feeling.

NEW SONG BOOKS
For Your Church
6c

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Round or shape notes. Only $6 per hundred for No. 1 or No. 2, or $10 for No. 1 and No. 2 combined. Send 20c for samples. **Money back if not pleased.** Send 60c for 100 cards, "A Prayer by the Sunday School."
E. A. K. HACKETT, Dept. 56, FORT WAYNE, IND

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6255 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P National Toilet Company Paris, Tenn.

Girls! Use Lemons! Make a Bleaching, Beautifying Cream

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth, so no lemon pulp gets in; then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness, and tan, and is the ideal skin softener, smoothener, and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands. It naturally should help to soften, freshen, bleach, and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough, red hands.

Raised Entire Incubator Hatch

Mrs. Dan Holycross, Silverwood, Ind., writes: "Reefer's Ready Relief is all it is said to be. I have not lost one of my last incubator hatch, and they are now four weeks old." And G. W. Miller, of Pittsburg, Okla., writes: "Hatched 175 chicks, and haven't lost one."

You can have the same success. Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreadful plague, white diarrhœa. Reefer's Ready Relief is the invention of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 5255 Poultry Building, Kansas City, Mo., for a package that will positively help save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank guarantees he will do it. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

CHURCH NEWS

Kentucky.

Hopkinsville, May 21.—The work here is moving along nicely. Two were added to the church on Sunday—one by statement and one by baptism. —J. H. Hines.

South Carolina.

Union, May 19.—The work here moves along remarkably well, considering all things. About five or six weeks ago we began a cottage prayer meeting, and this feature has grown until we have a meeting every night in the week and an uptown meeting each Sunday afternoon. As a result of our cottage meetings, two fine young men were added to the one body by obedience to the gospel yesterday afternoon. Many others are almost persuaded. Thousands of souls are now living in this State who would be Christians if they only had the opportunity. Just think of only one gospel preacher in a big State like this! Brethren, wake up and send forth laborers into the field to gather the precious golden grain. "Why stand ye all the day idle?" We are going to be judged by what we do. What are you doing? I will begin tent work in a few days and will be busy until the first of the year trying to establish congregations. The Cookeville church is furnishing me a tent, and a congregation (name unknown to me) in Nashville has sent me sixty-five chairs. But I need about seventy-five more. The David Lipscomb College congregation will furnish me a singer for three months. We have to go six miles to baptize. Pray for us.—Thomas H. Burton.

Tennessee.

South Pittsburg, May 21.—Beginning on May 3, a meeting of much interest to South Pittsburg and vicinity was conducted by Brother E. H. Hoover, of Chattanooga, assisted by W. N. Hannah, of Lawrenceburg, as singer. The house was crowded beyond its capacity almost every night. Some from all denominations came. The meeting was a great success and closed on May 19 with twelve additions. The congregation were well pleased with both Brother Hoover and Brother Hannah. They have engaged Brother Hoover for a meeting next May.—Hugh Braden.

Lucy, May 17.—The church at Lock is getting back in working order since the influenza or epidemic. One addition, from the Baptists, since the first of March. The church at Detroit is doing fine. We have a packed house at every appointment, with splendid interest. Eight restorations and one from the Baptists since the first of March. The work at Solo Church is making headway for Christ. On the first Lord's-day morning in May I preached at Solo; in the afternoon I preached at the home of a Mr. Hines, a man afflicted with a cancer, near Solo. He confessed Christ and was baptized. The doctor said it would kill him to be baptized, but he is still living and doing fine. It is better to obey the Lord than man.—Porter Norris.

Etowah, May 20.—The services at the church of Christ at Cleveland last Lord's day were fine. Brother Fred Little preached at eleven o'clock. There was one confession. A party of us motored to Ooltewah in the afternoon, where I preached to a good and appreciative audience at three o'clock; then back to Cleveland for services at eight o'clock, where I preached to a large audience and did the baptizing at the conclusion of the services, in the new baptistery. I am with the church here in a meeting to continue ten or twelve days. We are praying and hoping that much good may be accomplished.—George W. Farmer.

Cookeville, May 19.—We had two very fine services yesterday. Two persons made the confession at the morning service and were baptized after the evening service. This makes three confessions and baptisms quite recently. Our attendance is quite good and seems to be improving as we get better acquainted and in touch with the congregation. I am fully persuaded that personal work should be pushed to the front. This appears to be one of the things that has been sadly neglected in many places. The outlook for some real good work in this field is quite encouraging at present. The congregation here, becoming alive to the fact that it is a good plan for the church to own and hold in common with the church a nice home for the minister or ministers that should be called to work with them and under their direction, have bought a nice home for that purpose. Other places might do this with pleasure and profit.—Charles L. Talley.

Texas.

Ennis, May 19.—We had good services yesterday and one added. Interest is good in all lines of work.—Ben West.

Childress, May 19.—Wife seems better, and I am going to get a chance by the first of July to hold a meeting or two. She will undergo an operation soon that will cost me nearly two hundred dollars, and I believe she will be well afterwards. Donations received lately are: From Fred Dennis, Ohio, $1; Frank Clark, B. C., $2; B. E. Martin, Florida, $2; T. H. Field, for church at Nocona, Texas, $5; Mrs. Barksdale, Texas, $5; J. C. Wilkes, Ohio, $1; Charlotte Hutchinson, Oklahoma, $2; T. H. Field, Texas, $5; A. L. Yowell, Texas, $10; Rena Carpenter, California, $2; "A Sister," Nocona, $3; church at Childress, $15. I read letters now and then telling me of brethren who refuse to assist us in this time of need, for what reasons I know not; but I would be so glad if those brethren would write me a kind and Christlike letter and tell me the reasons that we are not worthy of help when I cannot leave home to earn a dollar. May God bless them, and I pray that they may never know at their own homes what we have passed through in mine.—Tice Elkins.

PARKER'S HAIR BALSAM

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

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

Brother Dunn's European Experiences.

Brother John E. Dunn has written a very interesting letter to his family, which will be enjoyed by many of our readers. The letter follows:

My Dear Ones at Home: The fascinating thought never dawned upon me when I was a schoolboy and later when in the schoolroom I used to lead classes in geography and history, when we recited lessons about France and Spain, and when I used to read that the world circled around the Mediterranean Sea, that some day I should have the delightful pleasure of spending a week in the Pyrénées-Orientales.

One year ago while in conversation with Mr. Langley he asked me if I would volunteer to go to France. After a moment of hesitating, I said, "I will," and gave to him my address. It had about passed my mind when, on the morning of October 6, 1918, I received a telegram asking me to report to New York prepared to sail for overseas duty. It was November 22 when I landed in Brest in company with two thousand soldiers, one hundred and twenty-five officers, and twenty-five Red Cross nurses. The executive secretary of the Religious Work Department asked me where I wished to go. I chose the Thirtieth Division. My own son was in this division.

It is the policy of our officials to give us a seven-days' leave with three days for travel every four months. When any one has lived for four months as I have lived, in an army camp surrounded with thousands of soldiers every bit of the time, it gets on the nerves. It was four months in the cold rain and mud at Bordeaux and Le Mans, and it feels mighty good to me to get this bit of rest and diversion. I selected Perpignan, Pyrénées-Orientales, bordering Spain and the Mediterranean Sea, as the place I would go on my leave of absence. The climate is ideal—a dry, pure air and perpetual sunshine. As I pen these lines I am seated in a chair away up the mountain side at an old abbey where I can lift my eyes and gaze upon Canigou, the highest point of these mountains. The snow-clad crest of the mountains forms a semicircle of beautiful snowy white, stretching from the southwest northward around to the northeast. Abbaye de Saint-Martain du Canigou, standing at an altitude of 1,065 meters on a small plateau, overhangs a sheer precipice. The abbey was founded in 1007 A.D. by Comte Guifred, who himself took the cloth in 1045 and died here four years later. The church of a very quaint Romanesque type presents Byzantine capitals and a crypt with three naves, eleventh century. Monsignor de Carsalade du Pont, Bishop of Perpignan, took possession of the ruins on November 11, 1902, and has undertaken the restoration of the abbey. The church, the cloisters, the monks' dwelling house, and the abbot's palace are now fully restored. Situated away up on a small plateau of the Pyrénées, it has become a relic of interest to the pilgrims of the Pyrénées-Orientales.

We are stopping at the Grand Hotel du Portugal in the little town, Vernet-Les-Bains, the Paradise of the Pyrénées. It is one of the most interesting and charming places in Southern France. I have traveled a great deal during my twenty-seven years as an evangelist and have seen much of the beauty of the world, and would pronounce Vernet-Les-Bains one of the most charming beauty spots of the world. The following quotation expresses my sentiments: "On the border land between France and Spain, in a mountain valley two thousand feet above the sea, under the shelter of the snow-clad summit of the Pyrénées, and only twenty miles distant from the blue Mediterranean, lies Vernet-Les-Bains. It claims the notice of the world because of its health-restoring waters, its superb climate, its romantic environment, and the splendid and various accommodations it offers to people who look for comfort when traveling and living abroad."

I have visited the Mediterranean several times. The waters of the Great Sea are beautiful and peaceful. I wish I could describe this beautiful country; thousands of acres of vineyards and orchards. I have seen the olive groves on the slopes of the Pyrénées. I have seen the walled cities and the citadel at Perpignan, consisting of a number of fortifications built successively by Louis XI., by Charles V. of Spain, and subsequently by Vauban. On my way to Canet, on the Mediterranean beach, I visited the hamlet of Castell-Rossello, with its conspicuous twelfth-century tower sixty-five feet high. This ancient citadel and the chateau are now in ruins. I climbed to the top of the tower and looked across the beautiful Rousillon plains into Spain. Here Hannibal made a treaty with the Gauls for the passage of his army, B.C. 218.

This country is rich in history, rich in the fertility of the soil, and inhabited by a prosperous and happy people, the Catalonians, who are neither Spanish nor French, strictly speaking.

I am in one of the greatest schools of my life, and I must say I owe the church at Cookeville an everlasting debt of gratitude for so graciously sending me here.

I shall be glad to be back in the embarkation camp with the boys. I love to live and work with them. Would you like to know my program of activities—viz.: I read the press dispatches to the boys, several hundred present. I conduct a round-table discussion every day; have a devotional service on Monday, Tuesday, and Thursday nights. I lecture on the life of Christ every Friday night, have preaching on Wednesday night and Sunday morning and evening, teach a Bible class Sunday at 9:30 A.M., hold personal meetings in our sitting room, and give out literature and Testaments. I give from twenty-five to fifty Testaments a day, visit hospital and negro camp, and, in addition, talk to the boys all the time I have. We have from ten to seventeen thousand soldiers, and about five hundred officers.

My time is up and I must stop.

Peptiron

A Real Iron Tonic

Ironizes the blood, steadies the nerves, gives healthy color to pale cheeks, improves the circulation, creates an appetite, aids digestion.

Made by C. I. HOOD CO., Lowell, Mass.

When writing to advertisers, please say you saw their "ad." in this paper.

Freckles

There is a very effective way to remove freckles and make the skin clear and beautiful. It is in this way that Kintho Cream gradually gets rid of the old, freckled skin, and gives a soft, clear, white, youthful and beautiful skin, which of course should have no freckles.

Just get a box of Kintho Beauty Cream at any drug store and apply it night and morning as directed, and your freckles should begin to disappear in a day or two. It is well to get a cake of Kintho Soap also, as this helps to keep the freckles away, once Kintho has removed them.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

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

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

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

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

Corn will out-grow itself

if you use

NitrA-Germ

Use it on cowpeas, velvet beans, peanuts, etc. Costs $2.00 per acre, delivered. Write NitrA-Germ, Savannah, Ga., for booklet.

JACOBS & COMPANY

SPECIAL ADVERTISING AGENTS

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Catalogues a Specialty

HOME OFFICE
CLINTON, S.C.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Hatched 175 Chicks

G. W. Miller, of Pittsburg, Okla., writes: "I used Reefer's Ready Relief, and out of 175 chicks hatched didn't lose one." Mrs. T. E. Murphy, of Hughesville, Mo., writes: "Have been using Ready Relief for white diarrhœa, and lost only one chick out of 140."

You can do as well. Reefer's Ready Relief in your baby chicks' first drinking water will save them from dying off with that dreaded white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 9255 Poultry Building, Kansas City, Mo., for a package that will save 500 baby chicks. Aren't your delicate, downy baby chicks worth five for a cent? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's free valuable poultry book that gives the experience of a man who has made a fortune out of poultry.

Some Very Strange Things.

BY F. P. FONNER.

It seems strange that brethren still persist in exalting mere human opinions above the authority of God's word. This is very strange, indeed, when the reformers emphatically declared that "faith in Christ and obedience to his commands is our only bond of union." They certainly meant to exclude human opinions as tests of fellowship among Christians. If they did not mean to do this, then their words are without meaning. It should be remembered that these noble, self-sacrificing men were not given to making vague and indefinite statements in regard to anything. Their object was to eliminate all mere human opinions as tests of fellowship. They thus sought to bring all religiously disposed persons into the "one body" of Christ. By this means they sought to restore the "ancient order of things," and by this means they also hoped to "restore a pure speech to the household of faith." But who hears anything about these matters now? But very few of us ever mention any of these things, and it is to be feared that many of us know but little about them. Too many of us are out on the great sea of speculation. We have cut loose from our moorings and are drifting aimlessly about without chart or compass. This may seem strange to some, but it is a sad fact. Indeed, it is one of the saddest facts in history. "Fear God, and keep his commandments: for this is the whole duty of man," was constantly emphasized by the reformers. Their main object, or, at least, one of them, was to carry out and apply every New Testament principle, regardless of human opinions or human speculations. These noble men of God and their associates, like the first Christians, "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (See Acts 2: 42.) No human opinion or human tradition was set up by them as a test of fellowship to divide the people of God. As a rule, they dwelt together in "the unity of the Spirit" and in "the bond of peace." It is very certain that they never did set up any human opinion in regard to unfulfilled prophecy as a test of fellowship, as Russellites, Adventists, and some of our own people are doing now. They did not discourage the study of the prophets, but they did discourage speculation. It is not best to discourage the study of any part of God's word, as we know altogether too little about it. But it seems clear that no real Christian does discourage it; but there are some objections to making supposed newly discovered truths tests of fellowship until we are sure that we

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

Save

Your Strength By Conserving Your Nervous Energy

For Nervousness or Sleeplessness, Try

Dr. Miles Nervine

A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

To make Ice Cream

Empty a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have two quarts of the finest ice cream, without adding sugar, eggs or anything else.

Figure up what you usually pay for ice cream and compare it with the low cost of this new way.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored.

Two packages for **25** cents at any grocery or general store.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

She Saved 200 Chicks

Mrs. G. Hancock, Sturgis, Ky., writes: "I hatched 200 chicks, and didn't lose a single one with white diarrhœa. I give Ready Relief the praise." Mrs. H. L. Sutton, of Ramona, Kan., writes: "My chicks were dying twenty and thirty a day. I got two packages of Ready Relief, and now I don't lose any."

You can get the same wonderful results. Reefer's Ready Relief put in your baby chicks' first drinking water will help save them from the dreadful white diarrhœa plague. This remedy is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 6255 Poultry Building, Kansas City, Mo., for a package that will certainly help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer will refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a cent? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

are right. It is certainly strange that our brethren will borrow certain crude notions from the sects and then endeavor to make these tests of fellowship among us. Some years ago certain members of the church of God got hold of a little Adventist pamphlet, and very soon they announced that they were soul sleepers. Then they endeavored to make this doctrine a test of fellowship; and failing in this, they became angry and absented themselves from the worship for nearly two years because the elder or minister would occasionally cross their views. And yet that elder and minister were earnest, godly men; and neither the elder nor the preacher could teach without crossing them in some way, because they entertained so many false notions. These notions were drawn from outside sources. Many a congregation has been destroyed in this way. Shall we allow this to continue, or shall we go back to Jerusalem and plead for a complete restoration of the "ancient order" as pleaded by the reformers? Truly, some strange things are happening.

Early-Day Buttons.

The ancients lacked buttons. One wonders, indeed, how they got along without them, but evidently they possessed studs of modern pattern, such as those with which we fasten our cuffs and collars; and, in truth, they did even have a kind of button (though not sewed on), which fastened garments with a pin and hook exactly in the way our brooches and clasp pins operate.—Exchange.

Is Rheumatism Conquered?

CHEMIST SAID TO HAVE DISCOVERED A CURE.

New York.—(Special.)—It is reported that a chemist of this city has made an important discovery in the treatment of rheumatism. As the facts are stated, a neighbor of R. O. McElroy, chief chemist for the Worth Pharmacal Company, 76 Courtlandt Street, New York, was a great sufferer from rheumatism and prevailed on Chemist McElroy to experiment on him. So successful was the result that the Worth Pharmacal Company is offering to send a supply of the wonderful remedy, Aseptone, to all who suffer from rheumatism and will write for it.—Adv.

2,200 pounds of cotton when

NITRA-GERM

was used with preceding crop of peas without fertilizer, as compared with 1,200 with fertilizer. Easy to use. Try it.

Costs $2.00 per acre, delivered.

Write NitrA-Germ, Savannah, Ga., for booklet.

Freckles

are "as a cloud before the sun" hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S Freckle Cream

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet,

"Wouldst Thou Be Fair"

Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists.*

STILLMAN CREAM CO.
Dept. 2 Aurora, Ill.

Calomel Dynamites A Sluggish Liver

Crashes into sour bile, making you sick, and you lose a day's work.

Calomel salivates! It is mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you will be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It is harmless, pleasant, and safe to give to children; they like it.

A Pretty Face

should not be marred

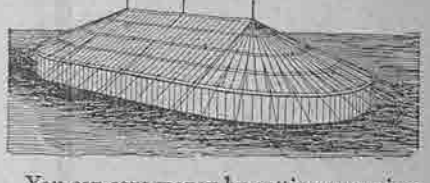
PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you, send for a free sample to

THE MORGAN DRUG CO.,
1521 Atlantic Ave.,
Brooklyn, N. Y.

HIGH GRADE GOSPEL TENTS



You can save money by getting our prices before you buy. *Write our nearest factory today.*

Fulton Bag & Cotton Mills

(Manufacturers since 1870.)

Atlanta, Ga., Brooklyn, N. Y., Dallas, Texas, New Orleans, La., St. Louis, Mo.

FROM THE FIELD

California.

Armona, May 16.—On Tuesday of this week Brother and Sister C. F. Bonner and the prize girl from Pasadena spent the day with us, and we called Brother and Sister T. B. Larimore on the telephone to come also. This was one of those days spent on earth like we expect heaven to be. Brother Bonner had been to his old home town, Madera, for a visit, and was returning to his home in Pasadena. He contemplates moving back to Madera on his country estate and making a home there. We welcome him back to the valley, and the churches will feel his help. Brother Larimore is to begin a meeting at Tulare on the second Lord's day in June, to continue indefinitely. We pray that much good may be done. He is to preach in Fresno next Lord's day. I am giving one-half of my time to Dinuba, and then Tulare, Fresno, and Hanford, and am enjoying the work and the growth. In the Hanford district we have one of the largest fruit crops we have ever had, and it will be difficult to get enough help to harvest the crops. Land has advanced to almost double here in the last two years; yet there are many good buys, and thousands of acres unimproved that can be bought reasonably, improved, and sold at a good profit. I believe there is more money and more work here than any place I have ever been. Brother E. M. Borden has located at Riverside, buying property, and that gives us another of the best of preachers for California. We need more. Who will be next? There is a great work to be done here. May the Lord bless the work.—L. D. Perkins.

District of Columbia.

Washington, May 20.—Both services here last Lord's day were full of interest. Brother and Sister E. E. Joynes, of Philadelphia, were with us, and he preached us a good discourse on "Acceptable Service." At the evening hour the young men (home talent) made excellent talks on "The Christian's Work, and How to Scripturally Do It." The building site for the new house of worship was selected on Washington's birthday (February 22), and it is our aim to lay the corner stone for the new house on July 4. The cause here needs the hearty cooperation of all the faithful. We are going to ask every Christian farmer to give us one bushel of wheat, or the price of one bushel, to help to build this house. If you do not have the wheat, then rye, corn, oats, or potatoes will do. Congress has guaranteed a good price and a merciful God has given an abundant harvest. Now, if you will do this, the church for which Christ Jesus died will have a chance to preach the gospel in the national capital, and great will be the harvest. Truly, the harvest in this part of the United States is great and the laborers are very few.—W. S. Long.

Texas.

Abilene, May 10.—Abilene Christian College exists only for the glory of God and the helping of men; so it has been customary for us to have a protracted meeting each year for the students that are not Christians. This year we have had a number of students from the denominations and several others who had not obeyed the gospel. After the lecture week we began working for the meeting. We had for two months a mission study class meeting on Monday evenings. This class as a nucleus held prayers at noon three times a week. Later every noon of the school days was so used. These and others were ready and anxious for the meeting to begin. They had the names of all who were not Christians and had prayed for them often. With the beginning of the meeting, all engaged in personal solicitation and prayers for the saving of souls. The singing was centered on the best of songs, and all entered promptly and enthusiastically into the meetings. Teachers lightened the lessons slightly and gave such admonitions as they deemed proper. Others outside of the school were made to feel that the meeting was for them as well as for the school. President Sewell opened the meeting on Sunday and Sunday night. Brother J. S. Dunn, of Waxahachie, came on Monday night. He is the third of five preacher boys brought up by a widowed mother. Few men are able to weave the facts of experience so effectually into sermons and exhortations. Brother Dunn spoke earnestly, kindly, clearly, and with conviction. In five years he has spent fifteen hundred dollars more than he has received. His word and life stand as strong appeals to lead young men into active gospel work. In the ten days of labors with us we learned to love him fondly. I cannot give the results of the meeting; God alone knows these. Thirty-eight were "buried by baptism into death" and "raised to walk in newness of life." All were strengthened by the efforts made to reach the unsaved. Seed was sown that will bear fruit in time to come. We were filled with joy and thanksgiving.—W. W. Freeman.

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatment; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50 cents; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

AGENTS WANTED—To sell the THREE BOOKS OF KNOWLEDGE. Just off the press. You can make money and do good. We have some agents who sell them by the hundreds. Write us to-day.
J. B. SANDERS & CO.,
Box 239, Cincinnati, Ohio.

DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS, prepaid, $1.25.

HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3255 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

Headache
Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking
RAMON'S LIVER PILLS

TETTERINE
Drives Away Pimples
and leaves your skin soft and spotless. 50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

Soldiers Soothe Skin Troubles with Cuticura
Soap, Ointment, Talcum 25c. each. Samples of "Cuticura, Dept. M, Boston."

Piles, Hemorrhoids

A NEW TREATMENT

There are pain-ridden people everywhere who continue to suffer with piles because they have been unable to obtain relief except at the cost of an operation. To these we have a message of great importance. **Hemol**, a new treatment for piles, will bring instant relief. **Hemol** is safe and simple to use: contains no narcotics or dangerous drugs and is guaranteed to give satisfaction **from the first application** or money refunded. Why suffer longer? Send to-day for a $1.00 tube of Hemol for hemorrhoids, and change misery into happiness. **Hemol Company**, Box 307, Detroit, Mich.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

A Real Godsend

F. M. Hammonds, Shamrock, Texas, writes: "I used Ready Relief. Had 104 chicks hatched, and not one has died." Thomas A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine and grow fast. Ready Relief is a Godsend."

You can have the same success. Reefer's Ready Relief in your baby chicks' first drinking water will help save them from the white diarrhœa that kills off more than half the chicks that are hatched. Reefer's Ready Relief is the discovery of a famous scientist. Send $1 to-day to E. J. Reefer, poultry expert, 3255 Poultry Building, Kansas City, Mo., for a package of Ready Relief that will positively help you save your baby chicks. Aren't your delicate, downy baby chicks worth saving? You take no risk. Mr. Reefer guarantees to refund every cent of your money if you are not entirely satisfied, and a million-dollar bank backs up this statement. Send for a $1 package to-day, or, better still, send $2.35 on special discount for three regular $1 packages and insure every hatch you get. Aren't your baby chicks worth five for a penny? That's about the cost of Reefer's Ready Relief. If you don't want to try this bank-guaranteed chick saver, at least write to-day for Mr. Reefer's valuable free poultry book that gives the experience of a man who has made a fortune out of poultry.

"NOTICE"

Order your song books from John B. Vaughan Music Co., Athens, Ga., for church, revival, and Sunday-school work. Established in 1883. Millions sold. Send 25c for "Heavenly Echoes No. 4," the last work of Mr. Vaughan.

You Have Been Waiting For This

NEW SONG BOOK

161 Familiar Songs

of the Gospel—Words and Music

Bound in Cloth, Flat Opening, Wide Margins, Extended Cover

Best song book on the market today. Millions in use all over the U. S. and Canada, by all leading churches and evangelists. Send 75c for sample. Same book bound with manila cover 15c, sample. 83 songs with manila cover, 10c per sample. Special prices in quantities on all books.

E. A. K. Hackett, Fort Wayne, Ind.

The Church at Washington, D. C.

BY W. S. LONG.

No doubt you have read in our leading papers that a building site has been purchased in our national capital upon which to erect a house of worship. Such a building is seriously needed, as we have only a small hall in which to meet. To do this work, we are making a great sacrifice, and feel that we deserve the fellowship of the brotherhood.

The building site is centrally located; the "restrictive clause" is in the deed; the property is secure; so you are assured that your support will go to promote the worship as it is in the Bible.

It is our desire to lay the corner stone in June and to complete the building without delay. The house will be a substantial one, and one of which every brother and sister may be proud. This can be done speedily by the coöperation of all the churches, and we hope you will cheerfully respond.

We have neglected the cause in our national capital so long, and it is to our shame. Are you anxious to see a good house of worship in the capital of this great nation? Will you help to place it here?

If you have given to this work once before, remember that, in order to win the war, you gave freely, several times, to buy bonds and stamps, and for the Red Cross. In this we commend your liberality. Then, shall you not be more faithful in a work that is far greater in the sight of God? If you do not have the cash, you may send a bond or stamps.

We feel that you will stand by us in this struggle; and remember that success depends upon your help.

We are asking each congregation to set apart one Lord's day in May and give the contribution of that day. For this you may rest assured of our undying gratitude. We thank you in advance for the fellowship and encouragement.

Send all donations to J. W. Gibson, 2500 Pennsylvania Avenue, S. E., or E. L. Mills, 2002 G Street, N. W.

FOR MEN ONLY

Here is your chance to get the famous "Hemshaw Quality" Socks direct from the mill, saving retail profit, practically half retail price. Direct by mail, postpaid. One-half dozen pairs, $1.60; or one dozen pairs, $3. Colors: white, black, dark brown, silver gray, navy blue. Sizes: 10 to 11½. State size of your shoes and color wanted.

"Hemshaw Quality" Socks are mercerized special yarn, special knit. Very elastic, very durable, and unusually comfortable. They absorb perspiration, adding greatly to comfort. Every statement made above absolutely guaranteed. Money refunded if not fully satisfied. Order now. **Hemshaw Hosiery Mills, Mail Order Department C-27, Oxford, N. C.**

Brother Womack's Report.

On our recent visit to Sugar Grove, Ky., we held four services. The weather was rainy, there was a great deal of sickness in the country, and the writer was not well. The little band were interested in the services, and showed their interest by their aid. There are some good, faithful men and women there. A few remembered me for Easter, for which they have my thanks. The first two weeks in September is the time set for their meeting. Brother M. Keeble is to do the preaching. They are looking forward for a good time.

I have not been able to hold any meetings this spring. For some time I have been under the treatment of the doctor, having suffered a nervous breakdown. I am looking to the Master to get back on foot again. Pray for me.

The work at the Jackson Street Church, in Nashville, is moving on nicely. Seven have taken membership recently.

Brother T. B. Larimore and wife, S. P. Pittman, Joe Hasty and Debowe, W. T. Selley, sisters at College Street Church, Jackson Street Church, church at Lebanon (colored), Silver Point, Beech Grove, and all who have remembered me have my thanks, and I trust that they will not forget me. Brethren, let me hear from you as the days are going by. S. W. WOMACK.

Life is made up of little things. It is but once in an age that occasion is offered for doing a great deed. True greatness consists in being great in little things.—Exchange.

Pain of Carbuncle Is Maddening

Sometimes Results Fatally

Besides the annoyance and often loss from work, the pain of a carbuncle is maddening—is almost unbearable.

You can now get relief. Carboil stops the pain, "softens" and "cleans out" the inflammation, and heals.

Carboil is also fine for boils, sores, abscesses, burns, tetter, ringworm, itch, piles. Try it free. Clip and mail this to the Spurlock-Neal Company, Nashville, Tenn., for a liberal sample and literature. Large boxes, 25 cents, at good drug stores.

CARBOIL FOR CARBUNCLES

Mother, Why Don't You Take Nuxated Iron

And Be Strong and Well and Have Nice Rosy Cheeks Instead of Being Nervous and Irritable All the Time and Looking So Haggard and Old?—The Doctor Gave Some to Susie Smith's Mother and She Was Worse Off Than You Are and Now She Looks Just Fine

The Childs' Appeal

Any Woman who Tires Easily is Irritable, Nervous and Run-Down, Should Take Nuxated Iron to Help Increase Her Health, Strength and Vitality.

"There can be no strong, healthy, beautiful, rosy-cheeked women, without iron," says Dr. Ferdinand King, a New York physician and Medical Author. "I have strongly emphasized the fact that doctors should prescribe more organic iron—Nuxated Iron—for their nervous, run-down, weak, haggard-looking women patients. Pallor means anaemia. The skin of an anaemic woman is pale, the flesh flabby. The muscles lack tone, the brain lags, and the memory fails, and often they become weak, nervous, irritable, despondent and melancholy. When the iron goes from the blood of women the roses go from their cheeks.

What Is Your Answer?

"In the most common foods of America, the starches, sugars, table syrups, candies, polished rice, white bread, soda crackers, biscuits, macaroni, spaghetti, tapioca, sago, farina, degerminated cornmeal, no longer is iron to be found. Refining processes have removed the iron of Mother Earth from these impoverished foods, and silly methods of home cookery, by throwing down the waste pipe the water in which our vegetables are cooked, are responsible for another grave iron loss. Therefore you should supply the iron deficiency in your food by using some form of organic iron, just as you would use salt when your food has not enough salt."

Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you any good. You don't get the strength out of it, and as a consequence you become weak, pale and sickly looking, just like a plant trying to grow in a soil deficient in iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form and this, after they had in some cases been going on for months without getting benefit from anything. But don't take the old forms of reduced iron, iron acetate, or tincture of iron simply to save a few cents.

The iron demanded by Mother Nature for the red coloring matter in the blood of her children is, alas, not that kind of iron. You must take iron in a form that can be easily absorbed and assimilated to do you any good, otherwise it may prove worse than useless.

Manufacturers' Note: Nuxated Iron, which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

WONDERFUL PHONOGRAPH FREE

Here is our New Style E. D. L. Phonograph—the latest improvement—without the horn. The lightest, most durable and compact practical phonograph ever produced. It is beautifully finished, tone arm black japanned, nickel winding crank, accurately constructed, smooth running spring motor, which plays 2 to 3 records at one winding, speed regulator, stop lever and felt-covered turn table. New improved sound box with mica diaphragm, which makes perfect reproductions of all kinds of music—band pieces, talking pieces, instrumental, orchestra, vocal, etc.

Plays Any Disc Record Up to 7 in. and plays them properly. This machine is simply wonderful—not to be compared with any other of this kind. Will give you more entertainment than anything you ever owned. Strong and durable. Small and compact with no parts to get out of order.

EVERY MACHINE REGULATED AND TESTED before it leaves the factory and guaranteed in every way. A real phonograph, not a toy, yet small and light enough to be carried to camps, excursions, etc. Gives a clearness and volume of tone not surpassed by most high-priced instruments.

TESTIMONIAL Cerro Gordo, N. C., Sept. 15, 1918.
Dear Company—I have just today received my Phonograph—and must tell you for a fact I am sure more than delighted with it. Many, many thanks for your honesty. I remain your friend till death.
Mrs. Fannie Rogers, Cerro Gordo, N. C.

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Servants.

BY S. WHITFIELD.

Man became a servant of sin, or of Satan, by sinning. When God made our first parents, they were alive to him and free from sin; but they did not remain in this condition. Eve heard the voice of the serpent, believed what he said, and obeyed it. Adam and Eve became sinners and servants of the devil. All responsible people have sinned and wandered away from God. All such, therefore, have become servants of sin. God told Adam and Eve that if they ate of the forbidden fruit they would die. They did eat of it, and in doing so they transgressed the law of God, which is sin. Paul said: "For I was alive without the law once: but when the commandment came, sin revived, and I died." (Rom. 7: 9.) Children are born into this world alive to God. Jesus said: "For of such is the kingdom of heaven." But when they get old enough to know right from wrong, and sin, then they die, or are separated from God. Then they are servants of sin. This is the condition of the world. They are away from God, and away from the mercy offered through Christ.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2: 12.) This was our condition, and it is just where the world is. It is an awful state. Dead in trespasses and in sins against God.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6: 16.) People yield themselves servants to sin by sinning and become servants of sin by sinning. In speaking of the Roman Christians before they came to Christ, Paul says that they were "the servants of sin." Paul also shows that when these Roman Christians lived in sin, it was a life of sin, and that it was "free from righteousness." The end of such a life is death, which means separation from God forever.

"The wages of sin is death." (Rom. 6: 23.) A person lives all his life in the service of Satan, and the wages that he gets at the end is death. It is a worthless and hard service. Who would not desire and determine to get away from such a service? All should flee from this awful wrath to come.

People need not continue to be servants of sin. Provision has been made for man to escape from this awful condition. All has been done that could be done for the sinner to be saved from his sins and thus flee from

the wrath to come. God has loved the world and given up his only Son that we might be saved. Christ came to this world, suffered, bled, and died on the cross, that all might have a chance to be saved. The way is opened up. Will we walk in it? If we are not saved, it will be our own fault. Let us appreciate the great salvation that has been brought so near us, and one that meets our demands.

If the sinner will hear Christ, believe on him, and obey him, then he will be brought into Christ. By believing on Christ, repenting of his sins, confessing Jesus as his Lord, and being baptized into Christ, he is brought to the blood of Christ and into his death, and through Christ's blood his sins are blotted out. This is a great privilege, and it should be much appreciated. "But thanks be to God, that, whereas ye were the servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became the servants of righteousness." (Rom. 6: 17, 18.)

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. 6: 22.) So, then, when people become children of God, they become servants of God, and it is so much better to serve the Lord than to serve sin.

We have been bought by the blood of Christ, and we belong to Christ and to God. It is our duty to serve them with our whole hearts and give them our first and best service. This should be a great privilege to all of God's children. It should not be a service of bondage, but one of love. The mother serves for her children, but it is a service of love. We should delight in it.

Since we have become servants to God, it is just as unreasonable for us to run over to the devil and serve him as it is for a man who is a servant to a man to leave him and serve another person. Our service to God is as long as life lasts.

We should not let sin reign in us, but, rather, righteousness. We should let God and Christ rule in our hearts and lives; and if we do, all through life, the end will be everlasting life. Surely all of this is worth living for.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13.)

If you wish your neighbors to see what God is like, let them see what he can make you like.—Kingsley.

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Finding Fault.

Addison says: "What an absurd thing it is to pass all over the valuable parts of a man and fix our attention on his infirmities!" But that seems to be the habit. About the first thing we try to find in a man is his faults. They are apt to transcend his virtues, even if the virtues are mountain high. It is a deplorable habit; for it not only does great injustice to the person criticized, but it hurts the critic himself. It lowers his views of life and confirms the habit of seeing the worst side of human experience and losing sight of the bright side. No man can be a moral man or a religious man of any faith, who is constantly searching for the faults of people. The first duty a man owes to his neighbor is to look for the bright side, and he will then find, in most cases, that the dark side is much smaller than he suspected. The thing to attack is the sin, for we will discover that that is greater than the man who is guilty of it.—Ohio State Journal.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Let Disciples Take Notice.

I wrote to the Gospel Advocate some time since about needing a preacher here at Linden, Ala., and our financial condition. We traded Nashville property on six hundred and eighty-two acres of fine land here. Every foot of it is good and in cultivation, except about fifteen acres in timber. It will grow anything you want to grow. Among other things, it will grow alfalfa without liming. But we are not able to cultivate it. We paid only one-third down. Now, if you can interest some of the brethren in buying some of this land so we can pay off the balance and have enough to stock up the remainder, I will cheerfully and gladly give David Lipscomb College one hundred dollars. If we could get the land in alfalfa, it would double in value. We would like for brethren and sisters to move in here, as we have no church, and only one man and his wife that are members, and they came in January. We have been trying to get a preacher to come and take up the work here, and we would board him free and help him every way we can. This is a fine country, and I do not see anything to hinder any one from making money here. Cattle, sheep, goats, and hogs do well, and require but very little feeding. Some of the natives, or, rather, most of them, do not feed their cattle at all through the winter. Now, Brother Lipscomb, do what you can to interest the brethren in coming here and to help us to pay for our land by buying some of it, and we can be of more help to the cause. If we could sell only fifteen hundred dollars' worth, we would be all right; and we will sell it like we bought it, just to get out of debt. If it were not for that, I would not sell for as much again as what I paid for it. I hope I have made everything plain so it can be understood, and that we may be able to help in the good work. We will sell enough of the land to pay off the debt at forty-five dollars per acre.

MRS. D. C. SELBY.

Our New Dormitory.

BY W. F. LEDLOW.

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REV. J. W. MALONE, A.M., D.D., Pres., Cleveland, Tenn.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Church.

The church of Jesus Christ must be distinguished from all other institutions. By the church is not meant this religious body or that, or this local society or that, but the great body of baptized believers in Jesus Christ whose names are written in heaven. The church has an unselfish spirit. It seeks not its own advancement for advancement's sake. It does not seek to become great simply for the sake of being great. It has no worldly interests to serve. Its great purpose is the salvation of men and women. It gathers money, not for itself, but that it may carry out its mission of saving the lost and strengthening its members in grace and love. It does not seek popularity. It means a "called-out assembly." The calling out or separation is from the world. It is characterized by zeal, activity, and unparalleled heroism and devotion. The records of the church in the New Testament abound in acts of supreme sacrifice, for it is by sacrifice that every great benefit comes to man. The church stands for the best there is in life. The person who stays out of the church for any reason misses the great opportunity of life here.

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The Place of Baptism.

Peter positively likens baptism to the deliverance of Noah and his family by the ark at the time of the flood. They were saved, not by understanding the construction of the ark, nor by looking at its proportions, but by actually entering into it. Christ is our ark, "in whom we have redemption;" but we must actually enter into him and become partakers of his nature. We may talk like Christians and act like Christians; but unless we are in Christ, we shall not be really saved. And just as the water bore up the ark, and in so doing completed the salvation of Noah, so water baptism saves us only in its relation to Christ. For we are baptized into Christ. It was the ark that saved Noah; it is Christ that saves us. In baptism there is a public renunciation of sin, of its pleasures, of the follies of the world. "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.)

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Church Letters.

Christians moving into a new community should be quick to seek out the local congregation and identify themselves with its worship. Such prompt action will encourage the congregation and will, in a measure, prevent the Christian from drifting into a state of careless indifference. It is our custom to present letters of introduction and recommendation when making entrée into new social or business circles. But no such letter can ever compare with the recommendation that one has been a devoted Christian and is, therefore, entitled to a place in the hearts of the people. An old sea captain was riding on a train going into Philadelphia, when a young man came in and sat down beside him. "Young man, where are you going?" "I am going to Philadelphia to live," was the reply. "Have you letters of introduction?" asked the captain. "Yes," replied the young man, as he pulled several out of his pocket. "Well," persisted the old man, "haven't you a church letter?" "O, yes; I didn't suppose you would want to see that." "Yes," was the reply, "I want to see that. I am an old sailor, and I have been up and down in the world, and it's my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide."

Christians are constantly moving into our city from other cities and from rural communities. They could with very little trouble secure letters of commendation from their congregations and present them without delay. But as a rule this is not done. Many of them remain in the city for months before letting us know of their whereabouts or their religious affiliations. Others seek out some fashionable church that is not worshiping according to the Book. Why not show your colors and come and worship just where you belong? Let it be understood that a hearty welcome awaits you at any of the Nashville churches. But do not wait for us to "discover" you. There is no latchstring. The door is open for you and yours.

OUR CONTRIBUTORS

Events Connected With the Coming of the Lord.

(Arranged by Z. T. Sweeney.)

I. He Will Come Literally and Personally.

Acts 1: 11: "Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall *so come* in like manner as ye beheld him going into heaven."

II. We Are All to See Him.

Rev. 1: 7: "Behold, he cometh with the clouds; and *every eye* shall see him, and *they which pierced him*."

Jude 14: "Behold, the Lord cometh with ten thousands of his saints."

1 Thess. 4: 14: "Them also which sleep in Jesus will God bring with him."

III. All the Dead Will Be Raised at His Coming.

1 Cor. 15: 22-24: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits: afterward they that are Christ's *at his coming. Then cometh the end*, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

2 Thess. 1: 6-10: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you: and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; *when he shall come* to be glorified in his saints, and to be admired in all them that believe," etc.

Matt. 25: 31, 32: "But when the Son of man *shall come* in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats."

IV. The Righteous Shall Be Raised in Glory.

1 Cor. 15: 43: "It is sown in dishonor; it is raised *in glory*."

Col. 3: 4: "When Christ, who is our life, shall appear, then shall ye also appear with him *in glory*."

2 Thess. 1: 10: "When he shall come to be glorified in his saints."

Phil. 3: 21: "Who shall change our vile body, that it may be fashioned like unto his *glorious body*."

V. The World Will Be Brought into Judgment.

Matt. 25: 31: "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats."

VI. The Wicked Will Then Be Punished.

2 Pet. 3: 7: "But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and *destruction of ungodly men*."

2 Pet. 2: 9: "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous *under punishment* unto the day of judgment."

Rom. 2: 6-9: "Who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be *wrath and indignation*, tribulation and anguish, upon every soul of man that *worketh evil*, of the Jew first, and also of the Greek."

VII. The Righteous Will Enter Everlasting Mansions.

John 14: 1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also."

Matt. 25: 34: "Then shall the king say unto those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

VIII. The Mediatorial Dispensation Will End.

1 Cor. 15: 24-28: "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all."

IX. Punishment Will Be Unlimited in Duration.

2 Thess. 1: 7-9: "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even *eternal destruction* from the face of the Lord and from the glory of his might."

Mark 3: 29: "But whosoever shall blaspheme against the Holy Spirit hath *never forgiveness*, but is guilty of an eternal sin."

Matt. 25: 46: "And these shall go away into eternal punishment: but the righteous into eternal life."

"What Is the Matter?"

BY F. W. SMITH.

Under the above short, crisp, and pointed query, Brother S. P. Pittman gives us an interesting and learned dissertation on the subject of religious reformations. His paper discloses a familiarity with religious history not enjoyed by the average preacher, and one can but be convinced on reading it that our brother had the matter well in hand. But I was pained on reading the concluding part of his otherwise interesting and instructive document. He concludes as follows:

Campbell would combine the good of all the preceding reformatory movements; but what have *we* done? We have stressed the "faith" (doctrine) and minimized, or neglected outright, the "practice" (spirituality). To keep these in proper balance is a difficult task, but yet it is *our* task. It must be done. We should welcome any tendency upon the part of the sectarian world to a purer doctrine—to a "Thus saith the Lord." Thrice welcome should be any attempt upon the part of believers in Christ to become more spiritual-minded and to make their lives more godly. Shall we ridicule the "holiness" movement? Never! It is the cry of some earnest, but misdirected, soul for a higher and holier life, for a more spiritual plane of living.

In our belief that "we are right," that we occupy "infallibly safe grounds," we are prone to become (have become) narrow, bigoted, intolerant. It is not the novice

alone who is this; it is the more experienced brother, whose life and influence should be a benediction.

I deplore the attitude of our older brethren who feel that they are the arbiters of the faith of the younger, who feel called upon to condemn in bitter terms the mistakes they may make, and who are ready to ostracize those who cry out for a deeper spirituality, because they are guilty of some doctrinal irregularity. "And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves." (2 Tim. 2: 24, 25.)

After stating that Campbell sought to combine all the good found in preceding reformatory movements, our brother asks the very pertinent question: "But what have *we* done?" He then proceeds to answer his own question after this fashion: "We have stressed the 'faith' (doctrine) and minimized, or neglected outright, the 'practice' (spirituality)." Against the charge of stressing the "doctrine" and minimizing the "practice," there is ground for an issue. No doubt in many cases there can be found those who "stress" what the brother terms "doctrine" (faith, repentance, and baptism), to the neglect of what he calls "practice" (giving heed to Christian living); but it is by no means a *wholesale* matter, as indicated by the use of the pronoun "we." The fact is, the churches of this age are fully equal to those of Campbell's day in "practice," or spiritually, and most certainly are they an improvement on some of the churches of apostolic times. As to "stressing" the "faith" (doctrine), as charged by our brother, if he will devote a little time to the study of the style of the preaching done by Campbell and his colaborers, he will discover the fact that they laid much more "stress" on the "faith" (doctrine) than do the preachers of this age. In fact, if Campbell and his compatriots had laid as little "stress" on the "faith" (faith, repentance, and baptism for the remission of sins) as does the average preacher in the church of Christ now, they would not have amounted to a "hill of beans" in their efforts to restore the doctrine and church of the New Testament.

Our brother's reference to the "holiness" people demands a little notice. He asks: "Shall we ridicule the 'holiness' movement?" By no means "ridicule" any religious movement advocated by honest people; but if our brother will substitute the word "oppose" for "ridicule," I answer emphatically, *yes*, oppose the movement with might and main. What? Oppose people in seeking a holier life? Most assuredly, when they are perverting God's word in doing so, even to the extent of *rejecting* and *ridiculing* God's holy commandment of baptism, as well as other duties enjoined.

But just here I am reminded that our brother says, "In our belief that 'we are right,' that we occupy 'infallibly safe grounds,' we are prone to become (have become) narrow, bigoted, intolerant." First, I will ask, Is there no way by which one can be certain he is right in his faith and practice? Is there not revealed in God's word an *infallibly safe ground?* If so, and one can express his faith and practice in the very *words of holy writ*, and can point out in the language of inspired men an "infallibly safe ground," should he be subjected to the charge of being "narrow, bigoted, and intolerant?" In the name of thousands of faithful, pious, and godly men and women who are contending earnestly for the faith once for all delivered unto the saints, I protest against the charge that Brother Pittman has brought against them. If we cannot be certain *beyond a doubt* of the ground on which we stand, then are we indeed in a pitiable plight. What is the Bible for, if not to give us undoubted assurance of our relation to God and his truth?

We now come to the last paragraph of our brother's article, and I wish to *join him most heartily in deploring the attitude* of "our older brethren" who have assumed the exalted office of "arbiters of the faith of the younger." Such an attitude is unchristian, unkind, and ungodly, to say the least of it, and it should be condemned by all right-thinking people. But for Brother Pittman and myself to be fair, we should particularize here by designating, pointing out by their names, the "older brethren" who have arrogated to themselves the office of "arbiters of the faith of the younger;" for, to be so indefinite in this wholesale manner, we may do injustice to some of the "older brethren" who are guiltless in this matter. Now, since I was wholly unaware of any "older brethren" being guilty of the charge made by Brother Pittman, and not wishing to accuse him of making such a charge without the *facts* to sustain it, I will kindly ask him to give us the names of the "older brethren" who are guilty of such grave misconduct. If not *all* the "older brethren" are guilty of this charge, we should not shoot at the whole bunch. Hence, I call upon Brother Pittman to give us their names; and not only their names, but *produce the evidence wherein they have assumed to be "arbiters" of "the faith of the younger."* Let us have no round about inneundoes and veiled insinuations. Brother Pittman and I must come out in the open and not engage in any "bushwhacking" business. If he and I are to defend the efforts of a few young brethren in trying to start a "reformation" based upon *literalism*—that is, the restoration of Judaism as advocated by Russell and Adventists, having Christ to set up when he comes over in Jerusalem a literal kingdom, etc.—we should be frank with the public and say so without dealing in such generalities. Of course, such young brethren engaged in such a business are guilty of slight (?) "doctrinal irregularity;" but what of that? Now, Brother Pittman, if you wrote that long dissertation on the subject of religious reformations in order to get that last paragraph out of your system, I hope you feel relieved; but you should, in all fairness to others, as well as in justice to yourself, work out of your system proof of the ugly charges you have brought against some of your brethren who have been trying to do exactly what you should have done yourself—viz., contended earnestly for the faith instead of sitting by until churches were rent asunder and criticize your brethren as you have done in your article. If to advocate a carnal and fleshly institution, such as Judaism was, constitutes a "cry out for a deeper spirituality," then may the Lord deliver us from such spirituality. I am sorry that Brother Pittman has picked up and uses against his brethren the old sectarian cry: "Narrow, bigoted, intolerant." Of course it stands to reason that the older brethren who have been serving God for, lo, these many years, and in whom the fires of youth are burning low, are much less spiritual-minded than the younger brethren with the red, rich blood leaping through their veins. Hence, the older brethren should be exceedingly careful not to forestall the efforts of the deeply pious and spiritual-minded young men!

Is There Any Need for the Church?

BY JOHN T. SMITHSON.

Perhaps this subject to some readers may seem foolish. However foolish it may seem to some, to others it may be interesting to read what is said. Not every one realizes that the church is a divine institution and that all the saved are in it. Many do not realize that it is the only institution in which God should have glory given to him throughout all ages. We have heard it said by religious people: "The church has nothing to do with saving people; one can be saved out of the church as well as in it." Now, if that be true, what need is there for the church? We do not believe that people can be saved out of the church, who are subjects for membership in the church. Before going any further we wish to say that some of our brethren have preached from the pulpit bravely and strongly that the church is all-sufficient. In this we think

they are correct; and unless we are convinced that there is something else needed, we shall be content to believe the church is sufficient for all times and under all conditions, whether peace reigns or cruel and horrible war lays waste the country and leaves the ground covered with human bodies. When people say they can be saved out of the church as well as in it, that the church has nothing to do with the salvation of a man, we think they do not know what the Bible teaches concerning the church. If the church is not sufficient for every spiritual need of man and his salvation, then we need something else; and the other thing is of as much importance as the church, and should require the same earnest care and consideration as the church. We believe the church is a perfect institution; then, anything to assist it would render it imperfect.

The church is the only divine institution that God has given the world by which they may have all the spiritual blessings and salvation. Anything else is of human origin. Jesus says: "Every plant which my heavenly Father planted not, shall be rooted up." (Matt. 15: 13.) There are plants, we doubt not, that are growing very rapidly and are trying to take the place of the church, or aid the church. We think it likely that the weeds of human planting have grown to such extent that they have hid the church of God from the view of man; hence, man is saying the church has nothing to do with one's salvation. Would it not be a glad and great day if all these human organizations were rooted up and every eye could see the true church of God? Well, these things will be rooted up, for Jesus says so. All the labor and means used will be in vain. The time spent in these things of human invention will be lost. We should be careful lest all our time and means will be spent in vain and our souls will be lost.

We are taught in the sixteenth chapter of Matthew that there was going to be a church built, and the Son of God was going to build it. This institution was to mark the difference between responsible people. The line is drawn between the church, on the one hand, and the world, on the other. Now, is it not a fact that every responsible being is either in the church or in the world? This seems to be the only solution; and if it is true, there are only two places where the responsible being can be found: he is either in the church or he is in the world. If he is not in the church, he is in the world, no matter how many other organizations he may be in. For the church, then, to stand for anything at all, it must stand for it all.

Surely the man who says, "We can be saved out of the church as well as in it," does not mean to say that we can be saved without the blood of Christ as well as with it. But that is exactly what he says when he says man can be saved out of the church as well as in it; for the apostle Paul tells us that the Lord bought the church with his own blood. If any people are saved, it will be those who are bought with the blood of Christ. Those who are bought are the church; therefore, the saved are the church. No responsible creature can be saved out of the church.

The world is lost. All the world is lost; no part of it is saved. All the saved are in the church. I do not mean to say that all the lost are in the world, nor do I say that all that are in the church are saved. There are many in the church—or at least, who claim to be in the church—who are lost. Only the faithful in the church are the saved ones. The unfaithful in the church are condemned with the world.

The question now arises: How are we to answer those who say that "the church has nothing to do with saving a man, that a man can be saved out of it as well as in it?" I reply that not a saved person remains out of the church for one day. If the church has nothing to do with the salvation of any one, no one can be saved just for one day and not be in the church, for "the Lord added to them [the church] day by day those that were saved." The margin reads, "were being saved." (Acts 2: 47.) Now, we insist that the language means nothing at all unless it means that every day those who are being saved are added to the church the very day they are saved. There was no such thing in the days of the apostles as that people were saved a whole year and then were added to, or joined, the church. I would like to know where the saved are if they are not in the church. Will a man say that he is saved, that he has been saved for a year or longer, and has never been in the church? If he will, where will he place himself, since the word of God reveals to us the fact that the saved were each day—the day they were saved—added to the church? If they were not added to the church, they were not saved, hence were in the world and lost. I know of no changes in regard to this. We need the church if we have the saved. If there are no saved, then we do not have any church.

A Few Thoughts on Types and Antitypes.

BY LEE JACKSON.

For some reason I have long been interested in the study of the Bible types and their corresponding antitypes as these are presented in the light of New Testament teaching.

While this study of the Old Testament types in relation to their corresponding antitypes of the New Testament is always interesting, yet there is always present the danger of putting more meaning in the antitype than was originally designed in the use of the type. This can be unsuspectingly done through well-intentioned efforts to make the antitype correspond in all respects to the nature and character of the type. In making this blunder, some very intelligent and well-educated persons have been very erroneously led astray in their understanding of the Scriptures; and uneducated persons have often been led into gross misconceptions in their efforts to follow these false interpretations. This same statement holds true in regard to the use of our Savior's parables. Many false constructions have been given to New Testament teaching by pressing these parables beyond their legitimate application. In his use of these parables, it was the purpose of the great Teacher to illustrate and enforce certain of the principal features of his kingdom by comparison to only a few distinct points belonging to each separate parable, and any effort to make all that may be got out of any one parable apply in all respects to the kingdom will inevitably result in wrong ideas, discrepancies, and contradictions. But our subject is the types and not the parables.

It is very questionable as to whether or not all the things selected from the Old Testament and used typically by New Testament writers were originally designed as types of what they are made to represent by these inspired teachers. It is possible that, seeing certain points by way of comparison that could be used instructively, these New Testament teachers simply took these things from the Old Testament history and used them for purposes of illustrating and enforcing the principles of their teaching. Examples of such uses of persons and things as types may be found in Paul's use of Adam as a type of Christ, in Rom. 5: 12-19; his use of Hagar and Sarah as types of the two covenants, in Gal. 4: 21-31; that of Melchizedek as representing the priesthood of Christ, in Heb. 7: 1-10; Peter's use of Noah's salvation from the pollution of the old world by the waters of the flood to represent man's salvation from the guilt of sin, in 1 Pet. 3: 18-22; and the use of the brazen serpent as a type, in John 3: 14, 15. In none of these typical uses did the inspired writers intend to press into their service anything belonging to the selected type that did not immediately represent the features of the antitype of which they were treating. They used these types only because of likeness of correspondence in cer-

tain ideas immediately before them, and which could, therefore, answer the demand for instructive illustration. Only this and nothing more; and when we go beyond this and press comparisons too far, we destroy the relationship between type and antitype and lose the benefit of the lesson designed to be taught.

Another important point to be kept in mind is that the types from the Old Testament belonged to the earthly realm, while the corresponding antitypes of the New Testament belong to the spiritual or heavenly sphere. This must be kept in view as the essential difference between the nature of a type and its corresponding antitype. We take as an example the case of Melchizedek as used by Paul in Heb. 7: 1-10. Melchizedek was an earthly king, exercising the functions of an earthly priesthood, and without priestly descent, having neither father nor mother of priestly lineage. Paul takes these facts as pertaining to the earthly life and earthly priesthood of Melchizedek and uses them as typically representing the heavenly life and heavenly priesthood of Christ. If the priesthood of Christ had been on earth or while he was living in the flesh, the priesthood of Melchizedek would not have been used to typically represent it, for that is contrary to the principle upon which the types and antitypes of the Bible are grounded. As respects the relations between Aaron's priesthood and the priesthood of Christ in their correspondence as type and antitype, the same principle applies. Aaron's was of the earth; that of Christ is spiritual and in heaven. The same is true of the sacrificial victim upon the altar as a type of the great sacrifice made by Christ. That typical victim was an earthly animal upon an altar of earth, and its blood was sprinkled upon the mercy seat behind the veil of an earthly tabernacle; in the antitype Christ as the victim of the sacrifice is from heaven as the Lamb of God to take away the sin of the world, and then as a priest he enters into heaven itself to appear before God with his own blood in our behalf. As this is the principle governing in the scripture use of types, it is clearly seen that the antitype immeasurably transcends the type in its importance, its grandeur, and its glory, and that, unlike the type, it belongs to the realm of spiritual and heavenly things, the type being taken from the things of earth.

While the word "type" does not occur in our Authorized Version of the English Scriptures, yet we use it scripturally for the reason that the word corresponding to the word "type" belongs to the original, meaning a "figure," or "pattern." (Heb. 8: 5; 1 Pet. 3: 21; and other passages.) In his epistle to the Hebrews the apostle Paul uses the tabernacle as a type, or pattern. He refers to the instruction which God gave to Moses, saying: "See, saith he, that thou make all things according to the pattern that was showed thee in the mount." (Heb. 8: 5.) Elsewhere in this same epistle he refers to this tabernacle with furnishings as being the "patterns," or "copies," of things in the heavens. (Heb. 9: 23.) It has been the general rule to consider the tabernacle as a type of the church, it being claimed that Paul so applies it in the uses that he makes of it. There was a time when I followed this rule of making this pattern of the tabernacle represent the church, and yet it is positively true that the apostle nowhere says that he uses it as a type of the church. The truth is that he teaches the opposite of this, for he says that the tabernacle with its parts and furnishings was a pattern of the things in the heavens, and, therefore, was not a type of any earthly institution that men call "church." It is true that the tabernacle in its structure and appointments foreshadowed the principles in the scheme of redemption upon which each church as a local congregation is grounded in its faith and in its spiritual life, but it did not typically foreshadow any sort of church as a general earthly institution. This false interpretation of the meaning of the tabernacle came into popular use after the apostasy had introduced the ecclesiastical idea that "church" and "kingdom" are equal to one another in their New Testament meaning. The holy place or sanctuary of the Christian is his acceptable relationship to Christ as a loyal subject of a kingdom that is not of this world, and the most holy place behind the veil for the Christian is in heaven, where Christ, as our kingly and priestly mediator, makes intercession for his people. The Christian's citizenship is in heaven.

It can truthfully be said that all of God's dealings with the people of Israel under the Old Testament economy typically foreshadowed the essential principles belonging to the mediatorial reign of the Christ as man's Redeemer. But it is so easy to make false steps in our interpretation of the meaning of so many of these Old Testament appointments that it is the part of wisdom not to attempt to use them in support of anything that is not clearly established by the plain precepts of gospel teaching. Everything that is necessary to man's salvation, also the things that are necessary for Christian worship and Christian fellowship in every good work, can be thus learned from these plain precepts. The question may be asked: "Why press into service unwarranted conclusions drawn from premises which we do not understand? We know that the Israelites were journeying toward their land of Canaan under the promise that they should enter in if faithful, and we know that because of unbelief all but two of that generation failed to enter into the promised possession. This foreshadowed the sublime truth that as the children of a covenant founded upon better promises we are journeying toward a city "whose builder and maker is God." The warning is that through our unfaithfulness we may fail to enter this home of eternal reward. Watchfulness demands that, as loyal subjects of a kingdom that cannot be moved, we give diligence to make ourselves acceptable by faithfulness to worship in the assembly and to the active work of the Lord in doing good as opportunity offers.

To the Knowing World—An Inquiry.

Men don't believe in a devil now, as their fathers used to do;
They have forced the door of various creeds to let his majesty through.
There isn't a print of his cloven foot, or a fiery dart from his bow,
To be found in earth or air to-day, for the world has voted so.

But who is mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land to-day with the fiery breath of hell,
If the devil isn't and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pit for his feet?
Who sows the tares in the field of time wherever God sows wheat?
The devil is voted not to be, and, of course, the thing is true;
But who just now is doing the work the devil alone should do?

We are told he does not go about like a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in church and state, to the earth's remotest bound,
If the devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make their bow, and show
How the frauds and the crimes of a single day spring up? We want to know.
The devil was fairly voted out, and, of course, the devil's gone;
But simple people would like to know who carries his business on.

—Selected.

QUERY DEPARTMENT

By J. C. McQUIDDY

W. E. Morgan, of El Reno, Okla., seeks information in regard to those who were punished under the law of Moses:

Will all those old-covenant characters who suffered capital punishment under the law of Moses be resurrected and turned into hell with all the nations that forget God?

The Bible tells us that all shall come forth from the grave. John 5: 28, 29 reads: "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." All disobedient persons under the law of Moses will evidently be judged by that law. Those who obeyed it will be rewarded accordingly; those who disobeyed it will suffer the consequences.

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A. L. Wilson, Farmington, Ky., writes of some who neglect the services of the church:

In one of our congregations we have some members who are moral citizens, and some of whom are good Masons or Odd Fellows, and very devoted to their lodge meetings; yet they are absolutely indifferent toward the work of the church. They do not even attend the monthly preaching, much less the Lord's-day meetings. Some, perhaps, average being at church once a year. The elders of this congregation have gone to their homes and admonished them in love. It seems to do no good. What should the church do under these circumstances?

Those who put lodges or any kind of human organization above the church of Christ are very poor Christians indeed. They are not working at the Christian religion and have nothing on which to build the hope of everlasting life. The man who does not seek first the kingdom of God, and his righteousness, is an unfaithful steward and will never hear the welcome plaudit, "Well done." Of course, I know nothing of the peculiar circumstances to which the querist refers. However, it is always safe to be long-suffering and forbearing. Forbearance is a commendable virtue. When forbearance has been duly exercised, if the transgressors continue to neglect the Lord's worship and neglect to walk as the Holy Spirit directs, there is nothing to do but for the church to announce that they are no longer members of the congregation.

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O. F. Shearer, of Monticello, Ky., inquires in reference to negligent members:

Is continuous and persistent staying away from the first-day worship walking disorderly?

We learn from Acts 20: 7 that the disciples met on the first day of the week and broke bread. In this example we have the force of a command. The very fact that the disciples in the days of the apostles and under their guidance met on the first day of the week gives divine sanction to the act. Christians who love the Lord delight to eat the spiritual food that he has ordained for their spiritual growth and development. A persistent staying away from the Lord's service on the first day of the week, when there is no scriptural warrant for such neglect, shows that the heart is not right. Any disregard of divine example is disorderly walking. Christians should forbear with one another and should not withdraw from those who walk disorderly as long as there is any possibility of leading them to obedience. Withdrawal should always be the last resort.

Should such delinquents as are referred to in the preceding question be withdrawn from?

Those who persistently and continuously stay away from the worship upon the first day of the week have already withdrawn themselves. The only thing necessary in such a case is for the elders of the church to announce that certain members who have persistently stayed away from the worship are no longer members of the congregation in full fellowship and good standing. The members should be admonished to continue their efforts to restore them to the fellowship of the congregation. However, they should not be restored until they correct their lives and live in harmony with the teaching of the Bible.

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G. H. Byars, Fresno, Cal., requests an explanation of some questions, as follows:

Please explain Ps. 118: 22-24. When was this stone made the corner stone, or what day was it? Does "the day which the Lord hath made" refer to the day that "the stone which the builders refused" became "the headstone of the corner?" Is it the day that John refers to in Revelation when he says, "I was in the Spirit on the Lord's day?" (2) Please explain, also, just why the Savior told the disciples to pray that their flight be not on the Sabbath day (Matt. 24: 20), when that flight was not to be taken until after the new covenant was established and after the Sabbath, as we believe, was no more to be kept. Here is a good place to comment on the covenant made with Israel concerning the Sabbath as a "perpetual covenant" and to be kept for a "thousand generations." I shall be very grateful for the explanation. On second thought, would like to have you, also, set forth in clear terms for what reasons we keep the first day of the week and just why we believe it to be the "Lord's day." I have always accepted it without very much effort to discover why we keep this day, and some very strong "Sabbatarians" have undertaken to convert me to the seventh day.

(1) The stone referred to in Ps. 118: 22-24 is Christ. The Lord quotes this language of David in Matt. 21: 42 and applies it to himself. The Holy Spirit tells us, through the apostle Paul: "For other foundation can no man lay than that which is laid, which is Jesus Christ." Again, we learn that the church is "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." The Jews rejected Christ and nailed him to the cross. He was buried and rose again on the third and appointed morn. He went back to heaven and was crowned "Lord of lords, and King of kings," and sent the Holy Spirit to guide the apostles into all truth. On the day of Pentecost the church was established, and Christ then became the effective, chief corner stone. (2) Matt. 24: 20 refers to the second destruction of the temple. They were to pray that their flight should not be on the Sabbath because the gates of the cities were closed on that day, thus preventing departure. The Jews still kept the Sabbath, although the church had been established. A Sabbath day's journey was only about seven-eighths of a mile. From history we learn that the army of Cestius Gallus inclosed Jerusalem A.D. 67, who, being deterred by its strength, retired to Cesarea. This was the signal for which the church waited, and it then fled beyond the Jordan. The Sabbath was given to the Jews and was a perpetual covenant to them only. The Sabbath was never bound on the Gentiles, and hence they were not under obligations to keep it. The middle wall of partition was broken down and the law was taken out of the way and nailed to the cross. (Col. 2: 14.) We keep the first day of the week now in memory of Christ's resurrection from the grave. The first day of the week is held to be the same as "the Lord's day" spoken of in Revelation. The Sabbath was given to the Israelites because they had been led out of Egyptian bondage, and for this reason they were commanded to observe it. We are to observe the Lord's day in commemoration of the fact that Christ has come forth from the grave, thus having robbed death of its sting and the grave of its victory. In this triumph over death and the grave, Christ took away from the devil the power of death. Every time we meet on the first day of the week we honor Christ and proclaim to the world that he arose a conqueror over death, hell, and the grave.

MISSIONARY

Another Delay in Honolulu.

BY J. M. M'CALEB.

On leaving Yokohama, Japan, April 7, I bought a ticket through to San Francisco with the privilege of stopping over thirty days in Honolulu. I was notified at the time by the agent that they were crowded for room and that I had better go to the office here in Honolulu as soon as I arrived and arrange for passage on to San Francisco, or I would stand a chance not to get off in thirty days. I did as told, but found the congestion even greater than I had supposed. The boat I intended getting on sailed for San Francisco on May 14, but, being already crowded to its utmost capacity, no more passengers could be taken on, save two who had been waiting since February. My next chance is May 27, and the next June 11. I hope to get off at one of these dates. In the meantime I am busy about the Master's business, the details of which will be reported later. All friends will continue to address me in care of Earnest C. Love, Santa Rosa, Cal., until further notice.

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Invitations.

BY J. M. M'CALEB.

"I anxiously await your visit here. We count on your coming by here sure. Write me of it." (W. W. Freeman.)

"We will be glad to have you visit us while you are in the United States. We live in Southern Iowa now. I feel sure the churches here will welcome you and will be glad to have you tell them of your labors there. They are interested in sounding out the word at home and abroad." (William J. Campbell.)

"I have, for some time, followed with interest the report of your work, both in our papers here and in the Missionary Messenger; and when I read your article, 'Homeward Bound,' I thought that you certainly deserved a visit home. I trust that you have had a pleasant voyage across the Pacific and that your stay in the United States will be both pleasant and profitable." (Miss Nellie Straiton.)

"Inclosed herewith find check for ten dollars, contribution from the South Side-Central church of Christ. Glad you are having success in your labors in Japan." (W. A. Copher.)

"Through reading the good old Gospel Advocate we learned of your desire to return to America, and we are greatly in sympathy with your earnest wish; so you will find inclosed money order for two dollars to help you a little bit. We can have a faint idea of your longing to see your loved ones, as we have six children of our own, and it must, indeed, be hard to be separated for so long. We trust that you may have a most happy and blessed reunion with those loved ones you are longing to greet. And may your trip be the means of accomplishing great good for the Master's cause." (Mr. and Mrs. Frank Chittick.)

"I notice in the Gospel Advocate your instructions to mail as above, so I am sending this draft along. In this connection, the congregation here [Florence, Ala.] requests that I urge you to include our place in your visiting list while over here, and we hope you will do that." (H. P. Lucas.)

"I am writing you in care of Brother Bowman, so you will have time to think it over. We want you to stop with us a while before going East. Of course, if you must go on in order not to disappoint your little girl, then we have not a word to say; but if you can spare us a few days for preaching and visiting, we certainly will appreciate it. I do not want to keep you away from your family very long; but, somehow, I am afraid if you get back East, it will be a long time before we get to see you." (Earnest C. Love.)

"Your time to come home—rather, to start home—is drawing nigh, and I know you are happy in the thought. We, your friends in America, rejoice that another opportunity is being given you to return to us and to your loved ones. All these years we have tried to appreciate your sacrifice for the cause in Japan; still I am conscious that we have never known how keen these sacrifices have been. You make your sacrifices so cheerfully and easily that many do not know you make them; you bear your burdens so uncomplainingly that few know you have burdens. We are praying for your safe return to us and shall be so glad to see you again." (J. N. Armstrong.)

The above are some of the invitations and kind words that I found in a batch of letters on my arrival in Honolulu, April 17. As previously planned, I am stopping over here for about thirty days in the hope of starting a church according to the New Testament pattern. Nearly every kind of church imaginable is found here, save the one we read about in the New Testament.

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Money for Missionaries.

BY NELLIE STRAITON.

I forwarded the following amounts to our missionaries in India and Japan on March 31:

To J. M. McCaleb, en route home from Japan: From "Two Sisters," Stephens, Ark., 50 cents; Barney Johnston, Texas, $2.50. Total, $3.

To Sarah Andrews, Japan: From "A Sister," McMinnville, Tenn., $1; Mrs. Mabel Cagle, Arkansas, $2. Total, $3.

To Lillie Cypert, Japan: From the church at Bardwell, Texas, per Mrs. J. E. T., $6.20; Mrs. B. P. Sloan, Tennessee, $1; Mrs. Wes Dunham, Texas, $1; Mrs. Anna L. Hill, Texas, $1; V. B. Christopher, Texas, $2. Total, $11.20.

For Literature Fund, India: From L. E. Carpenter, Texas, $2; Barney Johnston, Texas, $2; Fred E. Dennis, Ohio, $1. Total, $5.

For Famine Relief Fund, India: From "A Brother," Oklahoma, per Gospel Herald, $10; church at Warren, Okla., per Gospel Herald, $10; J. L. Broad, Texas, $2. Total, $22.

For Native Workers, India: From Mrs. Mary E. Smith, Oklahoma, $5; Fred E. Dennis, Ohio, $1. Total, $6.

To W. H. McHenry, India: From Beulah and Carl Sullivan, Texas, $2; "A Sister," Tyler County, W. Va., $1; Mrs. A. R. Van Noy, Oklahoma, per Gospel Herald, 92 cents; Mrs. F. S. Blair, Oklahoma, $2; Mrs. O. D. Warner, Virginia, $5; church at Cottontown, Tenn., per Mrs. J. H. P., $5; Mr. and Mrs. C. A. Sherrill, North Carolina, per Gospel Herald, $5; Richard Waglay, Texas, $2.50; Nellie Straiton and Sunday-school class, Texas, $1.58. Total, $25.

To S. O. Martin, India: From Mrs. A. R. Van Noy, Oklahoma, per Gospel Herald, 92 cents; church at Fairplay Schoolhouse, Missouri, per Gospel Herald, $10; several sisters, Martinsburg, Ind., per Miss O. B., $6; Mr. and Mrs. J. E. Boyd, Alabama, $2.50; church at Cottontown, Tenn., per Mrs. J. H. P., $5; Mr. and Mrs. C. A. Sherrill, North Carolina, per Gospel Herald, $5; J. L. Broad, Texas, $3; Richard Waglay, Texas, $2.50; Nellie Straiton and Sunday-school class, Texas, $1.58. Total, $36.50.

For S. Armstrong-Hopkins Deficit, India: From Mrs. Elizabeth Emberson, Texas, $2; Miss Laura Cooke, Texas, $1; Mrs. A. R. Van Noy, Oklahoma, per Gospel Herald, 92 cents; Barney Johnston, Texas, $2; church at Miama, Fla., per T. E. L., $5; Mrs. George M. Anderson, Canada, 50 cents; F. H. Henderson, Canada, $3.50; Mrs. Willie Davis, Kentucky, $2; Mr. and Mrs. J. D. Garner, Texas, $1; M. E. Blake, Iowa, $10; Mrs. Anna L. Hill, Texas, $1; Mrs. B. P. Sloan, Tennessee, $1; Oliver Buchanan, Michigan, $5; Mr. and Mrs. J. E. Boyd, Alabama, $2.50; Mrs. Willie Davis, Kentucky, $2; church at Mansfield, Texas, per Mrs. B. G., $4.18; Nellie Straiton, Texas, $4.40. Total, $48.

AT HOME AND ABROAD

J. T. Harris, of Lawrenceburg, Tenn., was among our visitors this week.

We are glad to print brief notices of protracted meetings. Send them in, brethren.

J. Paul Kimbrell changes his address from Whitewright, Texas, to Mount Green, Saskatchewan, Canada.

C. A. Norred, of Memphis, Tenn., and Paul Slayden, of Columbia, Tenn., exchanged pulpits last Sunday.

From B. P. Odeneal, Tyronza, Ark., May 27: "I am badly in need of help. I am sick and not able to work at all. I am past seventy-four years old. I pray that God may direct and bless you."

We are glad to report that James A. Allen, of Nashville, has entered the evangelistic field and has been engaged to hold several meetings. He will begin at Fisher's Chapel, near Greenbrier, Tenn., on June 15.

Brother Elam has gone to Beamsville, Ontario, Canada, for a meeting. He will begin at Rochester, N. Y., on June 22. An effort will be made to establish a loyal congregation there. Sister Elam accompanied him on this Northern trip.

Two fine audiences greeted A. G. Freed at Russell Street Church last Sunday and thoroughly enjoyed his sermons on "The Value of an Ideal" and "The Bible." Three young people were baptized at the evening service. The meeting continues with increasing interest.

Among the graduates of the Vanderbilt Dental College are Paul Srygley, son of F. B. Srygley, and Cleo C. Boles, son of H. Leo Boles. Both are fine young men. The Gospel Advocate wishes for them great success and hopes they will enjoy the good will of Christians wherever they may locate.

From Robert R. Hull, 1420 Fourth Avenue, Charleston, W. Va., May 14: "The meeting being conducted by Ira C. Moore and myself at 618 Virginia Street, West Side, continues. One confession Monday evening, who will be baptized Sunday, making three to date. Good interest developing, and we hope to do much good."

From B. F. Heaton, Dale, Ark., May 26: "We would like to have a good preacher to locate with us, one that is able to teach a country school and preach to a small congregation. We are located in a healthy part of the Ozark Mountains, but a poor country. Any one interested should address B. F. Heaton, Dale, Ark., and inclose a self-addressed, stamped envelope."

From J. H. Murrell, Box 24, Tennessee City, Tenn., May 29: "Please announce through the Gospel Advocate that I expect to start right away on a trip to Colorado and perhaps other Western States for some meetings. I have not made definite arrangements for all of the trip and would be glad to hear from all parties interested in any way at their earliest convenience."

Wanted—Some good, Christian families to locate in Noxubee County, Miss. Our soil is underlaid with limestone. All clovers grow fine, making it a fine stock country. We are selling between three hundred and forty and three hundred and fifty dollars' worth of cream from twenty-four cows per month, raising the calves, and feeding four sows and seventeen shoats skim milk. If interested, write D. N. Barnett, Macon, Miss."

S. H. Hall writes from Atlanta, Ga.: "S. P. Pittman's meeting with the South Pryor Street brethren is doing well. He is doing a good work. J. N. Armstrong favored us with three strong sermons last Lord's day, which resulted in one confession, one from the Baptists, and three erring Christians' confessing their sins and neglectfulness and reconsecrating themselves to God."

J. P. Lowrey, of Senatobia, Miss., writes: "I am now in my fifth meeting at Perryville, Ark. It rains every day, but our crowds are good at each service. We have had two additions to date. The church at Perryville will build a meetinghouse this year. On my way to Perryville I spent one day at McCrory with my good friend, Dr. L. E. Jelks. The church at McCrory has also bought a lot and will build a house soon."

From Charlie Taylor, Paducah, Ky., May 30: "L. L. Brigance, of Murray, Ky., has just closed a splendid meeting with Goebel Avenue church of Christ, which resulted in twelve additions—eleven by primary obedience and one reclaimed. Brother Brigance is a strong, forceful preacher of the gospel, presenting it with simplicity. The church was greatly strengthened and the meeting was far-reaching in its results. I will begin a mission meeting with home forces on the second Lord's day in June, under our large tent, at the corner of Fifteenth and Trimble Streets."

From J. E. Wainwright, Pollock, La., May 28: "After several weeks' illness, I am again in the mission work. I am now engaged in a meeting here, with fair crowds and splendid attention. I expect to continue over the second Lord's day in June. Recently I visited Selma in the interest of the cause. I met four members of the 'one body.' My plans are to begin a mission meeting there just as soon as I close out here. Two other points are in view, and will be mentioned in my next report. I am glad to acknowledge twenty-five dollars from the Glenwood congregation at Fort Worth, Texas; also ten dollars in April and ten dollars in May from Forest Hill, La. Brother Walton, of Fort Worth, Texas, reports one dollar from a sister in Alabama for this work."

From Will W. Slater, Fort Smith, Ark., May 26: "I was at Bellemont, Route 1, from Prague, Okla., last week. I succeeded in getting together about fourteen members who promised to meet regularly for worship. We had large attendance in the meeting there. We had a fine day at Fort Smith Sunday. The brethren are up and doing and will soon have the new house completed. We will have our all-day service there the second Sunday in June. I am in a meeting at Poteau, Okla., this week. This is a mission point. We had a strong congregation numerically here at one time, but the 'progressive' brethren wiped us out. I have found three faithful ones since the meeting began. We will continue next week. We are using the Presbyterian church, which will cost us twenty dollars for the two weeks. My protracted meetings will begin on June 25, and I will be busy until October 1. I need your prayers. May God bless the faithful in Christ."

From Tice Elkins, Childress, Texas, May 27: "I wish to say that since my last report my wife is worse again, and I am advised that an operation is the only chance for her. She will undergo the operation next week if she gets strong enough to stand it; if not, then just as soon as the doctor will advise. She has been up and has gone to church a few times, but her condition is such that we cannot tell when to expect a return of the convulsions and epileptic fits that she has been having. Now, as to meetings, I had hoped to hold a few; but, with two exceptions, brethren are hereby notified not to depend upon me, for I cannot leave home this summer. Places where I can go will be near and will be advised by letter, while the others must secure another preacher. I hope they will remember me for work hereafter when I am free to go again. Our support has been such that we have not suffered for anything as yet, but the operation will take all we have and much more. We need your prayers, brethren, as well as money; so do not forget us at the throne of grace."

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EDITORIAL

Further Consideration of the Selection, Sending, and Support of Missionaries.

BY M. C. K.

It would be difficult at almost any time, but particularly at this time, to exaggerate the weighty significance and the serious importance of the nine facts enumerated at the close of the article on this theme in our issue of May 22, 1919. Those facts not only deal with the matter of collecting and handling the funds of the churches, but they give special and solemn emphasis to the serious responsibility involved in that particular line of work; and hence with great clearness and force they solemnly emphasize the obligation resting upon the preachers and the churches to see to it that, whenever and wherever there is an attempt to do this work at all, it be done in accordance with these principles.

It should go without saying that the principle involved in the matter of collecting and handling funds among the churches is the same, regardless of the particular object for which, or the persons for whom, the funds may be contributed. In the particular case under discussion by the apostle Paul in the Corinthian passages presented in our last article, the money collected was for the relief of poor Christians in the province of Judea; and the facts and principles carefully set forth in that case by an inspired penman furnish a bright light for the guidance of churches and preachers in all subsequent ages in their collection and handling of money for any purpose, whether it be for the relief of the poor or for the spread of the gospel over the earth. For the special purpose of this article, we will now recur to some of the facts in question.

1. According to the Corinthian passages, no one would be acceptable as a proper person to handle the funds of a church, or of any number of churches, except such person be first approved and chosen by the church or churches for that work. This fact stands out as clear as the cloudless sunlight in the language of Paul. According to his clear and explicit teaching, no man who does not "take thought for things honorable, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8: 21), is a proper man for such a position. In the absence of an appointment by the churches for that work, he himself distinctly refused to handle the funds of the churches and demanded of them to place their money in the hands of trusted persons whom they themselves had approved and chosen for that work. "If it be meet that I go, these shall go with me." That is, he would not lay himself liable even to the shadow or possibility of suspicion that any of the funds of the churches had been appropriated by him either to himself or to any other unauthorized object. According to this, we must "take thought for things honorable," not merely "in the sight of the Lord," but also "in the sight of men." That is to say, it is not enough for a man in such position merely to *be* honest so that God knows he is honest, no matter what men may think; but he must so conduct and situate himself that *men*, too, will also know that he is honest—that is, that he "takes thought for things honorable, not only in the sight of the Lord, but also in the sight of men." That is exactly what the apostle says.

2. By the same principle it is clearly and distinctly taught that churches should not be asked to support any brother as a missionary, or in any other capacity for that matter, without knowing who he is and that he is capable and worthy of support. Among others, this is one very decided advantage that the churches, operating each in the capacity of an independent institution, as is so plainly taught in the New Testament, have over the churches operating under a general missionary society. In the former, it is comparatively an easy matter to acquaint a church with the capability and worthiness of some brother whom it is called upon to support; whereas, in the latter, when the churches do no more than merely give their money over to the general organization, surrendering to it the authority to select, send, support, and recall missionaries, such an organization has the power, and often exercises it, to send numbers of persons to the mission fields whom the churches do not know, and hence they often support what and whom they know not. Under such an organization, where the missionary money of the churches all goes into such a general fund, no church can ever know with certainty whom its money supports, nor can there be the same vital and intimate connection in the way of mutual knowledge, love, and fellowship between the churches and the missionaries under such an arrangement. But in the case of local church independence, there is direct communication and fellowship between the church and the man or men whom it supports. There is simply no ground for doubt that this was the principle on which the primitive churches operated.

According to the facts and principles now before us, not only must those who collect and handle the missionary

funds of the churches be approved by the churches themselves for this work, but the missionaries sent out to the work must also be known and approved by the churches supporting them, not only that the truth may be taught, but that "all things be done decently and in order." (1 Cor. 14: 40.)

We have still other matters to present in the light of these vital and significant New Testament principles.

Faith.

BY J. C. M'Q.

It is my purpose to write a number of articles on the fundamentals of the gospel. As we never get beyond the use of our A B C's, so we never become so strong in the Lord as not to need the fundamentals of salvation. Our faith must grow and develop and we must go from faith to faith all through the Christian life.

The Bible is not a book of definitions, but it does give us one definition of faith; and the apostle, realizing how difficult it is to define faith abstractly, proceeds at once to give us a number of object lessons, that we may the more clearly see the meaning of faith. While I usually use in my writing the American Standard Version, as I think it is the best translation, yet I have become so accustomed to the definition of faith given by the Authorized Version that I prefer to use it here.

In Heb. 11: 1 we read: "Now faith is the substance of things hoped for, the evidence of things not seen." There are two key words in this passage. The more important is "substance," and the one of less importance is "evidence." If we fully understand the meaning of the word "substance" as used in this passage, we will have a clear understanding of what faith is. "Substance" comes from two Latin words—*sub*, under, and *stoe*, to stand. Faith, then, is the substratum, the foundation on which our hope rests. We may define faith as the foundation of hope. The meaning is the same if we consider its Greek derivation. "Substance" comes from the Greek word *hupostasis*. The New Testament usage of this word is: a setting, or placing under; thing put under, substructure, foundation. The word "evidence" comes from two Latin words—*e*, out of, and *video*, to see. Faith is the conviction that we have of the truth of unseen things. The man who has visited London knows as a matter of fact that there is such a city. The man who has not visited London believes that such a city exists. What he has seen is a matter of knowledge, and what he believes is a matter of faith. His faith is the evidence that he has that such a place as London exists. While we have not been to heaven and do not know as a matter of knowledge that such a place exists, yet our faith is so firm and abiding that we act as though we knew in reality that there is such a place. Faith in the Lord Jesus Christ with all the heart leads us to act as though we knew that heaven really exists. Faith is the foundation of our hope, and it is that that enables us to endure the trials and tribulations that overtake us in life's journey. Without it, we would indeed be miserable; without it, this world would be dark and dreary. It would be a desert without an oasis; it would be a night without a star.

Faith moves us to act in all the walks of life. It is the enabling act. It alone does not make sons, but gives us the right to become children of God. (John 1: 12.) It prompts us to action from the cradle to the grave. Every time we take a journey, faith is the foundation for the hope we have that the journey will be completed in safety. Every time we sow seed or plant a grain of corn, faith is the foundation that we have for the hope that by proper cultivation we will reap a harvest. We have faith to believe that when God sends the genial sunshine and the refreshing showers and we faithfully till the soil, that in due season we shall reap if we faint not. Every time we call a physician into our homes, faith is the foundation for the hope we have that he may be sufficiently skilled to cure the disease. Every time we buy a piece of real estate, faith is the foundation of the hope we entertain that we have made a wise investment and that the property will some day enhance in value. So we may emphasize that faith is the foundation of our hope in all the walks and callings of life.

There is no mystery about believing in Jesus, the Christ. He came to us in our nature—a man; eating, drinking, sleeping; hungry, weary, thirsty; joyful and sorrowful, weeping with those who weep and rejoicing with those who rejoice. Having the experiences of life in common with us, he came as close to us as we can get to one another. He came close enough to us to dwell in men and work in them. It is simply our duty to believe in him and trust him. We are not required to believe some difficult proposition, but to believe in the purest, best, and noblest Being this world has ever known. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 30, 31.)

But when the apostle had given us a clear definition of faith, in order to impress its truth, he at once proceeded to give us a number of illustrations or examples of faith. These examples are found in the eleventh chapter of Hebrews. Space forbids that I should notice all the examples. The apostle impressed the importance of faith in verse 6 of that chapter in the following words: "And without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is the rewarder of them that seek after him." He then (verse 7) refers to Noah: "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark for the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." This is one of the strongest examples of faith in the Bible. Noah was the only faithful man in the midst of a faithless generation. There was no rain, the world was in all probability dry, and no dark and angry clouds threatened to pour out the rain; and yet Noah, without seeing the flood and without ever having seen one, so far as we know, moved with godly fear, builded the ark just as God told him to do. His faith was the foundation of his hope; his faith led him to obey God and to build the ark just as prescribed and dictated by his Creator. The man of faith takes God at his word and does what God commands him to do. He never stops before God's commandments to argue with them. It is enough for him to know that God has commanded. He then says: "The Lord has spoken, and thy servant heareth and obeyeth." The lack of faith is the root of all disobedience and rebellion to God. If Noah had lacked faith in God, he would have ridiculed the very thought of a flood of water coming upon the earth and would have scoffed at the idea of being saved by water. Instead, however, of pursuing such a course, his faith was the foundation for the hope he had that the flood would come and that the ark would safely bear him over its waters and he would be permitted to come out and repeople the new world.

May I take another example? "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." (Verse 8.) Men of faith follow God in the darkness as well as in the light. His faith did not waver because he could not see the end from the beginning. It still remained with him and was the basis of all his hopes which led him to do just what God com-

manded him to do. Take even the greater trial of his faith when he was called upon to offer Isaac upon the altar, his only son of the promise. It was through Isaac that all the nations of the earth were to be blessed, and yet God now tells him to take him and slay him with his own hand. When God commanded, Abraham did not stop to argue. His faith led him to take Isaac to the very spot commanded, to prepare the altar, to place him upon it, and to raise the glittering knife, just ready to bury it in the heart of his own dear boy, when God called to him: "Abraham, Abraham, . . . lay not thy hand upon the lad." Faith was the foundation for the hope he had that God would raise his son from the dead, and it was that faith that led him to obey God. When we reflect upon the strength of Abraham's love for his son, we have a faint conception of his devotion to God and of the strength of that faith that led him to make the sacrifice. It was not a dead, inactive faith. It was a faith that expressed itself in action; a faith that took God at his word and that came out in obedience to him. The faith that remains dormant in the heart is dead and can never bring forth fruits to righteousness. Only the living, active faith is pleasing to God and fits us for life everlasting. Our faith must lead us to obedience regardless of consequences. Our faith will lead us to obedience although we may not understand the philosophy of the cure.

When the man that was blind from his birth came to the Savior for a blessing, Jesus spit on the ground and made clay of the spittle and anointed his eyes with the clay. The blind man doubtless could not see any virtue in such an act; for the virtue was not in the act, but in Jesus, the Christ, who opened his eyes. When Jesus had done this, he commanded him to go and wash in the pool of Siloam. He could see no virtue in washing in the pool of Siloam to give him sight; yet his faith led him to do exactly what Jesus commanded, and, as a result, he came seeing. It was faith that led to the washing, and the faith that leads to obedience always leads to the blessing. May I quote a passage? "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Those who have faith in Christ, as did the blind man, as did Noah and Abraham and all the others who obeyed God, will have the faith to do just what Christ commands to be done. As the faith of Noah, Abraham, and the blind man came out in action and did the thing that Christ commanded to be done, so our faith must come out in action and do the things that Christ now commands us to do. In order to obtain salvation, we learn that two things are mentioned: "He that believeth and is baptized shall be saved." There is no promise to the man that believes so long as that faith does not come out in action, obeys not. I say to a man: "Dig me a cistern and wall it up with brick, and I will pay you one hundred dollars." The man digs the cistern, but does not wall it up with brick. Is he entitled to the one hundred dollars? We may correctly say that a man who sows and cultivates shall reap; the man who sows not shall not reap. These illustrations are no clearer than the language, "He that believeth and is baptized shall be saved." Baptism belongs to faith, is inseparable from faith, and has an element of faith in it. No man can be baptized into Christ without faith. Baptism is an expression of faith, and the man who has sufficient faith to save him will not stop to argue as to the necessity of obeying the command of the Lord Jesus Christ.

Send us one new subscriber to the Gospel Advocate, accompanied by $2, which is the regular subscription price, and we will forward you a copy of the Teachers' Testament. We hear you say: "A good thing to do, and liberal enough."

Brother Srygley's Louisville Meeting.

BY M. C. K.

With the house packed with expectant people and in the midst of the profoundest interest, the F Street meeting, with preaching by Brother F. B. Srygley, closed on May 27. A death in the Campbell Street Church having called me home from the meeting at Campbell, Mo., it was my pleasure to attend the second week of the F Street meeting.

Brother Srygley did his work faithfully and well and greatly endeared himself to the people. His preaching was above the average even for him, and this is a distinct testimony in its favor. Not only was he thoroughly and exhaustively scriptural, making at all times a strong and searching appeal to the word of God for what he said, but he was clear, convincing, and logical.

The distinguishing feature of his preaching in this particular meeting was its open and vigorous attack on the revamp of Russellism and Adventism, which revamp had its origin here in our city and whose needless propagation has wrought complete destruction of the peace and harmony between the Louisville churches for and against it, as well as having caused trouble elsewhere. Besides his published challenge in the Gospel Advocate, inviting any of the advocates of these doctrines to come to the F Street meeting and offering to divide time with them in an effort to test the scripturalness or unscripturalness of their doctrines, he wrote a personal letter to Brother E. L. Jorgenson during the meeting, requesting him to announce in his own congregation in the Highlands and in the Portland Avenue congregation, the two congregations here in which these doctrines have been taught, his two sermons on Monday night and Tuesday night, respectively, on the establishment of the kingdom and the second coming of Christ, and inviting Brother Jorgenson himself to be present; but he not only did not come, but the last I heard from Brother Srygley, he had not even received an acknowledgment of his letter.

Brother Jorgenson and the Portland Avenue congregation not only started a meeting in which he was to do the preaching simultaneously with the F Street meeting and continued it simultaneously with the latter, but the information has just reached me to-day that the said Portland Avenue meeting was never announced until Wednesday night before the F Street meeting began and that it is expected to close to-night or to-morrow night. Brother Srygley, whose meeting closed last night, called public attention to the fact that the advocates of these Russellite and Advent doctrines, having pressed them to the dire extreme of dividing churches by withdrawing in one instance from good men with nothing proved against them except their opposition to such doctrines and thus stirring up the friends of the truth to the point of exposing and opposing them, were beginning to show signs of failing courage when they find themselves invited to come out into the open where their claims can be fairly tested; and the Jorgenson-Portland Avenue meeting, announced only a few days before the F Street meeting began, seems to be one of such signs. I wish indeed they could all have been present and heard the sermons on the kingdom and the second coming of Christ. These, as were all of his sermons, were preached with marked clearness and power, and they have made a profound impression. If any intelligent person who heard these two sermons was not convinced of the truth taught in the Bible, it would surely be interesting to know the reason why.

The main purpose of the meeting was to expose and counteract the baleful influence of these divisive teachings in our city, and on this line it was a brilliant success; but there was, besides this, one addition to the F Street congregation.

So far as this speculative movement to fasten upon the churches some of Charles T. Russell's most prominent doc-

trines is concerned, it has received a deathblow, at least in the minds of some of our Louisville people who had been confused over it. Brother Srygley showed from the Watch Tower, Russell's paper, and "Jesus is Coming," Blackstone's book—the book which the leaders and propagators of this revamp of Russellism heartily indorse and recommend—just what the doctrine is, and then, in the judgment of intelligent men and women, he completely annihilated it with the word of God. The meeting will long be remembered for the great good done.

The brethren at F Street are anxious to have Brother Srygley with them in another meeting some time, and of course the Campbell Street Church and the King's Hall Church will be ready and glad to coöperate with them again in such an effort.

Brother Jarratt L. Smith, a faithful and true man, is holding the fort at F Street and coöperated most heartily and faithfully in the meeting.

Book Notices.

We are giving a Teachers' Testament to our readers. It is the book to read.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

Pay your subscription to the Gospel Advocate up to date, renew for two years in advance, and we will give you a copy of the Teachers' Testament, which has delighted many of our readers.

The soldier who said that nobody in the trenches ever doubts immortality suggested a fact that is as old as the race. You can put a thing out of your life and thought so completely that it will cease to exist for you. It will not cease to exist, but it will cease to exist for you. I once knew a man who put love out of his life in his youth and kept it out until it passed so far beyond all belief that in his old age it was impossible for him to think of even mother love as anything more than a chemical phenomenon. Music exists for those who give themselves a chance to realize it. So does love. So does God. So does immortality.—Edward Lee Pell.

My Will Be Thine.

Laid on thine altar, O my Lord divine,
Accept my will this day for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-proud sacrifice to make;
But here I bring, within my trembling hand,
This will of mine, a thing that seemeth small—
And thou alone, O God, canst understand
How, when I yield thee this, I yield mine all.

Hidden therein, thy searching gaze can see
Struggles of passion, visions of delight,
All that I love and am and fain would be,
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty hath it none;
Now from thy footstool where it anguished lies,
The prayer ascendeth: "May thy will be done."

Take it, O Father, ere my courage fail,
And merge it so in thine own will that e'en
If, in some desperate hour, my cries prevail
And thou give back my will, it may have been
So changed and purified, so fair have grown,
So one with thee, so filled with peace divine,
I may not know or feel it as mine own,
But, gaining back my will, may find it thine.

—Selected.

RELIEF FUND

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

Previously reported	$7,886.08
E. L. Martin, Box 77, Eden, Texas	10.00
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Fannie Kuykendall, Cookeville, Tenn.	5.00
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Church at Stewart's Creek, Tenn.	24.01
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Mrs. M. D. Holmes' Sunday-school class, Nashville, Tenn.	4.00

There is at least one city in the world where there are no dogs, and that is Beirut, Syria. Most of the dogs have been eaten by the hungry population; the rest have starved to death.

This is according to Dr. Howard S. Bliss, president of the Protestant Syrian College at Beirut, who has arrived in this country. Ordinarily, he says, dogs are the natural scavengers of Syria, and are to be seen in large numbers in every town and hamlet. Now, in Beirut, they have disappeared entirely.

"Hundreds were dying every day in Beirut," said Dr. Bliss. "One could not step out of the college grounds without coming face to face with starvation and death on every hand. The heart-rending part of it was that we could do nothing for the starving multitudes who came to the college daily begging for help; for, while we had so much more than they, our supplies were insufficient for the two hundred and fifty students in our care, and they were our first responsibility.

"When you think that we were so impoverished that we had to turn our suits and improvise shoes from old footballs, you can imagine the extremity of the poor who had sold all they had for food, even their beds. Many families had but one real garment left, which they would take turns in wearing to go out begging for food. The others would remain indoors. I have seen human beings scratching in the dust of the road for bits of grain, which they would devour eagerly.

"Once you have lived through a siege like that, and know the torment of hunger, it is appalling to witness the dreadful waste still going on in America. Bread that would save hundreds of lives in that famine-stricken land is thrown away here every day."

The relief work in Syria now is handled by the American Committee for Armenian and Syrian Relief, which has accomplished a great deal, in spite of the difficulties of transportation. It was this lack of transportation facilities, according to Dr. Bliss, that was responsible in large measure for the famine. As an illustration of the difficulty of communication, Dr. Bliss told of a man of means who, during the war, could not get to his home. When he finally succeeded in reaching it, he found that his wife had died of starvation and his children were wandering the streets begging.

Dr. Bliss said that the needs now are homes for the refugees and orphanages for the children. There are thousands of orphans, he said. Their parents died of disease and starvation.

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

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

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

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A Visit to the Front.

BY C. G. VINCENT.

In addition to the other educational activities, the Y. M. C. A. and the Army have been conducting week-end excursions to the devastated regions of France. The fairness of this arrangement is obvious. Would it not be almost a "shame" if the S. O. S. (Service of Supplies) men—soldiers no less heroic than those who went over the top, for they have patiently performed their monotonous duties in providing all equipment for the front—were not allowed to visit the battle fields before returning home? It fell to my lot recently to conduct a party of forty-three men to Chateau-Thierry and Reims.

It is simply impossible to find words to describe the horrible results of German downright meanness. No human mind can possibly imagine the completeness of the destruction wrought. The French know this. That is why they insisted on the American peace delegates' going to the front lines before making decisions as to reparations. That is why they were careful to bring the German delegates through these regions en route to Paris. It will help them to sign up the peace terms with more ease. The French are right.

Reims is typical. A beautiful and prosperous city of more than two hundred thousand people utterly laid waste, so much so that a yellow cat could find no comfortable dwelling place therein! Not a single house left undamaged. Hundreds of buildings—homes, schools, hospitals, stores, hotels, industrial plants, churches, the cathedral—the very soul of historic art—by shot and shell, mine and flame, turned into a vast heap of ruins! The work of men or devils? God have mercy upon them. Can even God forgive them? Certainly not without repentance on their part, of which we have but little evidence, if, indeed, any at all. The sight of the destruction, the thought of the misery thrust upon the people, and the memory of the heroic dead fill one's heart with unutterable sadness; but, to my mind, the saddest of all is the nonrepentance of the guilty. O, would there were prophets in Germany to lead the people to repentance and confession! This is their only hope before God.

The Work of the Summer.

BY T. F. COLVIN.

The many readers of the Gospel Advocate know of the work on foot in this city, and I desire to impress them with this one point. In the summer campaign of the churches of America, what one undertaking is it desired to have completed more than the building in this city? I can think of no other undertaking on foot that will have a more wide-telling effect in the salvation of souls than the work in Washington, the capital of the greatest nation on the globe. Each congregation that has not contributed is asked to specially include this among the things to be completed this year, and at the outset of the summer to forward one contribution to help in the work. You will thereby make possible a work for which prayers have been made for years. How can the rulers and lawmakers of our country be influenced by the gospel so long as there is not a single church building in this city where the pure gospel can be preached and where the simple worship as taught in the Bible can be had? This city and this nation needs the good that can come from the work which can be done if the loyal churches will but respond and make this one of the first things to receive consideration in the summer's work. You are praying for the blessings that can come from a work like this, and we are praying that you will help us. Will you do it? God will bless you and be glorified. My address is Box 51, U Street Station, Washington, D. C.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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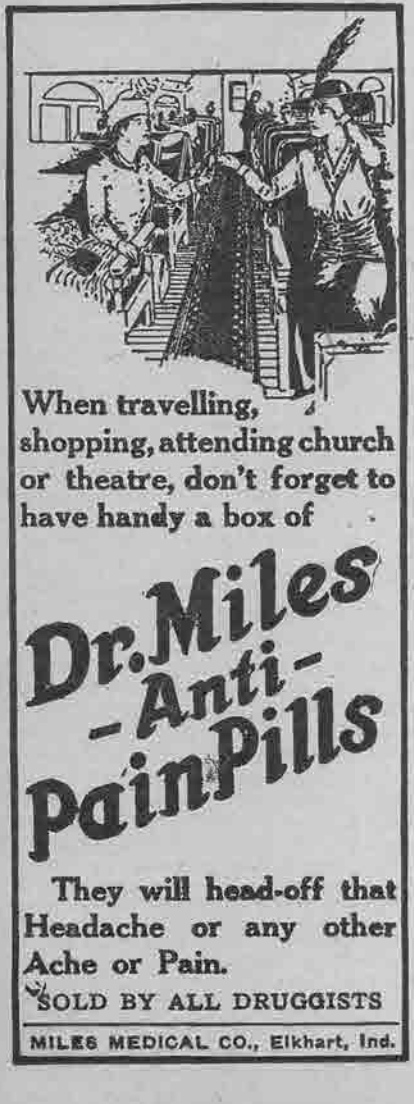

Doing the Will of God.

BY S. WHITFIELD.

"There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." (Mark 3: 31-35.)

I would not understand that Jesus was slighting his earthly relatives in what he said on this occasion. He only took advantage of this opportunity to teach a very important lesson, as he did on other occasions. This is a good lesson to us to watch for opportunities to do good; and if we watch for them, we will surely find them. We need not wait to do great things, but rather do the little things that come before us in life. Christ went about doing good while he was in this world, and we can do the same.

We should rejoice in the fact that we can be brothers, sisters, and mothers of Jesus, in a spiritual sense. When we believe on the Christ, repent of our sins, confess him before men, and are buried with him by baptism into his death, we are baptized into him. Then we are in him and he is in us. By this we have drawn near to him and he has drawn near to us. We are then children of God, heirs of God and joint heirs with Christ. All have this wonderful privilege, and it should be appreciated.

By doing the will of God, we enjoy this close relation to our beloved Master; but if we do not do God's will, we can never enjoy it. But some one might say that this is head religion and there is no heart in it. Well, whatever it is, it is just the kind that was taught by Christ, and that is the very kind we should all have. It should be good enough for any of us. But Jesus tells us that we are to love God with our heart, mind, soul, and strength; and Paul tells us that the Christians at Rome had obeyed from the heart the gospel of Christ. All obedience to God must be from the heart, to be acceptable. An obedience that springs from the heart and through love to God and Christ is not properly named when it is called "head religion."

Sin and death were brought into the world by our first parents because of their failure to do the will of God. They did the will of the devil, and this brought trouble, sickness, and death. All the trouble that the world has known has come in the same way. Jesus has come into the world, and through his death for sin, his burial, and his resurrection he has brought life; and this can be enjoyed by doing the will of God from the heart

"His mother saith unto the servants, Whatsoever he saith unto you, do it." (John 2: 5.) In this the mother of Jesus preached a great sermon, and no greater could be preached along this line. Only a few have ever heeded this sermon. People do not seem to realize that it is necessary to do just as Jesus says. The servants did what Jesus said on this occasion, and it brought success, as it always will. No failures can come to us as long as we are doing the will of God and Christ.

Jesus has set us an example of obedience by always doing the will of God. He said that he did not come here to do his own will, but the will of him that sent him; that the doctrine was not his, but the Father's; that as the Father gave him commandment, even so he did. Although he was the Son of God, he learned obedience by the things which he suffered; and he is the author of salvation only to those who obey him. He said that it was not every one who said, "Lord, Lord," that would be saved, but those that did the will of his Father; and those who heard what he said, and did it, would be like a man that builded his house on a rock. He also taught that it was useless to call him, "Lord, Lord," and then not do what he said.

With this before us, and all the rest that he taught along the same line, we should see the importance of doing the

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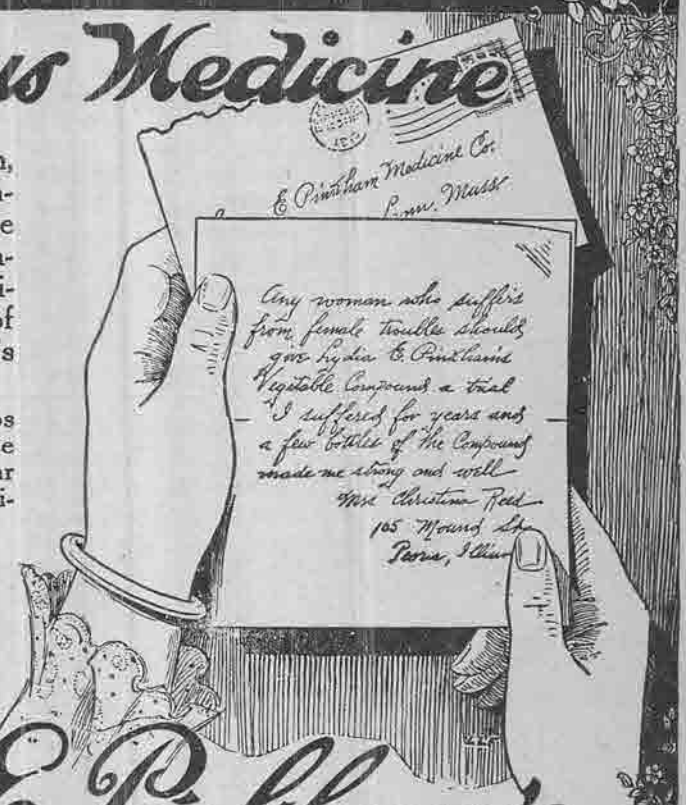

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will of our Heavenly Father. With such plain teaching on this important question, there is surely no excuse for us. "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28: 20.)

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 21-23.) In these verses Jesus has shown who it is that loves God. If we love him, we will do his will. Many people make great claims that they love the Lord, yet they do not do what he says. Jesus teaches that such do not love him.

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spoke on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. 12: 25.) God was always particular about his word when spoken by Moses and others, but much more is he particular about it when spoken by his only Son. Let us respect and reverence the word of God.

Looking Back. No. 2.

BY J. W. ATKISSON.

But the very stern and cross old teacher was not the only thing to be dreaded in those days. There were also a few large, bad boys who took a special delight in teasing, tantalizing, humiliating, and whipping the smaller boys. They seemed to think it quite a pleasure to impose on a smaller boy. One Sunday morning just as the Sunday school let out, one of those big, burly boys, at least ten years my senior, caught me by both hands and swung me round and round, letting my feet and legs strike against the benches, and hurt me severely, but no bones were broken. One of the Sunday-school teachers bade him let me alone, which he did; but he went out boasting of what he had done and seemed to think that he was a brave fellow indeed. But I reminded him that he never picked on one of his own size and age, but invariably on one much smaller and younger than himself.

Before the nickel and the silver dime and half dime came into general use the small change was in paper money, by some called "shinplasters." Well, in the days of shinplasters my uncle and aunt, Dr. R. H. Morton and wife, came to visit us. They came about one hundred and fifty miles on horseback to make that visit. They gave to each of us children a silver half dime—about the first, if not the very first, that we had ever seen, and, of course, we were all very proud of the gift; and as there were fourteen of us, you can see that it took a few pieces of money to go round in our family. Some of the children bought candy or sweet cakes, others bought marbles, and so their money was soon gone; but I decided to hold on to my money. I wrapped it up carefully in a napkin and hid it away for safe-

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The fairer the skin the more ugly it is when marred by freckles, and they are really unnecessary. As soon as the warm sunshine or the hot winds bring them out, causing the natural embarrassment that every woman feels, get from your druggist a package of Kintho Beauty Cream. This is usually an easy and effective way to remove them, and quickly have a soft, clear, youthful and beautiful complexion, which of course, should have no freckles.

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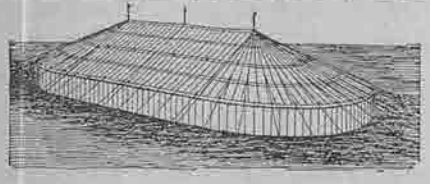

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keeping. In a few days some of the neighbor women came in to visit my mother, and, of course, I thought I must show them my coin; and as I proudly unwrapped it, it fell on the hearth in front of the open fireplace and bounced up and fell into the fire and was buried in the fire and ashes, and that was the last I ever saw of my treasure that I had laid up on earth. I searched diligently to find it, but failed. I felt that I was very unfortunate then, and I know that I have been somewhat unfortunate in financial matters ever since. But I think I can see the finger of God in it all.

"Blameless and Harmless."

BY C. PETTY.

The admonition given by Paul in Phil. 2: 14, 15, almost the sweetest and best admonition of the great apostle, should cause all followers of the Savior to desire this blissful condition to be theirs every day they live; for it means to be without blame, or free from blame, and without harm and to cause no harm. But it can be attained only by doing "all things without murmurings and disputings." Now, the opposite of murmurings would be to do all things gladly and with joy; then life would be calm and serene, and there would be sunshine for some one who is traveling life's weary way.

I sometimes muse over this language of the apostle and wonder if I do spend days in a blameless and harmless state; and if so, it is so pleasant to think of. Then maybe faults and foibles, of which I cannot claim to be entirely free, will come before me, and then I feel that maybe I am not "blameless and harmless." But I shall continue to desire and to pray to live in such a tranquil state as this, even if I do miss this high mark, in the midst of the trials and temptations of life.

Paul, in speaking to the Corinthians, said: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (1 Cor. 1: 7, 8.) Thus Paul wanted these brethren to be blameless in the day of the Lord, or when he should come to call for them at the end of life; and all that wish for a blissful state beyond the grave are striving prayerfully to live a blameless life here, so that they will be ready for the better world when the day of probation is over; and they know that, if they live this kind of life, there will be no end nor change by the flight of years. The songs of earth die away and are gone; the sweetest flowers fade away as all things earthly will do; but a blameless and harmless life is unending. And if every disciple would eliminate all murmuring and disputing from life and say, "I am determined to live a blameless and harmless life in the fear of the Savior," what a glorious life it would be, and what a glorious church would be in the world! The church would be what Paul says to the Ephesians—"a glorious church, not having spot, or wrinkle, or any such thing; but . . . holy and without blemish." (Eph. 5: 27.) But I fear we are not all living for this glorious day that shall come to all who are faithful to the end. Nothing but a faith that never falters will cause us to "be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." When the Savior sent out the apostles under the first commission, he told them to be "wise as serpents, and harmless as doves" (Matt. 10: 16)—that is, be too wise to be caught in any snare of the Jews, and be without harm to any one. While the apostle Peter did wrong, he repented as quickly as he remembered his wrong, and wept bitterly, and wrought stupendous changes in the world over men by his almost matchless preaching before he came to the end of the way; and when that came to him, he was waiting and ready for the crown. Now, why not all live, love, watch, and pray to be blameless, waiting for the crown at the end of the way?

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E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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An Interesting Letter from France.

Camp Genicart, Bordeaux, April 27, 1919.—I have been receiving the Gospel Advocate ever since I have been in the army and have even been getting it for the six long months I have been over in France, and must say it has been a most welcome paper and has relieved me of many a dull moment over here. It is as welcome to me as receiving a letter from home, and is always read by other comrades in service. We all look for it as regularly as we do our mail, and must say that it comes as regularly, many thanks to your promptness in mailing same.

No doubt you have heard from some of your brother members who have been in service, so I thought I would also tell a little about our experiences. We left New York City on the sixth day of October of last year, on board the White Star liner Adriatic, and must say had some lovely weather almost all the way over. As Spanish influenza was very serious in the States at the time, we had quite a few cases on board; but as luck had it, we had very few cases in our Train, so we all landed almost in a body. The trip across took us just eleven days, and on the night of the tenth day, after our first glimpse of land, we had a little excitement on board, for we all heard a loud crash and the boat turned a little on one side; but after reaching the lifeboats we were told to go below, as the danger was all over. And from that day to this it has been said that we were attacked by a German submarine, and also said submarine being sunk. We were in a convoy of over thirty ships, consisting of about seven transports, three battleships, torpedo destroyers, and submarine chasers, also had aëroplanes and observation balloons, and came all the way over in a body. On the seventeenth day of October we landed in Liverpool, England, and on the morning of the eighteenth we boarded a train at Bootle, England, amid much cheering and bands playing. We rode all day to a camp at Winchester. After staying there a day and a half, we again boarded a train and arrived at Southampton, and there boarded a boat, and after a rough ride we crossed the English Channel and landed at Cherbourg, France. After staying there only one day, we got our first experience of riding in box cars; and after riding almost two days in these "side-door Pullmans," we arrived at a little town near Nantes, called "Pont Rousseau," and while here we had our drilling and all preparations to fit us up ready for the front. After three weeks' preparation we again boarded box cars, and after a day's ride we arrived at the Forwarding Camp at Le Man. So while here we lived the regular life of a soldier, as it was awful cold and the only shelter we had was to sleep in our pup tents. It being so cold here, we turned in every night before six o'clock, and after waking up in the morning we first had to build a bonfire in order to thaw our shoes before we could put them on. Everything was done here in the open, as we had no shelter. Even our cooking was done in the open, and our eating was done by either standing up or kneeling down, and our mess kits were always on the ground. Here we were when the armistice was signed, and just as we were getting ready to leave we were told that the war was over. Now we haven't seen the thick of battle, but we sure have done our share ever since, and are doing it till this day; for, instead of going up to the front, we again boarded a train, and after two more days of riding in box cars we arrived at Bordeaux; and from here we really had to work. We took convoy after convoy of trucks from Bordeaux to Chaumont, and even to Coblenz, Germany, some of these trips lasting over three weeks, and almost every day our driving was done in rain. After more riding in box cars, we again returned to Bordeaux, and here we are to be found, with no idea of when we are going home. The work for us here is to haul troops to the docks, troops that are going home, and also to do all the other work, such as haul rations, clothing, and everything that is needed in the camp, as this is the embarkation camp at Bordeaux. We can always expect to work all hours of the night, as we never know when our services will be needed. We are all doing our work with a will, as we always expect to spend the Fourth of July in the good old U. S. A. again. At least, we all feel that way, and everything points in that direction.

Being a subscriber of the Gospel Advocate, I believe that every member of the church of Christ should subscribe for this grand paper; and wishing you all the success in your undertaking for good, I am,

Yours in the faith,

GEORGE W. GRAYSON,

Company E, 113th Supply Train, A. P. O. 705, A. E. F.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.**

JUST MILK

and

JELL-O

Ice Cream Powder

without cooking and without adding anything else, make the finest Ice Cream.

Dissolve the powder in the milk and freeze it. That is all there is to do to make Ice Cream in the new and easy way.

Anybody can do it.

Made in five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Two packages 25 cents at grocers'.

THE GENESEE PURE FOOD COMPANY
Le Roy, N. Y.

DRUGS EXCITE YOUR KIDNEYS, USE SALTS

If Your Back is Aching or Bladder Bothers, Drink Lots of Water and Eat Less Meat.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In twenty-four hours they strain from it five hundred grains of acid and waste; so we can readily understand the vital importance of keeping the kidneys active.

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

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which every one should take now and then to keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

ALLEN'S FOOT-EASE DOES IT

When your shoes pinch or your corns and bunions ache so that you are tired all over, get Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the foot bath. It will take the sting out of corns and bunions and give instant relief to smarting, aching, swollen, tender feet. Used by the American, British, and French troops. Sold everywhere. **Don't accept any substitute.**

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly improved. Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Sweeny.

Fletcher Sweeny, wife of Bonie L. Sweeny, was born on October 14, 1890, and died on February 5, 1919. She lived for a number of years after marriage at Leiper's Fork, Tenn., where, in September, 1915, she obeyed the gospel under the preaching of Brother E. H. Hoover. She was a very highly esteemed neighbor, a devoted and faithful wife, a tender and affectionate mother, and a very consecrated Christian. She bore a good name in the community, which "is rather to be chosen than great riches." It was a misfortune to all left behind for her to be taken away, but we can look forward to a happy reunion. At the time of her death she lived at Memphis, and her remains were brought to Leiper's Fork for interment. The writer conducted the funeral in the presence of a number of relatives and friends. OSCAR PARHAM.

Light.

Brother Daniel A. Light, one of the oldest members of the church here, died at the home of a relative, near Falkville, Ala., March 13, 1919, and was buried at Center Grove, his old home, on March 15. He was a man greatly loved in his home community, where for more than thirty years he served them as justice of the peace. He served in the Confederate Army, and was ninety-eight years old. He had been a member of the church of Christ for many years. His wife, who is very feeble and only one day younger than he, survives him; also two sons—John L. Light, of Birmingham, Ala., and W. A. Light, of Center Grove—and one daughter—Lena Sivley, of Albany, Ala. To all of these we extend loving sympathy in their sorrow, and pray that the influence of a Christian father may serve to encourage them to persevere through faith and at last obtain the crown. J. PETTEY EZELL.

Borchet.

A. R. Borchet was born on June 23, 1880; was baptized on September 5, 1913; died on October 29, 1918. He was a charter member of the Jackson Temple congregation, Dickson County, Tenn., and was one of the pillars of the church, which has suffered a decided loss on account of his death. He was large and strong of physical stature and appeared to enjoy the best of health, but was afflicted with carbuncles followed by the influenza, which he was not able to survive. He died in the faith, looking forward to a realization of the Christian hope. It is a comfort to his faithful, Christian wife to know that he was ready to go hence. She sorrows, but not as those who have no hope. What causes sadness, sorrow, and heartaches here is glory and eternal happiness "over there," and we believe he will enjoy that glory and happiness in heaven forever. The funeral services were conducted by Brother M. C. Cayce, assisted by Brother I. B. Bradley.

OSCAR PARHAM.

Skelley.

Howard Skelley, a youth of seventeen years, five months, and twelve days, and a son of Henry and Mary Skelley, of Boston, Tenn., died on December 29, 1918. Some years ago, very early in life, he obeyed the gospel with commendable earnestness and was punctual to duty until death. He was unusually zealous for one so young, and had begun to help conduct the worship in the first-day-of-the-week meetings. He was a bright and interesting pupil in Brother Oscar Shaw's Advanced Quarterly class till he became teacher of one of the lower grades shortly before his death. In school he was a bright student, loved by his teacher and his schoolmates. It was the intention of his parents to send him to David Lipscomb College and thus better fit him for the duties of life. It is, indeed, sad and disappointing for one so promising to be taken away in the bloom of life, but we would not call him back from his blessed abode in the paradise of God.

OSCAR PARHAM.

Bell.

Sister Carrie Doggett Bell was born on August 25, 1883; obeyed the gospel at about the age of fourteen years; married William B. Bell on December 26, 1906; and died on December 8, 1918. It was my pleasure to know Sister Bell from her girlhood. I knew her as a young lady, and after her marriage I had the pleasure of being in her home several times, where I had the opportunity of noting her becoming conduct as a Christian wife and mother. It was beautiful to behold the quiet, dignified manner in which she went about directing the affairs of her home. She leaves an aged father and mother, two sisters and two brothers, a husband and three little ones, and many friends, to thank God for the gift of her life and the blessings of her influence. May our Heavenly Father comfort them. To them we can say in deepest confidence: Sorrow not, even as others who have no hope. After funeral services by Brother W. H. Morton, she was laid to rest in the Columbia cemetery. J. T. CLARK.

Parks.

Fred T. Parks was born in Lake County, Tenn., on February 3, 1893. On July 23, 1911, he was born again, this time into God's family—God's

church. On June 28, 1918, he turned his back on his home, loved ones, all that was dear and precious to him, and, with sorrowful and last, last good-byes, left the home and fireside of his love and went into the army. He died in Germany on February 6, 1919, aged twenty-six years and three days, dying the month in which he was born and within three days of his birthday. Sad, sad to die so far from home, with no loved one there to close his eyes in death! His lieutenant wrote his father as follows: "He was a Christian boy who lived what he believed." The knowledge of what he believed and how he lived at home and the testimony of this officer as to how he lived in camp furnish the greatest relief and sweetest consolation that can be given to torn and bleeding hearts. He was a young man of sterling character; a pious, devoted Christian; a dutiful, loving son and brother. A golden star will now be placed in the service flag at Jones' Chapel, reminding us that his body sleeps beneath German soil, thousands of miles from the home of his childhood. Not one of his relatives knows the spot where quietly and peacefully sleeps the body of Brother Fred; but the spirit has gone to the God who gave it, and the body will rise in judgment to die no more. The deepest sympathy of our hearts goes out to his family and the congregation at Jones' Chapel, of which he was a member and which he loved so dearly.

JOHN R. WILLIAMS.

Swindle.

Capye Prevost Swindle was born on February 25, 1887. She was married to Don Swindle on the first Sunday in September, 1907. To this union two children, both boys, were born. In August, 1905, she obeyed the gospel of the Son of God, and lived in the faith until the day of her death, which occurred in the hospital at Dyersburg, Tenn., on May 1, 1919. The doctors said she was doing well and would soon be well enough to return home; so her husband and father went back home, and just after reaching home the sad news was telephoned to them that "Capye is dead." Her sister-in-law, Miss Nellie Swindle, was the only relative by her bedside when the spirit quit the earthly tabernacle and plumed its pinions for its flight to "fairer worlds on high." She was a true and faithful wife; a painstaking, devoted mother; and a consecrated Christian. Just before the spirit went out, she, with an earnest and piercing gaze of the eyes, said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." The writer conducted the funeral services at Jones' Chapel on the first Lord's day in May, in the presence of a very large audience. The casket was literally covered with flowers, expressive of the love her brethren, sisters, and friends had for her. A loss to her home, to the church, and to the community is sustained in her death. Her part of the work will fall upon others, thus increasing their labor; but the good work must go on, and "some sweet day" all the faithful will meet where sad partings come not. May all her relatives look to the Lord for comfort and consolation in this dark hour. Let us so live that when death comes we may be prepared to meet the dear ones gone before in that tearless, sickless, and deathless abode, forever to be with them and the Lord.

JOHN R. WILLIAMS.

Get Back Your Grip On Health

NUXATED IRON

Helps Make Strong, Sturdy Men and Beautiful, Healthy Women

3,000,000 People Use it Annually As a Tonic, Strength and Blood-Builder

Ask Your Doctor Or Druggist

WONDERFUL PHONOGRAPH FREE

Here is our New Style E. D. L. Phonograph—the latest improvement—without a horn. The lightest, most durable and compact practical phonograph ever produced. It is beautifully finished, tone arm black japanned, nickel winding crank, accurately constructed, smooth running spring motor, which plays 2 to 3 records at one winding, speed regulator, stop lever and felt-covered turn table. New improved sound box with mica diaphragm, which makes perfect reproductions of all kinds of music—band pieces, talking pieces, instrumental, orchestra, vocal, etc.

Plays Any Disc Record Up to 7 in. and plays them properly. This machine is simply wonderful—not to be compared with any other of this kind. Will give you more entertainment than anything you ever owned. Strong and durable. Small and compact with no parts to get out of order.

EVERY MACHINE REGULATED AND TESTED before it leaves the factory and guaranteed in every way. A real phonograph, not a toy, yet small and light enough to be carried to camps, excursions, etc. Gives a clearness and volume of tone not surpassed by most high-priced instruments.

TESTIMONIAL Dear Company—I have just today received my Phonograph—and must tell you for a fact I am sure more than delighted with it. Many, many thanks for your honesty. I remain your friend till death. Mrs. Fannie Rogers, Cerro Gordo, N. C. Cerro Gordo, N. C., Sept. 13, 1918.

FREE TO YOU—SEND NO MONEY Just your name and we will send you 24 of our Art Pictures to dispose of on special offer at 25c each. Send us the $6 you collect and for your trouble we will send this new improved E. D. L. Phonograph and a selection of 6 records, free for your trouble. You can dispose of pictures and earn this great machine and the records in a few hours' time. Address E. D. LIFE, Dept. 1T132, 337-W. Madison St., CHICAGO

Floyd.

In Tullahoma, Tenn., at the home of her father, the beloved Elder J. D. Floyd, Sister Emma Floyd departed to be with the Master whom she had long and lovingly served, on the evening of February 27, 1919. Sister Emma was born in October, 1866. She obeyed the gospel in her early girlhood, being baptized by her father at Flat Creek, in Bedford County. Save a few years spent in school and teaching, most of her life was lived and given to her parents, home, and the Flat Creek congregation and community. She was unusually strong in body, mind, and Christian character. She was a helper indeed at home, assisting and caring for her parents as a true and faithful child. She was a teacher of children in the work of the church many years. She helped always, and often led the congregation in singing, and with thoughtfulness and devotion assisted in every good work the congregation undertook. Moreover, she was one of the first and best helpers of the sick and unfortunate of all classes. Nearly three years ago her health gave way, and ever since she had been a great sufferer, but always a patient one. When it was known that Sister Emma could not recover, the family moved to Tullahoma, where the aged parents could have the help of another daughter and her children and where the very best care could be given the precious girl. On Saturday, March 1, followed by relatives and friends, the body was taken to Flat Creek for burial. The great number of friends and loved ones who met us at Shelbyville to take all out the eight or ten

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

LIVE STOCK

The full market for your Cattle, Sheep, and Hogs every day, by taking them to

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Union Stock Yards
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Prompt, efficient service

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Ask us about the Fat Stock Show

6 BELL-ANS
Hot water
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BELL-ANS
FOR INDIGESTION

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size, dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

miles to Flat Creek and the large audience gathered at the church indicated the high esteem in which she was held. The writer, assisted by Brother Goodpasture, of Shelbyville, conducted the service. Much as others feel the loss of this sister and friend, the greatest loss is to the aged parents; but for them there remain the comforting promises of the word of God, and they will patiently and with hope await the time when God shall call them home to be with him and the loved ones gone on. As members of a great family, let us all remember Brother and Sister Floyd in this sorrow and share it with them as those who love God's own.

C. E. WOOLDRIDGE.

Thorp Spring Christian College.

BY W. F. LEDLOW.

At the close of the Civil War, Texas greatly needed men. The greater part of her young men had fallen in battle and the others had not had the opportunity to attend school. The country needed educated men—men not only educated in brain, but in heart as well.

Two young men, full of zeal and love for man and God, were moved to undertake this much-needed work—the education of the young. They felt that no other profession offered such great opportunities and that none other could pay such dividends for the time invested. These young men were Addison and Randolph Clark.

In 1869 the Clark brothers opened a school in Fort Worth, then a small town. They were not able to enroll many students, but they saw that the work was great and fully resolved to give their lives to the schoolroom. In 1871 Professor Cook, attracted by its natural beauty, its remoteness from the city, its most excellent environment, its healthful climate, and its fine and abundant water supply, established a school at Thorp Spring, which is forty miles from Fort Worth, one mile from the Brazos River, and on the banks of Stroud Creek. Mr. Thorp was one of the first settlers in the country. Near his home there is a strong sulphur spring. Hence the name, "Thorp Spring." The school was called "Thorp College."

In 1873 Randolph Clark was induced to go to Thorp Spring with a view of establishing a permanent school there. He carefully studied the location and its environment and convinced himself that the school and its atmosphere could be made ideal for his purposes. He explained in detail to his brother the advantages as he saw them and urged him to join him in the work, and suggested that the new school be named "Add-Ran College" in honor of Addison Clark's little son who had recently died. The plan appealed to Addison, and in 1874 he joined his brother Randolph at Thorp Spring. The Fort Worth school was discontinued. The school at Thorp Spring was chartered as the "Add-Ran College." The college opened its first session with eight students, only one or two of whom are alive now.

The new location appealed to young people, and parents considered the place well suited for their children. The institution grew rapidly and soon became known as one of the best colleges in Texas.

The college has changed its name several times and has operated under different charters. It was established as "Add-Ran College;" in 1887 it was changed to "Add-Ran Christian University;" about 1900 it became "Texas Christian University;" later it was called "Jarvis Institute," then "Jarvis College;" and in 1910 it became "Thorp Spring Christian College."

The funds that created this historic school were largely contributed by the Clarks. They sold their homes in Fort Worth and lands at other places and put the money into the school;

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Wonderful Invention Sent on Thirty Days' Trial Before You Pay.

Simply send me your name, and I will send you my new copyrighted rupture book and measurement blank. When you return the blank, I will send you my new invention for rupture. When it arrives, put it on and wear it. Put it to every test you can think of. The harder the test, the better you will like it. You will wonder how you ever got along with the old-style cruel spring trusses or belts with leg straps of torture. Your own good, common sense and your own doctor will tell you it is the only way in which you can ever expect a cure. After wearing it thirty days, if it is not entirely satisfactory in every way—if it is not easy and comfortable, if you cannot actually see your rupture getting beter, and if not convinced that a cure is merely a question of time—just return it and you are out nothing. Any rupture appliance that is sent on thirty days' trial before you pay is worth giving a trial. Why not tell your ruptured friends of this great offer? **EASYHOLD CO., 605 Center Building, Kansas City, Mo.**

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

they sold scholarships—board and tuition—and kept the young people in their homes in payment, and put this money into the school. The property that the Clarks sold, the proceeds of which were donated to the college, is now estimated to be worth more than two million dollars. There were but few donations from others.

In 1890 the Clarks deeded the college as a gift to the church. The committee that invoiced the property at that time estimated it to be worth forty-six thousand dollars. The college building was then about one-half its present size. When the increased size of the building is considered, the advanced cost of material and labor, the new laboratories, the library, the park, the new dormitory now ready to be erected, the new music hall, and the general equipment, the college holdings are now worth one hundred and twenty-five thousand dollars.

"Uncle Joe Clark," as he was called, was the father of Addison and Randolph. He was the last to move to Thorp Spring. He acted as the business manager for the school and at times taught some Bible classes. Those who knew him loved him. His name is often heard still, and his memory still lives. His body sweetly and quietly rests in the tomb less than a mile from the school he loved and helped to build. Addison sleeps near him.

When Thorp Spring was at its best, five hundred students were in attendance each year. Three hundred of these were boarders. There were eighty-two counties in Texas and six outside States represented. The school had twenty-five professors.

During the forty years that Randolph Clark taught at Thorp Spring there were approximately ten thousand students enrolled, and not more than ten died in school. Such a remarkable record shows how healthful the place is.

We feel that our location is ideal. In all ages of the world the private schools have now and then sought the quiet and retired country life. Some of the strongest schools in America to-day are remote from the cities. Dartmouth College, I am told, is seventy-five miles from a city of any size. There are less than twelve hundred people in the village in which it is located, and which is across the river from the railroad. Its faculty praise its fine atmosphere. The Dartmouth spirit has become a proverb. This is a great school. It has more than six million dollars in material assets and has an annual enrollment of fifteen hundred students.

Thorp Spring Christian College has a similar location—one just as good as Dartmouth. Our college atmosphere is the best and our Thorp Spring spirit is unexcelled. We have no saloons, no picture shows, no dance halls, no pool rooms, no dens of vice. We have nothing but the church and the school. Our faculty and students create the environment. Our associates are the very best.

Its beautiful hills, trees, and landscapes; its fine water, bath pools, and parks; its wholesome atmosphere and healthful climate—these make Thorp Spring a fine place to live and a finer place to study. The spirit of the place is the thing.

Randolph Clark recently said: "I would not exchange the locality for a school for any city that I know. The school atmosphere at Thorp Spring cannot be created in a city, physically, morally, or spiritually. All it needs is two hundred thousand dollars and it would be ideal.

Commending Brother Wainwright.

Fort Worth, Texas, May 16, 1919.—This is to certify that Brother J. E. Wainwright, now of Pollock, La., was a member of the Glenwood church of Christ for about two years, until recently he moved to the mission field where he is now located, believing it his duty to go and preach the gospel to regions where it had not gone. Brother Wainwright and his family were loved by all who knew them for their work's sake, for his earnestness and ability to preach the word. We have always found Brother Wainwright to be a good, clean, dependable man. And now they are in this mission field, and they must have help to stay there, because he has had quite a lot of sickness which made his expenses very heavy.

[Signed] Horace W. Busby, Minister; J. F. Killian, Ira D. Brister, F. H. Greer, J. H. Walton, Elders.

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The Many Mysteries of Nature

BY L. W. BOWER, M. D.

You can take an onion seed and a pansy seed, and plant them side by side in the same spot of ground. In one case, you get an onion, with its peculiarly strong odor, and in the other you get a flower of rare beauty. You can plant a poppy seed and get opium (a dangerous, habit-forming drug), or you can plant a rhubarb seed and get something that helps constipation. No scientist, living or dead, can explain these mysteries of Nature. Behind the invisible life germ in each seed is hidden the deep secret that nobody understands. Everything growing out of the ground seems intended for some use in establishing natural conditions. Dr. Pierce, of Buffalo, N. Y., long since found out what is naturally best for women's diseases. He learned it all through treating thousands of cases. The result of his studies was a medicine called Dr. Pierce's Favorite Prescription. This medicine is made of vegetable growths that nature surely intended for backache, headache, weakening drains, bearing-down pains, periodical irregularities, pelvic inflammations, and for the many disorders common to women in all ages of life. Dr. Pierce's Favorite Prescription is made of lady's slipper root, black cohosh root, unicorn root, blue cohosh root and Oregon grape root. Women who take this standard remedy know that in Dr. Pierce's Favorite Prescription they are getting a safe woman's tonic so good that druggists everywhere sell it.

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Systematic Evangelism.

BY H. J. STAFFORD.

It seems to me that Brother F. E. Exum and Brother C. C. Merritt, in the Gospel Advocate of May 1, gave us some excellent pointers along the line of missions that are well worth our prayerful consideration and that should create immediate action upon the part of all God-loving people who were privileged to read them.

I am very much impressed with Brother Exum's idea of a system—not a society or board, but a system. There is no line of work that can successfully be done without some system. Then, how can we expect to carry the gospel to the lost of earth without a system? Why, in heaven's name, can't we do some mission work?

If I remember correctly, the readers of the Gospel Advocate contributed last year around fourteen thousand dollars to the war sufferers' fund, and a like sum in 1917. This year, so far, they have contributed between seven thousand and eight thousand dollars. This is commendable and encouraging, and is, indeed, a noble work; but is this work more important than carrying out the great commission? The war has taught us a lesson in giving. People have given more than was ever given before, yet they have prospered more. And now that the war is over, why cease to give? If the Christian people were to give for missions what they have for war work and relief, we could have gospel preachers in every country in the world, and many for destitute work in our own fair land. I am sick, tired, and disgusted at the progress we make along this line—we who pretend to be God's children and claim Jesus as our brother, then to be so slack with his blessed commandment. As for me, I have always been handicapped, not being financially able to do anything that would seem worth while; however, since I have forsaken the dangerous sectarian doctrines and obeyed the gospel, I have tried to be consistent in giving, as much so as in any other part of worship. But I have never understood how men with hoarded money, fine houses and land and automobiles, could sleep at night or invite God's blessings upon them, hold on to their treasures, while the blessed Christ goes begging. Will some abler brother please take this matter up, devise a plan that is scriptural, and let us get to work?

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One's Career.

One's career ought to be one continual increasing accumulation of victory forces, of triumphant power. Every step of a man's progress ought to show an improvement, an increase in personal power, ought to mean growth.

There is no reason why a man should be permanently set back because a financial panic or the shifting tide of population has destroyed his business. The man himself should move on steadily, persistently, his life independent, broadening and deepening, growing more powerful every day, accumulating more strength from his new and enlarged experiences.

Success and failure are character revealers. Success very often brings out a man's weaknesses. If he attains wealth, he can afford to indulge in his desires, indulge in luxuries, fads and fancies. If he attains a position of power, his domineering, aggressive qualities may be brought into action.

Failure also exposes a man's weaknesses. If he is a coward, if he lacks stamina and grit, he will quickly show it when adversity overtakes him, just as he will show the opposite qualities if he is brave and steadfast and determined. What a man does after he fails indicates how much lime there is in his backbone.—Nautilus.

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Parents and Children. No. 2.

BY TICE ELKINS.

It has been a long time since the first installment of "Parents and Children;" but now, as promised, I will say what I can on the influence of parents over their children.

This is made too little of by many otherwise good fathers and mothers, and they are very careless of their examples, not thinking that what they do and say will take hold on the child. I speak from sorrowful experience, and nothing has ever been demonstrated with greater clearness than the fact that the child is but a duplicate of the man. Many years ago I became addicted to the tobacco habit. For twelve years I chewed and spit the filthy stuff on the clothing and in the faces of decent people, and made myself just as disgusting to people of refinement as those who use it now make themselves to me. My wife begged, cried, and pleaded with me to stop it. She watched it undermine my health, sap my strength, and break down my vocal organs until my voice would often fail me while preaching, and I would have to stop. She saw me with the terrible white plague, heard the physician tell me that I could not recover until I stopped the use of tobacco, and then pleaded with me to stop using it; and seeing the end of a common suicide before me if I persisted in its use, I stopped.

For seven years I have tried to conquer the habit, and, thank God, I have at last succeeded. But what of it all? My oldest boy saw me in this slavery for ten years before I quit it. He thought it was great for "Daddy" to do this. He wanted to be like his father. He began, when only ten years old, to tamper with the deadly cigarette. I tried to prevail upon him to cease, but he met me with this: "Why, you smoke, papa!" What could I do? But since freed from the curse I have tried all ways known to me to free him, but I find it all in vain. He is bound hand and foot with the habit, and who is to blame? Some one will say: "Perhaps he inherited the appetite." No doubt he did, as our people for ages used tobacco; but, as God is my judge, I tell you that there is a power more potent than heredity —the power of "parental example." If my child had never seen me a slave to the habit, I could frankly and with a clean conscience strive to save him, and have a chance to succeed; but, as it is, having lost my chance in this matter, I can do nothing with him, so far as this is concerned.

Every reader can call to mind some one who has been ruined or saved by the power of parental influence. In my boyhood days many fathers kept a jug of liquor in the house, took a dram before breakfast, and made a toddy for the visitor, and gave the boy—God pity him!—the sugar from the bottom of the glass! The boy broke his mother's heart, brought his father to shame, died a drunkard, and sleeps today without a rock to mark his grave; and the little mound stands a monument to the ruinous power of his father's example.

But to the Bible. "And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, . . . who made Israel to sin." (1 Kings 22: 52.) It is ever thus: when the father and mother do evil, the child will do evil. But again—and my heart bleeds for this man, evil though he was, for he is not to blame alone: "He also walked in the ways of the house of

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Ahab: for his mother was his counselor to do wickedly." (2 Chron. 22: 3.) O my soul! Was there ever written in history a sadder statement? This text stands as a witness to the blighting power of the example of a bad mother. I once heard a mother say: "Son, take this pistol and go out and shoot that man to death; he told a lie on you." I heard another mother say: "Here, son, is a dollar; go and get you some whisky for Christmas." O, the evil of such a mother's influence!

But I mention the most shocking, most horrible example of parental influence that has ever been recorded. John the Baptist had stood up before the greatest sinners in the land and as with a hot iron had branded them for their sins. They hated him until the infamous woman whom he rebuked for her adulterous alliance with her brother-in-law saw a chance for vengeance. Enamored with Herodias' daughter's sensuous and vulgar exhibition, called "dancing," the king promised her anything she should ask. "And she, being instructed of her mother, said, Give me here John Baptist's head in a charger." (Matt. 14: 8.) As long as the world stands this story will continue to tell of a bad mother's influence.

But there is a "silver lining." And the Lord was with Jehosaphat, because he walked in the first ways of his father David, and sought not unto Baalim." (2 Chron. 17: 3.) "The first ways of his father David!" Why? David walked close to God then; and his example led his son in the same way, and God loved and blessed him! If every father would do so, then his son, when grown, would say "no" to the tempter. He would say: "I am walking in the way of father and mother." How grand! "And he did that which was right in the sight of the Lord, according to all that his father Amaziah did." (2 Chron. 26: 4.)

Paul's joy was unbounded when he remembered the unfeigned faith that was in Timothy, which had been handed down to him from his mother and grandmother, showing that the great apostle recognized the power of "parental example." And now, if we would have our children to honor our old age and grace the world with wisdom and truth, we must set before them a good example. Who has not heard the story of the boy who, seeing his father mistreat his aged grandfather for years, was one day engaged in whittling out a wooden spoon, and when asked by his father what he was doing, replied: "I am making a spoon to feed you with when you are old, like you do grandpa now." How many fathers to-day are sorrowing and complaining of the conduct of their children, of neglect, of misuse, who, if they could remember the long ago, would recall similar deeds they did!

The child is "the man in the making." Then, how carefully we ought to live, that they make men who will not bring shame to our faces and sorrow to our hearts! All boys who have done wrong did not learn it at home or from parents; but some from the kindest and cleanest of homes have gone out and mingled with the great "trainer," the world, and the world bested the home and walked away with the prize. Before letting them go, let us fill their minds with knowledge; with reverence for God, love for his word, respect for his cause, and regard for his people; and with an adoration for father and mother that will be to him a shield and buckler.

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Good That Is Evil Spoken Of.

Our good is often evil spoken of because of our thoughtlessness. The woman who looked askance at a stranger who had been shown into her pew did not really mean to hurt that stranger's feelings, to send her away from church that day with the inward resolution never again to enter its doors, but such was the effect of her lack of thought. Our good is often evil spoken of because of the unnecessary harshness of our manner. It is an oft-repeated excuse of offenders of this kind: "I was born with an unfortunate disposition; I am brusque, and have no fineness of touch; it is hereditary." This is an attempt to dodge responsibility, to transfer the censure to our ancestors—who cannot defend themselves. Harshness of manner may be temperamental, but it is hardly constitutional. It is an ungracious and harmful habit, and it can be cured.—Exchange.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

We Think We Are Thankful.

If we should put the question to each individual heart, "Are you grateful for the blessings which you have received?" I have no doubt but in every case the answer would be in the affirmative. If we should ask all those who believe in the practice of returning thanks systematically and prayerfully, to indicate it by standing up, all would stand. If we should press the inquiry by asking, "Why are you thankful?" each would state offhand some substantial reason for rejoicing. But if we should ask each one just what sublime tokens of real gratitude you could lay to-day upon the altar of God's service, just what substantial evidence of a truly thankful spirit you could produce, the answer would not be so quick nor nearly so decisive. We may save a good deal of unnecessary argument by admitting that most of us are in a measure intelligently aware of God's blessings toward us, and that we believe in the thankful disposition, and that after the usual fashion we do on certain occasions seek to express our thankfulness. Instead of consuming our time proving these admitted premises, let us sound the well of our gratitude and see just how deep it is, and by searching the Scriptures let us find out for ourselves just what sacrifices real gratitude demands of us.

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But Are We Thankful?

The spirit of thankfulness as portrayed by the teaching of Jesus Christ has three essential relations—those to the gift, to the giver, and to the beneficiary. There are three attitudes which men may sustain toward the blessings they receive in this world, and all of these are illustrated by the actions of certain persons who came within the circle of our Savior's beneficence. There is the attitude sustained by the ungrateful nine whose unconfessed appreciation ended with their own selfish enjoyment; there is the attitude of the legalistic Pharisee whose rigorous decimal tax on his possessions represented the sum total of his gratitude; and, like an oasis in a desert of bigotry and pride, there is the attitude of the Samaritan whose appreciation loudly proclaimed itself in thanksgiving and expressed itself in action. We should remember that these characters are typical. There are thousands of people to-day who receive the good things of life as a matter of course: their position, they think, entitles them to these benefits. There are thousands to whom gratitude is only a formal matter, adequately expressed, they think, by returning thanks occasionally in some conventional or mechanical way. There are, comparatively speaking, a few to whom gratitude is a spiritual grace that values both the gift and its significance. Whether we will it or not, our treatment of every benefit we enjoy, whether physical, financial, intellectual, social, or spiritual, places us in one of these classes. Christian people cannot afford to belong to but one of these, and that is the class of the truly grateful who believe in a constant and a prayerful spirit of thanksgiving. It is not a matter of a yearly proclamation, a yearly resume of the good things of life, a yearly suspense from labor. It is not a matter of a yearly feast, but a daily observance. God does not send his blessings in yearly installments. He sends them every day. Every day the message comes: "Be ye thankful." Every day we should "let the word of Christ dwell in" us "richly, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in" our "hearts to the Lord." (Col. 3: 16.)

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"Where Are the Nine?"

In the matter of gratitude, we should also consider our relations to the giver. Again we refer for illustration to the results of our Savior's miracle. He asked the questions: "Were there not ten cleansed? but where are the nine?" Before they had sought him eagerly, they had cried out for help: "Jesus, master, have mercy upon us." They had passed from his sight in utter forgetfulness of their benefactor. The Pharisee thanked a God whom he believed to be satisfied with what the law allowed. The Samaritan—thank God for him and for his noble example—leaped from the sense of the gift to the thought of the giver and instantly searched for the mediator of his blessing. Because every good and perfect gift comes from God (James 1: 17), we can receive no blessing in this world that does not compel some sort of an attitude toward him. Gifts are manifestations of the divine love and are designed to lead us into spiritual relations with our Maker. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) This great declaration is supplemented by the apostle Paul's reasoning: "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (Rom. 8: 32.) But we should mind the conditions. Unless we believe on Jesus Christ, the Son, whom the Father gave for our redemption; unless we obey his commandments and are baptized into his church, the Father's monumental love and the Father's precious gift, so far as we are concerned, are useless and unnecessary. If our attitude toward the gift does not compel us to become the sons and daughters of God and brothers and sisters of Christ, the gift is empty and bestowed in vain.

Our Contributors

Woman Suffrage.

BY AN AMERICAN.

Will you please allow me space in your valuable paper to say a few words in regard to woman suffrage? This question is now before Congress, and no doubt but what it will be settled in a short time; and the time to talk pro or con is while the battle is on. To talk of this question intelligently will take us back to the garden of Eden. There we find the first woman. Man was first created, and then woman was created as a companion for man. Coming down through the antediluvian, or creative, age to the flood, and on through the patriarchal age to the giving of the law at Mount Sinai, a period of twenty-five hundred and thirteen years, all women that were in favor with God looked to man as their protector; and at the giving of the law at Sinai, the tenets of this law were ingrafted into the Mosaic law, which guided Israel from Mount Sinai to the cross, a period of about fifteen hundred years. During Christ's three years' ministry he chose twelve men and taught them concerning the kingdom he came to establish, and prepared them to go forth, after his death, burial, and resurrection, as ambassadors of that kingdom. We claim to be a Christian nation; and, to be such, we are supposed to follow the law of Christ's kingdom as proclaimed by the ambassadors of that kingdom. If not, why not? Let us listen now and hear what they have to say on this feminine question.

Paul, in writing to Timothy, says: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." (1 Tim. 2.)

Again, Paul, in writing to the church at Corinth, uses this language: "Let your women keep silence in the churches [congregations]: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church [assembly]." (1 Cor. 14: 34, 35.)

And again, Paul, in writing to the congregation at Ephesus, uses this language: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Eph. 5: 22-33.)

Now let us listen to one of the apostles, who is recorded as being first spokesman on that ever memorable day, the first Pentecost after the crucifixion and resurrection: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." (1 Pet. 3: 1-7.)

Paul, writing to Timothy, uses this language: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (1 Tim. 5: 14.) In writing to the congregation at Philippi, he says: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Phil. 4: 9.) Again, in writing to the congregation of the Thessalonians, he says: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess. 3: 14.)

Paul admonishes Titus in this language: "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded." (Tit. 2:, 1-6.)

In commenting on the above scriptures, are not those who are preaching and talking woman suffrage as we hear it expounded at this day in direct contradiction, and are they not trying to annul what inspired men have taught about it? If they are not, what are they trying to do? I look upon this question, that to enact it into law will degrade woman and she will forget the high and lofty

sphere in life that our all-wise Creator has ordained for her. I am conscious of the fact that, religiously speaking, we are passing through a period of time in which barriers seemingly almost impregnable have been broken down and a brotherly kindness has permeated the darkened horizon; but the gospel is the same to-day as it was when proclaimed eighteen hundred and eighty-two years ago, without multiplication, addition, or subtraction.

With Reference to the Follies of Men.

BY LEE JACKSON.

I had started to write as a caption for this article, "God's Wisdom and Man's Folly," but upon reflection I at once realized that such a heading would demand too much for a man of small capacity, and also that the subject-matter, to be properly handled, would mean a large book rather than a short article. In truth, leaving out everything relative to the wisdom of God, the follies of men would require several volumes. So I changed my heading in order to keep within the bounds of reasonable limits.

As soon as I began to think about the follies of men, I drifted into thinking about war—war in general and our present war in particular. Has it been generally noticed that there is a deep-seated and uncontrollable tendency on the part of human beings to keep on the popular side of all issues? Only a short while since a lifelong friend of mine reminded me that the number of people who have no individuality of character is very large. So many are afraid that they will be something, do something, or say something that will incur the disapproval of the majority that they are always on the lookout to catch the current of public opinion. This is a frailty of human nature. And a good way to start a current of public sentiment is to fix conditions so that people can get good wages for their labor and good prices for whatever they may have to sell. This reminds me that a number of my neighbors who in the beginning were talking vociferously against war eventually reached the point where they were in favor of war, making the plea that we were in a righteous war and claiming that God had raised up a Moses to lead us out of our Egyptian bondage. A great deal of this was being said by men who did not have to go into the army as fighters and who were in a position to make money out of war conditions. The young men who knew that they would have to do the fighting and the dying, if it became necessary for any dying to be done, were probably as loyal and patriotic as the rest of us, but they did less talking.

A good Baptist preacher, a friend of mine, and whom I highly esteem as a man, but whose judgment I am afraid to trust, felt that it was his duty to say something opposite to the war. So he wrote a series of articles for a Mississippi paper, setting forth the claim that it was the mission of Jesus to make the world safe for democracy, but the condition of the age and the opposition of the Jews had thwarted his purpose, and so it had remained for this present age, under the administration of our own government, to carry out this benign purpose. I knew that the man was talking as the foolish talk; but he had public sentiment on his side of the issue, and no one at that time was permitted to make an effective reply. One afternoon I heard a Methodist preacher making a speech in the interest of the first Liberty Loan. He represented the hosts of heaven and the powers thereof as being in a gigantic struggle with the Kaiser of Germany, and threatened every one with the curse of heaven who failed to come up to the help of the Lord against the mighty. This was some more foolishness; but most of the crowd accepted it, and the rest of us grinned and endured it. We were willing and anxious to help the government, but we did not fancy being compelled to listen to a crazy man misrepresent the Lord. While we recognized our obligation to be patriotic and loyal toward our government, yet we could not understand why it was necessary for us to be made sick with so many of these silly harangues. We longed for the government to be able to send us sensible, sober-minded men, who could explain matters to us in a straightforward manner. We listened to a wounded English soldier who was brought over from his own country to enlist our sympathies and make us appreciate our kinship to the English. After hearing the good man talk for half an hour, I decided that for practical results it would have been better for him to have stayed at home. His home government was either very short on orators or else they were deeply imbued with the notion that the American people would pay good money for the privilege of looking at an Englishman who had seen fighting in France. I expect that this last was the ruling motive that prompted them to send the young man across. Apparently there is a humbug suited to all classes of people. Even great men can be humbugged, provided you go far enough away from home to bring in the humbug. Of course there are people who cannot be humbugged with sleight-of-hand shows and monkeys. It takes the roar of cannon and the march of great armies to humbug the great leaders of the world. Satan has every imaginable kind of a trap in which to catch men.

The great sinfulness of mankind has been demonstrated through the long centuries by the prevalence of wars; and through all the centuries of time war has shown its power to transform human beings into fiends. They are telling us that this present war—the war just ended—has been the most atrocious and cruel of all wars. The student of history knows to the contrary. The history of Europe, to say nothing of the cruel and devastating wars on the continent of Asia, has been one long record of cruel wars. This recent war has been more extensive in its scope and more far-reaching in its effects, perhaps, but other wars have been just as atrocious and cruel. War is a great crime against all that is highest and best in humanity's life; it prepares men for the commission of every other sort of crime. And it may be safely said that in the older cities of Europe, such places as Florence, Milan, Rome, in Italy, and Coblenz, in Germany, as well as many other cities, there is not a square yard of earth upon which at some time in the history of the past somebody has not died a violent death there. And the end is not yet. It requires reasons as high as heaven and as deep as hell to justify the sacrifice of human lives upon battle fields, and yet the number of lives that have been thus sacrificed through the ambitions of the world's leaders is perhaps ten times as great as now exists on the earth.

Helping and Hindering the Cause We Love. No. 1.

BY EARL M. HODSON.

We who are Christians only may love the cause of Christ with an undivided love such as the denominationalist, as such, can never know; for, as far as I have been able to judge, he must, consciously or unconsciously, if he be loyal to his denomination, place it above the cause of our Master. This is but natural; for as human beings we all love those things which we ourselves have made or assisted in making above that which some one else has made, even though it be formed by our Creator himself.

Loving that cause as I do and as we all do, and not being a public minister, I take this method of bringing before the readers of the Gospel Advocate some suggestions for helping that cause and of mentioning a few things that are hindering the progress of the work.

GIVING.

What the Bible has been saying to us through all these centuries on giving has not been realized by those who are Christians only. While a few have given liberally, the greater number by far have failed to add to the Lord's

portion that which is his own. We have despised the begging resorted to by man-made organizations, and in doing so we have overlooked the necessity for liberality that the cause might prosper; then, too, our public servants have hesitated to teach the truth of the matter lest they be considered as begging for themselves, or, as the world puts it, "preaching for money," and, in the last generation, by those preachers in rural sections who have themselves had homes and in many instances an abundance of this world's goods have left the subject untaught.

Personally, it seems to me that, as Christians, we cannot afford to give less than the tithe, since the cause we love is as far above that of the old law as is the blood of Christ above that of bulls and goats. The numerous scriptures on giving can as easily be found by the reader as can those on baptism or on faith, and if given here would not be read by any except those eager to know their duty. But let your attention be called to one passage, Heb. 7: 6, 7; study it carefully, and, many wiser men than I to the contrary, see if you do not think it would teach that we pay tithes to Him "of whom it is witnessed that he liveth."

No one doubts that the reason for the great spread of man-made creeds is the liberality of their support, and today the Methodist people are canvassing their vast membership to enlist at once one million men and women who will tithe their incomes that their faith may spread. Is the simple cause of Christ less worthy? Giving at least brings with it a greater love for the cause than we can know otherwise, and especially if we must sacrifice to do so. If all of those who are Christians only tithe, there will be no lack. God help us thus to aid the cause we love and for which our Savior shed his blood.

Missions.

If our ministers—and by "ministers" I mean what the word means, servants of the church—if our ministers have failed to teach the Scriptures on giving, how much more have they neglected missions both at home and in foreign lands! Who has told our congregations that almost three-fourths of the world's population does not so much as know there is a Christ, that the Bible is unknown to all these? Our preachers have not done so, and I yet have to hear my first utterance from any of them from the public stand as to the importance of this great work. Who is taking the Bible by thousands of copies, both in whole and in parts, to dark Africa, idol-worshiping India, China, and Japan? Not our people, but the denominations. Who is raising five million dollars now to further their already great work of sending teachers and preachers with Bibles to these people? The Methodists. Who is doing equally as much for their own creeds? Both the Baptists and the Presbyterians. Who is sacrificing that these heathen may know something of Christ? The missionaries of these creeds. And what are our brethren doing? They are fighting those creeds here at home to please their hearers, who in almost every instance are already convinced that the sects are wrong. Those creeds and errors ought to be fought; but it is probable that a hundred honest men and women would have given them up, to one that has, if half of the sermons preached had been directed to sending the gospel to foreign lands where it is unknown. Men and women here, bound to error, harden their hearts when they see that the truth is not being carried to the dark places of earth; and when error has begun to flourish there, can we teach against it more successfully there than here? Would Christ have us wait until the teachers of error have borne the hardships as pioneers and planted error and truth, that we might go then and pick out the error among those who are beginning to learn of the Way?

May God help us to aid and not hinder the cause we love by teaching the truth to all the world, and may we not hinder its spread by doing nothing for missions.

Prayer.

If you will mark on the margin of your Testament as you read it each passage that refers to prayer, either directly or indirectly, you will find before you have read Revelation your number has gone well above seventy. A subject so important needs more attention than it receives. Well do I remember a sermon preached by a man now doing, as always, most faithful work. His theme was prayer. Among the hearers were two faithful ones of a large denomination. When the sermon was finished, these two said: "Surely God sent us here to-day to hear this sermon; we thought you people did not believe in prayer." How many others, faithful to their creed, believe this, too! And why? Have we not men who are preachers—and devout men, too—who fail to kneel at night and at morning before their Master in prayer? What conclusion must sectarians or the sinners reach when they know this? And they do know this. It is true to-day as in the past that the man of prayer is the man of power with God. No reference is made here to the prayers uttered to be heard of men with a voice as loud as the false prophets were compelled to use. Can we not help the cause we love by more earnest secret prayer? Why should the Christian become too busy for a few words from God's Book each day and a moment of prayer at his feet?

And, mothers, why do you neglect to teach those little ones of yours at your knee the little prayer:

> "Now I lay me down to sleep;
> I pray thee, Lord, my soul to keep.
> If I should die before I wake,
> I pray thee, Lord, my soul to take.
> In Jesus' name. Amen."

If thus they pray each night before the years of accountability, they will not be long when that time comes turning to Him as "Our Father;" and then at the last, when the evening of life draws nigh, they will truly turn to rest at at his feet, wearied and vexed with the cares of life, as in those innocent days they sought sleep and rest at your knee.

Well knows he who uses to consider that our faith and knowledge thrive by exercise, as well as our limbs and complexion. Truth is compared in Scripture to a streaming fountain; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition.—John Milton.

You who are at the summits of society, and you who are at its base; you who teach, and you who learn; you who command, and you who obey; masters and servants, old and young, unlettered and scholars—each of you may bear his witness to our Almighty Savior.—H. P. Liddon.

Book Notices.

Send us $1.25 for a copy of "Sweeney's Sermons."

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

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QUERY DEPARTMENT

By J. C. McQUIDDY

Mrs. E. T. Austelle sends in the following statement and asks for advice:

There is a sister whose daughter also is a member, who told me last week that her mother was a divorced woman, but did not state the cause of the separation. (1) Should we go to her (she is married and living with her second husband) and try to learn the cause of her separation and divorce? What is the right thing to do? (2) Did we do wrong in taking the Supper with her last Lord's day? We want to do nothing but what is right, and come to you for advice.

(1) There certainly can be no impropriety in finding out whether the sister is living in adultery or is scripturally married to her second husband. It is proper to make such inquiry, and the elders should do it in a very quiet way. All should be done with proper respect to God's authority and with the desire to honor and glorify him. (2) Certainly you did no wrong in meeting and worshiping God on the first day of the week, as the Holy Spirit directs. Really you are communing with Christ and with those who are walking in the light, as he is in the light. Virtue can never have communion with sin. Paul tells us of "the false brethren privily brought in." There are hypocrites in the church who come to the Lord's table. True Christians are not responsible for their hypocrisy, and they should not neglect to serve the Lord simply because there are hypocrites.

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Mrs. Lela Reed writes in reference to the "Holiness" people and their peculiar procedure:

The so-called "Holiness" people are taking the day here, and almost every one seems to be in a torn-up condition. They dance, shout, sing, pray, and talk in an unknown tongue, all at the same time. Even small children dance and shout. Now, is it wrong for Christians to go to hear them? I have been to hear them twice. The people seem to be almost wild about them; they come for miles to see what they do.

The Bible does not authorize the procedure described by the querist. Miraculous gifts and speaking with tongues vanished away and gave place to the "most excellent way" when God's revelation was completed and given to men to guide them in the way of light and truth. As we now have a complete revelation of God's will, we no longer need inspired interpreters to interpret the language of people who speak in an unknown tongue. We have no such interpretation. Those who lead people into such error and follies will eventually be destroyed. The wise thing to do is to take the word of God and be guided by it. "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." (Isa. 8: 19, 20.) I certainly would not feel justified in doing anything that would encourage such ignorance and superstition. It is discouraging that people have so little respect for the word of God.

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E. J. Pea, Route 1, Murray, Ky., in a further search for light, sends the following:

When was the "Sabbath day," "the Lord's day," changed from the seventh day of the week to the first day of the week? I have been a diligent searcher for light on this subject for some time, but have failed thus far to find any substantial proof. I trust you can give me some light.

I have never been able to discover from the Bible when the Sabbath day, or the seventh day of the week, was changed to the Lord's day, or the first day of the week. I am sure that the Bible does not warrant any such teaching. We learn from the book of Genesis that "in the beginning God created the heavens and the earth." On the seventh day he rested. Gen. 2: 3 says: "God blessed the seventh day, and hallowed it; because that in it he rested from all his works which God had created and made." This was God's Sabbath, or rest day. The Sabbath was given to the Jews after they had been brought out of Egyptian bondage. Deut. 5: 15 declares: "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the Sabbath day." The Gentile world has never been commanded to keep the Sabbath day, and it was not given to the Jews to observe until many hundred years after God had created and hallowed it. The Sabbath remained in force to the Jews until the old covenant was nullified, until the middle wall of partition between Jew and Gentile was broken down. When Christ died on the cross, he "blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross." (Col. 2: 14.) After Christ ascended up on high, he sent back the Holy Spirit on the first day of the week, on the day of Pentecost, and established the church. He also rose from the dead on the first day of the week. From the establishment of the church on the day of Pentecost until the present we find the disciples of Christ observing the first day of the week instead of the seventh day. They keep it in commemoration of the fact that on the first day of the week Christ rose from the dead. Thus we see the Holy Spirit, which Christ promised to his apostles, came on the first day of the week, Christ rose from the dead on the first day of the week, and after this we find Christians assembling to worship on the first day of the week. There is not an exception to this in the Epistles. Hence, we are not to observe the Sabbath in commemoration of the deliverance of the children of Israel from Egyptian bondage, but we keep the first day of the week in commemoration of the Lord's resurrection from the tomb. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." (Acts 20: 7.)

The large liberty of others displeaseth us, and yet we will not have our own desires denied us. We will have others kept under by strict laws, but in no sort will we ourselves be restrained; and thus it appeareth, how seldom we weigh our neighbor in the same balance with ourselves. —Thomas à Kempis.

The day has taken homeward flight,
To rest, O Lord, with thee;
Of all it bears on wings of light,
May thine the honor be.

The night steals on, the dawn is far,
But faith has no alarms;
Still underneath our weakness are
The everlasting arms.

From storm and noonday heat thou hast
Covert and shadow been,
Where, faint or weary, we might cast
Our trouble, toil, and sin.

O Christ, whose will it was to bear
The whole world's bitter shame,
The love some burden seeks to share
That follows in thy name.

Unto thy will our days be given,
To thee our evening praise;
Who art Eternal Light of Heaven,
Thy children's Day of days.

—Eliza Chalmen Durfee.

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EDITORIAL

Repentance.

BY J. C. M'Q.

When we remember that God commands men to repent, we at once realize the importance of doing so. The Savior commanded the apostles, as recorded in Luke 24: 46, 47, as follows: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." Again, the Holy Spirit declares in Acts 17: 30: "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent." Luke 13: 3 declares: "I tell you, Nay: but, except ye repent, ye shall all in like manner perish." These passages show conclusively and clearly the necessity and importance of repentance if we would be saved, if we would enjoy the newborn joy of sins forgiven. If we would be justified in the sight of God and useful and happy even in this world, we must repent of all wrongdoing. So long as sin dwells in the system, so long as we harbor and nurse evildoing, so long will we be miserable and wretched in this life, to say nothing of the life to come.

May I say that God, in all his goodness, mercy, and love, cannot and will not forgive an impenitent soul? If God were to forgive the impenitent, the angels would naturally expect to be thrown out of heaven and the demons in hell would shout for joy, expecting to be transformed into angels of light and to sing praises around the throne of God. God so hates sin, and it is so contrary to his nature and being, that he will not forgive the impenitent. So it is not an arbitrary matter, but it is a matter of necessity, that the sinner must learn to loathe and hate his sins before he can have any peace with God. As there is no concord between truth and falsehood, between vice and virtue, between purity and impurity, so there is no agreement between God and the impenitent. The sinner who expects to be useful and happy in this life must hate sin and expel it from his system before he can expect to receive the approving smiles of his Heavenly Father.

It is not necessary to stop to point out just what is repentance. Men all understand sufficiently well what it is to know when they have repented. If one should confess his faith in the Lord Jesus Christ and be baptized, then get drunk on the next day, it would not take us all long to decide that that person has not repented. The world knows very well that repentance is a change of will produced by godly sorrow, which leads to a turning away from sin. The sorrow of the world worketh death, but godly sorrow leads to repentance that brings a reformation of life. A godly sorrow is not repentance, but it leads to repentance. The Pentecostians sorrowed for their sins, and were made sorry after a godly fashion. This sorrow, however, led them to repent, to turn away from sin and be baptized into the name of the Father, Son, and Holy Spirit. Sorrow that brings salvation always leads a man to turn away from his wickedness.

We read in Matt. 12: 41: "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." Turning to Jonah, third chapter and tenth verse, we learn just what they did in repenting. Jonah had delivered the message to the Ninevites that in forty days Nineveh should be overthrown. They had heard the message, believed it, and had put on sackcloth and ashes. They had a change of will, which led them to cease their wickedness and to accept the life called for by the preaching of Jonah. Jonah 3: 10 reads: "And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not." Thus we see, beyond all doubt, that, having heard and believed the truth and being sorry for their sins, the Ninevites turned away from their evildoing. This change of will produced by the preaching of Jonah, which led to turning from sin, is called by the Savior "repentance." Thus we may define repentance to be a change of will produced by godly sorrow, which leads to a reformation of life, or turning away from sin. Some people imagine that this is a defective repentance; but if this is defective, there is nothing perfect. No man can do more than have a change of will that leads him to turn away from sin. When a man so hates and despises sin that he ceases to do evil, it is not possible to do more. You may read every history of every nation; you may go from pole to pole, from sun to sun, from land to land, and from ocean to ocean, and yet you will never find a man that has done more than turn away from his sins. Without this turning away from sin, there is no enjoyment of the remission of sins, and there is no possibility of such a character entering heaven. If the man who loves and harbors sin could enter heaven, he would make discord in heaven and mar the happiness of the angels and the glorified. It is certainly sad to reflect that some people are so foolish as to imagine that they can be useful and happy in this life while loving and entertaining sin. For our own good, for our own happiness and welfare in this world, to say nothing of the life to come, God demands that we shall turn away from wrongdoing.

Leaving Out Christ and Christianity.

BY E. A. E.

An editorial article in the Literary Digest of May 24, under the heading, "Dropping the Old and New Testament," says:

The Rev. John Haynes Holmes, pastor of the Church of the Messiah, avers in the New York Tribune that the step his church has taken in dropping Christ and Christianity out of its creed will put it abreast of the times.

Preceding this statement the Literary Digest remarks:

A single New York church, the Church of the Messiah, seems rather to belie its name when it votes to drop all reference to Christ and Christianity in its statement of purpose.

The "pastor" of this church declares that he is a Christian, but believes "the day of denominationalism is gone;" that "the best in Christianity and the best in Judaism are identical;" that he already has "about fifty Jews and some Hindus" in his "membership," and that "Chinese are welcome regardless of their faith." He declares that Christianity is "denominationalism and sectarianism" and proposes to "embrace whatever is good in all religions."

How does all this sound to the man who has determined to know nothing in his preaching "save Jesus Christ, and him crucified?" How does all this look in the light of the teaching of Christ, the gospel of our salvation, and "the church of God," whose foundation and head is Christ alone? The only fitting answer to this is the plain and burning words of God:

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. (2 John 9.)

Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. (1 John 2: 22, 23.)

He that hath the Son hath the life; he that hath not the Son of God hath not the life. (1 John 5: 12.)

The teaching of Christ is the teaching of God. Christ received his teaching from God, and taught only the word and will of God. (See John 7: 16; 12: 44-50; 17: 8, 14.) To place the teaching of Christ on a par with any teaching and Christianity on a level with any other religion is to reject God and the Holy Spirit as well as Christ and the Bible.

He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God. (John 8: 47.)

There can be no such thing as having God and the Holy Spirit without receiving Jesus as "the Christ, the Son of the living God."

The course this "pastor" pursues not only crucifies Christ afresh and puts him to an open shame, but rejects God's scheme of redemption.

The teaching of Christ, Christianity, is the one and the only divine standard. Every one and everything must measure up to that. The man who does not accept and obey the teaching of Christ is foolish; the man who accepts and obeys this teaching is wise. (Matt. 7: 24-27.)

The New Testament speaks of different religions—namely, "the Jews' religion" (Gal. 1: 13, 14), the religion of the Pharisee (Acts 26: 5), the religion of idolatry of various sorts (Acts 17: 22), vain religion (James 1: 26), and pure and undefiled religion (verse 27). There is only one religion which cleanses from all sin and renders people pure and undefiled before God, the Father, and that is "to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Christ teaches this; this is Christianity.

Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God: even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (2 Cor. 6: 14 to 7: 1.)

This is just the opposite of mixing all religions into one conglomeration and incongruous whole of infidelity and atheism.

Then, who is to be the judge of that which is good in Christianity? This implies that there is something in Christianity that is, at least, not so good, or not good at all, in the judgment of men. This is placing oneself above all that is called God and judging and discarding his wisdom. (2 Thess. 2: 1-12.)

But that which this one "pastor" and his church in New York do may not so much concern the readers of this paper; the point we must most guard is to prevent the widespread and dominating spirit of keeping "abreast of the times" out of the churches of Christ.

What this "pastor" says about the necessity of dropping Christ and Christianity in order to keep "abreast of the times" is true and has always been true. Christ and Christianity have never been popular. That something which the Bible calls "the world" hated and crucified Christ, and it hates and persecutes his church to-day. His church is "not of the world," even as he was not, and *is not now*, and *never will be*, of the world. Christ gave himself up for the church in order to deliver it "out of this present evil world." (Gal. 1: 4.) To keep "abreast of the times" and to keep abreast of Christ—to walk with God—are two distinctly separate and antagonistic things. One cannot do both at the same time; a church cannot. The church must decide which one it intends to do. But it must not belie Christ by claiming to be Christians while walking with the world.

While this "pastor" drops Christ and Christianity avowedly, openly, and above board, too many are doing the same in practice while claiming to be Christians and to preach the gospel. It is far more honest and better to be open and frank about it than to deny him while professing to know him, and, while professing to be his friend, to betray him with a kiss. Many, who claim to uphold the church of Christ as set forth in the Bible in all its strength and beauty and glory, and to preach the gospel in its simplicity and power, are mixing up with various "religions" and religious institutions not one time mentioned in the New Testament. They do this in order to keep "abreast of the times," or for some other reason not contained in the word of God, until with them the church has lost its identity, the gospel has lost its power, and they have lost their influence and ability to "contend earnestly for the faith which was once for all delivered unto the saints." The tendency is to have preaching without the gospel, churches without Christ, and religion without Christianity.

It may be they do not mean to leave out Christianity in name, but they leave out such parts of it as their judgment decides is not good. With some it seems not good, *in real practice*, for instance, to be honest in all things, to be sincere and truthful, to squarely meet all obligations at all hazards, to treat all in justice and mercy and righteousness as they would be treated, to love their neighbors as themselves, to love and to pray for their enemies, to do good for evil, to love their brethren from the heart fervently, and to love God fully. On the contrary, *in real practice*, selfishness, self-esteem, the righteousness of men, the spirit and wisdom of the world, greed of gain, unfaithfulness, to "get by" in any way so as to escape the

penitentiary and the gallows, hatred of enemies, vengeance, devastation, taking human life, making widows and orphans by the thousands, seem, under some circumstances, at least, good to them.

Again I ask, who is the judge of that which is good—God or man? Again, I quote: "Ye cannot serve God and mammon;" "Choose you this day whom ye will serve;" and, "We must obey God rather than men."

As every religion in the world, as we have seen, is not Christianity, inasmuch as all idols are not Jehovah, the true and the living God; so every "religious service" is not the worship of God "in spirit and truth" and, therefore, "as it is written;" hence, not pleasing and acceptable to God. While all preachers, elders, and teachers should set good examples in "all things that pertain unto life and godliness" and should teach "the whole counsel of God," some, for reasons which they themselves may have, are helping Satan to beguile the hearts of the innocent into "religious services" which Jesus denominates vain worship.

This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men. (Mark 7: 6, 7.)

Many of the church in many places seem intoxicated with the pleasures of sin and drunken on the wine of the world. They are seeking that religion which calls for no self-denial, no self-sacrifice, no crucifixion of the flesh, and no keeping "unspotted from the world."

The first sentence in the article referred to in the Literary Digest is:

Dropping things considered useless, or worn out, or irrelevant in church services appears to be something of a mania.

I am not pretending to point out all the dangers which boldly assert themselves or lurk in this "mania." I am solemnly warning against this disposition and the effort to change Christianity, the Bible, Christ, the Holy Spirit, God, and heaven to suit "the times," or to adapt the old gospel to the new age. This appears to me as great a piece of presumption and deep folly as Satan has ever beguiled human wisdom to indulge in.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be clear from great transgression. (Ps. 19: 13.)

After the bitter scourging, sore chastisement, horrible destruction, and awful carnage of the great war, it seems that Satan has worked a new trick on the religious world in persuading it into the presumption and sin of trying to change the church of God, the Bible, Christianity, Christ, and God himself to suit new conditions, instead of repenting of all negligence, worldliness, wickedness, and the most fearful sins which have been committed and to turn to God in deep humiliation and contrition and make the greater effort to worship him in spirit and truth. It is the time to turn to God and to cry mightily unto him. Hearts must change, lives must change, wrongs must be righted, and men must escape from the corruption which is in the world through lust and must become partakers of the divine nature, must become Christlike and Godlike; but Christianity, the Holy Spirit, Christ, and God are always the same.

What great folly, presumption, and sin Satan has beguiled many otherwise sensible men into!

Raising Funds to Improve David Lipscomb College.

This same spirit of worldliness, presumption, sin, and infidelity is pervading schools, colleges, and universities of the country. They, too, must "keep abreast of the times." Some public schools in cities have adopted training in dancing as a part of their course of instruction. Incipient infidelity and destructive criticism is spreading through others. Military training is becoming a part of the course of many. Some schools called "Christian Colleges," or "Bible Schools," have been so swept off their feet by the strong current of worldly wisdom and "keeping abreast of the times" as to become to some extent military training schools. To what schools can we send our children that they may receive all the necessary instruction in order to refine and nurture them into the gentle manners and graces and heart of true gentlemen and ladies, without the foolishness and sins of widespread worldliness; into the proper development of their minds, without planting at the same time the seeds of infidelity; and, above all, into the decision and strength of character which will make them strong and useful men and women?

We are striving to make David Lipscomb College such a school.

But to enlarge and to improve its buildings, the directors must have the hearty coöperation of all friends of true education in furnishing the funds with which to do this.

The directors were the first to contribute to this work, and in the board of seven about three thousand dollars has been raised. We are not asking others to do something we are not doing.

RELIEF FUND

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

Previously reported	$7,967.95
Mrs. Tennie Hughes, Nashville, Tenn.	5.00
B. E. Wilkins, Only, Tenn.	4.00
Mrs. M. W. Thompson, Saulsbury, Tenn.	5.00
Sue W. Smith, Paint Rock, Ala.	2.50

The American Committee for Armenian and Syrian Relief has received from its representatives in Constantinople the following statement on conditions in Turkey:

The situation as to unemployment is very grave. It may almost be said that there are no industries. There never were factories on a large scale, except upon foreign capital. These will not resume work until security is guaranteed. In areas of the deportation, looms and all implements of domestic industries were wantonly destroyed. The same was true of agricultural implements. The beasts of burden were taken. The seed grain has been largely eaten. Deportees are still huddled in camps or wandering along the roads endeavoring to reach their homes. Returning, they find their farms occupied by strangers who do not cultivate them. If the next month passes without sowing, there will be famine conditions here for more than a year.

Soldiers in tens of thousands are being discharged from the army at any spot where they happen to be. They are not transported to their homes. They are ragged and starving and often diseased. They have had no pay for months. They everywhere increase the number of the helpless unemployed and of the lawless.

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

Whosoever has set his will to deny himself and renounce his own will, to resign himself freely and give himself up to the will of God, his good will is perfect, and he spends his life free from fear and anxious care, despising all which fades and passes away, and feeling a certain assurance of obtaining everlasting life.—Blosius.

The thing that goes the farthest toward making life worth while,
That costs the least and does the most, is just a pleasant smile.
So smile away; folks understand what by a smile is meant,
It's worth a million dollars and it doesn't cost a cent.
—Baltimore American.

AT HOME AND ABROAD

R. V. Cawthon is conducting a tent meeting for the Trinity Lane congregation, this city.

A. B. Lipscomb will begin a meeting next Sunday with the Foster Street congregation, this city.

L. L. Yeagley has closed a good meeting at Joy's Floral Garden, this city. Eight persons obeyed the gospel.

We are sending out statements to all who are in arrears. Our readers will confer a great favor by renewing promptly.

The Belmont Avenue congregation, this city, is conducting a mission tent meeting in the vicinity of Twentieth and Joe Johnston Avenues. Morgan H. Carter is preaching.

While acting as agent for the Gospel Advocate, J. B. Redd has filled several preaching appointments with very encouraging results. The publishers appreciate the courtesies shown him at every place. He is an earnest worker in the Master's service.

Tice Elkins writes from Childress, Texas: "Ira Y. Rice, of Hollis, Okla., has just closed an eighteen-nights' vocal drill with the church here, and a better one we never had. He endeared himself to all as an earnest worker in the song field. Brethren, if you want a good drill that will make you better able to praise God in song, get him."

The meeting at Russell Street Church, this city, continues with growing interest. All are pleased with the strong, forcible sermons of Brother Freed and much good is being accomplished. Nearly one thousand people attended the service Sunday morning. Two were received into the membership of the local congregation and one young lady made the good confession.

From W. P. Skaggs, Tom Bean, Texas, June 5: "Charlie Stout, who lives in Tom Bean, though reared by a Christian mother and though his brothers and sisters had become Christians, had never accepted the Christ. He is now very low with that dread affliction, tuberculosis. He sent for me on May 28, and, having confessed his faith in the Christ, we secured a large bath tub and placed it by his bed, and I baptized him. It is so sad to think of intelligent people, who have the opportunity of preparing to live, putting off their preparations until so near the end of life.

"'Nothing but leaves! Sad memory weaves
No veil to hide the past.
And as we trace our weary way,
And count each lost and misspent day,
We sadly find at last
Nothing but leaves.'"

W. M. Wilson, of Homeland, Ga., writes: "I desire to secure a school in the State of Georgia among my own brethren. I hold a first-grade general elementary license, general average ninety-three per cent, and valid for twenty-four years. I have been teaching among the 'Hardshells,' who want to circumscribe me to their way of teaching; and because I refuse to conduct my school as they require and openly and above board open my school with Bible reading and prayer, my work is rendered very unpleasant and less productive of results. Brethren, will you not cooperate with me and help me to secure a good school in a Christian community? I can teach your children not only their textbooks, but the Bible as well. I can also instruct them in vocal music, as I am a teacher of music and a song leader. Address me at once, as I want to perfect arrangements in time."

From Tice Elkins, Childress, Texas, May 4: "Since last report we have received the following donations on account of sickness: D. A. Haslacker, West Virginia, $5; John White, Texas, $2.50; Claiborne Perry, Texas, $1; Mirtie Murdock, Ohio, $5; Henry McIntosh, Illinois, $1; H. W. Hygh, Arkansas, $5; church at Hollis, Okla., $50; J. N. Hieronymus, Illinois, $4; J. B. Dubose, for brethren at Marietta, Okla., $30; W. R. Peters, Texas, $5; J. J. Coats, Texas, $2; T. H. Field, Texas, $5; Foy E. Wallace, Jr., $2; J. M. Rice, for church at Duncan, Ariz., $37; Jim Daniels, Texas, $5; H. F. Oliver, for church at Wharton, Texas, $5; R. V. Robertson, personal, $1, and for church at Stephenville, Texas, $5; J. J. Coats, for church at Medicine Mound, Texas, $4; church at Childress, contribution last Lord's day, $9. Our gratitude is unspeakable for these precious souls who have helped us. We have never had a moment's doubt that we will be cared for. I am going to try to hold two meetings, one in July and one in August, but may have to cancel them any time. My wife is better, seemingly, to-day; and if her condition as it is to-day could only be permanent, I would not lose another day. I have received twenty-one calls for meetings and debates in the last six weeks, and turned every one down. Brethren, what about next year? Let's have some of them repeated. God bless the brethren and sisters everywhere."

Campaign Work for David Lipscomb College.

The members of the Board of Trustees of David Lipscomb College are gratified on account of the very favorable response that is being made to their appeal for the building fund. Among the large pledges received are one from the church at Franklin, Tenn., for one thousand dollars, and one from the church at Lewisburg, Tenn., for a similar amount. Other churches and individual Christians have been generous in proportion to their means. The Belmont Avenue congregation, in Nashville, has pledged more than two thousand dollars. The seven members of the Board of Trustees have shown their faith in the future of the college by pledging three thousand dollars. The list of contributors grows from day to day. Out of respect for the wishes of many of the donors, their names are withheld from publication; but an accurate list of all contributions is being kept by Brother H. Leo Boles, the treasurer of the building fund, and a faithful accounting will be made.

Plans are already drawn for the new girls' dormitory, which will accommodate one hundred girls. It will be thoroughly modern in every respect, but is not to be built along extravagant lines. Simplicity with convenience will be the cardinal point in its construction. Estimates already received indicate that the new dormitory and other improvements will cost a very large per cent more than before-the-war prices. Every cent of the fifty thousand dollars asked for will be required; and in order that the work may not be retarded, we urge all the friends of true education not to slacken, but to quicken, their efforts in behalf of the building fund.

The Board of Trustees are asking that all of the churches who read this appeal set apart the last week in August as "Campaign Week for David Lipscomb College," and that announcements and arrangements be made at once to insure a successful consummation of this campaign. There are five Lord's days in August, and we urge that all contributions or pledges be ready after the fifth Sunday, as we wish to report them on the opening day of the college a few days later. Pledge cards and advertising matter will be cheerfully furnished upon request. Wherever possible, it will greatly help the work to arrange for some brother to make a special talk, calling attention to the work and needs of the college. We ask that the alumni, who are scattered all over the country, remember their Alma Mater and bestir themselves to the utmost in its behalf. By all means we must reach the fifty-thousand-dollar mark not later than September 1. Let our motto be: "We can, and we will."

MISSIONARY

Report for April.

BY J. M. M'CALEB.

From Cordell, Okla., by N. O. Ray, $44.26; South Side-Central Church, Fort Worth, Texas, by W. A. Copher, $10; Florence, Ala., by H. P. Lucas, $46.67; Scottsboro, Ala., by J. M. Gainer, $7.75; Highlands Church, Louisville, Ky., by W. T. Micon, $9; Brother Bradshaw, Harper, Kan., by J. N. Armstrong, $3; by Miss Nellie Straiton, Fort Worth, Texas, $11; T. K. Jones, Odessa, Mo., $16.50; Bernice B. Howard, Gunter, Texas, $8. Total, $156.18.

I am not only very grateful to all for these gifts, but more grateful still for what they mean. They do not mean simply money to buy things needed, to pay bills and defray traveling expenses, but fellowship, friendship, and love.

I have been in Honolulu, Hawaii—"the crossroads of the Pacific Ocean"—for two weeks. I was met at the landing by Brother and Sister Bowman and conveyed to their hospitable home, where I have been ever since. Brother Bowman says if I am not comfortably located, it is my own fault; for if there is anything they can do for me which they have not done, they will do it, if I will only let them know what it is. I cannot think of anything. To land on these mid-Pacific islands is like entering a fairyland. The hospitality of the people would be hard to surpass.

I have spent two Lord's days since my arrival. The first one we met for the Lord's Supper in the home of Brother and Sister Hopper, with five present. Last Sunday we met with Sister Harrison, twenty-five miles out from Honolulu, with five present, one of whom was a Japanese young man. Two evenings we have met for Bible study in Brother Bowman's home, have made some personal calls and distributed a number of tracts. Last Wednesday evening Brother Bowman and I attended a meeting of the Christian Scientists. After dismissal I gave out some tracts I chanced to have in my pocket. A man and a woman came up, who seemed to be leaders, and said I was discourteous; that they never tried to proselyte anybody. I assured them that if it was a discourtesy it was wholly unintentional and I hoped they would overlook it. The woman said, "There is nothing to forgive," and they went away seemingly satisfied. I requested an interview with one of their number whom they considered a representative, and was introduced to Mrs. Hatch. We arranged that I should meet her the next day at her office, second floor, Boston Building, at one o'clock. I was there on time and had an hour's interview with her on the following points:

1. How do you regard Mrs. Eddy's writings as compared with the Bible?

2. Did the followers of Mrs. Eddy expect her to rise from the dead?

3. Do you believe the cures she claims of cancer and consumption as read from her book last night?

4. How do you regard Christ?

5. Do you recognize the existence of sin?

6. Is there a personal devil?

7. How do you regard the claims of John Alexander Dowie and the Mormons in reference to divine healing?

8. Do you believe in a bodily resurrection?

9. How do you regard baptism and the Lord's Supper?

As she requested that I should not put her answers in writing, I simply leave the questions as they stand. Our conversation was most pleasant throughout. I gave her a tract, she gave me one, and we shook hands and parted.

There is much unrest here, and it is an opportune time for preaching a full gospel.

Friends will please write me at 2625 Montgomery Street, Louisville, Ky.

Money for Missionaries.

BY NELLIE STRAITON.

Contributions sent to me for transmission to our missionaries in India and Japan were forwarded on April 30, as follows:

To Sister Lillie Cypert, Japan: From Mrs. R. E. Shaub, New Jersey, $2; Mrs. B. P. Sloan, Tennessee, $1; church at Bardwell, Texas, per Mrs. J. E. T., $8.10. Total, $11.10.

To Sister Sarah Andrews, Japan: From the church at Petersburg, Tenn., per G. C. H., $2.75; Miss Lula M. George, Kentucky, $5. Total, $7.75.

For Vincent Japan work (to W. W. Freeman): From the church at Petersburg, Tenn., per G. C. H., $4.

To Brother W. H. McHenry, India: From the church at Del Rio, Texas, per W. M. E., $23.75; Mrs. D. A. Cates, Oklahoma, $3; J. D. Trumbo, Virginia, per Firm Foundation, $1; J. G. Malphurs, Florida, $5; Mrs. F. S. Blair, Oklahoma, $2. Total, $34.75.

To Brother S. O. Martin, India: From "Two Sisters," Louisville, Ky., $10; Mr. and Mrs. J. E. Boyd, Alabama, $2.50; several sisters at Martinsburg, Ind., $6.25; Floyd H. Henderson, Canada, $1. Total, $19.75.

For Native Workers, India: From Lexington, Okla., $1.

For Famine Relief Fund, India: From Mrs. Anna L. Hill, Texas, $1; church at Ames, Okla., per E. C. S., $18. Total, $19.

For Sister Armstrong-Hopkins' Deficit: From Mrs. E. Emberson and Miss L. Cook, Texas, $3; W. E. Taylor, West Virginia, per Christian Leader, $2; Floyd H. Henderson, Canada, $4; Mr. and Mrs. A. J. Terrell, Texas, $2; church at Millville, Ark., per Mrs. W. T. F., $5.75; Mrs. John Straiton, Texas, $1.25; Miss Ina Straiton, Texas, $1.25; Miss Etta Allen, Arkansas, $5; Mr. and Mrs. J. E. Boyd, Alabama, $2.50; Mrs. B. P. Sloan, Tennessee, $1; Mrs. Weller Davis, Kentucky, $2; "A Sister," Canada, $2; Mrs. William Ellis, Oklahoma, $5; Nellie Straiton and class, Texas, $1.36; Mrs. M. J. Board, Kansas, $5; Nellie Straiton, Texas, $10.39. Total, $53.50.

For Brother E. S. Jelley (to Brother McQuiddy): From A. D. Whitten, Texas, per Firm Foundation, $1; Mrs. M. T. Caruthers, Florida, $5; E. D. Chambers, Texas, $5; Mrs. William M. Jordan, Texas, $2.25; Mrs. E. B. Clardy, Texas, 75 cents; church at Crewstown, Tenn., per J. F. C., $1.95; J. D. Trumbo, Virginia, per Firm Foundation, $1; E. W. Eiland, Texas, per Firm Foundation, $1.50; church at Macon's Chapel, Texas, per R. W. M., $15; church at South Flat, Okla., per G. W. M., $5; Mrs. B. B. Miles, Texas, $2; church at Quinn, Ark., per L. C., $6.50; Mrs. Lucie Lusk, Texas, $1; Mrs. Weller Davis, Kentucky, $1; church at Afton, Texas, per W. A. C., $3.40. Total, $52.35.

I certainly am glad to be able to report that with this month's remittance Sister Armstrong-Hopkins' deficit has been made up. Her indebtedness at the time of her death was very heavy, and I appreciate very much indeed the promptness with which many contributors remitted to this fund.

There are several brothers and sisters who have been contributing regularly to Sister Armstrong-Hopkins for some time; and now that this need no longer exists, please send to one of our other missionaries. Please do not let the matter drop. The missionaries need your assistance, and you need the pleasure of giving.

There are also many brothers and sisters who have not been contributing in the past. Will you give this month for the first time? Once you get in touch with the work being done in India and Japan, you will realize more forcibly the necessity for giving on the part of every Christian who is able to give. Write me, and I will be glad to give you news items of the work, the conditions, and the need. Address: Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

Training Little Children

By MRS. KATHARINE CHURCH SOLOMONS.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Simple Devices for Keeping Children Happily Occupied and Mentally Active—They Also Help to Make Mother's Task Easier.

The routine duties of the wife and mother are the same in practically all homes. Food has to be purchased and prepared; the house has to be kept clean and in order; there is shopping to be done, and sewing, mending, and washing—a big item in families with young children; and there are the children.

Very often the mother would seem to have little time or strength to spend other than in attention to the children's actual physical care and requirements; and yet, by a little wise thinking and arranging, she can start many plays and occupations which will not only give the children pleasure and teach them how to do things, but result in a quieter, easier, and more joyous task for herself.

One of the most helpful factors in the harmonious development of mother-and-child life is a right attitude of mind. It is, of course, most desirable that it be one of contentment and peace; but too often mothers, in addition to the work of housekeeping and the bearing and rearing of children, are obliged to contend with problems of sickness and family disagreements. However, if she can meet such situations with intelligence, courage, and self-control, she will create a home atmosphere which will be measureless in its influence.

A yard can be made an ideal playground at a moderate expense. Playing in sand appeals more than anything else to children of three and four years. It will engross and keep them occupied for hours at a time; therefore, the first thing to put in the yard is a sand box. This can be done by nailing four boards together and partly embedding them in the ground. Babies should not be allowed to play by themselves in the sand until they are old enough to know that they should not put it in their mouths; and none of the children should be permitted to throw sand, because of the danger to the eyes.

Discarded cooking utensils and a few tin spoons give the children an opportunity to imitate mother's fascinating operations in the kitchen. In warm weather they can have water to mix with the sand. This makes the play all the more real and engrossing.

Older children find many more things to do with sand. They pile it up and make hills out of it, dig holes and fill them with water, or make representations of the many things that children love to play and think about.

Pretty patterns can be made in damp sand by drawing with a stick; by pressing stones, pebbles, or seeds into it; or by using such objects as grooved shells or the rim of a cup.

Gardening is one of the most wholesome and healthful ways in which children can be employed. Each child may well have a space in the yard allotted to him for planting and tending a little garden of his very own.

All kinds of outdoor games can be played in the yard and the children can romp to their hearts' content. For the young children, games with a rubber ball or with bean bags are the best.

Older children enjoy having a swing, but it is likely to be dangerous for the little ones when they are running heedlessly about.

Almost all children have wooden blocks of one kind or another to play with, and they scarcely need to be shown what to do with them. They love to make such things as houses, trains, trolley cars, buildings, bridges, and furniture. Any materials that lend themselves to representation of this kind are a delight to children. Kindergarten tablets (round, square, oblong, and triangular pieces of wood of the dimension of one inch) can be used for representing many things; also colored sticks and slats of different lengths and seeds of different varieties. A catalogue of kindergarten materials will be sent upon request by Milton Bradley Company, Springfield, Mass., or by E. Steiger & Co., 49 Murray Street, New York.

In the same way children enjoy representing objects in clay and by drawing and painting. Clay work, however, is better left for school by mothers who have much to do, as work in this material requires considerable attention and direction.

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Justice to God and Man.

As the difficulty of discovering what is right arises commonly from the prevalence of self-interest in our minds, and as we commonly behave rightly to any one for whom we feel affection or sympathy, Christ considered that he who could feel sympathy for all would behave rightly to all. But how to give to the meager and narrow hearts of men such enlargement? How to make them capable of a universal sympathy? Christ believed it possible to bind men to their kind, but on one condition: that they were first bound fast to himself. . . . As love provokes love, many have found it possible to conceive for Christ an attachment the closeness of which no words can describe, a veneration so possessing and absorbing the man within them that they have said: "I live no more, but Christ lives in me." Now such a feeling carries with it of necessity the feeling of love for all human beings.

Love, wheresoever it appears, is in its measure a law-making power. "Love is dutiful in thought and deed." And, as the lover of his country is free from the temptation to treason, so is he who loves Christ secure from the temptation to injure any human being, whether it be himself or another.—Professor Seeley.

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The Hollow of His Hand.

It was a hillman wrote, "the hollow of his hand;"
Belike a shepherd gaunt,
Anhungered for his native land,
Whose eyes were dark with evening distances.

Isaiah taught Jerusalem;
He dwelt within the gates.
His speech clanged out like cymbals,
But his heart knew not the softened cries
Wrung from the lips of wanderers;
His eyes knew not the hills at evening
And at dawning.
It was an exile saw the green-cupped pools
From some scarce-trodden height;
Who made his bed with chill night stars,
And ere the first light broke
Beheld small silver seas as still as God;
Who raised his eyes and met the silence
Folding him.

It was an exiled hillman,
Belike a shepherd gaunt,
Who graved his soul with humbleness;
Who looked him down and said great words:
"The waters in the hollow of his hand."

—B. K. Van Slyke.

Georgia and the Far Southern Field

By S. H. HALL

Brother Armstrong's Short Stay With Us.

We have appreciated nothing, of late, more than Brother J. N. Armstrong's short stay with us. He was visiting Brother and Sister Harding, whose oldest daughter he married quite a number of years ago, and Brother and Sister C. H. Paine, with whom Brother and Sister Harding now live. Sister Armstrong was with him and is extending her stay for a while longer.

Nothing helps the work more than having visitors drop in with us and go to work as did Brother Armstrong and his most excellent wife. The Hardings, Armstrongs, and Paines are full of religion, and that of the right kind. And it seems to me that the right kind of religion should be the easiest in the world to have; for it is the most reasonable, the most sensible, and the kind that brings the greatest good now and forever to the one who possesses it. Brother Armstrong spoke twice for the West End Avenue congregation and once at East Point, and then joined our forces with his presence and prayers at South Pryor, where Brother S. P. Pittman is doing a great work in a series of revival services. In his first address at West End Avenue, he spoke to us on "The Mind of Christ." He showed, in a most effective way, that unselfish mind, that humble mind, that our Lord had; a mind that humbled not itself merely before his superiors, if such Christ had, or before his equals, but gladly condescended to serve his inferiors. Here our Lord was beautifully portrayed in his great life of service for a fallen race. That our workers here were strengthened and drawn more closely to our Savior, I have no doubt. In his second address it was shown how utterly impossible it is to reach God without surrendering to Christ; that Christ is the only bridge, so to speak, over which we may pass from our fallen state to God; and that, in order to do this, we must hear Christ, not in a part of what he has said to us, but in "all things whatsoever" he says unto us. Here he drove home to his listeners what I shall call the practical side of this question to Christians—viz., that it is just as necessary to hear Christ in "all things whatsoever" he says to us as disciples as it is for the alien to hear him in "all things whatsoever" he says to them.

More and more and more such preaching do we need every day of our existence on the earth. To know what Christ says is an easy thing to learn. To actually do it may, at times, seem hard to do; but I venture the assertion that the very things that seem most hard, most painful, for us to do—that these are the very things we need most to do, and out of the doing of which things the greatest good will come to our souls.

These fundamental lessons, these lessons that are brimful of soul food, are the lessons that all of God's ministers should be most anxious to live out in their own lives and give to the people as the days come and go. Souls are too precious, life is too short and uncertain, for us to fail to give such lessons at every opportunity.

Come again, Brother Armstrong, and give us more such teaching.

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Finding Ourselves.

I do not understand that when "God called unto the man, and said unto him, Where art thou?" that God did not know well where Adam was. Nor do I understand that in the many scriptures where God seems to be seeking to locate or learn something about man, that he does not know all about him. "For the ways of man are before the eyes of Jehovah." (Prov. 5: 21.) "The eyes of Jehovah are in every place, keeping watch upon the evil and the good." (Prov. 15: 3.) "And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do." (Heb. 4: 13.)

I wonder if God does not assume this attitude toward man—the attitude of one seeking to locate and learn about man—for the purpose of getting us to fall in line with him to the end that we may locate ourselves, find ourselves, "come to ourselves," a thing that is absolutely essential to our finding God, locating God, and coming back to him? Is it not true that God needs no one to tell him about man, to enlighten him concerning man's whereabouts or his spiritual condition? (See John 2: 24, 25.) But is it not true that we need him to help us in "finding ourselves?"

And when has man found himself? Is it not true that man has not found himself until he comes to see himself as God sees him, know himself as God knows him? How terribly undone would some who claim to be Christians feel if they would only find themselves by allowing themselves to see themselves as God sees them! The alien needs to find himself, and this he does when he comes to see himself lost and undone as God sees him. Never will he cry out, "Lord, what wilt thou have me to do?" and do it, till he thus finds himself. The soul that has been led astray by "blind guides" into thinking he is saved when he is not saved needs to find himself, and those of us who are Christians should remember that it is our duty to help him find himself by preaching the pure word of God, without addition or subtraction. The man in the church who is lost because he gives not as God would have him, prays not as God would have him, commemorates not the death and suffering of Christ as he is commanded to do, yet feels he is safe, needs to find himself, does he not?

Finding ourselves by coming to see ourselves as God sees us is a thing of paramount importance.

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Field Reports.

Brother Garrett preached to a full house at Macon on the first Lord's day in this month. Brother Coleman spoke at night.

The revival conducted by Brother S. P. Pittman at the South Pryor Street house of worship is proving to be one of the most helpful that we have yet had at that place. He is doing a great work, a report of which we will give later.

The first Lord's day in June was another good day for the West End Avenue congregation. The writer spoke on "Finding Ourselves," at the close of which two souls came forward and confessed their faith in Christ and were baptized into him, one came from the Baptists, and one prodigal confessed his wrongs and reconsecrated himself to God. Along with this good news, I am glad to report that Brother and Sister P. L. Sherrod, of Pearl and Bryan Streets Church, Dallas, Texas, cast their lot with us. We welcome them to this great city.

The churches and individuals who are helping us keep Brother Silas E. Templeton busy in this State, visiting the scattered disciples and the different congregations, will be pleased with the following, which is his first report since beginning this needed work:

On Lord's day, May 18, I filled my regular appointment at Rockmart, Ga., preaching morning and evening to average audiences, and spent Monday and Tuesday following in visiting many of the faithful members of his body there, encouraging them to hold fast their zeal and confession firm unto the end. It must be said that the Rockmart congregation loves the praise or approval of God rather than the praise or approval of men. From Rockmart I went to Cedartown, Ga., on Wednesday, May 21, and found a number of earnest disciples. However, they are just now unorganized, so far as public meetings are concerned, which

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condition will soon be overcome, we think. The scattered disciples there are very desirous of doing greater things for God, and we are expecting them to accomplish their desire. From Cedartown I went to Rome, Ga., on Thursday, May 22, and preached to a good-sized audience that night, without any visible results, save many expressions by the faithful to the end that they are expecting to accomplish much for our Master this year. Brother Cameron, of Winchester, Tenn., was expected there for a meeting soon when I was there. My next stop was Lyerly, Ga., where I preached on Lord's day, May 25, morning and evening, to fine audiences. The work at Lyerly moves along splendidly, with prospects for doing a great work this year. From Lyerly I went to Summerville, Ga., on May 26, and met Brother L. H. Reavis, who lives there and who "works with his hands," and preaches the gospel with fine results. There is no regular meeting of the disciples there, but the faithful attend elsewhere. I did my best to encourage them to continue faithful, and, with Brother Reavis living there, we think the work will grow. My next stop was "Lookout Hall," out from Trion, Ga., where I preached on Tuesday night to a small, but appreciative, audience. The few faithful disciples there are not the kind to give up, but they are of the kind that "press on unto perfection." On Wednesday evening I was with Brother John T. Smithson, of Montgomery, Ala., in Trion, Ga., where he has been for about ten days in a fine meeting. The meeting closed on Wednesday night with five souls baptized into Christ and one leaving the doctrines of men and taking God's word for the only guide. Brother Smithson surely does "preach the word." His work in Trion will live on and on after he goes to his reward. From Trion I came to Buchanan, Ga., where I found prospects good for some good work soon. On yesterday (Lord's day, June 1) I was with the brethren at Austell, Ga., and preached at the morning service. The "work of the church" at Austell is not what it should be, yet, with a faithful and continued "work of faith and labor of love," we hope to report an improvement soon. It must be done, and it can be done. Those there who are faithful need to know more assuredly that the Lord sees and will give them the help they need.

I am now at home in Atlanta, expecting to begin some protracted-meeting work soon at a mission point.

Mother's Ally.

There is always one good remedy on the family medicine shelf that mother can use in all accidents and mishaps to the members of the family. Burns, bruises, cuts, stings, boils, sores, and various forms of skin eruption are quickly soothed and steadily healed with Gray's Ointment. Its constant use for a hundred years has made it a family word in every household. You should keep a box of it on your shelf for emergencies. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be immediately sent you free.

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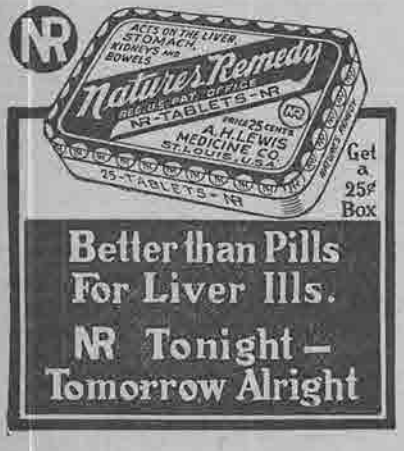

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Church News

California.

Riverside, May 28.—I came to this place nearly three months ago and began laboring with the brethren in an effort to enlarge the borders of the kingdom here. I am very much pleased with the work and look forward to good results. The interest is increasing. The audiences are larger than at first. A good spirit prevails among those who compose the congregation. I have promised to assist the brethren at San Francisco in a meeting, beginning the fourth Lord's day in June.—E. M. Borden.

Florida.

Miami, May 31.—The work here moves along nicely. I shall leave here for my home, Yuma, Tenn., on June 23. I have time for one or two short meetings the last of July as a result of some changes. I am also in position to assist in meetings during September and October.—Joe L. Netherland.

Kentucky.

Paducah, May 26.—We are having a fine meeting at the Goebel Avenue church of Christ here. Brother Brigance is doing the preaching, and his sermons are so instructive and good that we all make it a point to be in our places at every service. There have been ten additions up to date, and we are hoping that others may come before the meeting closes.—J. N. Twitchell.

Oklahoma.

Guymon, May 27.—We have a few here who are trying to worship according to the teaching of God's word. We have contracted for a house that was built by the Presbyterians, for which we are to pay one thousand dollars. The lumber to build this house cost over two thousand dollars, to say nothing about the building and the seats and other things. We want a good preacher to come and live with us, and we think he could get a good living. Crop prospects were never better. This is a healthy country. If any preaching brother would like to come here and wants to know more about this country, let him write me.—D. A. Matheson.

Tennessee.

Tennessee City, May 29.—I closed a meeting at Pond, three miles from Dickson, last Lord's-day night. One was restored. The attendance was as good as could be expected, considering the rainy weather.—J. H. Murrell.

Coalmont, May 20.—Brother Bailey Brooks, of Tracy City, is holding one of the greatest gospel meetings here we have ever had. He is a forcible speaker, and he knows how to preach the word as it is found in the Bible. Brother Brooks has a winning way; people have come out to hear him that have not been inside of a church in eight years. There has been one confession and baptism.—W. H. Warren.

Celina, June 1.—My work for the last six months has been very limited. The health of my wife (which is never good) has been such as to keep me at home almost all the time. A few times I have been able to fill appointments at near-by points where I could attend and return the same day. I have no line of work laid out for the future, except just such days as I may visit near-by congregations. If in the future wife's condition will permit, I will be glad, indeed, to again give much time to the greatly needed work in the Master's vineyard.—John H. Arms.

Decherd, May 22.—I closed a two-weeks' meeting at Estill Springs with two baptized. The attendance was fine throughout the meeting. This is a small congregation, but they are strong and courageous. This is the home of Joe Mason, a godly man, who is always at his post of duty and who spends most of his earnings having the gospel preached. The loyal brethren stood by me well in the meeting. I went from Estill Springs to Daus, in Sequatchie County, where I began a meeting last Lord's day and preached two sermons. I took very ill on Sunday night and had to return home. I am now under the doctor's treatment. The brethren at Daus were very much disappointed, as all necessary arrangements had been made and all were looking forward to a good meeting.—R. E. L. Taylor.

Manchester, May 27.—This congregation is engaged in doing mission work in the county. Last Sunday Brother Willis drove me six miles in the country, in the afternoon, where he taught the lesson and I preached. There were about fifty assembled in an old schoolhouse. I am to go back next Sunday afternoon and from time to time. As soon as the roads improve and the crops are "laid by," we will hold a meeting. Then, Brother Willis told me of another place five miles in another direction. Then another place six miles from Manchester is just waiting for the roads to improve and the busy season to pass. Summitville is a mission point. This is a busy, generous, Bible-loving people, who, while they feel the need of preaching themselves, wish to share with others the bread of life.—Isaac C. Hoskins.

Texas.

McLean, June 2.—I am preaching twice a month at Texola, Okla., on the second and fourth Sundays; at Shamrock, Texas, on the first Sunday; and at Plymouth, Texas, on the third Sunday. Interest is good at all these places. I am now ready to arrange meetings for the summer.—A. C. Huff.

Corpus Christi, May 31.—I began a meeting here on Tuesday night, to continue for some three weeks. The church is rather weak here, owing to division over Sunday school and other things. But there are some fine people in the little congregation. This is the home of Brother C. W. Sewell, who has been largely responsible for the

building up of the church here. He is held in high esteem by the members here.—G. Dallas Smith.

Beaumont, June 2.—We had a good day here yesterday. It has been raining so much here this spring that the interest has abated somewhat. Yesterday a week ago it rained all out except about fifty at the morning service, and it rained us all out that night. Yesterday was a clear day and the interest was fine at both morning and evening services. We are making some improvements on our building now and are talking of making an addition to it. We also need a baptistery. The Lord willing, I shall be here till June 30.—J. C. Estes.

Wellington, May 27.—I am now preaching each night at Plymouth, about fifteen miles north from Wellington. The people listen well, and I hope to accomplish some good in the Master's name. I recently held a series of meetings near Tulia, on the plains, where the people have made no crops for two or three years. It is inspiring to labor among such people. The spirit of the people is fine. They are wholly undaunted by failure. They all seem to have confidence in the country and in each other. The banks, I understand, have borrowed heavily and are supporting the people nobly. The wheat prospects are good and all have an optimistic spirit, thinking they will get out of debt and have something ahead from this crop. This meeting was supported by the church at Wellington. Some of the brethren in that community went from here and were among those who made the greatest sacrifices to establish the cause of the Lord in this place. The church here has supported two meetings there during the hard years since those members have been up there, and the cause of the Master is in a good spiritual condition there now. The work in this part of the country is prospering. I shall hold several mission meetings this summer. I shall hold the meeting at Quail in August. Brother J. E. Black will be with the church here in August for a protracted meeting, and Brother W. H. George will begin at Plymouth on the third Sunday in August. Any congregation desiring a strong preacher for a meeting either at home or at mission points can be put in touch with one by writing me.—C. D. Crouch.

West Virginia.

Buffalo, Box 81, May 23.—Last Lord's day Brother Hypes and I opened a new mission point four miles west of here in a thickly settled locality. We expect to continue there until we obtain results. Altogether we are keeping up some seven or eight mission points, for all are really mision points. From one to four dollars a trip is as much as we ever get in this country, and sometimes in new places we get nothing at all. I do not see how we can live under present conditions until we can train and develop the brethren we have in this section, unless the brethren at large will help us liberally now. I am never very well, and neither is my wife; and at times we both suffer intensely from mental depression, and it is hard to throw it off under present conditions. Brethren, for Christ's sake and in behalf of a beloved companion, I beseech you to help me liberally in my work now. My wife and I have suffered much in the interests of the true cause of Christ. Please do help us to do this work as it should be done. And please remember Brother George E. Hypes, my associate in the Lord's work. His address is R. F. D., Buffalo, W. Va.—F. P. Fonner.

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Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

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Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

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The Master's Vineyard

Alabama.

Birmingham, June 5.—On May 30, 31, and June 1, I preached at the North Gadsden Methodist Church. I baptized two while there. Two were baptized at Rossville, Ga., when I was with the church there on the fourth Lord's day in May. The Lord willing, I shall begin a meeting with the West Hill Church, at Pensacola, Fla., next Lord's day.—Flavil Hall.

Joppa, June 5.—I baptized a fine man on the first Lord's day in June, at Macedonia, in Cullman County. He requested me to give him the address of a good, religious paper. I gave him the Gospel Advocate. All the churches where I am preaching seem to be doing well. Some of them are having baptisms all along. I have been located here about three years, preaching for four churches regularly, teaching school, and farming. Busy? Yes. Contented? Yes. I am getting a living for myself and family. The churches support me well, the school pays me well, and the farm pays; so I am enabled to live and have some to give and have no grouch. I can now do some mission work again, and have some time open for meetings.—B. F. Moody.

Georgia.

Leesburg, June 2.—The meeting at Trion closed with five baptisms and one from the Baptists. The interest was good throughout the meeting. I am now in a meeting near Albany, with good prospects for a very interesting meeting.—John T. Smithson.

Missouri.

Bragg City, June 3.—I began a mission meeting at this place last night, with a large audience and a fine interest. We have no church here, but I hope to establish one. My ambition is to establish one new congregation and build one new meetinghouse each year.—James E. Laird.

Rogersville, June 2.—Since writing I have filled my regular appointments. I find the work improving at all places. I was at Dale and Johnson Streets, in Springfield, last Lord's day; will be at Flint Hill, Dade County, next. I will close my appointment work on the fourth Sunday in June and will begin my protracted-meeting work at Bethel, near Marmaduke, Ark., on Saturday night before the fifth Sunday and continue till July 12, and will be at Kennett, Mo., the remainder of July. The rest of my work until December 1, when I resume my appointments, will be as follows: August 1-15, Rogers Chapel, near Piggott, Ark.; August 15-30, Greenway, Ark.; September 1-15, Edwards Chapel, near Northview, Mo.; September 15-30, Masters, near Fair Play, Mo.; October 1-15, Sedalia, Mo.; October 15-30, Jerusalem, near Dexter, Mo.; November 1-15, Huffman, Ark.; November 15-30, Antioch, near Fair Play, Mo. The work is growing nicely in Rogersville.—M. S. Mason.

Tennessee.

Friendship, June 4.—One of the best meetings it has ever been my privilege to attend closed on Monday night, June 2, with the church at Brownsville. Brother John T. Smith, of Dickson, did the preaching and the writer conducted the song service. The brethren at Brownsville have erected a commodious house in the past few months. They are to be commended for their zeal. While weak in numbers, they are rich in faith and good works. There were no visible results in the way of additions to the one body, but our faith was strengthened and determination was made to do greater things in the future. Brother Smith is a forceful, logical speaker, and his earnestness made an impression even on those without the fold. The church at Brownsville is to be complimented for its work in the past year, and it remains for us to encourage them and others to do even more in the future. Haywood County is a greater field than any I know in West Tennessee. There are but three congregations, I believe, in the entire county, and even these are poor, and the opposition is great.—Fred Blanchard.

Cleveland, June 5.—On May 19 I went over to Etowah to take charge of a meeting that was begun by a Brother Daugherty on the day before. I stayed with this meeting twelve days, preaching every evening and three times on Lord's day. In some respects this is the hardest place this preacher ever tried to conduct a meeting. Eto-

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To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size, dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

wah is a town of four thousand or more people in McMinn County, on the Louisville and Nashville Railroad between Knoxville and Atlanta, and is a division on the road, and their shops are here. On all the shifts they work about six hundred men. Wickedness, strong religious prejudice, a self-satisfied disposition, and indifference in general make it hard to get the truth before the people. We succeeded in working up some interest and in rounding up the church pretty thoroughly. There is a very determined band of thirty-odd members here in a very good house, very well located. As a result of our labors, two were restored and five took membership, and two more elders and four deacons were appointed. On Saturday morning I left the meeting in the hands of Brother W. C. Phillips, and he continued it till the following Lord's-day evening. I came back to Cleveland and preached to good audiences on Lord's day, both forenoon and evening, and in the afternoon several of us went six miles west to a place called "Free Will," where they had an all-day singing. There I preached to an immense crowd at three o'clock. Our church building will soon be completed.—George W. Farmer.

Texas.

Kirbyville, June 2.—I closed a well-attended mission meeting at Center Schoolhouse, in Hardin County, last night. We were rained out three nights of the eight. Two persons, both middle-aged married men, were baptized. The people urged me to return for another meeting late this coming fall, so all my time is engaged now until November.—J. S. Daugherty.

Denison, June 3.—Texas has a wonderful crop, if the farmers can only save it. That is our anxiety about the Lord's harvest. "The harvest is indeed great, but the laborers are few." I hope the brethren will spend more money this year for the Lord than ever before. Sound out the word from pulpit and press. The work is doing fine here. There are additions nearly every Lord's day. Brother Lee P. Mansfield will begin our meeting on the third Sunday in June. May the Lord bless the workers in his vineyard everywhere.—Thomas E. Milholland.

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Meeting at Tampa, Fla.

BY T. B. THOMPSON.

Tampa is one of the best of Southern cities, and a place of more than ordinary interest to Northern tourists. It is situated on Tampa Bay at the mouth of Hillsboro River. It is a great ship-building and cigar-manufacturing town. It possibly has seventy-five thousand inhabitants. But I am not setting out to tell about the city and its points of interest, but about our great meeting with the church of Christ in this beautiful city.

This meeting began on May 11, with Brother Hoover, local minister, preaching the first Lord's day and evening, I being detained at Avon Park for that day in order to assist Brother Henry Russell and Sister Amy Hinton to get started to mutual housekeeping. They are our very best. Sister Amy is the daughter of our own Brother Homer Hinton and wife, while Brother Henry is from one of our best Christian families near Tampa. On Monday I arrived in Tampa and did the preaching through the remainder of the meeting. The church seemed to be in trim for the meeting, a conclusion which I feel sure the interest during the meeting and the sequel plainly demonstrate. Our audiences began to grow from the start and held up well to the last. One of the features of the meeting was the beginning of the song service at half past seven o'clock each evening. The audiences that attended this early service were good to the last. I feel that the thirty-minutes' extra song service lent great impetus to our other efforts in the meeting. The sun would scarcely be well down when time came for the regular preaching service. Everything had in it the spirit of great interest, and those who attended were influenced thereby. The members talked the meeting in their homes and the homes of their neighbors, as well as on the streets and at their places of work. I believe it has never been my pleasure to engage in a series of meetings in which the membership stood more loyally by the meeting than this one. Brother Hoover conducted the song service, and did it well. This meeting resulted in eighteen additions. Seventeen were baptized and one returned to her "first love" who had been connected with the Methodist Church for some time. A number of those baptized were either Methodists or Baptists. One of the most impressive things that took place during the meeting was the coming of an entire family, with the exception of one son who was already a member of the body of Christ—father, mother, sister, and two sons—at the same invitation, to make confession of their faith in Christ. The after meeting was principally taken up with loving embraces and tears of joy, and the people seemed loath to leave the place.

There are many nice things I would like to say about Brother Hoover, his splendid family, and the church; but it would make a book if all were said, hence I forbear. The meeting continued fifteen days, and yet many thought it might have gone on longer with profit. This church works definitely. Already they are laying apart a certain per cent of their contribution for the purpose of erecting a larger building. Notwithstanding the fact that this people have enlarged their building within the last couple of years, they find themselves outgrowing their present quarters and expect to build in the near future. This meeting demonstrated the fact that a new building is needed. I predict that you will hear of greater things from this splendid congregation. They have one of the greatest fields in the South, and have only to move forward and possess the land.

The Christian prays as he lives and lives as he prays. But Christian prayer is the prayer of faith and not merely of form; it is prayer of the heart and not merely of the lips; it is prayer which rests not in bodily posture, but in spiritual power.—James Hastings.

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Those Two Giants.

BY C. C. MERRITT.

In our last article we spoke of the first of the two great giants, Opportunity and Responsibility.

Opportunity — the open-door, the numbers, the means, and the material.

Responsibility is no less a giant than is Opportunity, because the one is the natural consequence of the other. Are we not responsible for the use we make of our opportunities? Will God open the doors to so many heathen nations for the gospel that saves men's souls and say to us: "Though I have left you as a light in the world, you may do as you like about entering these open doors with that light?" Will we in very deed choose to stay out of them? Will we let these modern men of Macedonia cry, "Come over into Macedonia, and help us" (for some of the heathen are actually making this cry), and will we refuse to heed them, or will we do as Paul did—turn our faces from what we had in mind to do and go forthwith to their rescue? Yea, as we look toward these open doors we see the hand of God writing: "Go ye into all the world, and preach the gospel."

Then, what about your helping to support those few who are gone? And again, what about others that should be sent to China, India, Africa, Syria and Turkey, Persia, Korea, Japan, United States, Siam, Great Britain, France, Burma, Mexico, Greece, Russia, Pacific Islands, etc.?

"There were giants in those days," and no less are there giants in our days. Every age has its giants, and there will be greater giants than these. Some day, if these giants of our day are not properly dealt with, those future giants may "fall on us," and glad may we then be and among others say, "and hide us from the presence of the Lord."

In the days of the apostles, when there were few in number in comparison to us, there was vastly more done than now; in fact, there is no comparison in this respect. They "went everywhere preaching the word." True, a persecution scattered them abroad; and we may yet awake to find a persecution scattering us into places to preach where we would not go by the choice of a good will. O, what a scattering that would be! And do you suppose we would be found telling the good news or telling of our mistreatment at others' hands? Many, indeed, are we; but one could not tell it by the amount of mission work we do. If we were to send one foreign missionary to every ninety-two members, as did the Brethren Church as far back as 1893, how many would we send forth? And what a contrast that would be to what we are doing!

Or suppose we had *one* foreign missionary to every five thousand members, as did the Protestant churches at that date, what would we do? Back to that date (1893), twenty-six years ago, how many had we in the mission field? And this fact placed by the side of our Lord's last command before his ascension: "Go ye into all the world, and preach the gospel to every creature." Or compare ourselves to the apostolic age, in which generation the whole world was evangelized!

Our increase of numbers in this country has come largely of proselytism and not of pure missions. Paul was not desirous of building on other men's foundations; so he did not bother about running down those that were preaching for other than the one good purpose, but said: "I go rather where Christ hath not been named."

Much could be said of our responsibility as to the use of the money God has put into our hands, but this must be left for a future article. True it is that not many of the rich are called, but there is sufficient of this world's goods among us to enable us to do all

Weekly Health Talks

Where Most Sickness Begins and Ends

BY FRANKLIN DUANE, M. D.

It can be said broadly that most human ills begin in the stomach and end in the stomach. Good digestion means good health, and poor digestion means bad health. The minute your stomach fails to properly dispose of the food you eat, troubles begin to crop out in various forms. Indigestion and dyspepsia are the commonest forms, but thin, impure blood, headaches, backaches, pimples, blotches, dizziness, belching, coated tongue, weakness, poor appetite, sleeplessness, coughs, colds and bronchitis are almost as common. There is but one way to have good health, and that is to put and keep your stomach in good order. This is easy to do if you take Dr. Pierce's Golden Medical Discovery. It is a wonderful tonic and blood purifier, and is so safe to take, for it is made of roots and herbs. Dr. Pierce, of Buffalo, N. Y., stands behind this standard medicine, and it is good to know that so distinguished a physician is proud to have his name identified with it. When you take Golden Medical Discovery, you are getting the benefit of the experience of a doctor whose reputation goes all around the earth. Still more, you get a temperance medicine that contains not a drop of alcohol or narcotic of any kind. Long ago Dr. Pierce combined certain valuable vegetable ingredients—without the use of alcohol—so that these remedies always have been strictly temperance medicines.

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we can otherwise do; and this we have, too, right when many doors are wide open and when there are some waiting to go into any field to labor when they are sent! "Where then is that gratulation of yourselves?"

May the good Lord have mercy upon us and bless us in doing, every one, his good pleasure.

Heartfelt Conversion.

BY J. J. VANHOUTIN.

Over fifty years ago I read the Bible through to find out how many times the word "heart" was used. According to my counting, I found the word used in the singular six hundred and forty times, and ninety-eight times in the plural. That was before I was able to own a concordance, and after I came in possession of one I found it to be correct. I was a little surprised to find that the fleshly heart of man or beast was indicated only a few times. At that time much of the sectarian preaching was to show that the heart must be converted or changed; but they never told how it was done, what the heart was, nor what it could do. A change of heart was the usual theme, and they would always leave that greatest and most important work for the Lord to accomplish in his mysterious way and in his own good time, thus throwing the responsibility of the corruptness of all unchanged hearts upon the Almighty. And many followed their pernicious ways. Fifty years ago preachers would often reply to each other, but now that kind of work is considered out of place. While I am free to admit that the Bible does present one special case where a change of heart is actually mentioned, and the history of the case plainly shows that the change of heart did actually occur (and it is the only place in the whole Bible where the change of heart is recorded), I am also free to admit that I have never preached that kind of a change of heart in order to man's salvation. Please read Dan. 4: 16 and see if I am right. Here it is: "Let his heart be changed from man's, and let a beast's heart be given unto him." The Bible shows plainly that the heart is capable of acting; and whatever the heart does, the soul does; and whatever the soul does, the spirit does. We read of the contrite heart, soul, or spirit; the sad heart, soul, or spirit; the troubled heart, soul, or spirit; the glad heart, soul, or spirit; the rejoicing heart, soul, or spirit; the purified heart, soul, or spirit; the believing heart, soul, or spirit; the speaking heart, soul, or spirit; the righteous heart, soul, or spirit; the evil heart, soul, or spirit. The above being true, when I desire the conversion of a man from the error of his ways, I begin to work upon the intellectual powers. His heart being (as I suppose) capable of acting, he can understand. So I preach to him. He can believe or disbelieve. He can receive the word in his heart or reject it. He can love the truth with his heart or hate it. He can reform his ways or remain wicked. He can obey with his heart, soul, and spirit, and in his full obedience he is converted in faith, in understanding, in affection, in conduct, and in speech. And the transition act by which the man is translated out of the kingdom of darkness into the kingdom of Christ is that of baptism, where Jesus placed the ceremony, in which act the person passes out of the kingdom of darkness into the kingdom of Christ, and is then converted in heart, soul, body, and spirit.

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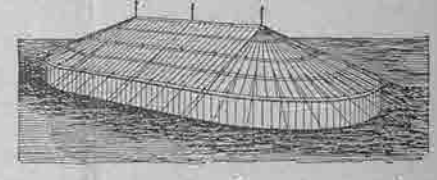

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An Interesting Report.

BY M. KEEBLE.

Knowing as I do that the harvest is great and the laborers are few, I am endeavoring to keep busy in our Master's vineyard. At the time of my last report I was in Mississippi, and remained in that State until April 24.

I went to Hicks, Ark., and preached on Friday night, April 25, and also on Saturday night, in the home of Brother Ed. Harris who always tries to make arrangements to get the gospel of Jesus Christ to his neighbors, several of whom were present to hear the word of God. I find that during the apostles' days they went from house to house preaching the word, and it is good to follow the example of these old servants.

The next place I visited was Blackton, Ark., where I preached on the fourth Lord's day in April, and enjoyed two splendid services with this faithful congregation. This congregation was established through the faithful efforts of old Brother Nathan Cathey, who moved in here over thirty years ago from Hickman County, Tenn. If all who move into new fields would go to work as this old servant did, great would be the spread of the gospel of Jesus Christ. Brother Cathey died last year, leaving a wide-awake, working congregation as the fruits of his labors. Brother D. J. Bynum and I have been engaged to labor with this church a month in mission work.

On April 28, 29, I was with the little band at Cotton Plant, Ark., and the interest was good at both services. We are planning to hold a meeting there this fall.

I began a meeting with the Memphis mission on April 30 and continued it ten days. The interest was good, but there were no additions. The work there has been hindered in many ways. There are some as faithful and earnest brethren and sisters there as I have ever met, but they need encouragement and instruction. Brethren and sisters from Neshoba and Capleville, who live from sixteen to twenty miles away, attended these services, showing an interest in the work. While here I made my home with Brother D. J. Bynum and wife, and I shall never forget their kindness.

Returning to Nashville, I preached at the Jackson Street Church on the second Lord's day in May, with good attendance at both services. I was proud to find them faithfully working and trusting Jesus.

On the third Lord's day in May, assisted by Brother T. H. Busby, I began a meeting at Sparta, Tenn. Brother Busby did the singing and some of the preaching, and he did his part well. There is a splendid meetinghouse in the town which was given to the brethren by the white congregation there, but its doors had been closed for over two years prior to this meeting. We succeeded in getting regular worship started again, and Brother Busby is to visit them once a month. Though the work has been virtually dead, the white brethren are willing to assist in reviving it. Brother Hal Harris, who is highly esteemed by all the white people, promised to look after the work and see that the doors are kept open for services in the future. I am to go back at an early date and hold a meeting.

On the fourth Lord's day in May I went to Lebanon, Tenn. The brethren and sisters, with a large auto truck, were at the station to meet me. I joined them and we went out the Hartsville pike to old St. John's Church, where there was a faithful congregation years ago; but it has gone down, and even the house has rotted down. But the church at Lebanon has begun a building so the work can be reëstablished. I preached two sermons under the trees. A large crowd was present, and there was an old-fashioned basket dinner on the ground for all. Nearly forty dollars was raised to complete the building. I preached at night in town, and the interest was good. This is a working church, and I pray that the spirit of peace may abide with them.

I went to Henderson, Tenn., on May 27, and remained three days. The services were well attended and two persons made the good confession. One of these was a Baptist preacher. Two years ago I went there and found four members; now there are about one hundred, and they are preparing to build a meetinghouse. I will hold another meeting there in July. I have never met better white people than those at Henderson. Brother J. Hannon, who lives at Corinth, Miss., preaches for the colored brethren there once a month, and they all love him.

On May 30 I preached at Corinth, Miss., and found them still faithful in the work. Although Brother Hannon preaches a good deal, he does not forget his home work.

I am now in a meeting at Bellbuckle, Tenn., which began June 1, and the interest is increasing. This is my seventh meeting here. We have raised thirty dollars to assist in building a meetinghouse. They now have a little over one hundred dollars in the building fund. Brethren who love to do real mission work should send a contribution to W. R. Mingle (white), who is managing the business for them until some colored brother develops who can take the work. Address him at Bellbuckle, Tenn.

I am glad that I had the privilege of being present at David Lipscomb College on May 14, because I saw the need of Christian education as never before. It was worth the trip to hear

Diphtheria Left Her With Catarrh of the Throat

After Years of Suffering, this Lady Sought and Found Relief in PE-RU-NA, the Great Catarrh Remedy.

While there is nothing unusual in the experience of Miss Louise Bruecker of 1326 East Twelfth St., East Oakland, Cal., her letter cannot help but be an inspiration to every sufferer from catarrh.

This it what she says: "Diphtheria left me with catarrh of the throat. After years of suffering and disappointment, I gave up hope until I heard of PE-RU-NA. I tried it. Followed instructions and have had no catarrh since. Now, we always keep PE-RU-NA and MAN-A-LIN in the house."

It is not necessary for any one to go on year after year suffering with catarrh in any form. PE-RU-NA is just as effective for catarrh of the stomach, bowels, liver and other organs as it is for coughs, colds and catarrh of the nose and throat. It is by regulating the digestion and aiding elimination that PE-RU-NA insures a rich supply of pure blood and nourishment being carried to the mucous linings everywhere. By keeping the mucous membranes healthy, the body is better able to repel disease and ward off such troubles as the Grip and Spanish Flu. PE-RU-NA is of extraordinary value in rebuilding the body to normal health and strength.

Tablets or Liquid. Sold Everywhere.

the speeches made by Brethren A. B. Lipscomb, Elam, McQuiddy, and others. May these Christian men live on, for such men are a blessing to the church and to the world. Brother David Lipscomb put a coal of fire among the brethren before God took him, which will never die.

Quarterly Report from the Belle Haven Orphans' Home, of Luling, Texas.

BY MRS. JENNIE CLARKE.

Receipts for the quarter beginning January 27, 1919, and ending April 27, amounted to $1,169.52. Balance on hand, April 30, $11,702.07. Checks issued since April 30, $346.84. Balance on hand, May 8, $11,355.23.

Disbursements during the period covered from last quarterly report amount to $2,012.91. About one thousand dollars of this amount has been expended on labor and pipes for a more efficient system of waterworks. The work is not completed, and it will take some time and more money to complete the work now in progress.

Number of children placed in private homes, three. Present number in the Home, fifty-seven.

Deeds and Words.

Deeds are greater than words. Deeds have such a life, mute, but undeniable, and grow as living trees and fruit trees do; they people the vacuity of time and make it green and worthy. Why should the oak prove logically that it ought to grow and will grow? Plant it, try it; what gifts of diligent judicious assimilation and secretion it has, of progress and resistance, of force to grow, will then declare themselves.—Carlyle.

Must Have Real Merit.

Anybody or anything to command confidence must deserve it.

A medicine that has commanded the confidence of the public for half a century, as Hood's Sarsaparilla has done, has merit, real merit.

This is something for you to bear in mind when you are in need of a medicine for your blood, stomach, liver, or kidneys, the ordinary diseases or ailments of which are cured or relieved by Hood's Sarsaparilla, as thousands of three generations have voluntarily testified.

When you buy Hood's Sarsaparilla, you buy a medicine that has outlived the formative period, in which there is more or less experiment, and has been fully developed for years, during which it has made a unique record by what it has accomplished for the sick and ailing, according to their own story.

VANDERBILT UNIVERSITY
FALL TERM OPENS SEPT. 29
PREPARES FOR SERVICE

PREPARATION IS PATRIOTISM—
The College of Arts and Science. Professional training in Medicine, Dentistry, Pharmacy, Engineering, Law, and Religion. R. O. T. C. Infantry and Coast Artillery units; Mass Athletics. Write for catalogue, stating department.
REGISTRAR, VANDERBILT UNIVERSITY,
Box F. Nashville, Tenn.

It Makes No Difference.

It makes no difference who sang the song,
If only the song was sung;
It makes no difference who did the deed,
Be he old in years or young;
It makes no difference who ran the race,
So long as the race was run;
So why should the winner be proud of himself
Because it was he who won?

If the song was sweet and helped a soul,
What matters the singer's name?
The worth was in the song itself,
And not in the world's acclaim.
The song, the race, and the deed are one,
If each be done for love—
Love of the work (not love of self);
And the score is kept above.
—Selected.

Demand for Holy Places.

So long as religion exists, men will look for its holy places. If they do not find its sanctuaries ready at hand in the natural features of the country in which they live, or if they are not provided with places consecrated by the history of the past, they will make them for themselves in their churches and their shrines.

Men need some special place where they can know that they are in the divine presence and can offer their homage before his throne. The places of men's veneration are frequently impressive and beautiful; but, on the other hand, they may be the barest buildings, having nothing of grace or beauty to please the eye. Yet the meanest building becomes ablaze with divine glory to those who have met God within its walls; and where generation after generation of men, each in its turn, has bent in reverence to worship, or to listen in faith to the word of the most high in warning, encouragement, or comfort as they most need, they have dedicated holy places with a reverence due to the honor of God and the memory of his people.—London Times.

Pity and need make all flesh kin.—Edwin Arnold.

Your Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write h-13
Murine Eye Remedy Co., Chicago.

Conscience Will Be There.

You may be one of those who have accumulated a little money, but not enough to insure you the life of ease which you have planned for your later years.

Perhaps you have made your money by economy and small and honest investments.

You compare your condition with that of some other men who have much more than you possess, but who have the reputation of being unscrupulous in business deals.

You feel that, although it is known they are not strictly honest, they are accepted by society because of what they are in a financial way.

You are considering whether a course such as they have pursued would not be better than the one you are following.

Stop this line of thought. You are considering a dangerous course. The more you think about it, the more likely you are to become influenced by false gods.

Do not forget that, while you may dodge the law, you cannot give your conscience the slip.—Selected.

The Lord gets his best soldiers out of the highlands of affliction.—Spurgeon.

Grove's Tasteless chill Tonic
restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

HENS MOULT FAST
E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

Strong, Forceful Men
With Plenty of Iron In Their Blood—
These Are The Ones With The Power and Energy to Win

The Strong Vigorous Man Is Supreme

"Many a capable man or woman falls just short of winning because they don't back up their mentality with the physical strength and energy which come from having plenty of iron in the blood," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital.

"Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable. To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron." It often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

NUXATED IRON
For Red Blood, Strength and Enduran

WINTERSMITH'S CHILL TONIC
SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

WONDERFUL PHONOGRAPH FREE

Here is our New Style E. D. L. Phonograph—the latest improvement—without th, horn. The lightest, most durable and compact practical phonograph ever produced. It is beautifully finished, tone arm black japanned, nickel winding crank, accurately constructed, smooth running spring motor, which plays 2 to 3 records at one winding, speed regulator, stop lever and felt-covered turn table. New improved sound box with mica diaphragm, which makes perfect reproductions of all kinds of music—band pieces, talking pieces, instrumental, orchestra, vocal, etc.

Plays Any Disc Record Up to 7 in. and plays them properly. This machine is simply wonderful—not to be compared with any other of this kind. Will give you more entertainment than anything you ever owned. Strong and durable. Small and compact with no parts to get out of order.

EVERY MACHINE REGULATED AND TESTED before it leaves the factory and guaranteed in every way. A real phonograph, not a toy, yet small and light enough to be carried to camps, excursions, etc. Gives a clearness and volume of tone not surpassed by most high-priced instruments.

TESTIMONIAL Cerro Gordo, N. C., Sept. 12, 1918. Dear Company—I have just today received my Phonograph—and must tell you for a fact I am more than delighted with it. Many, many thanks for your honesty. I remain your friend till death. Mrs. Fannie Rogers, Cerro Gordo, N. C.

FREE TO YOU—SEND NO MONEY Just your name and we will send you 24 of our Art Pictures to dispose of on special offer at 25c each. Send us the $6 you collect and for your trouble we will send this new improved E. D. L. Phonograph and a selection of 6 records, free for your trouble. You can dispose of pictures and earn this great machine and the records in a few hours' time. Address **E. D. LIFE, Dept. 1T132, 337 W. Madison St., CHICAGO**

In answering these ads mention your paper. It commends you.

OBITUARIES

Chambers.

On January 28, 1919, our hearts were made very sad by the death of Allie Eudora Chambers. She had seen only twenty-two summers. It seems so hard for one to be taken so young in life, especially one who had such a sunny, lovable disposition. She was very optimistic and possessed many lovable traits of character. She obeyed the gospel and was baptized about six years ago. She was a joy to her own family and to her other relatives. A COUSIN.

Bondurant.

Virginia Catherine Bondurant was born on April 10, 1866, and died on April 7, 1919. She obeyed the gospel in September, 1899, being baptized by Brother J. K. Hill. She is survived by her husband, seven children, and four grandchildren. Her older son is in France. She had lived a consecrated life to her Lord since her obedience and died in the faith. "Blessed are the dead who die in the Lord." (Rev. 14: 13.) "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Ps. 23: 4.) Her husband and three children are members of the church of Christ. The son that is in France spent one term in the David Lipscomb College and did some preaching before he was called to go oversea. R. E. L. TAYLOR.

Jarratt.

Mrs. Rosa E. Jarrett, daughter of J. B. and M. M. Clonch, of Kimball, Tenn., was born on March 11, 1883, and departed this life, at Trenton, Ga., on April 21, 1919. On March 21, 1906, she was united in marriage to Jefferson D. Jarrett, and was a true and faithful wife. To this union were born three children—Marvin M., Tally D., and Charles Leslie. Besides the immediate members of the household, she leaves two sisters to mourn her loss—Miss Leslie Clonch, of Trenton, Ga., who was with her during her illness, and Mrs. Minnie Belk, of Shepherd, Tenn. In 1911 she obeyed the gospel and was united to the church at Union, near Trenton, Ga., and lived as a faithful Christian the rest of her life. Her health had been bad for several years, and for the last five months she was confined to her bed. During all of her awful suffering she was never heard to murmur nor complain. Let us not weep as those who have no hope, but let us strive to meet her where we will spend an eternity with her at home with Jesus.

J. D. JARRETT.

Redding.

James Newton Redding, son of Brother and Sister J. T. Redding, of Campbell Station, Tenn., was born on November 13, 1875, and died on April 19, 1919. At about the age of fourteen he was baptized by Brother E. G. Sewell and ever afterwards lived a consistent Christian life. On January 23, 1901, Brother Redding was mar-

Three Generations

"When grandmother was young she took Lydia E. Pinkham's Vegetable Compound for some female illness and it helped her. My mother took it during the change of life and it did wonders for her. So when I got into a run down condition and suffered with periodic pains, backache, bearing down pains, I took it and it restored my health."

Thus writes a young woman of the third generation about this great remedy for woman's ills.

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

ried to Mary Etta Wilkes. They were fitted for and worthy of each other. Theirs was, indeed, a happy married life and a beautiful Christian home. Three children—Everette, Mary, and Neal—blessed their union and added to their happiness. In Brother Redding's life and home were demonstrated the beauties and realities of the Christian life. His life was, indeed, a living epistle, known and read of all who knew him. His going away marks a great loss, not only to his family and congregation, but to his entire community as well. Sympathy is extended to his aged parents, wife and children, brother and sister, and many friends. After funeral services conducted by the writer at the church where he had obeyed the gospel and worshiped all his life, he was buried near his home. Thus another one of God's noble servants "rests from his labors," and his works follow after him. J. T. CLARK.

Crump.

A life of faith, love, and prayer, ever looking unto the eternal home, is the most beautiful, most admirable, and most noble of all. Such a life ended in the death of Brother Denar Crump, of Haynesville, La. Brother Crump was born on July 13, 1886, and died on December 19, 1918. He was the son of M. N. and Alice Crump, of Haynesville. He hardly knew what it is to have father and mother, for he was left an orphan when he was only a lad of five years. He was married to Georgia Ware, of Haynesville, on September 11, 1904, and leaves her here to mourn her great loss. They had no children, but they had a happy home. One bright day in August, 1913, these two were baptized into the body of Christ, and from that date they were true coworkers in Christ. Brother Crump was a faithful Christian, a good citizen, and a loving companion. He had as few enemies and faults as any man we know here. His good wife is very sad and lonely. May our Heavenly Father watch, guard, guide, protect, and comfort her. Our lamented brother also left a number of brothers, sisters, and other near relatives, together with a host of friends, to grieve over their great loss and to rejoice in the noble life which was finished as such a glorious consummation. O. E. BILLINGSLEY.

Germany.

Brother Terrell Germany, of the Red Hill congregation, in Montgomery County, Miss., was born in Winston County on March 11, 1873. On September 12, 1900, he was married to Miss Viola May Gullette, who now

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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

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

survives him and by whom he leaves two children. His death occurred on January 27, 1919, of influenza. Brother Germany was baptized in August, 1912, first learning the truth through the preaching of Brother C. H. Etheridge. From the date of his baptism to the time of his death he was a very faithful attendant upon the services with the little congregation with which he was associated in membership. He loved the worship, was a good singer, and always took a leading part in the meetings on Lord's days. On January 28, the day following Brother Germany's death, his daughter, Willie Pauline Taylor, wife of Brother Taylor, also passed to her reward. She was one of the most ardent and faithful young women in the worship and work of her congregation that the writer has ever known. As a teacher of a class of young people in the congregation, she was always at her post of duty. They now manifest their love for her by placing flowers upon her grave each Lord's-day morning. She was born to Brother and Sister Germany on July 23, 1901, and was married to Brother Taylor on June 16, 1918.

LEE JACKSON.

Dickens.

Sister Martha J. Dickens (née Price) passed away on April 19, 1919, and was buried the next day, near Hillsboro, in the neighborhood where she was born on March 19, 1840. She was baptized in August, 1858, at Philadelphia Church, in Warren County, by Brother Witherspoon. She was married to Brother W. B. Dickens on November 17, 1859, and became the mother of eight children—three boys and five girls. All of them obeyed the gospel. Two girls died in early womanhood. Sister Dickens was truly what the Bible calls a great woman. It has been fifty-one years since I was first in their home. Many times since then it has been my pleasure to visit Brother and Sister Dickens. They were truly husband and wife. Everything was simple and plain in their home. They both worked, and they raised their children to labor. She was a good cook, and she taught her daughters the important duties of housekeeping. While talking to them at her funeral, I considered that they had a great work before them to equal their mother. I consider all of them good women. Their training has been the best. Her husband, five children, other relatives, and many friends witnessed her departure from the mortal to the beyond. One son was not there. "We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." I commend them to God and the word of his grace, which is able to build them up and to give them the inheritance among all them that are sanctified.

W. P. SIMS.

Beeson.

One by one "the host of Zion" passes away to join the immortal band where sorrowing and sighing are unknown. From Sunny France came the sad news that Jesse D. Beeson, son of Brother and Sister J. D. Beeson, of Rush Springs, Okla., passed away on October 7, 1918, of that much-dreaded disease, Spanish influenza. He left Camp Bowie, Texas, last June; arrived in France, July 29. He was assigned to duty in the fifth squadron of Rifle Grenadiers, Company M, 142d Infantry. He was born in Rantoul, Kan., on April 15, 1887. Two years later his parents moved to Oklahoma, locating on a farm near the present site of El Reno. It was here that Jesse grew into manhood. In 1901 they moved to Rush Springs, Okla., where Jesse and his father engaged in the grocery business, which business they have since continued in. On September 26, 1915, the writer of these lines had the privilege of baptizing him into the body of Christ. Since becoming a member of the church of Christ he had ever conducted himself as a "good soldier" of the cross. He loved the cause of Christ because he had a true vision of what it means to fallen humanity. Truly, he "grew in grace and in the knowledge of the truth," for he studied to show himself approved unto God. A good boy has gone from us. May God bless each of the bereaved, and may his all-powerful hand be extended to you through life, so that you may live right and be permitted to rejoin Jesse in the "house not made with hands, eternal in the heavens."

JOHN W. HEDGE.

The Hot-Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep, and overcomes that tired feeling.

Time is endlessly long, and every day is a vessel into which much may be poured if one will readily fill it up. —Goethe.

Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be. —Thomas à Kempis.

Mothers! When Children Suffer

Cuts, Burns, Bruises, Bites, and Skin Eruptions

Apply soothing, antiseptic Carboil to their tender little skins. Don't use some of the old-fashioned remedies that cause the little fellows greater pain; and don't neglect the wound.

Carboil is a new scientific compound that stops the pain almost as soon as applied; it relieves the inflammation and heals.

Get a box of Carboil to-day. Keep it always on hand, for it is also fine for boils, carbuncles, sores, abscesses, and similar inflammations. Druggists guarantee and sell Carboil; liberal boxes, twenty-five cents. Spurlock-Neal Company, Nashville, Tenn., will be glad to mail sample on request.

CARBOIL
STOPS PAIN

Feeling Blue? Liver Lazy? Take a Calotab

Wonderful How Young and Energetic You Feel After Taking This Nauseless Calomel Tablet.

If you have not tried Calotabs, you have a delightful surprise awaiting you. The wonderful liver-cleansing and system-purifying properties of calomel may now be enjoyed without the slightest unpleasantness. A Calotab at bedtime, with a swallow of water—that's all. No taste, no salts, nor the slightest unpleasant effects. You wake up in the morning feeling so good that you want to laugh about it. Your liver is clean, your system is purified, your appetite hearty. Eat what you wish—no danger. The next time you feel lazy, mean, nervous, blue, or discouraged, give your liver a thorough cleansing with a Calotab. They are so perfect that your druggist is authorized to refund the price as a guarantee that you will be delighted.

Calotabs are sold only in original, sealed packages. Price, thirty-five cents. At all drug stores.—Adv.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Leaving Out Conditions.

To make his message complete, every man who professes to be a teacher of the truth, a preacher of righteousness, a proclaimer of the gospel, should include in his story of God's love the conditions of acceptance. Many preachers are content with preaching only part of the gospel without telling poor dying sinners all that they must do in order to be saved. Consequently the message is not full. It is not complete because it does not explain the way into the spiritual kingdom of Jesus Christ. It is a noticeable and lamentable fact that the condition which is most often omitted by the great evangelists of this country is that which Jesus Christ himself names as the very door to his kingdom. Dwight L. Moody is reported to have said in the very height of his career as a preacher: "I would rather lose my right arm than preach on baptism." If that be true, God only knows how many thousands of people he led to the door of the kingdom and then left them to die. God only knows in how many minds he created the impression that this divine institution, ordained of Jesus Christ himself, was unimportant. One may read in the public prints of a great mine that is being developed and which is soon to be opened. In flaming headlines he may read of the great opportunity for the small investor, but because he has not enough money for a single share the announcement does him no good. Once I looked through a telescope at the stars, and instantly the thought came: "How wonderful, but how far away!" So is it with those who speak in eloquent tones of God's love and neglect to tell the New Testament conditions of salvation. It is pointing out a great mine to the alien sinner without furnishing the means for a single share. It is making Jesus Christ a hidden mystery where he ought to be a living reality. It is making his gospel an idle dream where it ought to be a glorious and tangible truth. The gift of teaching or preaching comes from God, and we ought to remember that genuine thankfulness proves itself by a grateful and righteous administration of the gift. Is the Giver forgotten in the enjoyment of the blessing? Is the Giver mocked by some merely formal expression of thanks, or is the Giver glorified by our sincere appreciation as expressed in our Christian conduct?

☼ ☼ ☼

Ingratitude's Deadening Influence.

We cannot fail to notice the corresponding reflexive effects of gratitude, false or true, upon the beneficiary. The deadening influence of ingratitude is not described in the story of the nine ingrates, but in the letter to the Romans it is indicated as the path to heathenism. (See Rom. 1: 21.) The cheap formality of the Pharisee made his gifts the sacrament of unholy pride and vitiated his prayer; but the genuine gratitude of the Samaritan begot a faith in Jesus which, in spite of racial differences, led a grateful alien to a knowledge of the gospel. Let us learn the lesson that God's gifts are not only revelations of his love, but every one of them is intended to be educational in developing the best possibilities that lie within us. The true use of them approves us before men as Christians more than anything else in the world. The grateful heart approaches the Giver through the exercise of its gift, and thereby makes possible that receptivity which is the chief condition for the bestowment of still greater blessings.

☼ ☼ ☼

Gratitude Unrestrained.

When the Caliph Haroun had put to death his vizier, Bermekee, he ordered that none should speak in praise of the latter under pain of death. But, despite the warning, one old Arab continued to declare the merits of the late minister. Summoned into the presence of the king and being asked why he dared to transgress, the old man replied: "I should have been a monster of ingratitude had I not." Then he related how the dead man had raised him from a condition of poverty and obscurity to position and influence. The king, struck with the fidelity and courage of the man and desiring to gain his confidence for himself by more splendid generosity, presented him with his golden scepter. "I take it," cried the grateful but undaunted Arab; "but this, also, Commander of the Faithful, is from Bermekee." Gratitude will endure much to express itself.

If Christian people would only remember that every good thing they receive in this world, whether from heaven direct or through the instrumentality of men, comes from the Father, "with whom there is no variableness, neither shadow of turning," their hearts would flow to him and

their gratitude would be supreme. It would be greater and more enduring than Jacob's pillow, greater than Joshua's twelve stones at Gilgal, finer than Israel's pot of manna and Aaron's rod which budded, higher than the Ebenezer altar, and more precious than David's sword.

Our humble Christian service would then become the living monument of our gratitude, declaring the Father's love and shouting the Father's praise.

Book Notices.

We are giving a Teachers' Testament to our readers. It is the book to read.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

Help us circulate the New Testament and the Gospel Advocate. Send in a long list of new subscribers at once.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

Send us one new subscriber to the Gospel Advocate, accompanied by $2, which is the regular subscription price, and we will forward you a copy of the Teachers' Testament. We hear you say: "A good thing to do, and liberal enough."

RENEWAL OF THE SPECIAL NUMBERS.

In response to a friendly and widespread demand upon the part of our readers, the editors of the Gospel Advocate have decided to resume the publication of special numbers. Our effort along this line during the years of 1915 and 1916 met with universal favor. Everybody was pleased, and many helped in securing for them a large circulation. We recall with pardonable pride and unfeigned pleasure the genuine enthusiasm and heartfelt appreciation evoked by the appearance of the "Bible Study Number," the "Lord's Supper Number," the "Home, Father and Mother Number," and many others of equal interest. Following a precedent already established, we will print thirty-two pages in each special number. These pages will be brimful of splendid and timely contributions from the best writers available.

Beginning with the last week in July, we will issue a special number each month until the end of the year. The title of the first will be the "Giving Number." It is generally conceded that few Christians have learned how to apply for themselves and to teach others the God-given principles on this all-important subject. The purpose of this number will be to bring out this teaching in a clear, unmistakable manner. We desire it to be so scripturally complete that it may serve hereafter as a kind of reference work on the subject that will be entirely worthy of preservation. Other numbers will follow, devoted to such vital and soul-stirring themes as "Prayer," "Loyalty," "A Better Ministry," "The Christian Armor," "Christian Additions," etc.

No reader can afford to miss these special numbers. Hundreds of our readers wrote us that one of them was worth a year's subscription. Others had the series bound and placed in the library. The new series of special numbers will be as helpful as the last, and, if possible, improvements will be made. We wish each reader to send us a new subscriber at once in order that many may enjoy the feast of good things. Be sure that you do not permit your subscription to be in arrears. Send us your order to-day.

PUBLISHERS GOSPEL ADVOCATE.

OUR CONTRIBUTORS

Was Christ Divine? No. 1.

BY H. LEO BOLES.

I choose this form of the proposition because it is definite and specific. If this proposition can be proved, all corollaries are easily deduced from this specific proposition. "The religion of Christ," "Christianity is supernatural," and "a defense of Christianity"—all these themes are dependent upon the main proposition, the divinity of Christ. If Christ was not divine, then all of the other propositions fall to the ground. The whole scheme of redemption demands that Christ be divine, and the salvation of the human family is predicated upon his divinity.

Apologetics is usually defined as that branch of theology which vindicates Christianity from objections urged against it, by setting forth its true nature and by showing its relation to other knowledge, and thus inducing the mind to accept it. From this definition it is clear that apologetics has a double function: first, to answer all reasonable objections made against Christianity; second, to set forth the origin, true nature, and power of Christianity in the world. The first function of apologetics may be performed by logically presenting the second. When it is clearly shown that Jesus of Nazareth is the Son of God and the author of the Christian religion, then all objections made to Christianity are weakened, if not fully refuted. The opponents of Christianity shift their ground from time to time; hence, the arguments refuting the opposition must be changed in order to meet the new opponents. We are admonished in the Scriptures to be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." (1 Pet. 3: 15.) It is not enough to know the arguments that have been made in ages past by antichristian thinkers and the answer that the defenders of the faith made then; it is more important to us to know what objections and arguments are made *now* by scientific and philosophical thinkers and to be ready to give satisfactory arguments answering these *modern* critics.

The evidence for the support of this proposition may be divided into two classes—(1) external evidence and (2) internal evidence of the Scriptures. The Scriptures announce the proposition that Christ is divine; the Scriptures claim that God has expressed his power, wisdom, and love to man in this proposition. Of course, before using the Scriptures as evidence in favor of this proposition, it must be proved that the witness of the Scriptures is true, then the proposition necessarily follows. It shall now be our task to show both by external evidence and internal evidence that the Scriptures are genuine and credible.

It may be stated that a rejection of the Bible—and, therefore, a rejection of the Christian religion—is equivalent to a rejection of all religion. The pious worshipers of any other faith may lay aside their own and accept the Christian religion; many have done this; but no man who has thoroughly investigated the evidences of the Christian religion has turned aside and accepted another religion. If proof cannot be found in favor of the divine origin of the Christian religion, it cannot be found in support of Buddhism or Mohammedanism, the other two universal religions; and if not found for the universal religions, it cannot be found for the local religions, which are many. Richard Watson, in his "Theological Institutes," Volume

I., page 105, has well said: "It is universally acknowledged among us that there is but one book in the world which has claims to divine authority, so presumptively substantial as to be worthy of serious examination." It is to be understood that if the Bible is not a book from God, then the world is robbed of all the blessings which religion can bring to any people; there is no alternative religion to which intelligent men can turn; if Christ be not the Son of God, "to whom shall we go?" Christianity claims not only to stand, *but to stand alone;* it demands not only that we believe and accept it, but that we must deny every other system of faith; it is, like God, its author, *jealous,* and will not share its honor with another religion. If Christ be not divine and if Christianity be not of divine origin, its essential doctrines must be false; its whole structure without foundation and the greatest fraud that has been perpetrated upon an intelligent people.

The external or historical evidence for the genuineness and integrity of the New Testament Scriptures has been variously expressed and compiled from many sources. The first argument in support of this proposition has been stated by McIlvaine and Everest in the following language: "*The books of the New Testament are quoted by an unbroken series of writers reaching back to the days of the apostles, proving their existence when quoted, and attributing them to their reputed authors.*" There is no need of proof from the present time back to the fourth century. There are many great manuscripts of the New Testament which have come down to us from the fourth century. The International Standard Bible Encyclopedia, published in 1915, states that there are about four thousand manuscripts, in whole or in part, of the Greek New Testament which are now known. These manuscripts furnish abundant evidence for determining the reading of practically the entire New Testament, while the evidence for the Gospels and most important Epistles is unprecedented for quantity and for clearness. They are usually divided into two classes—uncial, or large hand, and minuscule, or small hand. The uncials comprise about one hundred and forty copies extending from the fourth century to the tenth century; the minuscules include the remaining manuscripts and fall between the ninth century and the invention of printing.

There are six great manuscripts of the Greek New Testament belonging to the uncial class.

Codex Sinaiticus, found by Tischendorf at Saint Catherine's monastery on Mount Sinai and now in the Imperial Library at St. Petersburg. It belongs to the fourth century, and is the only uncial which contains the whole New Testament.

Codex Alexandrinus, so named because it came from Alexandria, and was presented to Charles I. in 1627. In 1757 it was presented to the Royal Library and is now in the British Museum. It belongs to the fifth century, and contains the entire New Testament except portions of Matthew, John, and First Corinthians.

Codex Vaticanus belongs to the fourth century and is thought to be the oldest and the best of the New Testament. It is now the chief treasure of the Vatican Library, and has been in this Library since 1481. It contains all the New Testament except portions of Hebrew, Philemon, and Revelation.

Codex Ephraemi—in other words, Scriptus—was brought to Italy from the East in the sixteenth century and was later carried to France and is now in the National Library in Paris. It originally contained the whole New Testament, but now approximately about half of every book is lacking, and Second Thessalonians and Second John are entirely gone. It belongs to the fifth century.

Codex Bezae was obtained by Theodore Beza in 1552 from the monastery of St. Irenæus at Lyons. In 1581 he gave it to the University of Cambridge, where it is now to be found. It is a very important manuscript, since it is written in Greek and Latin. It belongs to the fifth century, and contains only the Gospels and Acts with a fragment of Third John.

Codex Washingtoniensis is now in the National Library (Smithsonian) at Washington, D. C. It belongs to the fourth century, and was obtained by C. L. Freer, of Detroit, in 1906, from Egypt. It was edited by Prof. H. A. Sanders for University of Michigan Press in 1911.

In addition to the above evidence, reaching back to the fourth century, may be mentioned the fact that the New Testament has taken such a part in civil and religious affairs and is so interwoven with the world's literature that no intelligent critic has been found bold enough to deny the existence of the New Testament and its wide distribution. Any person with ordinary information can trace the line of testimony from the present time to the fourth century; hence, we pass to the fourth century and will begin producing evidence for it. Innumerable quotations from all of the books of the New Testament, made in this century, can be found. It is claimed that eleven formal and distinct catalogues of the books of the New Testament are now extant. Of these, two catalogues may be mentioned. One was made in A.D. 397 by the council assembled at Carthage. This council consisted of forty-four bishops. The second catalogue was made A.D. 350 by the council of Laodicea. This catalogue does not differ from the present catalogue except in the omission of Revelation. Augustine and Eusebius lived in this century and wrote very extensively. Augustine wrote many books. His Book of Sermons contains seven hundred discourses, from which are taken many quotations from the New Testament. Eusebius is called the "Father of Church History." He was born A.D. 260 and was a great student. His Ecclesiastical History, in ten books, was completed A.D. 325. He quotes from all the books of the New Testament in this century and is not disputed by any scholar, Christian or infidel.

The evidence for the third century is very simple, clear, and positive. Its strength is found in the fact that all the enemies of Christianity admit its truthfulness and force. Origen, of Alexandria, was born in Egypt A.D. 186, and died about A.D. 253. He was held in high esteem by both friend and foe of Christianity. From his writings more than three thousand quotations from the New Testament are found. He quotes from twenty-five books of the New Testament. He lived within one hundred years of the death of the apostle John, and was, therefore, so near the time of the publication of the books of the New Testament that he could gather the most accurate knowledge of the origin and authors of the books of the New Testament. There are other witnesses of this century for this century, among whom may be named Victorrinus, Cyprian, Gregory, and Dionysius.

The fact that the books of the New Testament were in existence in the third century and so extensively copied from by many writers is evidence that they were in existence during the second century. Clement of Alexandria was born about A.D. 160 and died about A.D. 220. He quotes freely from many books of the New Testament. This quotation from him is of great weight: "The blessed Paul, in the First Epistle to the Corinthians, says: 'Brethren, be not children in understanding.'" To his testimony is added that of Tertullian, Irenæus, and Melito.

The early part of the second century furnishes the testimony of Justin Martyr, who died at Rome, A.D. 167. Three of his numerous works have been preserved—two Apologies and a Dialogue. He quotes one hundred and twenty-five passages from the books of the New Testament.

This regressive method brings us back to the apostolic age, the last half of the first century, and the evidence for this period of time is very conclusive. Between the years

A.D. 70 and A.D. 120 the "apostolic fathers" lived. They are Clement of Rome, Barnabas, Hermas, Ignatius, and Polycarp. The first three are supposed to be named in the New Testament. The writings of Clement furnish thirty-one quotations from seventeen books of the New Testament; those of Barnabas furnish twenty-four quotations from twelve books; those of Hermas furnish twenty-three quotations from fourteen books; those of Ignatius furnish nineteen quotations from nineteen books of the New Testament; Polycarp furnished forty quotations from the New Testament books. This evidence is as strong as can be expected and proves the proposition that "the books of the New Testament are quoted by an unbroken series of writers reaching back to the days of the apostles, proving their existence when quoted, and attributing them to their reputed authors."

A Visit to Birmingham, Ala.

BY F. W. SMITH.

At the invitation of the congregation with which Brother C. M. Pullias labors, the writer assisted in a meeting lasting more than two weeks. Birmingham is a city of two hundred and fifty thousand inhabitants, spread over a vast territory, and is called "The Magic City of the South." Its growth has been nothing short of the phenomenal, and from present indications it is only in its infancy. The small village of Elyton, in Jones' Valley, with mountains of iron ore on one side and mountains of coal on the other, and layers of limestone rock between, slept for ages encircled with billions of wealth, wholly unconscious of the rich provisions of nature right at her doors. But the day of awakening came when the demands of an onrushing civilization sent out keen-eyed inspectors in search of hidden treasures in the bosom of mother earth. Railroads, steamships, and a thousand and one other things must be built which required steel and iron. Hence, when the word went forth that coal and iron in exhaustible quantities surrounded Elyton, Ala., streams of capital began to flow in that direction; huge furnaces, shops, business houses, and residences sprang up as if by magic; and to-day little old Elyton is completely encompassed by a modern city. This little village with its small and antiquated buildings remind one of the swaddling clothes of a mighty giant as the shadows of skyscrapers are cast upon it and the clouds of smoke from miles of furnaces float over it. How wonderful are the provisions of an all-wise providence! No matter what may be the demands of a marching civilization, Nature is prepared to furnish all needed materials. It is estimated that those mountains contain coal and iron to keep vast enterprises humming for at least four hundred years. The weekly pay roll of the different works amounts to two million dollars! What a vast sum put in circulation every week! No wonder Birmingham can have the largest skyscrapers, biggest banks, finest hotels, and most costly hospitals in the South. But sin and wickedness keep pace with all of her wealth. In her mad rush for the dollar and the worldly pleasure which it will afford, she wears the mantle of sin and shame. The only saving grace she possesses consists in the comparatively handful of godly men and women within her borders. Birmingham needs the gospel as do all other cities, and there are at least two men in that city doing their utmost to preach it to her citizens in *no uncertain sound*—viz., John T. Lewis and C. M. Pullias. Brother Lewis began work there many years ago with about as little promise of success as any man ever had. He broke ground, planted the seed, and patiently awaited the harvest, which came by and by. This faithful man of God has done a wonderful work in Birmingham under the most discouraging circumstances. If he had not been made of the right kind of stuff, he would have abandoned the field and hunted greener pastures. But John was not after dollars, but longed for the souls of men; hence, he stayed by the ship in storm and tempest. To-day there are six or seven hundred disciples in Birmingham, with two good meetinghouses paid for; a mission point in Pratt City, meeting in a brick storehouse belonging to the disciples; and they are contemplating the purchase of a church house owned by the Baptists in another part of the city. Brother Pullias has been a colaborer with Brother Lewis for a few years, and they make a team that can pull any kind of a load, uphill, downhill, or on the level. The truth is, they pull on the *level* all the time. There is no compromise of the truth upon the part of these men in anything whatever. They stand for the whole counsel of God to sinner and saint. They have as fine a lot of men and women to hold up their hands in the work as can be found anywhere. A more hospitable band of disciples does not exist, and it is the kind of hospitality that flows from the heart as well as from the lips. I was never treated better in my life, and will always cherish in my memory the kindness of those good people. My home was with Brother Lewis and his most estimable wife. A better home could not have been provided for me, and I could not find sufficient words with which to express my appreciation. There were eleven baptisms during the meeting. Three of these made the confession at Woodlawn, where Brother Lewis preaches. One who had been immersed united with the congregation. There is a splendid foundation laid for a great work in Birmingham, and men on the ground to do it. Brother Pullias was called away on account of the death of his aged father, and I am sure he had the sympathy of all who know him. The Gospel Advocate extends sympathy to our beloved brother in the loss of a loving father. But, "Precious in the sight of the Lord is the death of his saints."

Spiritual Food Needed as Well as Temporal.

BY W. L. REEVES.

I have taken notice all the while of the weekly reports of the continuous contributions to the "War Sufferers' Fund" as given through the Gospel Advocate, and am favorably impressed with such manifestations from all the givers. Such is evidence of interest in the temporal relief and rescue of those who are destitute of daily food. Such liberal contributions prove what can be done if people only become interested enough to do what appeals to them as their duyt. Being servants of Christ, we are commanded to feed the hungry, even our enemies: "If thine enemy hunger, feed him." (Rom. 12: 20.) The Christian life consists largely in giving. Such is true relative to those who have this world's goods when the giving is limited to temporal needs. But a Christian's giving does not end with his having contributed a few dollars to buy food and clothing.

Brethren, we are to give a far greater gift than this, if we do as we should relative to the needs of the Armenians, Syrians, Poles, and many other peoples of earth. These people stand in great need of the gospel of Jesus Christ presented to them in its purity, presented to them unmixed with human creeds, presented to them just as it is recorded in the New Testament Scriptures. What is the use of our giving our thousands of dollars to their temporal needs, and but few, if any, nickels and dimes to their soul's great need? They are starving for lack of spiritual food, which is far more necessary than temporal food. In my giving, I wish to give to the needy that which they need most.

I am sure that as many thousand dollars could be given each year, by those very congregations and individuals who have been mentioned in the Gospel Advocate, for the support of preachers which should be sent to teach these very people the word of God. As much could be raised each year and no one suffer need as a result. Not many would miss what they might give.

Brother A. B. Lipscomb has been very generous and faithful in his efforts to raise the funds for their temporal needs, serving free of charge and paying all postage and fees out of his own purse, if I am correctly informed. Where is there a man who will undertake to raise the funds to send spiritual food along with the temporal food?

It seems to me that what is being given by the brethren just for temporal needs is adding strength to the false religions among them, unless these same brethren or others will make as great sacrifice and send the gospel to them, too. Am I wrong in this? I would like to hear from others on this subject.

Think of the church of Christ giving food and clothing to a nation of people and withholding the true gospel from them; while the Roman Catholics, Mohammedans, and others are laboring hard to keep them in the dark—might I not as well say "in the dark?" For they are in the dark in such religious environments.

I am highly in favor of giving both temporal and spiritual help to the war sufferers. I am one who will be willing to give as much to send them the gospel as I will to feed and clothe them. All should be thus willing to support the gospel anywhere the people need it as much as those "priest-ridden" Poles need it.

The church of Christ and the gospel of Christ is the only hope for the people of the world; so, brethren, why fool away your time and means trying to do your duty through substitutes? I have no time nor money to waste in building up institutions in which I do not believe, "for whatsoever is not of faith is sin." (Rom. 14: 23.) Let us labor as Christ has directed and trust God for results.

My address is Winston-Salem, N. C.

The Meeting at Rochester, N. Y.

BY A. B. L.

A card announcing the gospel meetings to be conducted by Brother Elam in Rochester, N. Y., beginning on June 22, states the following: "These meetings will embrace the preaching of the gospel, the singing of gospel songs, prayers, study of the Bible, and exhortations to righteousness and godliness."

The following are some of the subjects announced for his discourses:

1. God Is—He is from Everlasting to Everlasting, the Same Yesterday, To-day, and Forever.

2. God rules—He Rules the Earth (Overruling All People to His Glory) and Throughout the Universe To-day.

3. Man's Responsibility to God—His Supreme Duty is to God.

4. The Bible is God's Revealed Will, and There is No Other.

5. Did God Make Man, or Did Man Make God?

6. God Has Spoken to Men—How?

7. The Power of the Word of God.

8. The Gospel of God—(1) What is It? [This embraces Jesus of Nazareth as the Christ, the Son of the living God—Christ, and him crucified.] (2) What is Obedience to It? (3) What Will Be the End of the Disobedient?

9. What Must One Believe in Order to Be Saved?

10. What Must One Do in Order to Be Saved?

11. True Worship—(1) The Proper Object of Worship; (2) The Proper Way; (3) The Proper Spirit.

12. "As It is Written."

13. The Holy Spirit and His Work.

14. The Church of the New Testament—(1) Its Foundation, Builder, and Head; (2) Its Mission; (3) Its Destiny.

15. The World vs. the Church—(1) Christ's Kingdom is Not of This World; (2) The Devil is the Prince of This World; (3) Christ is the Prince of Peace; (4) The World Crucified Jesus and To-day Hates His Subjects; (5) Friendship of the World is Enmity with God; (6) The World Has Not Received, and Cannot Receive, the Holy Spirit; (7) The Spirit of God, or Holy Spirit, is in the Kingdom of Christ.

16. What is "Spiritual Service" and Spirituality?—(1) Is Every Act of Service which God Commands Spiritual Service? (2) If not, Which is Not Spiritual?

17. All "Religious Services" are Not True Worship of God—There Are Many Religions, as There Are Gods Many and Lords Many.

More than one sermon will be necessary to fully discuss most of these subjects.

This important mission work in Rochester was started by a devoted Christian woman whose energy and faith are far above the average. The prospect seems good for the establishment of a loyal congregation of disciples in that great commercial center of the East. On account of the distance from Nashville and necessity of renting a large central auditorium, the expenses for this mission meeting are more than ordinary. Our readers would do well to have some fellowship in it. Send your contribution to Mrs. Eunice C. Fisher, in care of Mechanics Institute, and it will be promptly acknowledged.

"The Spirit of Intolerance."

Brother Showalter: I wish to express my hearty approval of many things you say in your article under the above heading of June 10, inst. "Intolerance" is the one great cause of most troubles in the home, the school, the government, and especially the church. It is an undesirable spirit anywhere.

But you make serious charges against some brethren in the following language: "Such would-be lords in the church would boldly dictate in matters of opinion as well as in the realm of faith. Transcending all bounds of their jurisdiction and prerogative, they proceed to condemn and denounce men whose lives are pure and whose characters are above reproach; whose faith and doctrine they cannot gainsay, and who are in good standing in their home congregation and in good report from those who are without."

Now, my brother, in justice to the brotherhood, let us have the names of those "would-be lords in the church" who "condemn" and "ostracize" all preachers and writers who do not agree with them.

Also, give us the names of brethren "whose lives are pure," sound in "faith and doctrine," whom these "would-be lords" condemn. Let us make the fight in the open against the man or men of this intolerant spirit, and defend the brother or brethren of clean lives and sound faith and teaching. Please give us names through your paper. Of course, you would not make such grave charges without having the facts. A. G. FREED, Henderson, Tenn.

[Brother Freed has furnished us a copy of the above, with a request that we publish it in the Gospel Advocate. This we are glad to do.—Editor.]

God is not better defined to us by our understanding than by our wills and affections. He is not only the Eternal Reason, that Almighty Mind and Wisdom which our understandings converse with, but he is also that Unstained Beauty and Supreme Good which our wills are perpetually catching after; and wheresoever we find true beauty, love, and goodness, we may say, here or there is God. And as we cannot understand anything of an intelligible nature, but by some primitive idea we have of God, whereby we are able to guess at the elevation of its being and the pitch of its perfection; so neither do our wills embrace anything without some latent sense of him, whereby they can taste and discern how near anything comes to that Self-sufficient Good they seek after; and indeed without such an internal sensating faculty as this we should never know when our souls are in conjunction with the deity, or be able to relish the ineffable sweetness of true happiness.—John Smith.

GOSPEL ADVOCATE

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EDITORIAL

Mutual Responsibility Between the Missionaries and the Churches Supporting Them.

BY M. C. K.

In the brilliant light of plain New Testament facts and principles as presented in previous articles embodying, as they do embody, explicit teaching on the subject in hand, certain vital and important conclusions necessarily follow; and we desire, at this stage of the investigation, to emphasize these conclusions. We are firmly settled in the conviction that the New Testament is practically as plain in its facts and principles which are to govern churches in their work as it is on the act or the design of the act for Christian baptism, and we believe that if the two subjects are studied with the same diligence and impartiality the same conclusion regarding each will be reached by the average reader. It is difficult, in some cases, for men trained from infancy to believe that sprinkling and pouring are baptism not to see something here and there in the New Testament which, to them, seems to favor what they have been taught to believe, and we should be slow to condemn them when, their attention being directed to matters which are perfectly plain to us, they fail to agree with us; and we feel precisely the same way toward men who have been trained up to believe and honestly practice certain things which we have become convinced are wrong. Let us bear and forbear, continuing to turn on the light, and the truth will ultimately triumph.

For the sake of clearness, as well as order, we shall now number some of the conclusions which we think have been established, and to which we wish to call special attention.

1. From the passages placed before our readers from the Corinthian Epistles, it clearly follows that a church should know that a missionary is capable and worthy before it can consistently contribute to his support. We are responsible for what we teach either directly or through others; and hence we are responsible for the support and spread of error by upholding men in the mission field or anywhere else, for that matter, who are either false teachers or otherwise unworthy of support. Not only is this necessarily implied in the Corinthian Epistles, but it is clearly taught in Paul's address to the Ephesian elders (Acts 20: 28-31) and elsewhere in the New Testament. Elders or overseers of the churches are admonished to "watch" in order to prevent being imposed on by false teachers or by men of improper character.

2. It follows that churches, and particularly their overseers, should be wide awake on the whole missionary problem—the demands of the field of operation, the character and worthiness of the missionaries who go to that field, and the matter of looking after their support and any other demand of the work.

3. As a matter of order and decency, it follows that a church or churches, as the case may be, should ascertain what will be the living expenses of the missionary or missionaries and, as far as possible, any other expenses which the mission field may necessarily involve, that the needed amount demanded by the work may be known by the supporting church or churches, that each church, with an intelligible idea of the obligation it has assumed, may proceed to supply it at the proper time and in a businesslike way.

4. From the order and decency required by the passages in question, it further follows that periodical reports to the church or churches should be made by the missionaries whom the churches are supporting, that both parties to the arrangement may be duly informed at all times concerning the needs and progress of the work.

5. Finally, it follows, with the clearness of a demonstration, that, in all such cases, there is mutual obligation with consequent mutual responsibility between the church or churches and the missionaries whom they support. The churches are to be kept constantly informed as to the condition and progress of the work, thus being able at all times to see whether they are wisely or unwisely expending their means; while the missionaries, with such order and decency in the conduct of the work at both ends of the line, are kept without disturbing care as to their means of support, knowing that this matter is in worthy and responsible hands and will receive the required attention.

With such order and system in the conduct of missionary work as it relates to the duty of both churches and missionaries, there is no good reason why there should not be scores and hundreds and even thousands of missionaries at work in different parts of the world at all times; nor would there be any good reason for confusion or failure in the work. Neither would the question of distance, no matter how far away from the supporting churches the missionaries might be sent, have anything to do with the case, so far as orderly procedure is concerned. Of course, the further away the missionaries might be sent, the longer it would take to reach them with contributions to the work; but, by proper calculation of the time required for transportation, this matter would soon regulate itself so that the work could proceed practically with the same method and smoothness that might characterize it if it were done in the immediate home field of the churches.

What is needed, and most seriously needed, is that the churches and missionaries, or those who would be missionaries, shall wake up to the demands of the situation and go to work as indicated, in a systematic and businesslike way. Let them proceed to enter into it with an exercise of common sense in the adoption of business methods of procedure precisely as they would do, or at least as most churches and preachers do, in arranging for work in the immediate home field of the churches, and all will be well. No mortal man can give a good reason why there may not be the same method and orderly procedure in the conduct of religious work by the churches in fields far away as there is when it is conducted right at their doors. Let them put New Testament facts, examples, and principles into practice with decency and good order, and the work will proceed with harmony and without friction or confusion, and the cause of God will prosper.

We have still more to say on the matter of responsibility in missionary work.

Confession.

BY J. C. M'Q.

I call attention to confession at this point, not that there is a command requiring any special form of confession as a condition of salvation. We may search Acts of Apostles, and we will never find in any of the accounts of conversions where a person was required to make a formal confession as a condition of salvation.

In all statutory law all conditions are expressed and not implied. In the great commission, which may be regarded as the statutory law of Christ, in order to enjoy remission of sins, we find no mention of a formal confession, and, in fact, there is no place for an implication of one. Taking the commission as recorded by Matthew, Mark, and Luke, we find that Christ authorized the apostles to promise salvation, or remission of sins, on the conditions of faith, repentance, and baptism. According to this commission, the person who believes in the Lord Jesus Christ with all his heart, repents of his sins, and is baptized into the solemn names of Father, Son, and Holy Spirit, has the promise of the remission of his past sins. No one who understands the word of God will contend that a person who believes and is baptized is saved in heaven. This simply brings him into the kingdom of God, and then it is necessary for him to fight the good fight of faith in order to be crowned in glory.

However, every faithful minister of the gospel must have some expression of faith before baptizing a person into the solemn names of Father, Son, and Holy Spirit. Christ said: "He that believeth and is baptized shall be saved." When a person comes demanding baptism, the preacher, in order to be safe, must be assured by that person that he has faith in the Lord Jesus Christ, this being the faith that qualifies and fits one for baptism. The man who believes with all his heart that Jesus is the Christ, the Son of the living God, has scriptural faith and is ready to be baptized in obedience to the command of Christ. Hence, in some way, I always learn before baptizing a person that he has this faith. It is my duty to know this, and a failure to know this would be displeasing to Christ. We learn that after Christ had been preached to the eunuch and when they had come unto a certain water, he said: "Behold, here is water; what doth hinder me to be baptized?" This was the only confession that the inspired teacher required. Philip did not demand that the eunuch make some formal confession; but as this declaration was an expression of his faith, "he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him." This is the only conversion that is pointed to as authority for a formal confession; but when we take the American Revised Version, we find there is no authority here for it. Furthermore, if we rely upon the King James Version, we will find that verse 37 does not make formal confession a condition of salvation. It says: "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Even the King James Version gives authority only for inquiring to know whether a man has faith or not. It furnishes authority for nothing else. Turning again to the commission under which the apostles were acting, taking the conversion of the Pentecostians and every other conversion recorded in Acts of Apostles, I repeat that there is not any authority whatever for holding that a formal confession is a condition of salvation. I am not making this statement for the sake of controversy or argument, but because it is in harmony with the truth, and all who are satisfied with the truth must know this to be true.

Simply because, however, a formal confession is not a prerequisite of scriptural baptism, we should not conclude that it is not important that we confess our sins. Confession is an acknowledgment of sin or that we are sinners. Our confession should always be as extensive or as broad as the sin itself. Men are required to confess their sins throughout their lives. The man who has been guilty of a grievous sin, if he is really sorry for his sin and has learned to loathe and hate it, is ready and anxious to do all in his power to destroy the effects of that sin. He is not willing to cover it up and to make a partial confession when he knows that thereby the truth will be hindered and not advanced. Confession of sin and of wrongdoing is a part of, and inseparable from, all acceptable obedience. "Then went out unto him Jerusalem, and all Judea, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins." (Matt. 3: 5, 6.) When one really hates sin as he must in order to be saved, he does not hesitate to confess his sin. There is no chance for the man who is ready to cover up and deny his sin. Christ says: "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." (Matt. 10: 32, 33.) The most effective way to deny Christ before men is to entertain, harbor, and love sin. The man who does not hate and loathe sin with all the intensity of his being denies Christ in his daily life. Hence, we are taught by the Holy Spirit, as recorded by the beloved disciple in 1 John 1: 8, 9: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." There are thousands who claim to believe on the Christ and to accept him as their Savior, and yet refuse to confess him. Such an inactive faith, which refuses to come out in the confession and in the life, never yet saved or justified a soul. "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." (John 12: 42, 43.)

I would not fail to emphasize the fact that this confession is not made in the heart, but is made with the mouth. Many people who are guilty of public sins act as though they could make confession of these public sins by simply resolving to turn away from them without publicly confessing them with their mouths, but the Bible does not so teach. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 10.) Hating our sins, we are ready to confess them. Christ set us the example of confession when he witnessed a good confession before Pontius Pilate. (1 Tim. 6: 13.) Let no one be deceived by sin. Sin does its work insidiously; it is deceptive and misleading. Often we deceive ourselves, and we may even deceive the very elect, but we cannot deceive Jehovah. God looks down into our hearts and sees us just as we are. He knows our every purpose, desire, and ambition. In the great judgment day our secret thoughts will be open unto him. How earnest we should be to stand justified before him! But if we fail to confess in this life, the day is coming when every one shall confess. "For it is written, As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God." (Rom. 14: 11.) As the bold and fearless Peter promptly confessed, "Thou art the Christ, the Son of the living God," so we should confess, by a life of purity, sacrifice, and godliness, our faith in the immaculate Son of God, who died to purify us and redeem us from iniquity.

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How Are You Living, My Brother?

BY T. B. LARIMORE.

Paul says: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9: 13, 14.)

Just as certainly as the Lord hath ordained that they which preach the gospel shall live of the gospel, just so certainly hath he ordained that those who hear the gospel shall support those who preach it; for, otherwise, it could not be possible for those who preach the gospel to live of the gospel—the very thing Paul declares the Lord hath ordained.

I have been trying to preach the gospel approximately fifty-five years, preaching most of the time twice every day and three times each Sunday, and it has been said of me that I have "preached more sermons and baptized more people than any other living man;" but, whether that is a manifest exaggeration or a conservative statement of facts, I have neither right, reason, nor inclination to boast, murmur, or complain; "for though I preach the gospel, I have nothing to glory of," and though I be neglected, forsaken, and forgotten, greater and better men have endured more in the service of Him from whom all blessings flow, in the name of Him who died that we might live.

I am not afraid, however, of being neglected, forsaken, or forgotten. I have never demanded support, "neither have I written these things that it should be so done unto me." "I have coveted no man's silver, or gold, or apparel." If I have ever sought a salary or hunted a job, I have forgotten all about it; but my race is nearly run, my work is nearly done, and "the time of my departure is at hand;" hence, personally, it matters little to me what others may think or say or do, except that I am interested in their welfare, both temporal and eternal; hence, I should like to know whether those whose duty it is to support those who preach the gospel have been giving three or four or five times as much to that end since prices began to soar as they gave before. If not, why not? And how do they expect preachers to live? If not, they have unquestionably neglected their duty, if they did no more than their duty before. All this, provided they are able to do more, of course.

I infer, from what is written on the subject in the divine record, that the offerings brought to the altar to which Paul refers were precisely the same offerings when prices were high as when prices were low—that is, that the price of beef had nothing to do with the size, quality, or condition of the animals offered, but the commercial value of the offerings was proportionately greater, of course, when the price of beef was higher. How about your offerings, my brother? Do you give five times as much to support the gospel when your Shorthorns or White-faces or Berkshires or Poland Chinas are twenty cents on foot as you gave when they were only three or four cents? For your sake I ask this question, and suggest that you "think on these things."

Not many months ago—and I presume the situation is still the same—I knew something of a church of Christ that paid its preacher for half his time only a little more than enough to pay the rent he had to pay for the rooms in which he lived, another church paying him about one-third as much for the other half of his time, he devoting all his time to "the work of the ministry;" while that very same church—the one that about paid the preacher's rent—paid each of two vigorous young men who were drawing large salaries for secular work to which they devoted almost their entire time, to preach for it one Sunday monthly. That may not be giving the children's bread to the dogs; but I'd be afraid the devil would get me, if I were that church or either of those two men—not preachers, for preaching was not and is not their vocation.

Brother B. B. Sanders once said: "We have more Bible and less sense than any other people on earth." I am not willing to acknowledge that we have less sense than other mortals, but we certainly do not always make the best possible use of our sense—or cents, either.

My brother, if all of us did as you do, while the cost of living is so excessively high, could those who preach the gospel live of the gospel? You say, No. Then, who is responsible for their not living of the gospel? Remember, the Book of books teaches us that, long ago, the Lord Almighty ordained that those who preach the gospel shall live of the gospel. Let us neither ignore nor fight against God.

So far as I know, all prices are high, except the price of preaching. I am neither proud nor ashamed of having plowed for four dollars a month, when we plowed from the rising to the setting of the sun, even when the days were longest, devoting one hour to rest and dinner at noon. Now, here in Kings County, California, a boy who plows from seven A.M. till five P.M., devoting the noon hour to rest and dinner, demands four dollars a day for his work—and he gets it, too.

My experience is, of course, not peculiar; hence, the point I make is proper. Preachers are not supposed to be financiers; but they must live—at least as long as they preach—and Divinity hath ordained that they shall live of the gospel. How are they going to do it?

Probably it is not improper for me to repeat that I am not appealing for proper giving "that it should be so done unto me." "Friends that have loved me are slipping away," and I am far from the homes of thousands who know me and have helped me; but I am not suffering, and, if I were, I'd never mention it. I may starve, but I'll never beg.

RELIEF FUND

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

Previously reported	$7,984.45
Mrs. E. M. Woodward, Manitou, Col.	5.00
Mrs. May Berryman, Beaver Dam, Ky.	2.00
Mr. and Mrs. Joe J. Shultz, Jr., Beaver Dam, Ky.	1.00
P. C. Breeden, Terrell, Texas	5.00
Mrs. B. P. Sloan, Humboldt, Tenn.	1.00
Church at Lavergne, Tenn.	13.96
Church at Cape Rich, Ontario, Canada	5.00
Church at Meaford, Ontario, Canada	3.00
Church at Handley, Texas	12.00
Mrs. A. J. Hudspeth and children, Valley View, Texas	50.00
Mrs. B. S. Jenkins, Manchester, Tenn.	4.00

Dr. Bliss, one of the agents of the American Committee for Armenian and Syrian Relief, who is on the field, writes as follows: "One of the contributing causes of the unhealthy condition here is the lack of normal food, another is the effect of prolonged personal suffering and gazing on scenes of horror, and another is the despair into which the loss of their people and the break-up of all life's ordinary machinery have plunged these men and women. I cannot emphasize enough the value of the hope instilled into all hearts by the news of the operations of the American Committee for Relief in the Near East and the American Red Cross. The psychological effect of the news even before actual relief came was remarkable."

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

Strength without wisdom falls headlong by its own weight.—Horace.

AT HOME AND ABROAD

Brother Kurfees, of Louisville, Ky., paid this office a visit this week.

A. B. Lipscomb reports a good start in the meeting at Foster Street Church, this city.

M. C. Cayce conducted a good meeting at Charleston, Miss. One was baptized and much good was accomplished otherwise.

R. A. Hovius, of Vicksburg, Miss., will begin a meeting for the church on Twenty-second Avenue, North, this city, on Sunday, June 22. Take Buena Vista cars to Twenty-second Avenue.

Married, at the Tulane Hotel, this city, on Thursday, June 12, Mr. Glenn C. Hodges, of Cowan, Tenn., and Miss Annie May Carter, of Cornersville, Tenn., A. B. Lipscomb officiating. The Gospel Advocate extends congratulations.

A good seamstress is needed at the Tennessee Orphans' Home, at Columbia, Tenn. Applicant must be a Christian woman of irreproachable character. Address Mrs. Granville Lipscomb, Tennessee Orphans' Home, Columbia, Tenn.

From Ben West, Ennis, Texas, June 10: "We had two fine services and one addition yesterday, with the largest attendance and offering in the Sunday school in the history of the church. The membership is active and doing good work."

From R. A. Craig, Vanburen, Ky., June 10: "I have just closed a good meeting at Fairmount. Nine were baptized and two took membership with the church. Two others came to unite with us when I went back for my regular appointment, one from the Baptists. This church is in fine condition. Brother Malphurs will begin work here in September. I am now in a good meeting at Vanburen."

A. G. Freed closed the meeting at Russell Street Church, in Nashville, on Sunday evening. It was a very fruitful meeting, resulting in several baptisms and much good otherwise. On the last day a sister came in from the Baptists, while her husband made the good confession together with a little girl. All were pleased with the very forceful and inspiring messages from Brother Freed. His visit to Nashville will be pleasantly remembered, and we believe it will bear much fruit in the years to come.

W. S. Greer, Pikeville, Tenn., writes: "I would like to buy a good farm somewhere in Middle Tennessee. I want from one hundred and fifty to two hundred acres. I would like to get within easy car reach of a good congregation of Christians. It is my purpose to put my older children in the David Lipscomb College and the younger ones in the nearest school that I can get them to. If any reader knows of such a farm for sale, please write me or have owner write, giving description of farm, roads, improvements, and location."

From J. C. Estes, 105 Highland Avenue, Beaumont, Texas, June 12: "We had a good service here last Lord's day. With a few exceptions, this little congregation is getting along fine now. Soon I shall have to go away to other fields of labor of love in the Master's service. All my time till September, 1920, and very likely till March, 1921, except enough time in August this year to hold a meeting, is promised. My last meeting just before this time will be at Rector, in Northeast Arkansas. Any one wanting my services in a meeting in August, beginning about the second or third Sunday, will please write me at once, that I may arrange this time to suit all concerned."

From Willis G. Jernigan, Grand Saline, Texas, June 11: "I preached to a large crowd on Saturday night and Sunday morning at East Center. Brother Record filled the pulpit for me at this place on Sunday morning and was at Riverside on Sunday night. I am to begin a meeting at Star next Lord's day. From there I will go to Dale, forty miles south of Austin, to moderate for Brother Record in a debate with Elder G. W. Greer, a Christadelphian. The general church proposition, the nature of man, and the punishment of the wicked will be discussed. We are looking forward to a great victory for the truth, as Brother Record has held a number of debates with Baptists, Methodists, Russellites, Adventists, and Universalists, in which the truth as presented by Brother Record always prevailed."

The American Bible Society has just issued its annual report, which shows that the past year, in spite of war conditions, was a record-breaking year from a point of view of the number of Scriptures published. More than six million volumes were turned out by this society, which is the largest Bible publishing agency in America. These have been distributed not only in this country, but in many foreign lands. More than half of the Testaments printed in recent years have gone to the men of the armies and navies of the world. This society alone has published and distributed more than seven million copies to the soldiers and sailors of the allies. The society has just celebrated its one hundred and third anniversary, and during the century has published more than one hundred and thirty-four million volumes of the Scriptures in one hundred and fifty languages. These have been distributed to all parts of the world. The society's budget, including costs of transportation, revision, production, and distribution, is approximately one million dollars annually. The officers of the society are: Churchill H. Cutting, president; William Foulke, treasurer; William I. Haven and Frank H. Mann, general secretaries. The offices are at the Bible House, Astor Place, New York.

From A. C. Traylor, Union, S. C., June 13: "The tent meeting continues, with good crowds and increased interest. One has come out from the Adventists and one from the Baptists to stand on the Rock of Ages, to be and do only what the Bible says, nothing less and nothing more. Two precious souls came forward to make the good confession and be buried with the Lord in baptism. There is no creek or river closer than five miles, but there is a small spring branch which runs across a vacant lot just below Brother Burton's home, and a good, big-hearted man owns this lot, and he gladly gave us permission to dig a place to baptize. With our own hands we dug a pool in which to baptize, of which we are very proud, and we will this evening, the Lord willing, baptize the first soul into Christ in the pool that we had the pleasure of making ourselves. Brethren, rejoice with us, for we are, indeed, a happy little band, putting forth every effort to plant the seed of the kingdom in every heart that it is possible for us to reach. "We never heard anything like it before"—so say the people here. Is it not a shame, brethren, that the brotherhood of Christ, those who have the truth, will not back it up with their prayers, their pocketbooks, and their lives, if need be, so that it might be preached to people right here in our own country, to souls who are hungering and thirsting for the pure, simple gospel of Christ? There is enough gospel wasted every year in Tennessee and other places on church members who sit and sleep during the entire meeting to save thousands of souls in such places as this, where the people sit with eyes and ears wide open, hungering and thirsting for the word of God. When are we going to wake up to a realization of the fact that Jesus said, "Go ye into all the world, and preach the gospel to every creature?" If we do not watch out, we will wake up at the judgment bar of God and find that we are a tree without fruit and only having leaves. If you cannot go yourself and preach the gospel, then it is your solemn duty to send some one."

Missionary

One Example Out of Many.

BY J. M. M'CALEB.

About one year ago I was asked to subscribe for a proposed history of our village, Zoshigaya. On March 17 a man brought me the book. As I looked through it, I saw a number of pictures of public buildings, shrines, and a write-up of the same, but no mention whatever of our Zoshigaya plant. I pointed this out to the man and asked why, but he could give no reason. I further reminded him of the fact that I had been here twelve years as a teacher of the Christian religion, the best religion in the world, and that no true write-up of Zoshigaya could thus ignore us. He promised to make correction in the next issue. Then he said he would like to hear about Christianity himself and asked if I could spare him about twenty minutes.

I invited him in and began by saying that there is one God for the human race, just as there is one sun for all countries, and that we were to him like children to a father. We have become disobedient children, but God wants us again to become obedient that we may live and be happy. He loved us so that he sent Jesus to call us back to himself. In this way I talked along for ten or fifteen minutes. When I paused, he gave assent. He then said that his trouble was *saki*, and that he just could not quit.

I told him that while the drink habit was, indeed, difficult to quit, yet it was not an impossible thing to do. "If you knew that cup of *saki* you are going to drink the next time would certainly and suddenly kill you, would you drink it?" He said he would not. "Well," said I, "it may not *suddenly* kill you, but it *certainly* will destroy you, both soul and body. Next time you are tempted to drink, think of this, and it will help you to be strong against it."

Encouraging him further by my own experiences, I continued: "When I grew up, *saki* (whisky) drinking was common in America, and nearly every home drank more or less, just as they do now in Japan. My father sometimes drank and gave it to us children. But when I got to be twenty-one and began to think as a man, I made a vow in my own heart before God that I would not touch it any more, and I have kept that vow to this day. Now *saki* is no temptation to me at all, for each victory over temptation makes one stronger for the next."

"Have you any children?" I continued. "No," he replied. "Wife?" "No." "Father?" "Yes." "Mother?" "Yes." "Well, I have a wife and three children in America. For seven years I have lived in Japan alone, and, being a man, I have often been tempted by women. I could have practiced secret sins in my own home. You may visit my home night or day and go anywhere you please in it, but you will never find such women about; and, if you were to search in the closets, you would not find any *saki*. I have often traveled in the country, and, as you know, in the hotels the waitresses are girls, and they all carry on bad for the asking. Not one was ever invited to my room. One reason for this is that I realize that God, as a loving Father, is always present, and thus to sin would be sin against him. Another thing that helps me to be pure is my family. My children have perfect trust in their father. And though we have been separated with thousands of miles between us for seven years, my wife also has the utmost confidence in me as a husband, pure and true. When temptation comes, I think of her and of my children, and ask myself: Can I, for only a moment's gratification of the flesh, afford to betray that confidence and have to meet them with deception or a shameful confession? Can I afford, just for one brief moment, to carry that perpetual remorse of conscience that would haunt me in my dreams by night and shadow me as a specter by day? You think of your father and mother when you are tempted to drink. Does it not trouble them?" "My father is greatly troubled about me," he said. "Then, remember that you have a duty to him, and it will help you overcome."

The afternoon sun was now streaming in at the windows, for it was nearly two o'clock. The twenty minutes he asked for had been lengthened into about two hours. He thanked me and went away, carrying a copy of Luke and a tract, "The Fukuin."

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Mission Work in Hawaii.

BY J. M. M'CALEB.

When Paul and his company reached Philippi, they "were in the city tarrying certain days," and on the Sabbath they went out by the river where there was a little prayer meeting of women. This was the beginning of the gospel in that place. I have been similarly situated here in Honolulu. However, I have spoken a number of times at different places since reaching here. We have met three times in private homes for the Lord's Supper, at which I have read and explained the Scriptures. Four times we have met in the evening in Brother and Sister Bowman's home for Bible study. One Sunday morning I spoke at the Christian Church on "Who Is My Brother?" (Matt. 12: 48, 49.) I attended a prayer meeting at the same place and by request spoke on "Temptation." On Wednesday night, May 21, I am asked to lead the prayer meeting. One Sunday evening I spoke in one of the Japanese churches to an audience of more than a hundred. Three times I have attended a Monday-night Bible class gathered out from various sources as a sort of protest against the destructive criticism that is being taught from the pulpit here. This class consists of over fifty people. I spoke once at one of these meetings. I have been to the "Gospel Mission," near the depot, four times. Two of these meetings were prayer meetings, and I was asked to lead. Two were evangelistic, and both times I made speeches of about thirty minutes along the line of what a sinner must do to be saved. These people call themselves "Brethren," and they endeavor to get away from all denominations. They observe the Lord's Supper every Sunday, but they fail to tell fully what people should do to be saved. But they have raised no objections to my teaching, though I have not shunned to declare the whole counsel of God.

A married missionary is greatly needed to come and locate here. It is a great field for work; and if there is a church anywhere in any of the eight islands just such as we read about in the New Testament, I have not yet located it.

A letter received on May 18 says that my son has returned from France. This makes me all the more anxious to get on to the homeland. But the boats are all so overcrowded that I cannot tell whether it will be the next boat (May 27) or later. I have sent my family support for June. As the date of my leaving here is so uncertain, I request all friends to write me in care of Mrs. J. M. McCaleb, 2625 Montgomery Street, Louisville, Ky., till further notice.

Each high achievement is a sign and token of the whole nature's possibility. What a piece of the man was for that shining moment, it is the duty of the whole man to be always.—Phillips Brooks.

Training Little Children

By MRS. MARIE K. CHAFFEE

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Kindergarten Methods as Valuable for Home as for School.

About a year and a half ago a number of mothers in a small town petitioned their school board for a public kindergarten. They knew that there were at least twenty-five children in the community who would attend, and that there was a vacant room in one schoolhouse which could be used for the purpose. But the school board contended that there were too many other expenses for the coming year and that the town could not afford to establish a kindergarten.

The mothers, however, persisted in their idea that the need for a kindergarten was very great, and after many months of patient work they succeeded in persuading the school committee to give the use of the vacant room. A class of eight children has now been started, and it is in charge of a young pupil kindergartner who is taking this work as her senior practice teaching, charging only a small sum for each child. She is full of enthusiasm, and the work has been progressing steadily under her inspiring direction.

The children who attend the kindergarten are nearly all from good families. It impressed me strongly, as I canvassed the town in search of pupils, that the very parents who could and did give their children every possible advantage were the ones who were quick to realize the opportunities in kindergarten training. Other parents, whose children were "running wild" physically and mentally, so to speak, would say, "We don't think our child needs to go to a kindergarten;" or, "We cannot afford to pay so much for just having Mary amused."

All mothers should know that the kindergarten is not a place where a child is "just amused," nor is it a schoolroom where facts are drilled into a child's head for hours at a time. A well-managed kindergarten is like a well-managed home, a place where the children may develop naturally and normally. In the kindergarten they do this to the very best advantage under the careful guidance of a teacher trained for her work and in the companionship of other children.

After a kindergarten has been started, mothers should visit it frequently and attend the mothers' meetings which the kindergarten conducts in order to explain to them the purpose of the kindergarten and how they may help its work and influence. In this way they will come to understand the value of the games and other activities of the kindergarten, and will gain many helpful ideas and suggestions, which may be used equally as well in the home as in the kindergarten. And right here should be pointed out the opportunity the kindergarten mother or the mother who knows something of kindergarten methods has in her community. She can start the right spirit among the mothers and children all about her, if she so desires. She can form mothers' clubs and have a kindergarten training teacher or supervisor give talks. The spirit of kindergarten games can be carried into the whole community, gathering in the fathers and mothers, and thus greatly helping the child-welfare movement.

I know a mother who never had any kindergarten training, but became interested in it when her babies were small. She read all the books she could find on the subject and visited many kindergartens in order to understand more of the value of play as Froebel explains it. Then the mother began to apply Froebel's methods systematically in the home education of her children. One of her daughters, when she grew up, became a student of mathematics, and the mother always says that the first lesson in mathematics began when her daughter was a little girl and wore curls. As the mother brushed the curls each morning, the child would count, and add and subtract them, and thus an instructive as well as a merry game was made out of what is usually a tedious performance.

This mother has brought up four children; but even though the boys and girls are all grown, this family has never lost its play spirit. How far we stray from the path of youthfulness and joy in starving the play side of our make-up! A man is old only when he has lost the love of play. It is not merely, "Come, let us live with our children," but "Come, let us play with our children."

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"Consider the Lilies."

If the Christian life is to be winsome and attractive, it must be perfectly natural; it must remind people of "the lilies of the field."

If the Christian life is to be akin to the life of the lilies, then it must be life that is lived in certain prescribed conditions. The lilies abide, and they absorb. We do not find them in the evening in one corner of the field, and next morning in the center. They are not vagrants over an estate; they are dwellers in a locality; they live the settled life. That is surely one secret which I must take over into the life of the soul. For I know how apt I am to be a vagrant. I am rooted here for a day, and there for a day, and next day finds me yonder. I try this expedient and that expedient, and my rootage is constantly changed. I worship in this church and in that church, and I have no home. I go to revival after revival, and every new thing begets a new movement. The consequence is the Christian life is full of unrest and turmoil, and comes to no large and ripe attainment.

The first thing I must do is to check these vagrant habits and learn how to abide. "He that abideth in me, the same bringeth forth much fruit." I am to put myself in Christ, and remain there. I must make a choice, a definite and deliberate choice, and adhere to it. I must repeat that choice in every new enterprise; in every new initiative I must see to it that my roots are in the Lord. —J. H. Jowett, in the Christian Herald.

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It is only when we surrender our lower selves that we find our higher selves in God; thus self-surrender is transformed into self-reliance on our God-given self.—Selected.

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The Inner Room.

The Star of Faith grows dim
To tired eyes;
The Flow'r of Hope droops low on wearied stem;
But still the Moon of Love shall rise
In radiant guise,
Tinging all shadows with the glory clear—
The lucent beauty drawn from Paradise
She sheddeth here.

Still keep a soul serene,
A heart at peace,
That other spirits oftentimes therein
(Wearied with life) may haply please
To lie at ease:
For with those friends may come a greater Guest
To that fresh chamber swept by sun and breeze—
To find there rest. —Selected.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

H. E. Eller, Sparta, Tenn., Route 2, desires an answer in these columns to the following questions:

How many were baptized in the Spirit on the day of Pentecost? Was it the twelve apostles or the one hundred and twenty disciples? (Acts 2.)

Well-informed people understand that the division of the Bible into chapters and verses was made by man. The baptism of the Holy Spirit was promised to the twelve apostles, and not to the one hundred and twenty disciples. The structure of the language shows that the twelve apostles were baptized in the Holy Spirit. The word "apostles" in the twenty-sixth verse of the first chapter of Acts is the antecedent of "they" in the first verse of the second chapter of Acts. The apostles were all together in one place, and they, the "apostles," were all filled with the Holy Spirit; or, in other words, the promise to them was fulfilled and they were baptized in the Holy Spirit.

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A. J. Biggers, Hampton, Ark., inquires concerning the laws given for the government of the people in the different ages:

Will you kindly explain Rom. 5: 13? Does this refer to the law of Moses? If not, to what law does it refer? What have been the laws governing the peoples of the different ages? Has there ever been a time when there was no law?

Rom. 5: 13 reads: "For until the law sin was in the world; but sin is not imputed when there is no law." This evidently refers to the law of Moses. While sin existed before the law of Moses was given, there was no law that imputed sin prior to the law of Moses. Yet sin must have been in the world from the time of Adam, because death, which is due to sin, reigned from Adam to the law of Moses. Prior to the law of Moses the patriarch, or the head of the family, was the ruler. The law of Moses was in force until Christ took it out of the way, nailing it to the cross. Since the abrogation of the law of Moses we have been under the law of Christ. There has never been any age of the world in which God did not require obedience. This is true of the patriarchal age, of the Jewish age, and also of the Christian age. While different acts constitute obedience in different ages of the world, yet there has not been any age in which God did not require obedience to his law. Noah was required to obey God in building the ark. Abraham was required to obey God in offering up his son Isaac on the altar. The Jews were required to obey God in offering the bloody sacrifices. So we are required to-day to present our bodies living sacrifices, holy, acceptable unto God.

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W. A. Dowell, Alexandria, Tenn., sends in the following relative to the works of our Savior and the building of the ark by Noah:

(1) Please explain John 14: 12. How could any one do "greater works" than the Savior? (2) Does the Bible state how long Noah was in building the ark? If so, please give chapter and verse.

(1) John 14: 12 reads: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." Christ preached during his personal ministry only in Judea and made about five hundred converts. At the end of the first gospel sermon, under the new dispensation, about three thousand souls were converted by the preaching of the apostles. Christ preached only in the language of his country. The apostles preached through the most of the then known world and in all the languages of all countries. The forgiveness of sins was a greater work than the healing of the body. It appears evident that the "greater works" referred to the greater number of conversions made under the apostles' ministry. (2) The Bible nowhere states how long Noah was in building the ark. The Bible gives us sufficient evidence to warrant us in the conclusion that Noah was considerably less than one hundred years in building the ark. Gen. 11: 10 declares: "Shem was a hundred years old, and begat Arpachshad two years after the flood." Shem was old enough to have a wife and to enter the ark when the flood of waters came upon the earth. He was one hundred years old two years after the flood. So we see that the length of time in which the ark was built was considerably less than one hundred years, and there is no authority for the opinion that Noah was one hundred and twenty years in building the ark.

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J. B. W., Poteau, Okla., in reference to the miraculous manifestations on the day of Pentecost, writes:

Recently I heard a preacher, in making an argument on the baptism of the Holy Spirit, say that, on the day of Pentecost, Peter spoke in his mother tongue. Prior to this, in laying the premises for his argument, he stated that those who were baptized with the Holy Spirit were enabled thereby to perform miracles, or do something they were unable to do before, and that this should be the test as to whether the individual had been baptized with, or in, the Holy Spirit. If this rule is true, who, on the day of Pentecost, gave evidence of having received the baptism of the Holy Spirit—Peter, who spoke in his mother tongue, or the multitude, which heard in their own tongue wherein they were born?

Evidently the apostles were baptized in the Holy Spirit. From the twenty-sixth verse of the first chapter of Acts we learn that Matthias "was numbered with the eleven apostles." "Apostles" is the antecedent of "they" in the first verse of the second chapter of Acts. If I get the meaning of the querist, he wishes to know whether the tongues of the apostles or the ears of the people were doctored. I am sure the tongues of the apostles were doctored, and not the ears of the multitude. The apostles were not permitted to preach Jesus until they were baptized in the Holy Spirit. "And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." (Acts 1: 4, 5.) "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 4.) The Holy Spirit spoke through them. "For it is not ye that speak, but the Spirit of the Father that speaketh in you." (Matt. 10: 20.) "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 21.) It is but reasonable to understand that whenever a person presented himself to one of the apostles, the Holy Spirit immediately enabled one apostle to address the man in his own language. It is also reasonable to think that there was nothing miraculous about the hearing or the understanding. This wonderful occurrence was a fulfillment of the prophecy of Joel, who had predicted that God's servants should prophecy. God baptized the apostles in the Spirit, and not the multitude. The very fact that the people were not baptized in the Holy Spirit on the day of Pentecost should lead us to understand that people are not now baptized in the Spirit. The evidence is clear that the Holy Spirit spoke through the apostles to every hearer in his own dialect, and it is also wholly unreasonable to suppose that the Lord worked a miracle on the hearing of the multitude. If he did this, there was no necessity for the baptism of the Holy Spirit.

Georgia and the Far Southern Field

By S. H. HALL

Brother Pittman's Work in Atlanta.

Brother S. P. Pittman, of the David Lipscomb College, Nashville, Tenn., began a revival with the South Pryor-Vassar Streets congregation on the fourth Lord's day in May and continued it over three Lord's days, preaching twice each Lord's day and every night through the week, excepting Saturdays. He did a most excellent work while here and very much endeared himself to those who heard him. His preaching was mostly to the church, and he left the members much stronger in faith and zeal, and we shall expect better things of the South Pryor Street brethren because of this meeting. Quite a number of the members of the East Point and West End Avenue congregations attended, and thus the influence for good reached the most of the Atlanta members.

Brother Pittman is a man who is clean and consecrated in his daily walk and has done much in extending the cause of Christ at the many places he has visited. Perhaps his greatest work has been accomplished in the David Lipscomb College, in which institution he has labored for about twenty years. He has taken a special interest in worthy boys who wanted to educate themselves for greater usefulness in life, and quite a number of such young men are now accomplished workers in the vineyard of our Lord because of the help he has given them. A greater work than this could not be done. The Lord preserve and bless him for a continued life of such usefulness and "enlarge his borders" to the end that he may do greater good.

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R. H. Rogers Comes to Atlanta.

The South Pryor Street congregation is to be congratulated in securing the services of Brother R. H. Rogers, of Fort Deposit, Ala., who is due to begin work with them the first of next month. Brother Rogers is a young man who finished his course in the David Lipscomb College about two years ago. He is consecrated and full of energy. If a great work is not accomplished at South Pryor, it will be no fault of his. May every member there be made to feel that he or she is responsible for his success or failure in his efforts to extend the cause in that section of our city. Paul beautifully expresses the secret of success in the following words: "From whom all the body [church] fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4: 16.) Every member has a work to do; and one of the things—the most important of all—that they must not forget to do is to love. The church cannot be built up in love unless the members do a great deal of loving. The fact is, no church has ever failed that allowed "brotherly love to continue." (Heb. 13 1.)

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Satan's Gaining the Advantage.

Paul, in writing to the Corinthian brethren, says: "That no advantage may be gained over us by Satan: for we are not ignorant of his devices." (2 Cor. 2: 11.) To be not ignorant of Satan's devices (and certain it is that we should not be)—to know his movements, his "wiles," or triks—is to be quite well informed; for his "devices," "wiles," or tricks, are many. When two armies are opposing each other, each does its best to learn the devices, the intntions and movements, of the other. The better they learn this, the less liable are they to suffer defeat. For any general to fail to put forth his every effort to learn these secrets and the movements of the other side, and let this be known, would mean his elimination as a leader at once by the government that backs him. For him to be careless and let the other side know all about his intentions and movements beforehand would be just as great reason for eliminating him.

It was Christ who said: "For the sons of this world are for their own generation wiser than the sons of light." (Luke 16: 8.) It is a burning shame that this is so. We sit like dead men and seem to be wholly unconscious of Satan's "devices." If Paul and the Corinthian brethren were not ignorant, neither should we be. How true it is of many of the workers that Satan knows every purpose and intention of theirs, all their intended movements, and these workers know nothing of his! Wisdom is a great thing. Solomon says: "Wisdom is the principal thing; therefore get wisdom." (Prov. 4: 7.) "Then shalt thou understand righteousness and justice, and equity, yea, every good path. . . . Discretion shall watch over thee; understanding shall keep thee." (Prov. 2: 9, 11.) Certainly we are not using wisdom when we allow ourselves to be ignorant of Satan's "devices," and, because of this ignorance, allow him to get the advantage of us.

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When Does Satan Gain the Advantage?

It is well to ask the question: When has Satan gained the advantage? The answer is easy to be seen—viz., whenever he succeeds in leading us into sin; and he holds the advantage so long as he keeps us there. Sin may be considered under the two most used words, "transgression" and "disobedience." (See Heb. 2: 2.) Transgression is going beyond what our Lord teaches; disobedience is stopping short of what he teaches. Nadab and Abihu were guilty, not so much of disobedience as of transgression, when they "offered strange fire before Jehovah." (See Lev. 10: 1, 2.) God had commanded them to burn incense, and this command they were obeying when they "took each of them his censer" and began to burn incense, but transgressed in allowing themselves to use a fire not commanded. In all of our work and worship, let us see to it that our obedience is not nullified by our transgression in going beyond what our Lord has commanded by using things as substitutes for what he has plainly prescribed for us to use. How often Satan gets the advantage of man here, and then holds the advantage by man's letting the obedience he has rendered blind him to the transgression Satan has led him into. Here Satan has caught his millions. Saul, the first king of Israel, was disobedient when he stopped short of carrying out Jehovah's instructions to destroy all the Amalekites with all that they had. (See 1 Sam. 15: 1-23.)

Going back now to our text, it is easy to be seen that Satan came dangerously near gaining the advantage over the Corinthian church in leading them into a state of carelessness about withdrawing from the disorderly member mentioned in the first letter (chapter 5). A congregation is disobedient when this is the case. But the Corinthian brethren quickly took this advantage from Satan by obeying Paul's instructions to withdraw fellowship from him. In the second letter (chapter 2) we find that this brother has repented, and Paul now desires that he be forgiven, and the context clearly shows that Satan would gain the advantage if he was not forgiven and restored to fellowship. How often has he gained the advantage over congregations and held it by causing the congregation to retain in its fellowship members who are known to be disorderly! And just as often, perhaps, has he gained the

BUILD YOURSELF UP SO AS TO FEEL BETTER

Eat and sleep better, as well as look better, by taking Hood's Sarsaparilla. It is an all-the-year-round medicine, good in all seasons.

It purifies, enriches and revitalizes the blood, creates an appetite, aids digestion, assists assimilation of the food you eat, and wonderfully builds up the whole system. In many cases it succeeds where other medicines fail to do any good.

If you need a mild effective cathartic, get Hood's Pills.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright

Get a 25c. Box.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

The Little Doctor

RAMON'S LIVER PILLS

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS
Memorials a Specialty

advantage in causing brethren to let go the forgiving spirit, which spirit rejoices to see the sinner turn from the error of his way and be restored to fellowship.

The Book says if a brother sin against you, go to him and talk with him, just you and he alone. You are disobedient when you do not do this. But if he will not hear you, your first going will be nullified if you go not the second time, taking with you one or two others that love him and that will help you to try to win him from his sins; and if you go this second time, both the first and second going will be nullified if you then refer it not to the church for the final effort to save him; and if this last effort fails, all efforts are nullified if fellowship is not withdrawn, because you simply stop short of what God says and allow yourself to become disobedient. Certainly it is true that partial obedience is disobedience. Go back and consider again Saul's disobedience. Saul did much, but he did not do enough; hence, it was all disregarded by Jehovah.

My brother, my sister, I close by asking the question: Has Satan, at any point in Christian duty, gained the advantage over you? If so, will you let him hold that advantage?

At the close of a discourse on this subject, recently, a sister came forward and said: "My feelings were hurt this morning, and I said I would never put my foot in the church house again. Satan got the advantage over me, but he shall not hold it." Let others think along these lines.

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News Items.

Brother Silas E. Templeton is helping "the faithful few" at Ingleside this week in a short meeting.

Brother R. R. Brooks will begin a meeting at East Point next Lord's day (June 15).

FREE ECZEMA REMEDY

Such wonderful results in eczema and all skin diseases instantly follow the soothing application of Krano-Zema, the new scientific treatment, and so confident is the Krano-Zema Co., that they will gladly send any reader a full-sized $1 treatment by prepaid mail without one cent in advance. If satisfied after using the treatment two weeks, pay $1; but if not, you do not pay one cent. Take advantage of this amazing free offer to-day. Send no money, just your name and address, to the

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NEW SONG BOOKS
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Pile Sufferers

Don't Wait Another Minute Before Sending for a Free Trial of My New Home Treatment that Any One Can Use Without Discomfort or Loss of Time—New and Different from Anything You Have Ever Tried.

Let Me Prove that it Will Quickly Rid You of Pile Suffering.

TRIAL FREE.

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

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my treatment is just what you need.

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

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

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply send your name and address to E. R. Page, 4306 Page Building, Marshall, Mich.; but do this now—TO-DAY.

For the HAIR—

To make it soft, fluffy, and free from dandruff, use

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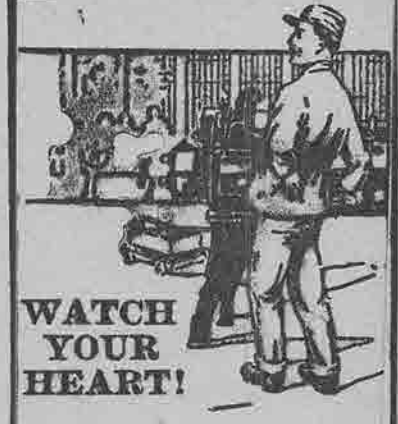
50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.



WATCH YOUR HEART!

Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

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Did You Ever

It used to be an awful task to make ice cream. Did you ever try it?

Now you will find it easy enough to make ice cream if you use

JELL-O

Ice Cream Powder

Stir one package into a quart of milk and freeze it—there is absolutely nothing else to do—and you have two quarts of delicious ice cream at a cost of less than two cents a dish.

2 packages 25 cents, at grocers'.

Five flavors: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

THE GENESEE PURE FOOD COMPANY
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SAGE TEA DARKENS HAIR TO ANY SHADE

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

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

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

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

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

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

An Appeal.

BY ED. S. DUNCAN.

Let all the readers of the Gospel Advocate be sure to read this:

Dear Brother Duncan: Is there any chance for you to come here and preach some for us? As you know, one other brother (a blind man) and myself and wife are the only members of the one body in this entire country. Ignorance and sectism are rampant here. O how badly we need the pure gospel! We will make all the sacrifice possible to have you come; but we are too poor to do but little, and I know that you are the one man to do the work. Can't you give us a small meeting sometime this summer?

Your brother in Christ, J. A. G.

Brethren, you can never know how badly I wish that I was financially able to answer all such calls as the above. I know this good brother and sister well, also the blind brother (he was born blind), and that they are worthy; but—alas!—I, too, am a poor man and several hundred dollars in debt, and my summer's work is about all I have to depend on to try to live and pay my debts, to keep "busybody" brethren, not the world, from trying to ruin me. But I have set a resolution that I will take the time and go to the relief of these good people, and trust that some of my pure-hearted brethren and sisters will help me carry the burden. I know that hundreds will see this who could at least donate a few cents to this work, and, all together, it would be a wonderful help to me and do unending good in this destitute field. Brother, sister, what do you say? If you doubt my worthiness or ability to do this work, write me, and I will give you some of the best references in Texas and Oklahoma. I write this through the Gospel Advocate, as I consider it and its readers the best of poor men's friends. Write me at once, expressing your sympathy with this work. I plan the meeting for the first half of July. This place is in Bowie County, Texas. My address is Mount Pleasant, Texas.

I am inclined to think that as churchmen we are a little too much wedded to de luxe editions of whatever we undertake. I believe that Christ lived to sanctify the common things in ordinary life.—I. P. Johnson.

When prejudice stands guard at the portals, no new or unfamiliar truth can enter.—Selected.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-15
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Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

URIC ACID IN MEAT CLOGS THE KIDNEYS

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

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

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

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

For Coated Tongue

Bad Breath, Sour Stomach, Bloating, Gas, Biliousness, Sick Headache, Indigestion, Constipation,—take the always reliable

FOLEY CATHARTIC TABLETS

They clear the bowels, sweeten the stomach and tone up the liver. Do not gripe.

J. E. Colver, 103 Labor Temple, Los Angeles, Cal.: "After 56 years' experience with all sorts and kinds of cathartic remedies, I got wise to Foley Cathartic Tablets, and they are the best I ever used."

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

SAVE YOUR SHOES

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes, not only stops the pain of corns and bunions and gives quick relief to sweating, callous, tired, aching, tender feet, blisters, and sore spots, but Allen's Foot-Ease rests the feet, keeps them cool and comfortable all the time, saving the constant wear on shoes caused by nervousness of the feet. Shoes and stockings wear twice as long when you walk in comfort. Try Allen's Foot-Ease to-day.

Romantic Story of Southland's Favorite Shoe, EzWear.

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WHEN WRITING OUR- PLEASE MENTION THIS

The Master's Vineyard

Arkansas.

Fort Smith, June 4.—The meeting at Poteau, Okla., closed last night. I succeeded in getting seventeen members to promise to meet regularly and carry on the worship. I learned of several members yet to be rounded up; and if we succeed in getting them, there will be at least twenty-five in all. I learned that we once had a good congregation, and had a house of worship all paid for, except about three hundred dollars; but, somehow, the devil got in the lead, the church disbanded, and the house was sold under mortgage, etc., and there has not been a meeting in the town for some eight years. I did not know these things until after the meeting had started. I have asked Brethren Taylor and Busby to give Poteau the mission meeting they are to hold this fall. Brethren, Eastern Oklahoma is in great need of missionary workers. Will you not help in some way? May God bless the faithful.—W. W. Slater.

District of Columbia.

Washington, June 8.—The services were full of interest to-day and were enjoyed by all. Among our visitors were Sister Bashaw, of Manchester, Tenn., and Brother W. W. Moody, of St. Louis, Mo. It is encouraging to have a visit by old friends and faithful members. I am giving the best part of my life to this mission field, and, by the help of a faithful few, we are fighting with all our might to build a house of worship and give the lost the gospel. With so many strong congregations in the United States, I see no reason why a house of worship could not be built without delay. Brother, if you will help, it can be done. I say "you"—not the other brother, but you. This is the best way you can use some of God's money—not your money, but God's money. Brother and Sister A. M. Holtz, of Atlanta, Ga., have sent in one Liberty bond. This is the first bond that has come from the outside to be dedicated to the house in Washington. May love prompt others to follow their noble example. "He that soweth bountifully shall reap also bountifully."—W. S. Long.

Kentucky.

Winchester, June 10.—Our meeting started off fine last Lord's day. Two good audiences. That Brother H. H. Adamson is doing the preaching is assurance that the preaching is fine, just as it should be. We ask for the earnest prayers of all.—J. D. Walling.

Mississippi.

Senatobia, June 9.—The meeting at Perryville, Ark., closed last Thursday evening, with seven additions—four from the Baptists, one from the Methodists, and two from the world. On the first Sunday in June of next year I am to begin a meeting at Perryville, which is to continue one month. I shall look forward with much interest to that time, as it will be my sixth meeting with the congregation at that place. The cause at Perryville owes its growth very largely to that prince among men, J. E. Rose. I reached home from Perryville in time to preach for the church at Thyatira last Sunday, and was greeted by the usual large and attentive audience. There are but few churches that will equal Thyatira. My next meeting will be at Belzoni, Miss.—J. P. Lowrey.

Pearl, May 29.—I landed here on January 5, this year, and began to preach the gospel as "it is written." It was a new and strange doctrine, but the people would come to hear it. Since coming here I have baptized sixteen, and the prospects are favorable for many more. Some of those baptized were Missionary Baptists and Primitive Baptists, and nearly all of them were heads of families. This is a great field for missionary work. I am about forty miles south of Jackson, the capital of the State. Somehow, our brethren have never come this way. I am here ready and willing to do all in my power to preach the word; and if those who see this feel disposed to help in this work, it will be very greatly appreciated. I have been laboring here at my own expense so far. Jesus says, "Go ye into all the world, and preach the gospel to every creature;" but folks who have been well taught know that the gospel must be supported. We have a few faithful ones that meet every Sunday and worship after the New Testament order, with preaching every Sunday and very often at private homes. Brethren J. J. Gordon, Miley Matthews, and Andrew Welch are among our leading members.—A. B. Gunter.

South Carolina.

Union, June 4.—Brother Burton reports one soul added to the fold by baptism and one from the Baptists since last report. I preached to about twenty attentive listeners last Lord's-day afternoon in the auditorium of the Chamber of Commerce. Each one seemed to be grasping at every word of the truth of God. I have never met a more happy and enthusiastic little band of disciples in my life. Thanks be to God for such men and women as Brother and Sister Burton. They left home and friends and loved ones and came into this big State, not being ashamed of the gospel of Christ, and by the help of God they have started a work the results of which eternity alone can tell. We began a tent meeting in the central part of the town on Sunday night. There were about fifty out the first night, a few more on Monday night, and last night the chairs were almost all taken. After the service was over Monday night a lady told me that she had been wishing for some pure gospel and that her wish had been fulfilled by my coming, and said she was coming some more. Last night two ladies told Brother Burton that they were in the Methodist Church just because they could not do any better here. Does not that sound good, brethren? We are just as happy as we can be over the prospects of many souls being added to the

body of Christ here in the next few months. Brethren, pray for us, for we are pressed on every side by opposition. We need seventy-five tent chairs, and we must have them. If there is a congregation that has any surplus folding chairs on hand, please send them to us; and if you have no chairs, send us one Sunday's contribution to buy some chairs. In sending contribution for chairs, please specify same.—A. C. Traylor.

Tennessee.

Greenbrier, June 9.—I am temporarily located, and since arriving in Tennessee, May 10, I have preached three Lord's days at Bethel and one at Coopertown. The attendance and interest have been very good at all these services. I will preach at Springfield next Lord's day, the Lord willing. Having devoted more than seven years in the ministry in Southern California, I am enjoying the pleasure and privilege of mingling with old friends and chums of my childhood days, and more especially in working together with them in the cause of our blessed Redeemer. My protracted-meeting work will begin at Bethel on the second Lord's day in July. During August and September I will be engaged in meetings in Kentucky. I would be glad now to arrange for some work for October and November. Address me at Greenbrier, Tenn., Route 2, until further notice.—B. W. Davis.

Texas.

Houston, June 9.—Brother L. S. White will begin our meeting at the Central Church on June 16. Brother Sam Pittman will begin a meeting with the Sweeny Church on the fourth Lord's day. The cause of Christ is rapidly spreading in South Texas.—C. P. Poole.

What Is a Christian?

BY J. T. J. WATSON.

To give the essential elements of Christianity, one might mention faith, love, justice, mercy, and forbearance, for these contain the highest attributes attainable by man; but since these are characteristics of God and were followed perfectly by Christ as an example on earth for us, and are not inherent in man except in a moderate degree, the question arises: How much progress must a person make before he is entitled to the name "Christian?"

Remember, the word "disciple" means a learner; also, that Jesus said to those Jews that believed on him: "If ye abide in my word, ye are my disciples indeed." We see that, as Jesus taught it, his disciples were those who were not only storing their minds with the lessons he taught, but were also learning to practice them. Bear this in mind while we study Acts 11: 26: "The disciples were first called Christians at Antioch." Hence, those who were learning the lessons taught by Jesus and were learning to practice them are the ones that were called "Christians" in apostolic times.

Christianity takes an individual "in the rough" and educates him to higher ideals and nobler endeavors. It is for *all*, regardless of heredity or environment. Since some are lower in mentality and morality than others, it follows that there is no minimum standard of perfection to be reached in order to be a Christian in a scriptural sense.

In Paul's letter to Philemon it may be learned that Onesimus had become Philemon's slave, yet Philemon was a Christian. This shows that wrong may be tolerated in a Christian until he can learn and turn away from his error. But it is plain that one must study constantly to inform himself in all virtues, else he ceases to be a Christian.

John the Baptist prepared a people for the Lord. When soldiers asked him what they must do, he did not tell them in a direct way to give up military service, but he gave instruction by which they could be prepared for the coming Lord, and which would, in its working, lead them out of militarism. (Luke 3: 14.)

Thus, as discipleship leads both the slaveholder and the soldier into a more brotherly feeling and practice, so it leads mankind into kindlier living and to desire and labor to *grow* in all the Christian graces.

If, besides this, one has obeyed God's law of admission into his church and faithfully endeavors to comply with each and every requirement of his will according to his ability to learn it from the New Testament, taking it, and it alone, for his creed and discipline, that person is a Christian, even though his development in the divine life may be slow.

Do justice to your brother (you can do that whether you love him or not), and you will come to love him. —Ruskin.

Freckles

The fairer the skin the more ugly it is when marred by freckles, and they are really unnecessary. As soon as the warm sunshine or the hot winds bring them out, causing the natural embarrassment that every woman feels, get from your druggist a package of Kintho Beauty Cream. This is usually an easy and effective way to remove them, and quickly have a soft, clear, youthful and beautiful complexion which of course, should have no freckles.

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Gospel Trumpet Blasts.

BY A. A. BUNNER.

"I was glad when they said unto me, Let us go into the house of the Lord." (Ps. 122: 1.)

"For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell, for I have desired it." (Ps. 132: 13, 14.)

"For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." (Ps. 84: 10.)

I am glad to say that I am now out of the hospital and am now trying to hold a mission meeting at Horse Neck, W. Va. While I do not gain very rapidly in either strength or weight, still I have gained somewhat in both, for all of which I am profoundly thankful to a kind and merciful Father, and I do hope to soon be able for duty and labor in the great work of the Lord. We are having large and attentive audiences at each session of our meeting. My two sons, Dr. R. R. Bunner and A. A. Bunner, Jr., are taking me to and from the meeting each night, a distance of six miles, in their automobiles, and A. A. Bunner is assisting me in the reading, prayers, singing, and exhortations; and between us both, I guess we are able to make a third of a hand in the work, and we hope to accomplish much good in the way of building up a new congregation of the Lord in that neighborhood, provided that my strength holds out and continues to increase. My expenses were great—too great—at the hospital; and if any of the dear brethren in Christ should feel as though they would like to share with me in bearing this burden, they can send their fellowship to me at Waverly, W. Va., as this will be my address for a while yet, as the doctors want to look after my case for at least a month longer. Pray for me.

A few evenings ago I was sitting in my room looking out through the window. The house where I am lodging in on the banks of the beautiful Ohio River. A show boat was lying anchored near the shore. The music from its calliope was making the evening hideous, not melodious, saying to the followers of the world, the flesh, and the devil: "Come and spend your money with our show to-night." And what did my eyes behold? The road along the bank of the river, each way, was lined with men and women, old and young, with their children along, with the lads and the lassies, church members and all, wending their way to the boat to spend their money and more than half the night in revelry. Had that crowd (I mean that part of the crowd that was composed of church

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members) give what they spent on that show for themselves and their children that night to the support of the gospel of Christ, they would soon convert the town to New Testament Christianity and have their church house paid for, and their children would be brought up "in the nurture and admonition of the Lord" and learn to walk after the Spirit and not after the flesh. But no! They will freely give their twenty-five and fifty-cent pieces and their precious time to an ungodly show, and reserve their pennies (when they do very reluctantly go to the house of the Lord, only semi-occasionally) for the work of the Lord, while men and women are dying in sin and their children on their way to hell. I was told that one sister who is scarcely ever seen at the worship, when asked, "Why don't you come out to worship more frequently than you do?" would always reply to the question thus: "Poor old daddy is not well, and I just will not go and leave him alone." But the same person who told me this also told me that the night that the show boat was there this same sister took herself and children to the show and left "poor old daddy" alone until midnight. Such church members could not say with the psalmist: "A day in thy courts [the courts of the Lord] is better than a thousand." Talk about sending the gospel to the heathen abroad, when we not only have the heathen at home, along with thousands of worldly and carnal-minded church members who need converting and saving, and need it badly, too! Such church members have no appetite for the worship of God, in hungering and thirsting after righteousness. Right at this point I wish to make a quotation from the first-page editorial in the Gospel Advocate of May 29: "The work of the next generation depends upon what we are teaching the children of to-day by precept and by example. In everything else but religion the child has as his unit of value, not the penny, but the nickel. He has a nickel for the moving-picture show, a nickel for the street car, a nickel for the soda fountain, and a penny for the church. With the logic of childhood he reaches a conclusion as to the relative value of these commodities: the moving pic-

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size, dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

ture, he figures, is worth a nickel, but the church is four cents cheaper."

But no one is to blame for this state of things but the child's Christian (?) parents, and they will be called upon to render up to God a strict account for this kind of bringing up of their children. Awake, thou careless and neglectful one, before it is too late!

Brother McQuiddy and others of the Gospel Advocate staff are to be highly commended for their faithfulness, in recent issues of the Advocate, in strictly paying heed to Paul's charge (which is a charge to them as well) to his son Timothy. (See 1 Tim. 1: 3, 4.) The editors of the Advocate have certainly been doing some good and much-needed work along these lines, in addition to their other good and wholesome teaching along other important lines. If ever there was a day in the history of the church when such noble work as the Advocate is doing was needed, it is in this day, and all lovers of the truth should bestir themselves and extend its circulation far and near, and all who are in arrears on their subscription should pay up at once and renew it for two years in advance, and also pay a year's subscription in advance and send the paper to some alien or sectarian neighbor and thereby do good and lasting mission work. I know that there are thousands of disciples of Christ who can well afford to do all of this and have fruit to abound to their account when the great harvest is gathered into the heavenly garner. Let us begin to-day and start the Gospel Advocate out on a great campaign of mission work as a silent missionary. What say you, brethren, to this? "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

A sister—not old, but young enough to work, and does work—said to the writer not long ago: "I do not feel able to get out very often to the worship, but I feel that I can remain at home and read my Bible and love my Savior and do all of my duty in this way." Such self-deceived and deceiving kind of Christians will be terribly surprised when they wake up in eternity's darkest night and see "Abraham, and Isaac, and Jacob, and all of the prophets, in the kingdom of God," and they themselves cast out. Among all such there will be "weeping and gnashing of teeth." Such Christians neither read the Bible nor love the Savior. "Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." (Mal. 3: 16, 17.) "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2: 42.) Say, you that think you can stay at home and read your Bible and love your Savior, does Acts 2: 42, also 1 Cor. 16: 1, 2, include you? If not, then what?

Who Will Help in This Work?

BY GEORGE W. FARMER.

There are in Bradley County, Tenn., and adjoining counties, some communities where we once had congregations; but, for the want of some one to break the bread of life to them, they have gone down, disbanded, and died out. We want to have some meetings held at these places and see if we cannot revive the work, and we want to try out some new places also and see if we cannot build up some new congregations.

I have arranged with Brother Ridley Stroop, of the David Lipscomb College, to hold these meetings, and he is to take up this work about July 1. Brother Stroop is very highly recommended by Brethren Boles and Pittman, of the college, and we believe a good work will be done in these places this summer and fall.

Now, at some of these places we can expect little or no help in the way of financial support; and that being true, we will have to ask for fellowship from congregations and individuals outside. Now, dear brethren, how many of you will help in this much-needed work? Please do not pass it up unnoticed, as is so often done, and as has been the case with so many in regard to our appeals for the Cleveland work. Decide in your own minds at once and write me, that I may know what to depend upon. Address me at Cleveland, Tenn.

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Looking Back. No. 3.

BY J. W. ATKISSON.

Brethren J. J. Lane and Hutcherson tried to plant the primitive, apostolic church in the towns and villages near where I was raised, but, on account of the sectarian prejudice and opposition, they never could get the ears of the people; but when the gospel did finally get a foothold there, it made such inroads on the sectarian bodies that strong complaining was heard on every hand. Pedobaptists had to immerse many of their old-time members or lose them entirely; and the Baptists had to preach doctrinal sermons and indulge in much undignified criticism and misrepresentation of the so-called "Campbellites" to satisfy what they had left.

Brethren Adam S. Wright, H. Drennan, O. A. Carr, E. N. George, G. B. Hancock, and W. W. Blalock did much pioneer work in South Missouri and North Arkansas; and they were opposed by all clans and classes. The rich and the poor, the wise and the foolish, the high and the low, the learned and the unlearned, all had something to say against what they regarded as a new and very dangerous heresy. One in particular whom I now call to mind was a poor girl, a domestic employed in my father's family, by the name of "Catherine Green." She was earnest and conscientious in her opposition to the "new heresy," but rather uncouth in her expressions. She could see no good reason for hearing or learning anything new in the line of religious teaching. For she said that her father, Gabriel Green, "was as good a man as God Almighty ever slapped a gut into," and that "he had been a Primitive Baptist for forty years; and if there was anything any better in the Bible, he'd have found it afore now."

All my father's family and near relatives on both sides were brought up in the faith of the Primitive Baptists. So you may know what a struggle we had to give up the teaching of our fathers and accept something which they regarded as new and deceptive, not to say "damnable." But the truth is mighty and will prevail. If people would only put away all prejudice and receive the word of God, the seed of the kingdom of heaven, into a well-prepared heart (and the preparations of the heart belong to the individual—see Prov. 16: 1, R. V.), they would have no difficulty in coming to a knowledge of the truth as it is in Christ Jesus. "The law of the Lord is perfect, converting the soul." (Ps. 19: 7.) But the trouble is, some people will not receive the word. They put it from them and judge themselves "unworthy of everlasting life." (Acts 13: 46.)

But the first sermon I ever heard preached by one claiming to be a Christian and nothing else was preached by W. W. Blalock on the subject of how to study the Bible. His preaching was clear and forceful, and I then and there began to suspect that there was something wrong with the doctrine of Calvinism, the faith of my fathers, and I got into an argument about it with some of my friends. Then I decided to call on Mr. H. C. Kitchen for some advice in the matter, as he was a good, kind man, and the only so-called "Campbellite" then living in the town, except, perhaps, old "Aunt Susan Ormsby, and she was not "working at it" much at that time. Brother Kitchen greeted me cordially; and when I had explained the situation to him, he advised me to read the eighteenth chapter of Ezekiel as a cure for Calvinism, and that was about all that he said at that time. I bade him good-by and went home and read that chapter in Ezekiel carefully several times, and was regarded as a "Campbellite" ever after that. One Methodist preacher accused me of being "a cross between a Campbellite and a Primitive Baptist." But I kept on reading the Bible, and I obeyed the gospel a few years later on. I was baptized by Brother Blalock in a beautiful, clear stream near Evening Shade, Ark.

There are souls in this world which have the gift of finding joy everywhere and of leaving it behind them when they go.—Faber.

The Hot-Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep, and overcomes that tired feeling.

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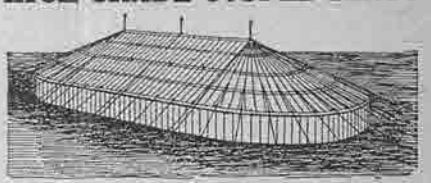

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In answering these ads mention your paper. It commends you.

Wisdom. No. 2.

BY S. W. BERRYMAN.

"There be four things which are little upon the earth, but they are exceeding wise: The ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses among the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces." (Prov. 30: 24-28.)

Having noted some of the lessons of wisdom taught by the ants and conies, we shall now study the locusts and spiders.

"The locusts have no king, yet go they forth all of them by bands." The locusts have no king, yet they go forth united. Sometimes they appear in such great quantities that they completely devour all vegetation and growing crops. Their work is always destructive because they go forth united—in bands. Their work is one of unity. Where one appears, thousands may be found. Sometimes in foreign countries they appear in such great numbers that they obscure the sun. Crops and all green vegetation are completely destroyed by them. In this the power of unity is clearly seen. Brethren, do we desire to make great progress in the work of the Lord? If so, we must be united. If we would drive back the enemy and plant the banner of truth on his soil, we must "go forth in bands." Lincoln said: "In unity there is strength." Then we might state that unity is reasonable from every viewpoint. Jesus said: "A house divided against itself cannot stand." Some one has said: "United, we stand; divided, we fall." Paul said: "Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6: 10.) We cannot be "strong in the Lord" without we are united. Every division weakens the body of Christ and sorely injures the cause for which he died.

Unity is reasonable from a viewpoint of progress. The locusts make great progress because they are united. When the first colonies came to America, they were not united. They made no progress whatever in establishing a government and improving the new world. Pretty soon they formed a union, and to-day one of the greatest nations in the world exists as a result of this union. Divisions have done more to check the progress of God's people than any other one thing. Things which cause divisions are not expedient and should be avoided. Instrumental music in the worship is not ordained of God and has done untold injury to the cause of Christ. Those who caused such horrible divisions among God's people will some

day be sorry of it. Every one who was instrumental in causing such a division is an abomination in the sight of God. (See Prov. 6: 16-19.)

Not only is unity reasonable from a viewpoint of progress, but also from a viewpoint of peace. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4: 1-3.) "And let the peace of God rule in your hearts, to the which ye also are called in one body; and be ye thankful." (Col. 3: 15.) "God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. 14: 33.) Divisions drive out peace and bring in the spirit of carnality and war.

Jesus condemned divisions and prayed for unity. (Matt. 12: 25-27; John 17: 20-23.) Paul condemned divisions and taught unity. (1 Cor. 1: 10-13; 3: 1-3.) As the locusts go forth by bands, so must God's people go forth united. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.) The possibility of unity is seen in the fact that God requires it of his people. (1 Cor. 1: 10.) That which God demands can be done. His ancient people met his demand in this respect. (Acts 1: 14; 2: 44-46.) We can and must do it, too, if we hope to gain a home in heaven. (Rev. 22: 14.) Then, brethren, let us profit by the locusts' example, and go forth united, or in bands. How abominable in God's sight is a divided congregation! Division is a work of the devil; and where divisions exist, the devil has been invited in. Remember that God is not the author of divisions. The life and work of the church must be one of unity.

"The spider taketh hold with her hands, and is in kings' palaces." (Prov. 30: 28.) Is it possible that we can profit by observing the work of a spider? Possibly so; for Solomon says they are "exceeding wise." It is quite interesting to note the spider's skill in web weaving. First, she runs the main cords of her web. When this is done, she tests the strength of each cord by swinging to and fro upon it. If a cord appears to be weak, she takes it up and puts in a new one. Thus she works till the main lines of her web are strongly fixed. This work being accomplished, she proceeds to weave her web. The strength of each cord is tested before she leaves it. Every cord must be strong and durable. When the web is finished, no loose cords nor weak places can be found in it. Why is she so particular in this

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matter? Because her life depends upon the strength of her web. The insects that fly into this web become her prey. Every few days she goes over her web and inspects it. All weak places are repaired and made strong.

We should exercise the same skill and judgment in building a character that the spider does in building a web. As the spider's life depends on the kind of a web she builds, so does eternal life with us depend on the kind of a character we build in this world. As words, deeds, and thoughts go to form character, we should be very careful what we do, say, and think. Our deeds should be noble, our words and thoughts pure. As the spider examines her web, so should we examine our lives to see if they are in harmony with, or meet, the demands of God's word. Paul says: "Examine yourselves, whether ye be in the faith; prove your own selves." (2 Cor. 13: 5.) As the chief object of the spider, in examining her web, is to strengthen the weak places, so should it be with us. In examining our lives, if we find that we have formed habits that are not good, we should drop them and strengthen our characters by forming good habits. Jesus tells us how we can build a character that will stand the test in the final day. (Matt. 7: 24-27.) By doing what Jesus says, our characters will stand the test in the judgment day and will be fit for the association of the redeemed in heaven. Then, let us build wisely, that we may gain an entrance into the city of our God.

Brethren, let us profit by this lesson and keep our lives clean and our thoughts pure. As our eternal happiness depends on the kind of character we build, we cannot be too careful.

"On what are you building, my brother,
Your hopes of an eternal home?
Is it loose, shifting sand, or the firm, solid rock,
You are trusting for the ages to come?

"Hearing and doing, we build on the rock;
Hearing alone, we build on the sand.
Both shall be tried by the storm and the flood;
Only the rock the trial will stand."

The true way to be humble is not to stoop until you are smaller than yourself, but to stand at your real height against some higher nature that will show you what the real smallness of your greatest greatness is.—Phillips Brooks.

Wisdom is ofttimes nearer when we stoop than when we soar.—Wordsworth.

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Influence.

The world is just only beginning to understand the extent to which individuals and nations may be and have been swayed by silent mental influence. A man prefers, of course, to believe that he is the master of his own conclusions and the arbiter of his own conduct; but let any one ask himself how he arrived at any given conclusion or decided upon a certain line of conduct, and unless he can own to an intelligent conception of divine principle upon which he relies for guidance, he will have to admit, if he is equal to the analysis, that he has been swayed throughout his career by influences not his own.—Selected.

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Box 17. Little Rock, Ark.

The success of every life, as well as its happiness, depends very largely on its friendships. Take time to make friends; take time to keep them. There are a great many unnecessary things which can be omitted from our daily activities and no harm done; but for the making and for the keeping of our friendships in repair one must find time, whatever else is neglected.—Selected.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

God's Premium on Purity.

God has always placed a premium on purity in his dealings with men. It is the one word that expresses the standard of divine excellence; and that standard he has held aloft throughout the ages, a fact which is patent to every student of the Bible. We first behold it in the story of the Genesis, and there it is raised over every creature—over the beast of the field, the fowl of the air, the fish of the sea, and over man, who exercised dominion. God saw to it personally that everything of its kind was not only good, but "very good."

I have often tried to comprehend just what must have been the charm of living in a place where everything flourished in its pristine goodness and at a time when no single commandment had been broken. No need for James' implied exhortation, "Keep yourselves unspotted from the world;" for before Satan intruded, the world itself was spotless, clean, and pure. There was no sign of old age or decay, no vestige of sickness or sorrow, and death was not even a dream.

Bible history does not relate how many sinless days elapsed before the first pair yielded to the tempter's wiles—just how many or how few; but I know those were days of unutterable joy and bliss, when man and woman alike could look up toward the heavens and say: "We have not tasted of sin; our hands are clean; our hearts are pure; our bodies are fresh from our Maker's breath!"

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The Divine Watchword.

After the great eviction, "purity" has been the divine watchword just as truly as before. With a mortal environment where all things are subject to impurities, man has not only been urged, but entreated, to hold fast to that which is good. In a world where alloyage is an art and adulteration a habit, God has been teaching his children in each succeeding generation to refuse admixtures and to search only for the precious stones of truth. Every commandment that has been given for their guidance and keeping has been "pure, enlightening the eyes." Every temple of worship that man has builded at God's direction has emphasized the thought of purity. The ark and all of its appurtenances were overlaid with pure gold. The same was true of the tabernacle and its furniture. Its lamps were filled with the purest olive oil; its tent perfumed with frankincense of the rarest odor. Nothing common nor unclean could be sacrificed upon its altars. Everything must be both pure and perfect. When Solomon built the temple, he had the whole interior finished in pure gold, even the floor on which they walked. The cedar he used was transported from a Lebanon forest, the best that the world afforded. The stones were hewn stones of the most costly type. Perfection was its hall mark through and through.

In issuing instructions as to how these structures should be built, God was both specific and definite; and be it said to the credit of the builders that they were particular in following the instructions given by the divine Architect. The purity which constituted the keynote of the plans became the essence of the finished buildings. Every workman on the tabernacle built as Jehovah commanded Moses.

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Purity in the New Testament.

When the Old Testament was supplanted by the New Testament, purity did not cease to be the cardinal principle. Under the Christian dispensation the principle is given a still wider application in that it is applied to persons rather than things. It becomes now the essence of the living temple, where before it had found expression in altars and stones. The church of the living God is its highest embodiment. In that institution purity must characterize not only the individual members, but the body itself. To this end Jesus "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." His must be a "pure religion and undefiled before God and the Father," and its substance is "to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world"—a forcible reminder of the fact that we do not live in Eden despite the fact that there is many a spot described as a paradise on earth.

"Blessed," the Master said, "are the pure in heart: for they shall see God." Paul urges the young man Timothy to become "an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." Note the ascending scale, with purity as the climax. The younger women are to be exhorted as "sisters in purity." Our

bodies must be presented holy; they are not for fornication, but for the Lord. Passage after passage impresses upon our minds the thought that purity, which finds no place in the teaching of Socrates or in the system of Aristotle, is the distinguishing virtue of the Christian religion.

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One Man's Eyes and Another's.

This is the test that Paul applies to every man's religion when he writes: "Unto the pure all things are pure." It is a lesson that primarily concerns the cultivation and regulation of our thoughts. In one way the eyes of a man are just like the eyes of every other man. In point of vision, however, the eyes of one man may be entirely different from those of his neighbor. It all depends upon the thought. Judas saw Mary breaking the alabaster box, and said: "What an awful waste of money!" His thoughts were sordid and small. Jesus said: "She hath done what she could." His thoughts were pure and good. One man may look upon a sculptor's masterpiece and think only of his art. His thoughts are noble. Another man may view the same piece and be attracted by its scanty dress. His thoughts are vulgar. One may look upon a chaste, beautiful woman and be inspired. His thoughts are high. Another man may look upon the same woman and lust after her. His thoughts are low.

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Through the Finest Lens.

One great beauty of the Christian life is that we see everything through the finest lens. The good in this world eternally overshadows the evil. Everything wears its brightest dress. Our eyes rest upon the glory of the mountain tops. They never linger long upon the squalor of the valleys. One of the newest of the social organizations is that formed in an Eastern city and called "Life as a Fine Art Club." "Its aim," we are informed, "is not to exploit any new doctrines, or any new religion, or any new therapeutics. Its purpose is to bring people together to discuss frankly and openly the questions that make for happiness, the troubles that make for misery, and to help each other over seemingly insurmountable difficulties, and in so doing to increase human happiness." Do you know that we have had this kind of a club in the church of God ever since its organization and that it has meetings once a week? The only difference is that we call it a prayer meeting, and consider it not as an adjunct to the church, but the work of the church itself.

Is it not strange how people, in their eagerness to form new organizations, often hit upon some glorious principle taught in the word of God and practiced in the church and try to give it to the world in an emasculated form? Long before this happy phraseology had dawned upon the minds of the twentieth century the Bible had been teaching people to look upon life as a fine art, and we do not need any organization besides the church to emphasize the fact if Christians do their duty.

✡ ✡ ✡

The Effect of Study.

Francis L. Patton tells us: "A man's studies should have a moral as well as an intellectual influence upon him. Physics should make him more truthful; astronomy, more reverent; literature, more genial; social science, more benevolent; philosophy, more believing." This is doubtless true, but at the same time no one will gainsay the fact that a man who studies the Bible may have all of these qualities and more without pursuing any of these studies. Many a poor man is truthful and reverent who has never seen a textbook on physics and astronomy. Many a poor woman is kind and companionable, "full of faith and good works," who never heard of Thackeray or Victor Hugo. For each has learned to think of the things that are true and honorable, just and pure, lovely and of good report. Each has found a wondrous beauty in that quiet meditation we sometimes sing:

"Purer yet and purer
I would be in mind;
Dearer yet and dearer,
Every duty find;
Hoping still and trusting
God without a fear,
Patiently believing
He will make all clear."

Book Notices.

We are giving a Teachers' Testament to our readers. It is the book to read.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

Help us circulate the New Testament and the Gospel Advocate. Send in a long list of new subscribers at once.

Pay your subscription to the Gospel Advocate up to date, renew for two years in advance, and we will give you a copy of the Teachers' Testament, which has delighted many of our readers.

RENEWAL OF THE SPECIAL NUMBERS.

In response to a friendly and widespread demand upon the part of our readers, the editors of the Gospel Advocate have decided to resume the publication of special numbers. Our effort along this line during the years of 1915 and 1916 met with universal favor. Everybody was pleased, and many helped in securing for them a large circulation. We recall with pardonable pride and unfeigned pleasure the genuine enthusiasm and heartfelt appreciation evoked by the appearance of the "Bible Study Number," the "Lord's Supper Number," the "Home, Father and Mother Number," and many others of equal interest. Following a precedent already established, we will print thirty-two pages in each special number. These pages will be brimful of splendid and timely contributions from the best writers available.

Beginning with the last week in July, we will issue a special number each month until the end of the year. The title of the first will be the "Giving Number." It is generally conceded that few Christians have learned how to apply for themselves and to teach others the God-given principles on this all-important subject. The purpose of this number will be to bring out this teaching in a clear, unmistakable manner. We desire it to be so scripturally complete that it may serve hereafter as a kind of reference work on the subject that will be entirely worthy of preservation. Other numbers will follow, devoted to such vital and soul-stirring themes as "Prayer," "Loyalty," "A Better Ministry," "The Christian Armor," "Christian Additions," etc.

No reader can afford to miss these special numbers. Hundreds of our readers wrote us that one of them was worth a year's subscription. Others had the series bound and placed in the library. The new series of special numbers will be as helpful as the last, and, if possible, improvements will be made. We wish each reader to send us a new subscriber at once in order that many may enjoy the feast of good things. Be sure that you do not permit your subscription to be in arrears. Send us your order to-day.

PUBLISHERS GOSPEL ADVOCATE.

Our Contributors

Was Christ Divine? No. 2.

BY H. LEO BOLES.

All the heretical sects and public enemies of the ancient church accepted the books of the New Testament as genuine. There are two very prominent sects which flourished in the second century and later—the Ebonites, who believed that Christianity was just a further development of Judaism, and the Gnostics, who attempted to interpret the facts of Christianity in the light of Greek philosophy. The Ebonites used the Gospel of Matthew as proof of their contention; while the Gnostics used all four of the Gospels in their interpretation. Heracleon wrote an entire commentary on the Gospel of John, showing that it sustained Gnosticism.

All the early adversaries of Christianity granted the genuineness of the New Testament books. These adversaries had an intense hatred for Christianity and used every weapon in their power to destroy it. Among these enemies may be mentioned Julian, Hierocles, Porphyry, and Celsus. Porphyry attacked the genuineness of some of the books of the Old Testament. His attack on the genuineness of the book of Daniel is a skillful effort. This shows that such a mode of attack was familiar in those days, and they would have used this method against the books of the New Testament if they had thought it would have met with success; and a failure to do this is an admission on their part of the genuineness of the New Testament books. It is a remarkable fact that these bitter enemies of Christianity are made to bear such strong evidence in behalf of the genuineness of the New Tetament books with such unwillingness.

The books of the New Testament were not forged. No one would have forged such books if he could, because the contents of the New Testament are opposed to the evil passions, prejudices, and purposes of wicked men, and, therefore, would not have been written by deceivers. These books were offensive to every sect among the Jews. Jews would not have written their own condemnation. Neither could they have been written by Gentiles, for no Gentile would have so honored a Jew and Jewish history in order to deceive the world. No one could have forged such books if he would. No one could have invented such a perfect character as Christ and portrayed in him such harmonious attributes. No deceiver could invent such true manhood and such a system of morality. A stream cannot rise higher than its source. An impure fountain could not send forth such a pure stream. The books of the New Testament are not forgeries.

There have been but few variations and changes made in the books of the New Testament since they were written. A comparison of the books of the New Testament as translated now with the old manuscripts reveals no material changes in thought. No new doctrine has been interpolated, neither has any essential principle been omitted. The argument for the divinity of Christ and the origin of the Christian religion depends chiefly upon the historical books of the New Testament, and these have been handed down to us without any changes in the historical facts; so that we may conclude with assurance that the New Testament books as we now have them contain the testimony concerning the divinity of Christ as the primary witnesses gave it to the world.

It remains now to prove the credibility of the books of the New Testament. A book may have been written by the reputed author, and yet its content may not be worthy of confidence; a book may be *authentic* and yet not *credible*. If a book asserts itself to have been written by reputed authors, then the genuineness and the credibility of that book stand or fall together; and when either is established, it helps to prove the other. Such is the case with the books of the New Testament. Since we have proved that the New Testament books are genuine, we may use that proposition as proof of the credibility of these books.

The testimony of the New Testament books is credible because the witnesses had the means of knowing; they were eyewitnesses. It is a rare thing that the eyewitnesses are also the historians. The most authentic history that we have of secular events was not written by eyewitnesses. The history of the New Testament is of the first class and should receive full credence. The books of the New Testament must be placed in the class of reliable histories. The witnesses gave the facts just as they saw and heard them. They do not record inferences and conjectures. They had the means of knowing, and gave the central facts connected with a simple life for a brief period of time. The historical books of the New Testament record a single line of events which occurred in Judea and Galilee. There are eight independent witnesses or writers of the New Testament, and their evidence is harmonious. These witnesses are men of great candor; even their enemies give them credit for being honest. At one time a small class of enemies accused them of being base impostors, but the intelligent critics of Christianity have since abandoned this mode of attack. Their moral and religious tone and their power of moral renovation in society forbid such a conclusion. Their suffering of martyrdom prove their sincerity and honesty, so we have reason to rely with implicit confidence upon the honesty of these historians. Since they had the opportunity of knowing, since they had the mental ability to grasp the facts, and since they were honest in recording these facts, we have reenforced evidence that their testimony is true.

The undersigned coincidences between the books of the New Testament is an unanswerable proof of their credibility. The close student can find many examples of coincidences. Each writer gives his testimony in a simple, straightforward way without any attempt to convince the reader of the truth of what he relates. This is particularly true of the writers of the Gospels. Each Gospel writer narrates the events with a simple and unembarrassed manner of ease and confidence which nothing but an assurance of unimpeachable consistency can explain. It seems that the writers were willing to commit their records, undefended, unvarnished, into the hands of friend or foe with a confidence born only with a consciousness of the truth and integrity of honesty.

The books of the New Testament having been proved to be genuine—that is, written by the reputed authors—and having been proved to be credible—that is, the evidence of honest, truthful men—we may conclude with the cogency of logic that Jesus of Nazareth is the Son of God, or we must assign him a place somewhere between these two extremes. These three positions cover the whole ground.

He cannot be assigned to any middle rank. His claims will not permit us to class him as an ordinary man. He claimed to have come from God to earth; to have the power to forgive sins, to raise the dead, and to ascend back to the Father after his resurrection from the dead. Such wonderful claims will not permit him to be ranked as an ordinary man. He was either a base impostor or the Son of God.

He cannot be classed as a base deceiver. His superlative goodness and moral purity forbid his being a deceiver.

He loved all men and went about doing good unto all. No one can imitate his character, walk in his footsteps, imbibe his spirit, and love righteousness, and become wicked. One will become great, noble, and true to that degree that one imitates Christ. The whole history of his life and spirit of his teaching forbid our classing him as a base impostor. Therefore, he must have been what he claimed and what the New Testament testifies what he was—*the Son of God* and *the Lord of Glory*.

Reference has been made to the following authorities in the study of this subject: "Evidences of the Holy Scriptures," by Archibald Alexander; "Evidences of Christianity," by Charles P. McIlvaine; "Bampton Lectures" (1866) ("Our Lord's Divinity"), by H. P. Liddon; "Evidences of Christianity," by Mark Hopkins; "The Divine Origin of Christianity," by Richard Storrs; "Evidences of Christianity," by J. W. McGarvey; "The Divine Demonstration," by Harvey W. Everest; "Reason and Revelation," by R. Milligan; "Apologetics," by A. B. Bruce; "Campbell and Owen Debate;" "International Standard Bible Encyclopedia," published in 1915; "Homiletic Review," issue of April, 1919; "Theological Institutes" (Volume I.), by Richard Watson.

"Narrowness, Bigotry, and Intolerance."

BY F. W. SMITH.

The above terms are *freely* and *flippantly* used in these days of a growing sectarianism and a deeply rooted sentimentalism against any man or paper that would dare to lift a voice in protest of false teaching. Hence, he who would obey the solemn mandate, "Contend earnestly for the faith which was once for all delivered unto the saints," must be branded as "narrow, bigoted, and intolerant," assuming to be an "arbiter of the faith of others." To undertake obedience to the apostolic injunction, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets [teachers] are gone out into the world" (1 John 4: 1), simply means to call down upon your head the condemnation of people filled with the spirit of sectarianism or *drunk* on the spirit of a *sickly sentimentalism*. Sentiment is a fine thing in its proper place; but when allowed to warp the judgment and blind the eyes to danger, it becomes a curse, and there is nothing more harmful to the truth and to the best interests of society. Perverted sentiment is one of the most dangerous things against which the truth of God and the laws of good government have to contend. Men and women under the spell and influence of a false sentiment will trample underfoot the most sacred things of God and ride roughshod over the best institutions of the land. Public sentiment aroused is stronger than any human law, and when perverted will mock at the law of God. There are those who, because they were comrades in arms, fought side by side upon the battle field, ate out of the same pan and slept under the same tent, will stand by each other, *right* or *wrong*. There are those who, because they were schoolmates, sat in the same classes and graduated from the same institution, will uphold each other in that which is patently wrong. Some pupils, because a former teacher has been criticized, will rush to his or her defense without stopping for one moment to consider whether said teacher is right or wrong. All that is necessary for them to know is, "my teacher has been criticized, and I will not stand for it." There are those who, because a favorite preacher is criticized, will rush headlong to his defense, as if said preacher were immune from mistakes. Now, all such procedure is prompted by a *perverted* and *sickly* sentimentalism of which sensible men and women should be most heartily ashamed. But he who dares to lift his voice in the defense of God's truth against false teachers may expect condemnation from those under the influence of misdirected and perverted sentiment. Such characters will *flippantly* and *freely* call to their aid in expressing their displeasure such descriptive words as "narrow, bigoted, intolerant," and for good measure they will throw in "arbiters of the faith of others." They do this without considering the fact that they may be blaspheming the word of God. To charge those who are contending for God's truth with possessing such a spirit is a charge against God instead of man, and herein lies the danger to which these sentimentalists subject themselves.

People cling tenaciously to foolish and absurd traditions born of an unreasonable sentiment. One of the main props of sectarianism is the sentimental feelings for the religion of ancestors, and until this false sentiment is eliminated there will be no place in the heart for the simple gospel of Christ. Why do not some of these modern sentimentalists in the church of Christ (and there are many of them) charge the Campbells and their colaborers with being "narrow, bigoted, intolerant," and the "arbiters of the faith of others?" They are quite ready to refer to these men about different matters; and I ask, have they ever read of the course pursued by Alexander Campbell and others toward Aylett Rains, who had imbibed the doctrine of the Restorationists? When the matter came up, Alexander Campbell drew the distinction between *faith* and *opinion*, "showing that Rains' views were a question of opinion, and not faith, because there was no testimony in the Book on the subject, and therefore it could not be a matter of faith. He suggested that Mr. Rains promise his brethren to preach the gospel as the apostles preached it and retain his opinions as private property." These quotation marks mean what they imply; and I ask, were those men "narrow, bigoted, intolerant," and "arbiters of the faith" of Mr. Rains? If not, suppose a like case should occur to-day, would it be *proper*, *right*, and *just* to bring forward the charge of "narrowness, bigotry, intolerance," and "arbiters of the faith of others?"

Because of the promulgation of *speculative opinions* equally as dangerous and subversive of the truth of God as were those held by Aylett Rains, churches and individual members of the body of Christ have been divided and rent asunder. Behold the Highland Church, in Louisville, Ky., at one time one of the best churches for which the writer ever held a meeting. I have known many of its members for at least twenty-five years, and can truthfully say they were God's very own. The results of E. L. Jorgenson's speculative opinions, received by him at second-hand, was the thrusting out of a church they did so much to build up two of the purest and most godly men I have ever known—viz., Robert Rubel and Cam Taylor. They were *shamefully* and *wickedly* thrust out of the church because they would not stand for the foolish and absurd doctrine taught by E. L. Jorgenson. The Christian character of Rubel and Taylor was attested by the fact that about forty of the best men and women of the church left because of the unjust treatment of those two godly men. I wonder if these forty odd saints, godly men and women, are the "narrow, bigoted, and intolerant" people, sitting as "arbiters of the faith of others," that preachers, editors, teachers, and pupils are writing and talking about? So long as the Gospel Advocate honors me with a place on its pages, I shall not sit idly by and witness men, whether preachers, teachers, editors, or pupils, indulge in the charge of "narrow, bigoted, intolerant arbiters of the faith of others," without lifting my voice in protest. Hence, I repeat my request—viz., give us the names and proof to sustain these charges or else retract and apologize for the wrong. This is no child's play, but a matter that must be settled here or at the judg-

ment. If preachers, editors, teachers, or pupils think they can bring such grave charges against others without having the demand made of them for *identification* and clear *proof* of said charges, they are greatly mistaken. Silence upon the part of those making these charges will be regarded by all right-thinking people as a clear confession of sin and cowardice.

"What's the Matter?"

"What's the matter" with Brother Pittman? In his article of May 22, under the above title, he gives a clear, forceful, and interesting review of the successive Protestant reformations from Luther to Campbell. The entire article is well written and, historically, shows a good study of his theme; the style of his paper also is excellent; but what I cannot understand is Brother Pittman's spiritual viewpoint. If some lifelong sectarian or denominationalist had written the article, I should not have been surprised; for even though he had read his Bible daily, he would, of necessity, have done so with a veil over his spiritual eyes, being creed-bound. Such as he cannot have a clear spiritual discernment. But when Brother Pittman, with the opportunities he has had, writes about reforming human institutions until the Campbell Reformation is reached, "so ideal and attractive"—well, I scarcely know what to say.

He writes: "The trouble is with us who have espoused the movement." I say! I have espoused no such movement, nor shall I ever, God helping me, accept anything in the service of God that has human origin. And moreover, I shall "hold fast the form of sound words," and shall teach that the church now is the same it was in apostolic days and that God adds to it "such as are being saved."

Reformation of error until the world gets back to truth! 'Tis not reformation in the religious world that is needed. 'Tis restoration. Our young preachers need to heed Paul's admonition to Timothy, "Preach the word." They need to pray God, whenever they take up his Book to study, that he will give them "eyes to see, ears to hear, and a heart to understand;" then they will not count themselves a part of any religious movement, so-called, but will know that restoration of the divine order in work and worship is what is needed.

"What's the matter" with Brother Pittman when he deplores the attitude of our older brethren? So far as I have been able to discover, they have "contended earnestly for the faith which was once for all delivered unto the saints," a thing we should all do. They have done this in love, too—love of the truth and love of souls—and in the fear of God. I have felt, since investigating thoroughly, that they have dealt most gently with the erring; but I notice that in nearly every instance the erring have lacked in gentleness. I shall always thank God that it has been my exalted privilege to come under the influence of their teaching and example. May the Lord help us all to be absolutely loyal, to have perfect hearts toward him, and may he give us greater spiritual discernment.

A SISTER.

We are glad to publish the above from a most excellent Christian woman. Before investigating the matter fully this sister was almost persuaded that the young brethren who are speculating and causing disturbance in the churches had been wronged by those who were simply striving to lead them out of their errors into the light of truth; but after a complete examination she reached the conclusion that while they had been dealt with gently, they themselves had been harsh and bitter against those who had sought to benefit them by getting them to receive the truth as it is in Christ.

For men to take upon themselves the business of being "the arbiters of the faith" of others is not only a gross and arrogant presumption in the sight of God, but it is a sin and an outrage upon the liberty and equality of all men in Christ, and whoever is guilty of it is not fit to preach the gospel nor worthy of the confidence of men. Hence, let the men be named, and let the naming of them be accompanied with the proof that the charge is true, and let there be no delay in the matter. It is wrong to make such a damaging charge and leave the whole brotherhood virtually resting under it for any time, and we, therefore, call upon Brother Pittman to promptly name the men who are now assuming to be, and are posing as, arbiters of the faith of the younger men. We insist that there be no generalization that implicates everybody without mentioning any one in particular. If there be such men, it is a Christian duty to point them out and insist that the churches of which they are members deal with them as the word of God directs. We not only request, but, in justice to all, insist, that Brother Pittman come forward at once with the names of these men and the proof of their guilt.

EDITOR.

The Work in Washington, D. C.

BY F. W. SMITH.

A few brave souls have been trying for some time to maintain the purity of New Testament teaching and practice in the capital of our nation, and out of the liberality of their souls, with the aid of the saints elsewhere, they have purchased and *paid for* a lot, well located, on which to erect a house in which to worship. They should be commended for their zeal and determination to firmly plant a New Testament church in that great center, the point to which the eyes of a mighty nation are constantly turning. But they need help to consummate this laudable undertaking, and unless the churches over the land to whom God has intrusted his worldly goods come to their aid, they cannot carry on the work of building. A liberal contribution from each church would enable them to complete the work so nobly begun, and the churches giving to the enterprise would be blessed through the grace of giving. Brethren, this is a common cause, and we all should feel a deep interest in the matter. It should be a matter of holy pride with us to plant the cause in all of the cities of commerce and influence. Brother W. S. Long has been and is still untiring in his efforts to build a house in Washington in which the pure gospel can be preached and where people can worship "as it is written." This appeal is made to the brethren everywhere to hold up his hands and encourage him in this work by sending a contribution for the purpose of building the house. Do not turn it down without serious consideration. Give the matter your prayerful thought, and I am sure you will not turn him away empty-handed.

Saint Katharine, of Sienna, desiring to know the true and short way to perfection, was taught by God in these words: "Know that the well-being and perfection of my servants consist in this one thing, that they should do my will alone, and strive with utmost zeal to fulfill it. The more diligently they apply themselves thereto, the nearer they approach to perfection, because they cling the closer to me, who am the sum of all perfection."—Exchange.

Do something to associate yourselves with Christ's apostles—something that, in another life, you may look back upon as having contributed, however little, to carrying on the great enterprise that began when our Lord bade these simple Galileans make disciples of all the nations, and that will only end with the last hour of time.—H. P. Liddon.

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EDITORIAL

Baptism and Remission.

BY J. C. M'QUIDDY, IN THE "FOLK-M'QUIDDY DISCUSSION."

As will be observed by the casual reader, Editor Folk sings over the same tune in the same words. I have heard of singing the same tune in different words, but never knew any one before to sing the same tune to the same words all the time.

The contention of the Baptist and Reflector is that faith which is barren justifies, though the paper straddles and saves before and without baptism, then damns the scripturally informed man who refuses to be baptized. The editor has even made an issue of his own, contending that the man who is not informed as to the duty of baptism, who trusts Jesus and is not baptized, is saved. He has deserted his first position, leaving it to the mercy of a cold and merciless world. Is he ashamed of his own child? If he is, I may adopt his orphan!

My position is that faith in the heart leads to obedience in the life. As to how well this view is upheld and supported by the Scriptures, I leave our readers to judge from what has already been written.

For the enlightenment of the editor of the Baptist and Reflector, I shall quote from the ablest Baptist scholars, showing that they are in perfect accord with my position. I quote first James W. Willmarth, member of the Board of the American Baptist Publication Society and chairman of the Committee of Publication. The quotations from him are from the Baptist Quarterly, Philadelphia, July, 1877, "Baptism and Remission."

"It is feared that if we give to 'eis' its natural and obvious meaning, undue importance will be ascribed to baptism, the atonement will be undervalued and the work of the Holy Spirit disparaged. Especially is it asserted that here is the vital issue between Baptists and Campbellites. We are gravely told that if we render 'eis' in Acts 2: 38 'in order to,' we give up the battle, and must forthwith become Campbellites; whereas if we translate it 'on account of,' or 'in token of,' it will yet be possible for us to remain Baptists.

"Such methods of interpretation are unworthy of Christian scholars. It is our business, simply and honestly, to ascertain the exact meaning of the inspired originals, as the sacred penmen intended to convey it to the mind of the contemporary reader. Away with the question, 'What ought Peter to have said in the interest of orthodoxy?' The real question is: 'What did Peter say, and what did he mean, when he spoke on the day of Pentecost, under the inspiration of the Holy Spirit?'" (Page 304.)

I contend that salvation from past sins is promised to believers after baptism. The Baptist and Reflector has stoutly argued that salvation is necessary to baptism. Read Willmarth:

"Fourth. Finally, suppose we force 'eis' in Acts 2: 38 to bear the unnatural and unauthorized meaning of 'on account of.' After all, we have gained nothing. Other passages there are which cannot be explained away. Thus our Savior said, just before he ascended the heavens: 'He that believeth and is baptized shall be saved.' We shall hardly dare to tamper with his royal word and make it run, 'He that believeth and is saved shall be baptized.' And unless we do thus change his saying, we have by the highest authority an importance attributed to baptism certainly not less than that given to it in Acts 2: 38, translated according to its obvious meaning. What, then, is the advantage of violently torturing 'eis,' the construction and the context?

"We conclude without hesitation, and in accordance with such authorities as Hackett, Winer, Meyer, etc., that the proper rendering of 'eis aphesin hamartion' in Acts 2: 38, as in Matt. 26: 28, is 'unto,' 'for'—i. e., 'in order to'—remission of sins." (Page 306.)

The Baptist and Reflector contends men may trust and be saved without baptism, while I contend the New Testament does not give an example of believers failing to be baptized under the preaching of the apostles. Again Willmarth agrees with this position:

"The catechumenical system was yet unknown. 'Anxious seats,' 'rising for prayers,' and all modern 'revivalistic' methods, good and bad, were unheard of. The gospel was preached as a practical thing—a divine message to be at once obeyed. Those who received it were made the subjects of no spiritual diagnosis; but their profession of faith in the Lord Jesus was accepted, and they were immediately baptized. By that act the convert crossed the great gulf which separated the church from Jews and pagans, and rendered himself liable to persecution, perhaps to death. Everything was in solemn earnest; sensationalism and fanaticism were not yet introduced, and hypocrisy was rare." (Page 307.)

Willmarth says of John 3: 5:

"We are confirmed in this by our Savior's words to Nicodemus, who came to him during that early period to learn more fully, no doubt, of the kingdom which Christ and John were preaching. Christ said to him: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God'—i. e., baptism and renewal by the Spirit are the conditions of true citizenship in the kingdom of God on earth. Unquestionably remission was one of the blessings of that kingdom." (Page 309.)

I have contended that to refuse to be baptized is to disbelieve. Willmarth says:

"Note also that in those early days baptism swiftly followed that which it expressed, closely conjoined with repentance and faith, in time as well as in teaching, so that little opportunity was given for the question, 'What is the status of an unbaptized believer?' No one who accepted the gospel in reality was ever known to refuse baptism; and as to exceptional cases, such as the impossibility of receiving the ordinance, be it remembered that God was then, is now, free to go before the letter of his gospel promise, or to go beyond it, whenever, in his own sovereignty, he may see sufficient cause for so doing." (Pages 314, 315.)

The Baptist and Reflector talks of baptism as an emblem, a symbol of forgiveness through faith alone. Brother Willmarth says:

"Certainly, it would seem that baptism must be very important, intimately connected with remission and salvation. How can an unprejudiced mind survey this testimony and then relegate baptism to the realm of mere emblem, symbol, and profession? However, they are to be explained, the facts from the record are these: Our Lord before his departure commanded that those who would be his disciples should be baptized, and united baptism with faith in the promise of salvation. The apostles and their colaborers directed inquirers to repent, believe, and be immersed in order to remission. Baptism is often alluded to in the Epistles in harmony with this view of it, and also as related to other important things in Christian life and hope. The apostles seem never to have conceived of the possibility of a penitent believer refusing to be baptized; but if one professing this character had refused baptism, is it possible to doubt, with this record before us, that they would have warned him of the guilt and danger of 'rejecting the counsel of God concerning' himself? If these are the facts, and that they are is obvious, the Scriptures do teach that baptism is a part of what is meant by 'obedience to the gospel,' which has the promise of remission of sins and of eternal life." (Pages 311, 312.)

After producing many scriptural reasons connecting baptism and remission, Mr. Willmarth summarizes as follows and holds that baptism is a condition of salvation, just as I hold.

"1. The relation of baptism to remission is not that of an emblem or a profession of an assured fact regarded as already accomplished.

"2. The relation of baptism to remission is not that of a single, specific, and invariable condition, on which remission absolutely depends.

"3. The relation of baptism to remission is this: Baptism is the third of three gospel requirements or conditions, to which, jointly, is annexed the promise of remission. The others are repentance and faith, which baptism is designed to express, embody, and consummate." (Pages 318, 319.)

I next quote from Alvah Hovey. He was president of Newton Theological Institution, Newton Center, Mass.; professor of Theology in the same institution; editor of "An American Commentary on the New Testament," in which series he wrote the "Commentary on John." The quotations are made from "Handbook on Baptism."

"We may say that being 'born of water' (baptized) must signify being cleansed from sins, or forgiven; while being born of Spirit cannot signify less than being ingenerated, if we may use the word, with a new and holy principle of life by the Spirit of God." ("Commentary on John," Appendix, page 423.)

"'Repent, and be baptized every one of you in [or upon] the name of Jesus Christ unto the remission [or forgiveness] of your sins.' (Acts 2: 38, R. V.) Here repentance and baptism are represented as leading to the forgiveness of sins." ("Commentary on John," Appendix, page 420.)

"'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) Of course there is no such thing possible as a literal washing away of sins. But there is such a thing as forgiveness of sins; and this may be described figuratively as washing them away, so that henceforth the soul may be 'clean' from the guilt or stain of sin." ("Commentary on John," Appendix, page 420.)

I quote next from Horatio B. Hackett, a Baptist scholar of much note, professor of Biblical Literature and New Testament Exegesis in Rochester Theological Seminary, "Commentary on the Acts of the Apostles:"

"'In order to the forgiveness of sins' (Matt. 26: 28; Luke 3: 3) we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." ("Commentary on Acts," 2: 38, page 53.)

"'And wash [bathe] away thy sins.' This clause states a result of the baptism in language derived from the nature of that ordinance. It answers to 'for the remission of sins,' in Acts 2: 38—i. e., submit to the rite in order to be forgiven." ("Commentary on Acts," 22: 16, page 258.)

I close these quotations with one from J. R. Graves, who stood, in his day, head and shoulders above any other Baptist in the South in influence. One Matilda T. Hoy had written him to express his views on John 3: 5. His answer is:

"If Brother Vaughn convinced us that 'born of water' refers to anything but the baptism of one previously born of the Spirit, we never knew it, and we would have owned it to him and to our readers. It means nothing else, and no Baptist we ever heard or read of ever believed otherwise until A. Campbell frightened them away from an interpretation that is sustained by the consensus of all scholars of all denominations in all ages." (Tennessee Baptist, page 5, October 30, 1886.)

My position in this discussion is upheld by the leading Baptist scholars as well as by the words of inspiration. There can be no appeal from the Bible.

I call upon the editor of the Baptist and Reflector to harmonize his positions, not only with the Bible, but also with the leading lights and scholars of the Baptist Church. This he will never do, for he is overwhelmed by the Scriptures and the weight of the scholarship of his own leading lights.

Editor Folk manufactures scripture to suit his cause. I find in one instance a part of a passage from the Revised Version and a part from the Authorized Version without calling attention to the change. Here is Eph. 2: 8, 9, as quoted: "For by grace ye have been saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any should boast." The passage reads in the Authorized Version: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." The same scripture reads in the Revision: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." He also quotes a number of passages from Romans and Galatians. I have not been able to find the scriptures as quoted in any version. He quotes the following: "Yet knowing that a man is not justified by works of law, but only through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by works of law; because by works of the law no flesh shall be justified." It is a perversion of this scripture to quote it to prove we are saved by faith alone. We are saved only through Christ, but not by Christ alone. Gal. 2: 16, in the Authorized Version, reads: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." The Revision reads: "Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law; because by the works of the law shall no flesh be justified." Satan did no worse than this when he added "not" to the word of God. Editor Folk could not find a scripture to prove his doctrine, so he perverts one. The Holy Spirit says: "Ye see that by works a man is justified, and not only by faith." Space and time will not permit me to call attention to other glaring misquotations.

The scriptures he claims to quote from Romans and Galatians refer to the law of Moses. I have never taught that we could be justified in obedience to that law. Those of the circumcision must obey the law; but the bloody sacrifices could not blot out sin, only roll them over from year to year. (Heb. 10: 1-4.) They must look forward to Christ, and the blood of Christ reached backward and blotted out the sins of the obedient. (Heb. 9: 15.) So obedience has been required in every age of the world.

Faith has a law (Rom. 3: 27), and by this law we are required to walk in order to justification by faith: "And the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision." (Rom. 4: 12.) Paul settles beyond all question that the obedient are justified in compliance with the law of faith: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." (Rom. 8: 2.)

The Campaign to Raise Funds to Improve the Buildings of David Lipscomb College.

BY E. A. E.

Kind readers, please give heed to these statements.

The directors of the College have decided to concentrate their energies and the efforts of all friends of true and the best education upon the last week in August—August 24-31—toward raising the remainder of the funds necessary to complete these improvements.

Let all set their hearts on this work, this time, and this consummation.

This is the time when we request that sufficient pledges and contributions to complete the work be made and forwarded.

All pledges and contributions will be publicly acknowledged on the opening day of the college—Thursday, September 9.

We are progressing well with the work of raising funds

and receiving pledges; but the time for work on the buildings has come, and this matter must now be pushed to completion. We must do the work of erecting the girls' dormitory and repairing the other buildings during the summer and fall. The work must be done while it is day. We must have the funds before we can do the work.

All are under the same obligations as the directors to work for and contribute to this great achievement.

Think of the worldliness in most of the schools and the infidelity in many colleges and universities! Dancing has become a part of the course of instruction in some public schools, fashion and foolishness pervades not a few private schools, and, however much many may oppose militarism, the disposition generally now is to make military training compulsory. It is the fashion now. People who wish to educate their children to the greatest advantage and usefulness feel greatly grieved that such worldliness is to be forced upon their children and the spirit of the world driven into them, and they have no other recourse except to build schools in which these things do not exist and in which gentleness of manner, real refinement, true culture, and all that is useful and good will be taught, and, so far as possible, all that is worldly and wicked will be left out.

The need and demand for such schools is great and growing greater. This is the reason for such liberal responses to these calls for funds to improve and to enlarge David Lipscomb College.

We state the progress of the work in order to show the friends and supporters of true education how much more money is needed to complete this work.

Let every one "talk up" this work and put forth the energy and effort to make the rallying week—August 24-31—a full success.

Send your contributions and pledges to Prof. H. Leo Boles, David Lipscomb College, Nashville, Tenn.

A House Needed on the Farm of the Tennessee Orphans' Home.

BY J. C. M'Q.

Our readers have already been notified of the fact that it has been deemed best to hold the farm of the Tennessee Orphans' Home and to use it in a way that will serve the interests of the Home. The farm needs much improvement, and in order to make this improvement it is necessary first to have a house on this farm for the tenant. The directors convened on June 14, 1919, and passed a resolution that a good farmhouse of six or seven rooms should be built, to cost not exceeding three thousand dollars.

Brother W. W. Gant, who contributed eight thousand dollars to the purchase of the farm, will furnish as much as fifteen hundred dollars toward the erection of this house. Sister W. W. Gant has also proffered to give one hundred dollars for this improvement. The directors have also agreed to be liberal in the matter of raising the necessary funds. Of course, while we are raising three thousand dollars for this improvement, the orphans must still be fed, clothed, and educated. We will need our regular fund for taking care of the orphans and the amount necessary to erect this building in addition. We have also found it necessary to get an additional matron, in view of the fact that at last report we had sixty-seven children in the Home, most of these children being from four to seven years of age. Children of this age require considerable attention; therefore, the labor of caring for and properly looking after them is heavy. The management of the State Charities commends the manner in which the finances of this Home have been managed and the number of children cared for. There are many people wishing to put their children in the Home, but the room that we now have and our resources for caring for them will not allow us to undertake to care for more children at the present time. Since October 31, 1917, to date, we have cared for one hundred and fifty-three children in the Home. We have returned to parents and placed in family homes within that time eighty-six children. We now have in the home sixty-seven children.

This is a work in which all can engage without any protest or without any mental reservation. Any one who will not have fellowship in housing, feeding, and clothing orphan children must think meanly of himself. After the weary march of life is over and the last battle has been fought and the great victory won, it will be delightful to hear the Master say: "Inasmuch as ye did it unto one of the least of these, ye did it unto me." It is a great opportunity that every Christian has to benefit himself and to improve his own spiritual condition.

We are stating the facts in order to take our readers into our confidence, and also to give them an opportunity to contribute to this institution as the needs of their own souls require. No one should regard this as begging, for it is not. Christians who refuse fellowship in such a work will soon die the spiritual death, if not already dead. As we are going to need more funds to carry on the work successfully, we are emphasizing this fact to our readers, because we have never known them to fail to meet the demands of this institution. We believe that they will meet them promptly and cheerfully so soon as this call is made. A number of brethren, competent and fitted for such work, have been selected to look after the building of the house and to protect the interests of the institution. All funds should be sent to John W. Fry, treasurer, Columbia, Tenn. We would be glad to have you contribute whatever amount you wish. We will ask the churches to make an offering for the Home on the first Lord's day in July. In making this offering, please do not forget that we will need at least three thousand dollars in addition to the amount that we have been receiving. "Let every man give as he purposes in his own heart." Don't forget the date—the first Lord's day in July.

RELIEF FUND

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

Previously reported	$8,086.41
Church at Hillsboro, Texas	100.00
G. C. and R. D. Helvey, Abilene, Texas	15.00
Church at Charleston, Miss.	15.00
Church at Fargo, Texas	8.56
G. M. Whitaker, Gainesboro, Tenn.	5.00
Mrs. Mattie Setliff, Lynchburg, Tenn.	10.00
Church at Clementsville, Tenn.	5.80
Mrs. Mary C. Dill, Murfreesboro, Tenn.	5.00
Church at Almaville, Tenn.	16.00

In acknowledgment of our last remittance to the American Committee for Relief in the Near East, we have received the following letter:

Dear Mr. Lipscomb: We are inclosing our official receipt in acknowledgment of the generous contribution of one thousand dollars from the readers of the Gospel Advocate. We appreciate their generosity and thank them for it. Also kindly accept our warm appreciation for your own personal coöperation. Sincerely yours, H. C. JAQUITH.

A late report from the American Committee for Armenian and Syrian Relief reads:

Apart from the two great burned districts of Constantinople, almost all of whose inhabitants are absolutely dependent upon charity, fifty thousand persons are fed daily in the soup kitchens alone. No charitable organizations have money enough to aid all the deserving who come to them. Conditions in many places in the interior are much worse than in the city.

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

AT HOME AND ABROAD

Don't wait for a statement. Look at your label: and if your subscription is in arrears, send us your renewal.

S. M. Jones, of Beamsville, Ontario, Canada, will begin a meeting for the Dunlap congregation, at Duck River, Tenn., on July 13.

William P. Walker wishes to secure a good song leader for the first two weeks in July. Address him at Route 4, Clarksville, Tenn.

From M. A. Creel, Hanceville, Ala.: "J. H. Horton and I are in a meeting at Cullman. The attendance is as good as we expected. Pray for the success of the meeting here."

Twelve members were added to the Foster Street congregation, this city, during the first week of A. B. Lipscomb's meeting. Seven of this number were baptized, one coming from the Methodists.

E. S. Jelley writes from India: "Petros Sasane and others report that there were three baptisms at the Varkhede pilgrimage. I have been offered passage and shall doubtless leave my children and start in from three to six weeks."

H. C. Shoulders makes the following report of money received for the Lexington (Ky.) work: "Previously reported, $2,383.99; church at Lynn, Ind., by Andrew J. Skinner, $24.55. Many thanks to one and all who have contributed to this great cause."

From Mrs. T. J. McRae, San Francisco, Cal.: "J. M. McCaleb, recently from Japan, was with us on June 8 and preached two good, interesting sermons. The outlook for the church is very encouraging. Remember our new address—Richmond Hall, corner Fourth Avenue and Clement Street."

From James E. Laird, Campbell, Mo.: "The meeting at Bragg City closed on Sunday, June 15. One person was baptized and ten brethren and sisters promised that they would begin meeting regularly for worship on the first day of the week. I will begin another mission meeting at Cotton Plant next Lord's day."

From Carl Burcham, Columbia, Tenn., Route 8: "I want to hear from all the boys I knew and met in the Lord's-day services at Camp Gordon. Some of us were together only a few times; others of us were together much. But I want to hear from all of them—those who were sent to other camps, those who were sent to England, and those who went to the front. Write to me at Columbia, Tenn., Route 8."

From Joe L. Netherland, Miami, Fla.: "The work here continues with a steady increase of interest. One young man from the Methodists was baptized last Wednesday night, a young lady was buried with her Lord in baptism to-night, and another (a father) from the Methodists is to be baptized to-morrow night. I will be back in Tennessee in a few days, and have time for one meeting the latter part of July. Then I go to Texas. Write me at Yuma, Tenn."

The Surgeon General of the United States has sent us a copy of a booklet entitled "To-day's World Problem in Disease Prevention." This booklet is a nontechnical discussion of syphilis and gonorrhea, and was prepared by Dr. Stokes originally for distribution to the preachers of all churches throughout the United States, but is now offered free to all who are interested. Requests for the booklet should be addressed, "The Surgeon General, United States Public Health Service, Washington, D. C.," and should state that the publication desired is a copy of "To-day's World Problem in Disease Prevention."

From Alonzo Ault, Shadyside, Ohio, June 8: "Brother Dasaro opened another mission to-day. He had in attendance fifty young people. The brethren at Shadyside have taken this up and are going to help him teach. If other congregations would come to his assistance and would support him financially so he could use his time entirely in this work, it would be more encouraging and his work would prosper. Please ask the brethren to help out in this cause. We should be willing to give something for the cause of Christ—he gave so much for us. There will be a report of this work sent in each month, so that the brethren will know what he is doing."

From E. Gaston Collins, 507 West Clinton Street, Huntsville, Ala., June 14: "I am on my way to Oneonta, where T. C. King and I are to begin a meeting to-morrow. Last Tuesday night R. A. Largen, of Fayetteville, Tenn., closed a thirty-days' campaign in Huntsville—two weeks in West Huntsville and the remainder in Dallas. At West Huntsville eight were baptized and five restored. At Dallas sixteen were baptized, twelve restored, three came from the Baptists, and four came forward who never reported for baptism. Brother Largen is a forceful speaker, though not the most logical. He has a way of drawing people to him, all his own. It was estimated that from eight to ten thousand people heard him during the thirty days. On the last Sunday night at Dallas between one thousand and twelve hundred people were at the tent. With the exception of three or four services, the writer had the privilege of leading the song service."

From J. L. Hines, Meaford, Ontario, Canada, June 18: "E. A. Elam and wife, also Sister C. Chestnutt and two daughters, of Montgomery, Ala., were with us three or four days last week, having come here from the 'June meeting' at Beamsville, Ontario. They were a streak of Southern sunshine in the Northern clime. There were eight Americans present at one of our services. So the 'June meeting' and the Meaford services were a mixture of all kinds of things (those who were present will understand what I mean). Brother Elam preached three fine discourses for us, and the whole church was edified and built up in the faith. I would that we had more such men, men who are content with 'what is written.' Brother Elam was at Meaford nineteen years ago, and many who greeted him then have passed to the other side. He left for Toronto on June 14 to spend a few days, and intends to go from there to Rochester, N. Y., for a meeting. May God's hand be with him there. I am in a good meeting at Griersville, Ontario. One baptized to date. Pray for us."

From A. A. Bunner, Waverly, W. Va., June 14: "Since coming out of the hospital at Parkersburg, W. Va., I have been engaged in one of the most interesting meetings of my life at Horseneck, W. Va. A crowded house of the most intensely interested hearers have greeted us at every session of our meeting, and people young and old are almost nightly responding to the invitation of the gospel. We expect to close here with a large and an enthusiastic congregation of disciples of Christ. We have had additions from the Baptists, Methodists, and the Christian (New Light) Church. Up to this date there seems to be no abatement in the enthusiasm and interest of the meeting. My son, A. A. Bunner, Jr., is assisting me in the meeting in singing, reading, prayer, and exhortation, and has preached two or three times, to the satisfaction of the brethren and congregation. He is bidding fair to make a strong worker and preacher in the church of Christ. I will report fully the results of the meeting at its close. The harvest indeed is plenteous, but laborers of the true type are few. Pray the Lord of the harvest to send more laborers of the right kind into the great harvest of never-dying souls."

From J. D. Patton, Bessemer, Ala.: "For thirty years I have been regularly and continuously engaged in teaching singing schools, conducting normal musical institutes, training classes and choruses, and singing in protracted meetings when not engaged in my regular line of work. During this time I have had pleasure in editing and compiling seven gospel song books, also second place to editor in chief of seventeen books, making a total of twenty-four which I have had part in arranging and publishing for a large and appreciative constituency. My work of teaching, etc., has covered some seven or eight Southern States, and for twenty years my time, for the most part, has been engaged ahead for three or four years. The past year or so I have discouraged the demand on my time to teach regularly as I have done for so long a time, preferring a change of work, during the spring of year, to that of singing in meetings. In this connection I wish to state that I very greatly appreciate the interest brethren have shown in their effort to engage me to sing in meetings, as I have received many calls from different parts of Alabama, Mississippi, Tennessee, and Texas. But they wait to extend the call within a week or so for the meeting to begin, and not a few times have I been called by telephone to come the week following, and once or twice I was wanted at once. Owing to previous engagement, I could not in either case accept the work, however much, as I assured them, I should like to have done so. I should be pleased to sing in meetings next March, April, and May, and possibly in June; but those wishing my help will please write me early in the year, otherwise I will be engaged and cannot go when called."

Training Little Children

By MRS. LOUISE GULDLIN SIMENSON

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

In the Kindergarten Children Are Taught Such Virtues As Obedience, Kindness, Orderliness.

A garden is a place where a plant receives the nurture it needs for its development, the proper amount of heat, light, and moisture. So a kindergarten may be thought of as an inclosure where each child is supplied with the right conditions for its development—no forcing nor pushing, just a natural unfoldment of life.

Considering how much a child learns during his first six years, how important it becomes that he should be supplied with just the right material and the most intelligent supervision!

All the virtues are developed in kindergarten. The first and most important one for a child to learn in early life is obedience. We mothers know how difficult it is to establish this habit. Now the kindergarten believes that a child may be led into obedience without being forced into it, and it uses many devices to strengthen the habit of obedience during the early years.

One of the ways in which kindness is taught in the kindergarten is to have the children prepare and give gifts at Christmas and Easter, Valentine's Day, and May Day.

Courtesy is developed through games and stories.

The habit of orderliness is started by requiring the children to put their playthings away neatly when they are through with them, and they instinctively acquire a sense of order from the orderly procedure followed in the plays and games and work.

The stories used in kindergarten are such as all children love to hear. They are written by experts in child study, and prepared and told in an interesting manner. While they are always amusing and delightful, they also contain a vital truth which sinks deep into the subconscious mind, imperceptibly teaching the children some important moral or ethical lesson. We mothers little know how much of the courtesy, cheerfulness, and gentleness which our little ones seem naturally to possess may be traced back to some impressions made upon their plastic minds through these stories.

Kindergarten games strengthen and develop the muscles and develop fairness, service, and appreciation of the rights of others. Some of the games draw the child's observation to the workaday world about him, awakening an appreciation of what the farmer, the miller, the grocer, the baker are doing for all of us, and thus arousing the first dawning sense of responsibility in regard to the work of the world. These games foster and develop gratitude, a trait lacking in many persons.

The music and songs of the kindergarten appeal strongly to the child. All that the child feels within, he must be given frequent opportunity to express without; for, as Froebel says, even affection may die in a child if not properly nourished. The following song is part of a game in which the children play they are gathering flowers for father's birthday:

THE FLOWER BASKET.

Weave the little basket, fill it up with posies,
Roses from the garden, blossoms from the wood.
With our birthday wishes, with our songs and kisses,
Give it to the father, dear and kind and good.
With smiles and with singing,
Our gift we are bringing;
But love is the treasure
We give without measure.

(Emily Huntington Miller.)

A child feels a great deal which he cannot express in words. Froebel noted the restlessness of the little child and his constant use of his hands. He, therefore, devised a series of occupations appropriate to this mental stage. Ella Flagg Young said recently that the child mind, to be trained efficiently, must have much emotional as well as purely academic or intellectual experience. She spoke of the industrial work of the school as giving this in its most wholesome form, and said that every time the child's hand grasped a tool with which he might work out an idea he had an emotional impulse that benefited him. Now the child in kindergarten is given material and tools and allowed to work out his own ideas. Thus the powers of imagination and creativeness are kept alive instead of being allowed to die out, perhaps never to appear again, as is the case with so many people.

Such construction work has helped my children greatly; for, after they come home from kindergarten, they always want to make things, and if I supply material, appreciation, and interest in what they are doing, they pass many busy, happy hours during the afternoons in severe winter weather when it is too cold to play outdoors. It has developed their ingenuity to a remarkable extent, until now they see possibilities in almost everything.

For instance, from the cards found in milk-chocolate packages they cut out the pretty houses and barns, mount them on stands, and make villages.

They cut away one end of a gelatin box, put gables on the other end, and cut doors and windows in the sides.

From oatmeal boxes they cut out the figure of the man, and also cut out the letters for making little words or learning the alphabet.

In a picture book which they had themselves colored and become tired of they found pictures of a wolf and some flowers. These they cut out and mounted. On an old calendar they found a picture of a little girl resembling Red Riding Hood, which they also cut out and mounted. Thus, with the wolf and the flowers and the little girl, they were able to picture out the whole story, all from materials which would otherwise have been destroyed. I think it is their kindergarten training which has developed such ingenuity in the children.

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Awakening.

Ask not why nor whence it came,
If come it will,
But nurture well the little flame,
And bid, "Be still,"
Thy questionings.

The wise men followed out their light,
And—lo!—behold,
They found the Christ that holy night,
The Christ foretold
By prophet kings.

The light shall kindle in *thy soul*,
And all mankind
Impel thee seek a better goal,
Where thou shalt find
Thy Christ divine.

If thou but in the silence dwell,
And list a while,
God shall whisper, "All is well,"
And his sweet smile
Be thine.

—Percy W. Reynolds.

Missionary

Report from Japan.

BY SARAH SHEPHERD ANDREWS.

January.—From the church at Belzoni, Miss., $10; through I. B. Bradley, $50.

February.—From sisters at Donelson, Tenn., $1; church at Belzoni, $10; through Miss Straiton, $8; through Brother Bradley, $50.

March.—From Brother H. T. King, $10; David Lipscomb College Church, $22.50; through Brother Bradley, $50; through Miss Straiton, $3.25; church at Belzoni, $7.

The above donations were gratefully received and have been acknowledged.

There were eight baptisms at the Kamitomizaka Church on the first Lord's day in April, and there are to be several more next Lord's day. It was indeed a happy thing to hear the good confession of these eight people and to see them baptized into Christ in this land of superstition and idolatry. Two of this number were the keeper of an umbrella shop and his wife, who keep shop quite near the meetinghouse. When we first began passing this shop, there was a god shelf, as is seen in almost all shops; but this morning when I called, I saw no gods on the shelf. The man said his wife had been quite ill, but they were very thankful that the Lord had given her health again. Another of this number was a dear girl friend whom I have been interested in for a long time, but whose mother, a devout Buddhist, refused to allow the girl to go to church or be a Christian. On account of the daughter's attentiveness to her mother through a long illness, she, at last, gave her consent, and the girl is happy. Beginning next Sunday, this girl will help in the Sunday school at Kamitomizaka. Another one of this number is a member of my Bible class. Below is a letter from this student, dated March 26, shortly before he was baptized:

Dear Friend Miss Andrews: I am afraid I took up too much of your time this afternoon. I thank you from the bottom of my heart for your instructive speech and warm reception.

Now I ask you to answer my question. I will begin with my spiritual changes. When I was eight or nine years old, I was baptized by the orthodox church, owing to the fact that my parents were believers of that church. As I was only such a little boy, I did not see into the heart of the church, but all that I knew then was the existence of God and the resurrection of Christ; but as I grew older and became possessed with discretion, I began to feel dissatisfied with the sect, though I thought Christianity the best of all religions. And I wished to enter into the church which is vital and active, coming from the true source, and which would give me the key to the doubts in which I was buried, and some of them are still unconvinced. But I think you will kindly explain them gradually. Since I happened to go to the church, perhaps by the direction of God—it was July last year—I have begun to cherish some holy idea in my mind, and it came to pass that I heard your speech about baptism to-day, when I felt the dawn of true faith break out in my heart, which had been surrounded by darkness and sadness. The shadow of night of sin was swept away and everything within and around me was filled with the light of dawn. How happy I am! And I wish to enter into the church of Christ which comes from the true source. But to fulfill the righteousness, what shall I do? Because I have been baptized already. Have I to be rebaptized? Please teach me what I ought to do. I will be much obliged if you will reply before Sunday.

Again thanking you for your cordial reception and good teaching, and expecting from you happy tidings,

Yours truly, TSUYOSHI KAJI.

I give the above to show that people in Japan want the truth. They do not want sectarianism. Here is another example of this fact: A few days ago a student came to talk Christianity. We talked for about two hours, and I got so interested I forgot to serve tea, as the custom is in Japan. When he started away, I excused myself for being so rude, and he said: "That is all right; I can get tea anywhere, but I certainly can't get what you have been giving me anywhere." He further stated that his friends, too, were not satisfied with sectarianism, nor do they want man's ideas, but just what the Bible teaches.

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Money for Missionaries.

BY NELLIE STRAITON.

On May 31 I forwarded to our missionaries in India and Japan contributions from friends and supporters, as follows:

To Miss Lillie Cypert, Japan: From W. A. Nell, Texas, $1; Mrs. Pearl Hendrix, Kentucky, $2; Mrs. E. Emberson, Texas, $2; Mrs. F. A. Wright, Texas, $1; T. N. Parrish, Texas, $5; Miss Ida Wait, Arkansas, 50 cents; Mr. and Mrs. Burk, Kansas, $5; Mrs. G. M. Anderson, Canada, $1; church in Canada, per J. D. Wismer, $14; Oliver Buchanan, Michigan, $3; Nellie Straiton and class, Texas, $1.48; Mrs. B. P. Sloan, Tennessee, $2; Miss Clarice Lancaster, Illinois, $2; Mrs. Weller Davis, Kentucky, $2; Mr. and Mrs. E. H. Henderson, Illinois, $3; Mrs. William Ellis, Oklahoma, $2; church in Texas, per Mrs. Bonnie Gaulden, $6.52; per D. C. Janes, Kentucky, $27; church in Indiana, per W. E. Dillman, $5. Total, $85.50.

To Miss Sarah Andrews, Japan (I. B. Bradley): From Mrs. Mabel Cagle, Arkansas, $3; church in Tennessee, per W. V. Smith, $48.32. Total, $51.32.

To O. Bixler, Japan (D. C. Janes): From Mr. and Mrs. J. E. Boyd, Alabama, $2.50.

To E. S. Jelley, en route home (J. C. McQuiddy): From a church in Oklahoma, per W. K. Cunningham, $5; per Firm Foundation, Austin, Texas, $15. Total, $20.

To W. H. McHenry, India (D. C. Janes): From a church in Kansas, per A. LeRoy Elkins, $5; Mrs. Nathan Corder, Pennsylvania, $1; Mrs. F. S. Blair, Oklahoma, $2; Mrs. D. A. Cates, Oklahoma, $3; Miss Ida May Harbuck and students, Texas, $6.55; Richard Waglay, Texas, $5; Mrs. Mary E. Smith, Oklahoma, $6. Total, $28.55.

To S. O. Martin, India (D. C. Janes): From J. L. Broad, Texas, $3; church in Kansas, per A. LeRoy Elkins, $5; Mrs. Wes Dunham, Texas, $1; Mrs. Nathan Corder, Pennsylvania, $1; several sisters in Indiana, per Miss Bright, $7.25; Richard Waglay, Texas, $5; Mr. and Mrs. J. E. Boyd, Alabama, $2.50; per Firm Foundation, Austin, Texas, $2.50. Total, $27.25.

For Famine Relief Fund India (D. C. Janes): From J. L. Broad, Texas, $2; Mrs. Anna L. Hill, Texas, $2; per Gospel Herald, Cordell, Okla., $38.20. Total, $42.20.

For India Lot Fund (D. C. Janes): From Floyd H. Henderson, Canada, $2; Fred E. Dennis, Ohio, $1; several sisters in Indiana, per Miss Bright, $3; church in Kentucky, per Mrs. W. T. McInteer, $12; church in Texas, per J. H. Chism, $10; Oliver Buchanan, Michigan, $3.50. Total, $31.50.

For Literature, India (D. C. Janes): From Max Langpaap, California, $2; church in Kentucky, per Miss Belle Brown, $4.55. Total, $6.55.

Children cared for by Mrs. McHenry, India (D. C. Janes): From church in Texas, per Mrs. J. D. Garner, $5.50.

Missionary gifts sent to Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas, will be forwarded as directed.

Spirit of the Press

Divorce in the United States.

One marriage in nine ends in a divorce. This statement is based on figures compiled by the Bureau of the Census recently made public. Excluding South Carolina, where all laws permitting divorce were repealed in 1878, the three lowest divorce rates in 1916, for which year returns are now complete, are shown for the District of Columbia, North Carolina, and New York, where the rates were 13, 31, and 32 per 100,000 of population, respectively. The highest rates were returned for Nevada, Montana, and Oregon, which show 607, 232, and 225, respectively. In all States except Maine, West Virginia, South Carolina, Alabama, Mississippi, North Dakota, South Dakota, and Colorado, the divorce rates were higher in 1916 than in 1906. In 31 per cent of the cases in 1916 the divorce was granted to the husband, while the husband's rate in 1906 was 67 per cent. Desertion is shown by the figures to have been the cause for about 38 per cent of the divorces. Among other leading causes were cruelty, infidelity, and failure to provide. Such figures drive the serious-minded to ask whether the American home is disintegrating.—Christian-Evangelist.

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The League of Nations.

A tremendous effort is made to confuse the question of the League of Nations. Some persons are treating the subject very unfairly by assuming that the point of issue is whether we shall have a League of Nations. That is not the question at all. The real questions are: What sort of a league shall we have, and, second, shall it be included in the peace treaty? To note the last question first: We believe that careful consideration will convince most people that the two things are entirely separate. We have been at war. Peace terms are most important for the protection of the world against Germany in the future, and to secure some reparation for the awful barbarisms committed. Now these questions of peace have nothing whatever to do with a League of Nations. That may concern future wars, but not the present. Unnecessary complications are always to be avoided. Success is usually gained by taking one thing at a time. It has been a great misfortune that the attention of the world has been turned away from the proper conditions of peace to talk of a League of Nations. The statement that the league was necessary to enforce peace is utterly fallacious. The terms of a treaty can be carried out by the nations that make it. Commissions can be appointed from the allies to do everything that it is proposed a League of Nations shall do, without complicating their own relations or affairs. Such commissions have been found necessary with the proposed league. The commission on reparation, for instance, deals with one of the most important subjects in the treaty. The only purpose of mixing the League of Nations with the peace treaty is to get a different sort of a league from what the allies would otherwise consent to adopt. This is not democracy, but kaiserism.—Journal and Messenger.

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Sayings of Elihu Root Before the Senate Committee Investigating the Leak.

Senator Smith, of Arizona: "In view of what has been said here, I would like to know whether it was a wise or an unwise thing to do, if the President had solemnly agreed with the others at the table, France, England, Italy, and Japan, that this treaty, during the process of its formation, should be kept secret, and, at their suggestion and request, solicitation, if that be true, he did agree that it would not be made public in the United States—under that condition, do you think it was incumbent upon him at any time or proper for him to have placed the treaty before the Senate of the United States or the Committee on Foreign Relations?"

Mr. Root: "Senator, I do not think it was legally incumbent upon him to send the treaty to the Committee on Foreign Relations or to the Senate. He is the constitutional judge of that. I would be deeply impressed by the effect of any agreement made by him with other countries about when he would send the treaty to the Senate of the United States. He must himself be the judge of that, I should think. But, Senator, my view is that of course there was an understanding about not publishing it. That is implied in the course of the negotiations. You cannot negotiate with a man who is going out to blat everything that is said and done—out on the street; but when the negotiations had gone to the point of placing the document in the hands of Germany, the other party to the negotiation, and that party having the right to make it public and exercising that right, it was no longer secret and could not be made so by any agreement with all the powers on earth. But I do not want to discuss the President's action. He exercises his constitutional power, and I do not want to criticize him or discuss him."

Senator Williams: "It is not a part of his duty as a negotiator to do that [confer with the Senate about peace negotiations]?"

Mr. Root: "No, that is his business—to form his own judgment."—Christian-Evangelist.

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Mr. Taft and the League of Nations.

Former President William Howard Taft has evangelized the United States in the interest of the proposed League of Nations. He closed his last tour on June 7 at Albany, N. Y. There has never been a more distinguished, able, or unselfish service rendered the peace movement, which means the real progress of the race, than by the work of Mr. Taft. He has shown himself a great, unselfish citizen—an American too large for mere party lines when large issues are involved. We hear many people saying these days that the ex-President deserves fine recognition by his nation, and the people may find a handsome way in which to express it.

In his closing speech at Albany, Mr. Taft warned business men especially to examine arguments against the League of Nations covenant. Because, he declared, if any substantial amendments were made by the United States Senate to the treaty and they were not subsequently ratified by the other signatories, the United States would be in a state of war with Germany, while Germany would be at peace with the other nations and in a position to trade with them.

The "four great steps of progress" occasioned by the league, Mr. Taft summarized as follows: "Limitation of armament, the provision by which members of the league undertake to respect and preserve territorial integrity and political independence of all its members, the clauses in which provision is made for the settlement of differences between members of the league by arbitration or mediation and a covenant of the nations not to begin war until machinery for settling differences peacefully shall have been tried, and "open diplomacy."

Are not these movements needed above all others to-day?—Christian-Evangelist.

Georgia and the Far Southern Field

By S. H. Hall

"That No Advantage Be Gained Over Us By Satan."

"That no advantage be gained over us by Satan" are the words of the peerless apostle to the church at Corinth. He had just been instructing the Corinthian brethren as to the importance, the absolute necessity, of his and their fully and freely forgiving the erring brother from whom fellowship had been withdrawn, which brother had repented and was about to be swallowed up with overmuch sorrow. "Sufficient to such a one is this punishment inflicted by the many," declares Paul. The fact that this church stood as "one man" in the withdrawal doubtless had much to do in bringing this fornicator so quickly to repentance. Often the withdrawal from the disorderly utterly fails of its purpose, so far as saving the one withdrawn from is concerned, because of some of the members sneaking around and telling the brother he has not been treated just right, that the church was too hasty, that more time should have been given for him to think and meditate; and thus a spirit of resentment is created in him, and rebellion and stubbornness crowned fully as his masters. Satan has not only gained the advantage of the one withdrawn from, which made the withdrawal a necessity, but he has also gained the advantage over other members when they stand not wholly in the act of withdrawal, but eat and drink and keep company with the disorderly as they formerly did, and speak criticizingly of the withdrawal. Such are in danger of having the blood of the disorderly to rest upon them in the judgment. (See Ezek. 3: 18-21.)

Most certainly is it true that Satan can gain the advantage over the church and some brother be withdrawn from without just and scriptural grounds. The utmost carefulness and prayerfulness should ever be exercised here; and if the church has a heart that is right with God, and the withdrawal was done wholly and solely in the spirit in which our Lord teaches us to do it—viz., for the good of the one withdrawn from—it will be willing for the fullest investigation to be made by impartial brethren, that any mistake may be discovered and corrected. While we have no specific directions here, so far as I know, in the Scriptures, the very spirit and tenor of the religion of our Lord make it a matter of course. We have wandered far from the teaching of Christ and very close to the pope of Rome when we assume that our every act is infallible and beyond inspection and criticism. Then, if we really love the disorderly, if there is room for even a doubt of the righteousness of the withdrawal, we will be glad to have the grounds of the withdrawal carefully and prayerfully gone over by unprejudiced souls who seek the good of all and the continued welfare of the church of the living God.

But if the brother withdrawn from repents, let us forgive—yes, let us so forgive him that there can be no question, no doubt, about our doing so, "that no advantage be gained over us by Satan."

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When Has Satan Gained the Advantage?

It matters not who you are, what your claims are, and what people believe you to be, whenever Satan succeeds in leading you into sin by getting you to disobey God by stopping short of doing all he says or to transgress his will by going beyond his teaching, Satan has gained the advantage, and he holds the advantage so long as he keeps you in the position into which he has led you. The important question to you and to me, my brother, is: Has Satan, at any point, gained the advantage? If so, shall he hold it? Here we should continually examine ourselves to the end that Satan shall never gain and hold the advantage over us.

To illuminate the thought, suppose a brother sins against you. Satan has gained the advantage over him, else he would not have done so, would he? But has he not gained just as much advantage over you, if you take not the language of Christ in Matt. 18: 15-17 and do exactly what it says? And suppose you go and talk to him, just you and he alone, and fail to settle the trouble, and stop there. Has not Satan gained the advantage in that he has led you into disobedience, a stopping short of doing all the will of God on the subject? Certainly he has. But suppose you take two brethren with you after your first going and failing, and he hears you not still? Then, if it is not referred to the church in the final effort to settle it, Satan has gained the advantage. And if it is taken to the church, and the brother who has sinned against you hears not the church, Satan has gained the advantage over the church, if the whole church let not the disorderly be unto them as a "heathen and a publican." If not, why not? Why not get well fixed in your soul an intense hatred for the devil, such hatred that you detest the idea of Satan's getting the slightest advantage of you? Is it not possible to have developed in you such a hatred for the devil that it makes it easy for you to do the hardest things just because of the consciousness that you are keeping the devil from getting the advantage? I sometimes wonder if some brethren believe there is such a thing as Satan. There are no signs of their hating him, no sacrifices made to keep him from gaining the advantage over them or the cause of Christ as a whole. I wonder if it were because Peter was afraid brethren would forget there is a devil that he thundered in their ears: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5: 8.) And some are liable to ask: "Why the necessity of watching, if the 'devil, as a roaring lion, walketh about?' Does it not seem that he would be observed, if he thus walks about?" Well, brethren not believing much in the devil's existence, they seem not to recognize him. He has recently walked among us "as a roaring lion," as the great "war god," and people did him obeisance, thinking it was patriotism.

Yes, there is a devil: and the sooner we become grounded in this faith, the quicker will we try to keep him from gaining the advantage over us, and see that he does not.

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Does Obedience Sometimes Blind Us to Our Transgression?

Here I am constrained to ask the question: Does obedience sometimes blind us to our transgression? I think it does. Take Nadab and Abihu, for instance. (See Lev. 10: 1, 2.) Were they not obedient when they "took each of them his censer, and put fire therein, and laid incense thereon," and offered it before the Lord? Did not God command them to offer incense before him? Were they not in the act of obedience when they did this? I hardly think they could be accused of disobedience. But they certainly allowed themselves to transgress, go beyond the instructions received, when they offered fire Jehovah had not commanded. If God had not slain them, do you not think there would have been great danger of the obedience they had rendered meeting the demands of conscience and thus blinding them to their transgression? I am sure, kind reader, that there are thousands living in transgression who are blinded to their transgression because of the little obedience—or much, as to that matter—they have rendered to God.

And think of Ananias and Sapphira. (See Acts 5: 1-11.) They lied; and not a very bad lie at that, if we judge things by the way the world looks at them. They wanted

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to appear as liberal as others. While our Lord had not commanded any one to sell all he had and bring it and place it at the apostles' feet, many were doing so. (See Acts 4: 34-36.) Ananias and Sapphira, seeing this, wanted the impression made that they were doing as much as others; so they sold a possession, and brought a part of it and laid it at the apostles' feet, keeping back a part of it. It would have been acceptable to our Lord if they had brought only a part and gave it as a part, and not sought to make the impression that they were giving all the possession brought. Verse 4 shows conclusively that this was left with them, that no demand was made that they give all. Well, they were killed for this lie. But suppose God had not slain them. Do you not suppose the much they did give and their many other acts of service and worship would have soon caused them to forget that lie, and that they would have gone on to their graves with this against them? Doubtless the fact that Jehovah saw this, that Satan had the advantage and would hold it till death, had something to do in his letting them die then and there as a warning to others. If there had been any hope of a reformation, I hardly think our Father would have allowed the end to come then.

How many in the church to-day are held captives by the devil and do not know it! It seems to me that the following language of Paul has this especially in view: "And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will." (2 Tim. 2: 24-26.)

I think Satan has gained the advantage over any of us—decidedly so—when he succeeds in leading us into a state of disinterest in any good work. We are commanded to "bear fruit in every good work." (Col. 1: 10.) Do you know of any good work, my brother, in which you take no interest? "Forsaking not our own assembling together" is a good work. (See Heb. 10: 25.) Here Satan has gained the advantage over many church members, and he holds it. They need to come to see this, to the end that they may be saved. Laying by in store upon the first day of the week, giving of our money for the support of the gospel, is a good work. (1 Cor. 16: 1, 2.) Satan has gained the advantage over many here, and is holding it. And on and on I could name duties that should be seen in every Christian life, which are not seen in some because Satan has gained the advantage. Many take no interest in many of the good works others seek to be fruitful in, just because the devil has planted in their hearts a doctrine that makes them believe the good work is wrong; hence, they are led by Satan to oppose it, to make war on it, doubtless, as Saul before his conversion, thinking they are doing God's service. With such Satan's satisfaction must be supreme.

How much we need to study God's truth, to pray to him without ceasing, to be exceedingly anxious that God have his way with us, to the end that Satan gain no advantage over us at any time or place!

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Shall We Grasp the Opportunity?

BY J. C. MALPHURS.

What a splendid opportunity! Just the very place for such an undertaking. The beautiful green lawn and inviting shade trees join hands with all nature to welcome every little waif that casts a wishful eye for a home. The buildings, whose walls once echoed the Master's teachings and whose windows gave vent to the melodies of worshipful hearts, open wider, if possible, their doors of opportunity and welcome just such little children as Jesus seemed most interested in—the fatherless, motherless, and homeless. The location on a splendid farm, two miles from Bowling Green, Ky., can hardly be better. Just where young men and women learned lessons from the Master, "the pattering of little feet" is now heard, and childish hearts and voices in praises to Jesus have changed the scene.

We can make it better. I speak of the Potter Orphan Home and School. It was my pleasure to visit this institution recently and to see the splendid work that is being done; but to see and know what Brother Oakley could do, if we would be as charitable as we ought, makes me think some one should speak aloud, and in no uncertain voice, in behalf of this orphanage. There are enough students of Potter Bible College to see that this Home lacks nothing. Of course, sometimes we need to be told our duty. You know that you would like to see this place, which was such a blessing to you, and which these little ones have inherited, so to speak, better equipped than any Masonic or Odd Fellows' orphanage. We, more so than other Christians (while it is a duty and privilege of all), should give it our support.

Do you ask, "What do they need?" Because the equipment of Potter Bible College was turned over to the Home, some may think all has been done and nothing more in the equipment is needed. A number of things are sorely needed, and it is a shame, and I might say a disgrace, for them to be denied. Christians, thoughtful Christians, those who love Jesus and his commandments, should respond.

1. They need a better lighting system, electric lights more suitable. Just think of the trouble, inconvenience, and danger of so many little fellows having to use coal-oil lamps, when a few loving Christians could supply the proper lights. Who will send to this fund?

2. A library for small children is badly needed. They have none. Let Christian people send good books to this Home. You may have some books that your child will never use any more; here is a place for them.

3. A church or a few individuals could make the girls happy by sending them a good piano. Some of the girls want to study piano music, but they have no instrument, save one that was worn out by the college.

4. There should be more regular and systematic fellowship. The Home is not doing half as much as it could do, because the support is not sufficient. The third floor is not occupied, and children are being turned away for the lack of funds. Brother, you need to know this. Why put your money into lodges and then complain that the church will not do its duty, when such a chance faces you? Shall we, who claim to have the truth, the light of the New Testament, let Catholics, Odd Fellows, and Woodmen boast of their benevolent works, while we let such a chance pass by? You know, I know, and God knows, that we can do better; we are not paupers; let us do it willingly and gladly. There is happiness in the *doing*.

Send your offering to Hugh Potter, Route 4, Bowling Green, Ky.

Promise is most given when the least is said.—George Chapman.

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There are thousands of people taking iron who do not distinguish between organic iron and metallic iron and such persons often fail to obtain the vital energy, strength and endurance which they seek simply because they have taken the wrong form of iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength and see how much you have gained.

Manufacturers' Note: The widespread publication of the above information has been suggested by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Department) New York and the Westchester County Hospital; Dr. Ferdinand King, New York Physician and Medical Author and others so that the public may be informed on this subject and protected from the use of metallic iron under the delusion that it is Nuxated Iron or at least something as good as Nuxated Iron. Nuxated Iron is not a secret remedy but one which is well known to druggists. Unlike the older, inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed in this city by all good druggists.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size, dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

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The Master's Vineyard

Arkansas.

Fort Smith, June 12.—Last Lord's day was a great day with us at Park Hill Church. We had an all-day service, with dinner on the ground; a song service in the afternoon, with special quartet singing by the "Slater Quartet." Three of my brothers and my sister were here to help in the singing. My mother was also with us. A large crowd was in attendance, and we had a time of rejoicing throughout the day. Brother J. M. Harrison, of Poplar Bluff, Mo., and Brother G. R. Mathews, of Independence, Kan., two of our preaching brethren, were with us. Brother Mathews preached at the evening service and Brother Harrison preached on Monday evening. These men should be kept busy. Call them out, brethren. We also had with us Brother Stegall, from Dallas, Texas. There was one confession at the evening services Sunday. We met on Wednesday evening to attend to the baptizing, and I made a talk, and four more made the confession and five placed their membership with us, making ten additions in all. Our new house has been completed, but we have not seated it yet. It will cost us five hundred and fifty-three dollars to seat the building. The brethren have made great sacrifices in building, but they will not quit the job until we have seats to accommodate our audiences. Pray for us.—W. W. Slater.

District of Columbia.

Washington, June 16.—Yesterday was a delightful day for the church here. Both services were well attended and the young congregation was full of hope for the future. We are working and praying and hoping that it may be possible to begin the new house of worship in July. We have asked every farmer to donate the price of one bushel of wheat; and if that is done, we can begin. If you do not have the wheat, send the proceeds of something else. If you want to do some mission work, come to Washington and you will find plenty of it; but if you cannot come in person, you can help the few Christians who are here, and who are making a great sacrifice to build up the cause and save souls. To prove to our brethren that we are doing what we can to raise the money for a house of worship, as well as to feed the hungry and clothe the naked, our Lord's-day's contributions range from forty to three hundred and fifty dollars. Yet there are only a few of us, and we live of our daily labor.—W. S. Long.

Florida.

Lake City, June 19.—For eight days, beginning on June 8 and closing on June 15, I labored in the mission field of Alachua County, near Micanopy, in a schoolhouse, in the midst of dense sectarianism, where prejudice against the truth that saves never ran higher; yet, as a result of patiently and persistently sowing the good seed of the kingdom, three souls were baptized into Christ and two wanderers came back to walk closer to God. A few scattered brethren worship at a point about eight miles away, and the faithful ones among them encouraged the work by their presence and prayers. A movement was started to build a meetinghouse there, and I pray that this may be done, thus making it possible to more effectively spread the gospel in that community. This is a fine farming section. Christians who anticipate moving to Florida will make no mistake in investigating this part of the country. Interested parties should write C. C. Brown, Micanopy, Fla.; E. T. Austelle, Reddick, Fla.; or D. R. Mixon, Reddick, Fla. These are faithful brethren, and they will be glad to correspond with any loyal Christian who desires to locate in Florida. I shall leave on Saturday for Taylor County, where I am to hold two meetings.—J. O. Barnes.

Illinois.

Paris, June 16.—Last Sunday I went to my old home church. I went six miles on the interurban car, then walked two and one-fourth miles. Fifteen persons, in all, were present. That church was started ninety-three years ago the fourth Sunday in last April. It is weaker now than ever. I have preached there over four hundred times and over fifty funerals, but of late years I do not get there often. It is the only loyal church in the county where I can preach now.—J. J. Vanhoutin.

Kentucky.

Hopkinsville, June 18.—We had a good hearing Sunday, with one added by commendation. The work is growing. Brother F. W. Smith will be with us on July 7.—J. H. Hines.

Mississippi.

Belzoni, June 17.—I am now in a meeting at Belzoni. The attendance is small, but the interest and attention are very good. We have only a few brethren here, but they are true to the cause of the Master, not the kind that give up when everything is not smooth sailing.—J. P. Lowrey.

Tennessee.

Cleveland, June 16.—The services were good here yesterday. While quite a good many were out of town, yet there was an increased attendance of young people at the Bible school. Brother Holder was at Antioch and Union Grove, and Brother Phillips

was at Ooltewah, with one added at his services. He begins a meeting at Athens this evening. There is no congregation there, but several members. —George W. Farmer.

Texas.

Itasca, June 16.—We had good meetings here yesterday, though the crowds were unusually small on account of rain and sickness. Because of my going to school this fall, the work here will be open for another man for all his time. We need about four more preachers here in Hill County. This is a good field for some man who is not afraid of work.—L. E. Carpenter.

Childress, June 16.—Yesterday was a great, glad day for the church at Childress, also at Kirkland. We had a good, helpful service in the forenoon, and in the afternoon we took our vocal class of some sixty odd children to Kirkland, where we engaged in singing for two hours. The Kirkland brethren promised to repay by all coming up to sing with us on the afternoon of the first Sunday in July. All the folks around are invited to be with us. Brother Lawson will begin our meeting on the evening of July 3, and we are working hard to get ready for it.—Tice Elkins.

The Christian College.

BY BATSELL BAXTER.

There are two ideals of Christian colleges. One is that of a school taught by men who are thoroughly consecrated to the service of God, men who love the gospel and are in the work for the good they can do. Such men will have great influence for good, and will do all in their power to lead, by teaching and example, the young folks placed with them into high ideals and Christian service. Such men will bless those boys and girls who have the good fortune to be associated with them. With them, Christianity will mean more than everything else, and the Christian environment of the school will be closely watched after. They will be careful that everything that will help in the proper development of the student is provided, and they will be just as careful that everything that has hurtful tendencies will be got rid of as far as possible. Their aim is not to make money, but it is to make noble, pure, consecrated lives. The other ideal is that of a school whose only claim to be called a "Christian college" is that it is supported by the brethren. It is taught by men who are nominally members of the church, but the spiritual side of the school is not cultivated. The main idea is to get plenty of patronage and good salaries. Everything which makes for advancement in the texts is provided as in the other school, but little attention is paid to hurtful tendencies so long as they draw students, and especially are they allowed to go along if their removal would lose students. In short, this ideal is of a school that is just like the commonest schools around us. Such a school is a counterfeit, and the more dangerous because it constantly poses as genuine. Let us hope that such an ideal of a college work may never take root among us; and if it ever does, let all true Christians work hard for the real Christian college. Let us constantly watch the ideals and the lives of the men who teach our boys and girls. When we find that true, Christian men are giving their lives to provide real, true education, let us hold up their hands so that they will have plenty of backing, and the good work can go on without any hindrance.

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Days of toil and hours of ease,
Still He calls, in cares and pleasures,
"That we love him more thanthese."

One Million Five Hundred Thousand Pounds of Powder for the Feet.

That is what the government sent last year to make the soldiers' and sailors' feet comfortable and fit for the kind of war they fought and finished.

In peace and war, for over twenty-five years Allen's Foot-Ease, the antiseptic, healing powder for the feet, to be shaken into the shoes and sprinkled in the footbath, has been the standard remedy for all aching, swollen, hot, tired feet, blisters and sore spots, and for the instant relief of corns, bunions, and callouses.

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The Italian Mission.

BY W. L. REEVES.

I notice a statement from Alonzo Ault, of Shadyside, Ohio, in the Gospel Advocate of May 29, page 512, in which he reveals one of the best opportunities of which I know for those who wish to do "mission work."

It seems to me that any man or woman who even makes the claim to be a member of the church of Christ should be awakened with a burning desire to give liberally to sustain this able Italian preacher, Brother Dasaro, so he can spend his time teaching the two hundred or more Italian school children of which Brother Ault speaks.

In the course of a few years Brother Dasaro might prepare a number of those Italian children so that they could and would preach the gospel to other Italians in this country. That is not all. I count this a great opportunity to do missionary work—foreign missionary work, at that—in the years to come. I am sure it is the most successful way to eventually send the gospel to Italy. Who would be better to educate and train up to take the pure gospel to Italy than a native Italian? The idea is to give liberally to support Brother Dasaro so he can devote all of his time to teaching the Italian children at Shadyside and Bellaire, Ohio.

The world needs the gospel. That is the only remedy for the evils now raging more or less everywhere. Men cannot lay aside God's remedy for these evils and substitute human laws of any sort that will do the work so much needed.

All the good there is in any code of human laws consists of those principles couched in them which were taken from the gospel of Jesus Christ. If I had the means, I would love to pledge a year's support right now for Brother Dasaro; but I cannot do so, for I am trying to teach the gospel as best I can to Americans here in North Carolina, and, as a matter of course, I cannot follow some secular calling by means of which to secure money to give much; however, my wife and I give as liberally as we can well afford.

I cannot see why any man professing to be a Christian does not love to give to the best cause in the world. Any man should give much more to God's kingdom than he gives in taxes to support human governments.

Just the taxes levied by Cæsar belong to Cæsar, but "the earth and the fullness thereof" belong to God. Man himself belongs to God, and so all he has belongs to God. To whom does he owe the most—to the kingdoms of men or to the kingdom of God? Many so-called "Christians" need converting to Christ.

Christ said for us to give Cæsar his belongings, which he (Christ) taught are taxes; and to God, those things which belong to God. (Matt. 22: 15-22.) Christ also taught through Paul, "Ye are bought with a price" (1 Cor. 6: 20); and he further adds: "Be not ye the servants of men" (1 Cor. 7: 23). "All are yours; and ye are Christ's; and Christ is God's." (1 Cor. 3: 22, 23.) Christ said give God the things which are his. Then give yourself and all that you have into his service.

Send money for this Italian mission to Brother Alonzo Ault, Shadyside, Ohio.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

Heal Itching Skins With Cuticura

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

A Good Example.

BY F. E. EXUM.

On Sunday, May 18, at the Ryman Auditorium, in Nashville, Tenn., was splendidly demonstrated what can be accomplished by even a spasmodic co-operation of a part of the congregations of Nashville and vicinity. On that day several thousand dollars was subscribed to make up part of the fund for building a new girls' dormitory at the David Lipscomb College. The members realized that this is a good work and needs to be done, and it is refreshing to see how they are working together to raise the money. Now why should not such coöperation be put on a permanent and systematic basis and applied to the church as a whole for the purpose of sending out and maintaining missionaries and evangelists? In no other way can the mission of the church to go into all the world and preach the gospel to every creature ever be carried out. A systematic coöperation of the congregations comprising the whole church would develop enough power to sweep forward and make great progress toward carrying the gospel all over the world during the present generation. It is a strange thing that we have fallen in with the idea that in this twentieth century, when the civilized world is large and the number of inhabitants runs into hundreds of millions, we are bound hand and foot by being permitted to use only such facilities and expediencies as the apostles found it necessary to use in the beginning of the first century, when the civilized world was small and the number of people comparatively few; but this seems to be the idea a large part of the membership have in mind. I am glad to say, however, that those to whom I have talked on the subject agree readily that the principle of coöperation among the congregations of the church is the one thing that is lacking. This is not something new; it is as old as the New Testament, and older; but we have simply neglected to make use of this one principle that would carry us forward at a rapid rate in carrying out the great commission. We do not need a league or a separate organization of any kind. What we need is for the elders, the leaders of the congregations, to do more leading and get together in a series of meetings and bring about the tying of the whole body compactly together in conformity with the words of the apostle Paul in Eph. 4: 16 and Col. 2: 19. This would bring into practical use the great potential strength of the church chiefly through increasing the contributions and then centralizing the surplus of all the congregations to send out and maintain evangelists and missionaries. Every member would do his work as a Christian, as a member of the church of Christ only. When the apostles found it expedient to appoint men over a specific work, they did it, and the leaders of the church should do the same thing to-day.

The King's Hall Congregation, Louisville, Ky.

BY R. A. CRAIG.

We celebrated our first anniversary at King's Hall on Sunday, May 25. While this is a new congregation, we rejoice to know that many of the members are excellent leaders and teachers. One attending our Sunday service is impressed with the spirit of unity that prevails, and the desire of every member is to "know nothing but Jesus Christ, and him crucified." I visited in the homes of these loyal brethren for a few days, and nowhere have I received a more cordial welcome. Our prayer meeting was conducted at the home of Sister Hodgen, and stirring lessons were given by Brethren Rubel, Taylor, and Jean. Brother Kinnard led the service, and did his work in an admirable manner. We are planning big things for the coming year, and we feel sure that much and lasting good will be accomplished.

I here give a report of our work for the year ending May 25, 1919. The work at King's Hall began with forty-one members. Six members were added during the year, making a total of forty-seven members. There were no losses during the year. One young man came from a local congregation last Sunday, desiring to worship with the brethren who have courage to defend the truth. We have preaching once per month; preaching two Sundays per month after September. Total contributions for the year, $822.50. Balance at end of the year, $350. Building fund created, at end of the year over $300. Entire contribution to building fund one Sunday each month. We contributed during the year to foreign missions, home missions, soldiers' Bible fund, and to the worthy poor.

Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians and has thousands of friends. President I. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists; price, 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

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Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company Paris, Tenn.

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The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth, so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness, and tan, and is the ideal skin softener, smoothener, and beautifier.

Just try it! Make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands. It should naturally help to whiten, soften, freshen, and bring out the hidden roses and beauty of any skin. It is wonderful for rough, red hands.

Your druggist will sell three ounces of orchard white at little cost, and any grocer will supply the lemons.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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If you have not tried Calotabs, you have a delightful surprise awaiting you. The wonderful liver-cleansing and system-purifying properties of calomel may now be enjoyed without the slightest unpleasantness. A Calotab at bedtime, with a swallow of water—that's all. No taste, no salts, nor the slightest unpleasant effects. You wake up in the morning feeling so good that you want to laugh about it. Your liver is clean, your system is purified, your appetite hearty. Eat what you wish—no danger. The next time you feel lazy, mean, nervous, blue, or discouraged, give your liver a thorough cleansing with a Calotab. They are so perfect that your druggist is authorized to refund the price as a guarantee that you will be delighted.

Calotabs are sold only in original, sealed packages. Price, thirty-five cents. At all drug stores.—Adv.

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If you see the "Bayer Cross" on the package you are sure you are not getting talcum powder. Millions of fraudulent Aspirin Tablets were recently sold throughout the country. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Work With Isolated Brethren.

BY C. C. MERRITT.

You perhaps noticed my notice to the isolated brethren and wondered how I intended to help them in so wide a territory.

Well, in the first place, I am getting many letters from Canada to the Gulf, and from California to North Carolina. These letters reveal the need of many workers, and they also show that there are many fine opportunities right at our doors that are being overlooked.

Here is my plan: First, I get the names of the old home congregations of those isolated parties and the names of the congregations near by. I also find out if there is a good preacher near them who may be secured for the work for a time at those places. I then write to all these and get the plan started for the work just as quickly as possible and then turn my attention to other places.

There are many of these places where the old home congregation, with a little help from the congregations near by, can wholly finance the work in some of these places without the assistance of others. There are other places where preachers have nobly lent their help without the promise of finance, and where there are no hopes of any, except from those who see this, whose heart the Lord may open to give to this work.

Such men as these are already helping to get this work started: C. D. Moore, M. D. Baumer, F. L. Cox, E. C. Fuqua, W. F. Cox (Canada), and O. S. Boyer. Others are ready to help when the places are in their reach.

I need to get into communication with some preachers in Mississippi and Louisiana who are willing to get out into some of these places. Write me and tell me who you are and what you will do. And, of course, if I do not know of you, I would like to have some reference as to your work and standing.

If you are a prospective home missionary and are willing to go out into bare fields and declare the whole counsel of God in the face of many and strong obstacles, lovingly and meekly to work, let me hear from you.

If you can help only in a financial way, send your help to me, and I will forward the same to the workers and report all this in the papers.

The reason some men do not succeed is because their wishbone is where their backbone ought to be.—Selected.

Fifty Against Two.—It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.

Cannot Praise This Remedy too Highly

THE WAY ONE LADY FEELS AFTER SUFFERING TWO YEARS

Judging from her letter, the misery and wretchedness endured by Mrs. Charlie Taylor, R. F. D. No. 1, Box 144, Dillon, S. C., must have been terrible. No one, after reading her letter, can continue to doubt the great healing power of PE-RU-NA for troubles due to catarrh or catarrhal conditions in any part of the body. Her letter is an inspiration to every sick and suffering man or woman anywhere. Here it is: "I suffered two years with catarrh of the head, stomach, and bowels. Tried two of the best doctors, who gave me up. I then took PE-RU-NA, and can truthfully say I am well. When I began to use PE-RU-NA, I weighed one hundred pounds. My weight now is one hundred and fifty. I cannot praise PE-RU-NA too highly, for it was a Godsend to me. I got relief from the first half bottle, and twelve bottles cured me. I advise all sufferers to take PE-RU-NA."

As an emergency remedy in the home, there is nothing quite the equal of this reliable, time-tried medicine, PE-RU-NA. Thousands place their sole dependence on it for coughs, colds, stomach and bowel trouble, constipation, rheumatism, pains in the back, side, and loins, and to prevent the grip and Spanish Flu. To keep the blood pure and maintain bodily strength and robustness, take PE-RU-NA.

You can buy PE-RU-NA anywhere in either tablet or liquid form.

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Clears Baby's Skin

and drives off the rash and pimples. Harmless, Soothing, Fragrant.

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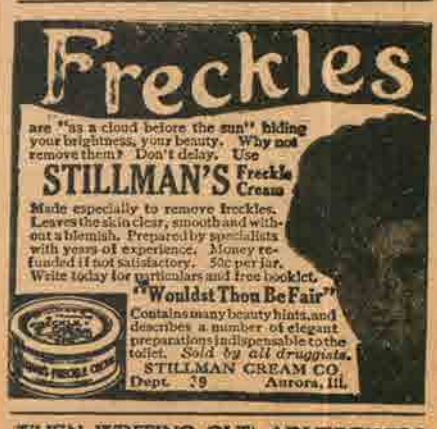
LADIES CAN WEAR SHOES

One size smaller and shoes last longer after using Allen's Foot-Ease, the antiseptic powder for the feet. Shaken into the shoes and sprinkled in the foot bath, Allen's Foot-Ease makes tight or new shoes feel easy, gives instant relief to corns and bunions, prevents blisters, callous and sore spots. It's the greatest comfort discovery of the age. Try it **to-day**. Sold everywhere.



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Freckles

The fairer the skin the more ugly it is when marred by freckles, and they are really unnecessary. As soon as the warm sunshine or the hot winds bring them out, causing the natural embarrassment that every woman feels, get from your druggist a package of Kintho Beauty Cream. This is usually an easy and effective way to remove them, and quickly have a soft, clear, youthful and beautiful complexion, which of course, should have no freckles.

Use Kintho at the first sign of freckles, applying night and morning, and you should be delighted to see how rapidly these ugly spots begin to disappear. It is also well to use Kintho Soap as this helps to keep the skin clear and youthful.

KINTHO MFG. CO., Ellicott Sq., Buffalo, N. Y.

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E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once: it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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Makes hair beautiful, free from dandruff, and keeps the scalp healthy.

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Thorp Spring Christian College.

BY W. F. LEDLOW.

On May 22 the college closed its forty-eighth year's work. This was a very pleasant and profitable year in every way. Many who attended the closing exercises pronounced them the best they had ever seen at Thorp Spring. Our special teachers had worked hard and the results were apparent to all. The school and community join in an invitation to all old students to be with us at the opening of the next term. September 16, 17, and 18 will be "Old Students' Reunion." We want all who can attend to be present, regardless of what year they attended the school. Please write us now in case you can come. This will be a great event, and you will enjoy it.

Our new catalogue will be ready to mail in a few days. We want to mail a copy to all who are interested in our work. It will be much larger and better than usual. Write us for a free copy.

Brother J. O. Garrett will remain with the college through the summer, and will be glad to assist any one who may wish to rent or buy property at Thorp Spring. He is directly in touch with the work and can render the assistance needed.

The cause of Christian education seems to be greatly on the advance. Our schools must succeed—all of them. We have none to spare. It is hoped that the brethren will send their children to Christian colleges rather than to sectarian institutions. The work at Thorp Spring Christian College is standard and is accepted and fully credited by all the best universities. The junior college is the best place in the world for a person to do the first two years of university work.

For catalog address W. F. Ledlow, President, Thorp Spring, Texas.

Old Sores

SHOULD NOT RUN ON FOREVER.

While it may not look dangerous and may not rapidly grow larger, its progress may fool you. Dirt and millions of germs will attack it every day. Blood poison is likely to set in at any time. Buy a box of Gray's Ointment. It immediately soothes the pain, cleanses the wound, kills the germs, and begins healing. It is immediately effective with sores, boils, cuts, stings, burns, bruises, eczema, and the many similar forms of skin eruption. If your druggist cannot supply you, send his name to W. F. Gray & Co., 812 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

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Every man has the same chance in the use of time. One may be faster than another, but there are usually compensating conditions that equalize things. Not always to the swift is the race. Many a tortoise has beaten hares in life. It is the use of the hours that counts. Make the minutes hum with well-directed industry and you have a profitable life in the making. It is every man's right to make the most of himself. He does this by his use of the minutes.—Exchange.

Now God be praised that even yet his promise doth not fail!
The gates of hell can nevermore against his church prevail.
When human ties are slackened, and earthly kingdoms rock,
And thrones and scepters crumble like potsherds in the shock,
There's that, unearthly, though on earth, that ne'er shall be o'erthrown.
Laud to the King of Martyrs for the victory of his own!

—John Mason Neale.

MAN CUTS HIS HAND! DIES OF BLOOD POISON

You see something of this kind in the papers every now and then. A neglected wound, blood poisoning sets in; then it is too late. We all neglect these seeming trivial hurts—will take a chance.

Carboil prevents blood poison. It draws out the inflammation and heals. And it stops the pain, too—almost as soon as applied.

A box of carboil should be kept handy for such emergencies as burns, cuts, bruises, and sores. It is the best treatment for boils.

Clip and mail this to Spurlock-Neal Company, Nashville, Tenn., for liberal sample. Your druggist guarantees and sells Carboil. A large box costs only 25 cents, and lasts a long time.

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G. S. is guaranteed for one bottle to benefit any case of pellagra, rheumatism, constipation, blood, liver, or kidney diseases. Many thousands claim one bottle has entirely relieved them. My guarantee is good to you. At druggists' or agents', or postpaid, $1 per bottle, or six for $5. Write for testimonials and mention this paper. Take Gross' Liver Pills, 25c.

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Weak, overworked or diseased kidneys are indicated by ambitionless, always tired, nervous condition, by sallowness of skin and puffiness under eyes, backache, stiff joints, sore muscles, or rheumatic pains.

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get right at the cause of suffering and misery, regulate the kidneys and bladder and restore to sound and healthy condition.

N. R. Reese, Dublin, Ga., writes: "I want to say I am better. Before I started to take Foley Kidney Pills I could not turn over in the bed I had such severe pain in my back and hips. I was so stiff I could not bend over and I had to get up at night five to six times. By taking Foley Kidney Pills I am up and able to go to work."

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Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking

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Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Moore.

Brother Gilbert Fletcher Moore was born on April 27, 1876, and died, of influenza, on January 18, 1919. He had been married twice. His first wife was a Miss Sanders. She died several years ago, leaving four girls, of which three survive their father. They are: Mrs. Alma Hayes, of near Troy, Tenn.; Mrs. Earla Moore and Vera Moore, of Johnsonville, Tenn. In 1909 he was married to Miss Metie Mabra, and two children blessed this union. Besides his wife and five children, he leaves an aged father, a stepmother, and several brothers to mourn his death. He obeyed the gospel several years ago and was a faithful Christian until his death. We miss him at the Lord's-day services, he was so much help in every way. He is gone from us, but his memory still lingers with us. Funeral services were conducted at the home by Brother T. M. Carney, after which the body was laid to rest in the Troy cemetery.

L. D.

Erwin.

Jesse N. Erwin was born on July 4, 1873, and departed this life, March 12, 1918, at his home in Nashville, Tenn. He was born and reared in Marshall County, Tenn., and joined the Presbyterian Church while young. A few years later he obeyed the gospel at Cross Roads, in Bedford County, Tenn., under the preaching of Brother W. H. Dickson. He began making public talks soon after he was baptized. He began holding protracted meetings about eighteen years ago and continued in the work until declining health would not permit. I have known him to work every day and preach every night for two and three weeks at a time. I knew Brother and Sister Erwin and worshiped at Reid Avenue Church, in Nashville, for seven years. He was loyal to his duty, and was always ready to minister unto the needy, to visit the sick or any one in distress. He leaves a wife and one son to mourn his death. May the Lord bless them and be with them in their bereavement. May the Lord help the son to be a pure and useful man. Funeral services were conducted at the Reid Avenue Church by Brother Moore, assisted by Brother Derryberry and Brother Lawson. The remains were laid to rest in Mount Olivet Cemetery.

M. C.

Smith.

Simeon Smith was born on December 3, 1831, and died on March 5, 1917. He was the son of Wiley and Polly Smith. He was married to Miss Elizabeth Cazzy, and this union was blessed with fourteen children. Three died when small, eleven reached manhood and womanhood. Two have died since grown. But all eleven became Christians. Nine of them have families, and, so far as I know, all that are old enough are Christians. Brother Smith was "born again," born into God's family, under the preaching of Brother D. R. Rivers, and lived the Christian life for over forty years, when he was called to "come up higher." David said of the death of such men as Brother Smith: "Precious in the sight of the Lord is the death of his saints." To his wife he was all that God requires; to his children, a loving father. As a citizen and neighbor, he was faithful and true. He bore his sufferings patiently. He died in the home of one of his faithful children, where his every want was filled. He leaves a host of relatives and friends to mourn their loss, but his aged companion (now more than eighty-two years old) will miss him more than all. His body sleeps in the cemetery at Hohenwald, Tenn., in the county of his birth.

R. T. Sisco.

Brown.

Mrs. Mollie Owen, daughter of the late Harold Brown and wife, was born on June 28, 1860. She was added to the church of Christ while quite young, and lived a consistent, Christian life till death. She was married to J. N. Owen in December, 1883. To this union were born one daughter—Myrtle—and three sons—Ernest, Homer, and John. Her married life was a very happy one; but sorrow comes to all. On April 12, 1910, death took the father and husband from his family. Her sorrow was great, but was deepened by the death of three of her children—Homer, in 1911; Ernest, in 1912; and Myrtle, in 1913. Thus in the short period of four years she was deprived of her husband and her three oldest children, leaving her to fight life's battles alone, with her youngest son, John, only thirteen years of age; but, being clad with "the whole armor of God," she met those battles bravely until she was called to her reward, Thursday, March 13, 1919. She leaves, to mourn their loss, one son, four brothers, two sisters, a number of relatives, and a host of friends; but we sorrow not as those who have no hope. May the bereaved ones be comforted in the thought that she sweetly rests in the Savior's loving care. May they realize that it is one tie less to bind them to earth, one more to bind them to heaven. May the blessings of Him who "marks the sparrow's fall and hears the ravens when they cry" rest upon us all. Funeral services were conducted by Brother Coleman Overbey, of Murray, Ky. Short talks were made by J. O. and H. A. Brown

Tired Housekeepers

In their ambition to keep the home in order, tidy and attractive, do their social duties and have their children well dressed, many overworked housekeepers develop serious female troubles which make life miserable.

There is a perfectly safe remedy for such conditions which contains no narcotics or harmful drugs, and that is

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

(brothers of the deceased) and the writer (a cousin), and her body was laid to rest in the Mount Zion graveyard, near Buchanan, Tenn.

J. B. BROWN.

Smith.

Sister Elizabeth Irvin Smith, the faithful and devoted wife of Brother Sam Smith, of Mooresville, Ala., quietly and peacefully fell asleep at the home of Miss S. B. Sawyer, in Albany, Ala., who was to her a faithful friend and a competent and trusted nurse, on February 7, 1919. For two or three years Sister Smith had been more or less subject to pain, and, seeming to realize the approach of a serious attack of which she seemed from the first to be apprehensive of the result, she requested her husband to bring her to the home of her friend and nurse. This request was cheerfully granted, and for her all was done that could be done; but God knew best, and for some purpose which we know was for the best he took from Brother Smith his wife, and from three sweet little children—Elizabeth, Sam, Jr., and Jack—their precious mother. It was the writer's pleasure to be present with them in this dark hour and to bear with them as best he could this burden, and to comfort them with our Father's promises to the faithful and true. It was often my pleasur[e] be entertained in the home of Br[o] and Sister Smith, and a sweeter, [bet]ter home was never mine to kn[ow] Sister Smith was born on Septem[ber] 1879; was baptized into Christ, [at] Mooresville, in the fall of 1902, b[y] her Granville Lipscomb, who[se] memory will always be cherished [by] his family; and was married to [Mr.] Sam Smith in 1905. She was g[reatly] loved by a host of friends, as [was] attested by the number who ac[com]panied her body to the family bur[ial] plot, at Albany, and by the flor[al] offerings that completely buried her [grave]. The Lord be merciful to this [bere]ken home, comfort them in the[ir] sadness, strengthen them in their weakness, encourage them in their faint-heartedness, and, though this cross be heavy and the hours dark and dreary, with it sweeten their lives and enliven their hope, that within their lives they may bring forth more abundant fruit unto God.

J. PETTEY EZELL.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write b-13 **Murine Eye Remedy Co., Chicago.**

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E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once: it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS, prepaid, $1.25.

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FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

The Beamsville June Meeting.

BY J. L. HINES.

This meeting was held in Beamsville, Ontario, Canada, by the church of Christ, June 7, 8, 9.

Brother L. E. Huntsman opened the meeting with a short address of welcome, which was followed by short talks by all of the preaching brethren on the value of such meetings and how such gatherings inspire us on to greater activities.

At 7 P.M. on the first day Brother Sam Whitfield spoke on "The Christian Warfare," taking as a foundation the seventh chapter of Romans. He showed that there is a continual struggle between the fleshly man and the spiritual man. He was followed by Brother O. E. Tallman, who spoke on "Wait for Jehovah," showing that we should not become overanxious or discouraged because things do not come to pass as we think they should, but should press forward in the great work and "wait for Jehovah," for he will accomplish his end and fulfill his promises.

At 10 A.M. on the second day Brother Ralph Schell spoke to us on "Evangelization," declaring that we are obligated to evangelize the world, and that the churches of Canada should more closely coöperate in sending out and supporting the evangelists.

At 11 A.M. we had communion service, followed by a discourse by Brother Daniel Sommer on "The Completeness of the Church." In his driving-the-point manner he showed that the church is God's "missionary society," "endeavor society," "educational society," "benevolent institution," etc.

Brother E. A. Elam spoke to us at 3 P.M. on the subject of "God," showing the attributes of God; that "he is the same yesterday, and to-day, and forever;" and, hence, just as near to his people to-day as in the olden times; also that he overrules all things and all peoples for his glory and the good of those who serve him.

Brother Elam also spoke at 8 P.M. on "The Power of the Word," taking the first chapter of Hebrews as his basis. He showed that God speaks now through his Son, and gave the eight or ten reasons stated in Heb. 1 why we should hear Jesus. He extolled Jesus as "King of kings and Lord of lords," and emphasized God's own conclusion: "Hear ye him."

At 10 A.M. on the last day there were short talks by the following brethren: O. H. Tallman, O. E. Tallman, H. D. Jackson, Fred Sommer, L. J. Keffer, A. E. Firth, Daniel Sommer, and E. A. Elam, on "Evangelization." Every one emphasized the truth that we should have the evangelistic spirit and that the work should be done, but the time allotted to each speaker was so short that the New Testament order of coöperation could not be fully set before the assembly.

At 3 P.M. Brother A. E. Firth gave us a short address on "Contending for the Faith," showing that we should fear God, have the courage of our convictions, and present God's message and not ours.

He was followed by Brother L. J. Keffer, who spoke on "Christian Liberty or Freedom," proving that we were loosed from the tyrannical power of the devil, and thus freed from his law, but that we are bound by the law of the great Monarch—the Christ. So, because we have been loosed from a tyrant, we should not do as we please.

The writer addressed the assembly at 8 P.M. on the subject, "Let Brotherly Love Continue."

Brother D. H. Jackson concluded the meeting with an address on "We Do Not Well" (2 Kings 7), showing by the acts of the "four leprous men" that if we have the gospel of Christ, we ought to tell others.

Brother Daniel Sommer remained in Beamsville and preached every night during the week and over Sunday, June 15. Brother E. A. Elam came to Meaford with the writer and preached for us three nights. The church here is glad to have such men as Brother Elam to come this way, and all enjoyed his powerful messages.

Centenary College —Conservatory

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CLEVELAND, TENN.

An old-established school founded in 1884. It is a select school for young ladies. The campus is spacious and offers an abundance of room for outdoor sports. Every bedroom is furnished complete and has hot and cold water. Centenary College offers a six-year course, the completion of which entitles the student to a diploma. A big Christian home between the Smoky and Blue Ridge Mountains of Tennessee, on the main line of the Southern Railway, twenty-nine miles east of Chattanooga, in a beautiful residential city. College preparatory and general courses. Picturesque surroundings, healthful and invigorating location. Educational trips and liberal electives are offered.

For catalogue, address

REV. J. W. MALONE, A.M., D.D., Pres., Cleveland, Tenn.

The Prayer of the Upright.

I have seen a lark rising from his bed of grass and soaring upwards, singing as he rises and hopes to get to heaven and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it would recover by the vibration and frequent weighings of his wings, till the little creature was forced to sit down and pant and stay till the storm was over; and then it made a prosperous flight and did rise and sing as if it had learned music and motion from an angel as he passed sometimes through the air about his ministries here below. So is the prayer of a good man.—Jeremy Taylor.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

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Founded by Thomas Jefferson.

Offers standard university training leading to academic degrees, as well as to degrees in Law, Medicine, Engineering, Education, Chemistry, etc. The R. O. T. C. will be under the supervision of an army officer detailed by the War Department.

Numerous buildings of classic architecture; beautiful grounds, located in the foothills of the Blue Ridge. The athletic field consists of twenty-one acres, and contains a concrete stadium seating 8,000. Rooms are provided with steam heat and running water. Cost of living as moderate as at any institution of equal rank. The ninety-fifth session opens September 18, 1919.

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In answering advertisements, please mention this publication.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Defiled.

It is true that "to them that are defiled and unbelieving nothing is pure." Our habits invariably determine the purity or impurity of our thoughts. No man who is defiling himself with immoral women can ever retain the proper conception of his mother's purity. Such a man lies when he professes to honor the chastity of his wife or sister. He is incapable of high and noble thoughts; and even though he may provide for his mother and the other members of his family, his action is prompted, not by a genuine love for them, but to serve as a cloak for his wrongdoing. His thoughts are really no purer than those of the wicked woman who tempts him. We cannot differentiate the actions of the body from the thoughts of the mind. The apostle Paul makes this point clear and emphatic by asking a question: "Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid." (1 Cor. 6: 15.) He draws a fine distinction between the sin of fornication and other sins when he explains that "every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (Verse 18.)

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Love of Money.

The love of money is undoubtedly the most vitiating force in the world to-day. This is not peculiar to our age. It was true in the apostolic age. That is what Paul means when he calls this unholy love the "root of all evil." We meet people every day who have faithfully resisted the other temptations to which the flesh is heir, and yet who have fallen an easy prey to avarice. They come to the house of worship with the same spirit of Ananias and Sapphira—bringing only part of the offering, and all the time seeking to make the impression that what they bring is all that God could possibly expect or require of them. Their selfish habits have put the impure thought in their minds—the thought that they are giving all they can afford—an impure thought, for it is one directly contrary to the teaching of the Master, who commended the good woman who gave all that she had, and who said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." (Luke 6: 38.) It is false economy when one attempts to save money by cutting down the part or share of his prosperity that should be set aside for the Master's use; and if you have been attempting to save anything in this way, you have been losing all the time, and to you the message comes as it came to Simon: "Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee." (Acts 8: 22.)

I know a certain lawyer who has made many thousands of dollars by his practice at the bar. The largest amount of this money has been made dishonestly—that is, by suborning witnesses and influencing the minds of weak jurors and stooping to do many things that high-minded attorneys would not even consider for a moment. His work along this line is so notorious that when a rich man gets into trouble the first advice he receives from his friends is: "Don't worry over it; just see ——, and see him first." But now this lawyer is growing older. Soon his mental powers will wane and the sun of his fortune will suffer an eclipse; and so they are trying to make the impression that he is charitable. I have heard it said that in many cases he has made large contributions which were not publicly acknowledged because those who received them were ashamed to let the people know the source of the contributions. A forcible illustration of how a man's love for money has not ruined his own life, but has cast its frightful odium over the entire community.

We can take it as a God-given principle, and one that is sadly illustrated over and over again in the history of the human race, that when one becomes entangled with the lusts of this world, whether the liaison be with men or women, with money or merchandise or books, so long as the union is impure, impurity of thought and purpose will be the inevitable result. Such a person cannot possibly see things aright. His whole mind and conscience is defiled. He must give up the sinful habits which have vitiated his thought or else he is lost. And sooner or later the awful hour will come when God will give him up unto a reprobate mind to do those things which are not fitting.

The Unbelieving.

But the apostle Paul censures the "unbelieving," and I am glad that he does; for there are so many people in the world who are not notoriously wicked enough to be called "defiled," yet at the same time they can truly be classified with the unbelieving. And in this category belong, I am sure, some of the smartest people, from a worldly viewpoint. All of the modern critics—sometimes called "higher critics"—that have sprung up like mushrooms within the last half a century must be identified with the unbelieving. All of these "smart Alecks" that are trying to pick flaws in the Bible and to find fault with the people Jesus died to redeem must clasp hands with Paine and Ingersoll and other infidels. There is no other place for them to stand unless it is with the defiled.

Nothing is pure to them, for they have taken up the study of the Bible, not with any pure thought to find the plan of salvation, but with an avowed intent to plunder and destroy the faith of other men. God does not ask us to swallow the Bible at a single gulp; he does not ask us to accept its teachings without deep investigation; but he does ask us to study it with the right motive in view. Those who study it in such a spirit shall know of the doctrine and it shall make them free. To those who approach its study with an unholy purpose and in a disrespectful attitude God sends a delusion, that they shall believe a lie. (2 Thess. 2: 11.)

The man who is ready to treat God's word with the same courtesy and the fairness he would give to an ordinary textbook need not entertain a single fear but that he will know the truth, and the truth shall make him free, and shall also make him pure. All the critics in the world cannot take away that man's religion. He has the power of purity behind it of which Lord Byron wrote:

'Tis said that a lion will turn and flee
From a maid in the pride of her purity;
And the Power on high that can shield the good
Thus from the tyrant of the wood,
Hath extended its mercy to guard me well
From the hands of the leaguering infidel.

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"Every Word of God Is Pure."

"Every word of God," the wise man said, "is pure." (Prov. 30: 5.) The Christian should believe that statement absolutely, and he should supplement it with the declaration of the apostle Paul: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) One who believes that has a pure thought about the Bible, and he will not be ashamed to read, teach, or accept any portion of it. You will never hear that person say that there are some portions of the Bible he is ashamed to read to his wife or to his children. Watch the person who makes that remark about the Bible. Be convinced there is nothing the matter with the Bible, but there is something seriously wrong with that man's thoughts. There are some portions of the Bible that are not always appropriate to read, but there is no portion of the Bible that any Christian needs to be ashamed of.

A man who has a pure thought of the Bible is going to insist that God's people stand for pure worship—a form that is unmixed with the teachings of men. He is going to be satisfied with the simple service prescribed in the New Testament—reading and prayer and exhortation, the Lord's Supper, singing of hymns, and the weekly contribution. That was good enough for his fathers, for those who gave up their lives for their religion, and that is good enough for him. He is going to be as careful and as painstaking in preserving the purity and simplicity of God's temple to-day as Moses was in building the tabernacle of old. He is going to give the very best of his time and his thoughts and his talents in teaching and preaching the gospel of Jesus Christ and raising the walls of Zion; and as surely as God rained manna from heaven, just so surely will he feed and take care of the pure in heart to-day. As surely as the faithful ones entered the promised land, just as surely will the plodding Christians enter into the everlasting kingdom.

"Who shall ascend into the hill of Jehovah? and who shall stand in his holy place? He that hath clean hands, and a pure heart. . . . He shall receive a blessing from Jehovah, and righteousness from the God of his salvation." (Ps. 24: 3-5.)

Establishment of the Work in Birmingham, Ala.

Editor's Note: In relation to the establishment of the work in Birmingham, Ala., Brother E. R. Barnes, of Montgomery, has written an interesting letter to Brother John T. Lewis. This letter is printed upon the request of Brother Lewis.

Mr. John T. Lewis, Birmingham, Ala.—Dear Brother Lewis: In the Gospel Advocate of June 19 was an article by Brother F. W. Smith regarding your work in Birmingham. In it he wrote: "Brother Lewis began work there many years ago with about as little promise of success as any man ever had. He broke ground, planted the seed, and patiently awaited the harvest, which came by and by."

Some two or three years ago an equivalent statement was made by some other writer in the Advocate who had held you a meeting—Brother Kurfees or Brother Elam, perhaps.

These statements go to make history, and they are incorrect. Hence my interest in them, for they are silent about one who labored in Birmingham and whose memory is dear to me.

My father, J. M. Barnes, organized a congregation in Birmingham in the 90's, I think. For a long while it met in an upstairs hall down town somewhere. I do not remember the name of any one of the number, but one man who took a prominent part was a policeman.

This congregation furnished the nucleus for the present membership in Birmingham, and I am almost sure the West End congregation is a direct outgrowth of it. My father, I know, went often to Birmingham after you began preaching there. He supported you with his influence.

Furthermore, J. M. Barnes and others of the older preachers preached in Jones Valley and along the Louisville and Nashville Railroad before you and I were born; also, they preached in Birmingham when it was only a small city.

You have done a great work in your city, for which you deserve credit. This letter is written, not in any spirit of censure or criticism of either you or Brother Smith, but to clear the records in our minds. I am writing Brother Smith along this same line.

With best wishes for your continued success in Birmingham for the Master's cause, I am, Sincerely,

E. R. BARNES.

Book Notices.

We are giving a Teachers' Testament to our readers. It is the book to read.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

Help us circulate the New Testament and the Gospel Advocate. Send in a long list of new subscribers at once.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

Pay your subscription to the Gospel Advocate up to date, renew for two years in advance, and we will give you a copy of the Teachers' Testament, which has delighted many of our readers.

Send us one new subscriber to the Gospel Advocate, accompanied by $2, which is the regular subscription price, and we will forward you a copy of the Teachers' Testament. We hear you say: "A good thing to do, and liberal enough."

Our Contributors

Has God Established a Criterion by Which Man Is to Be Judged? No. 1.

BY C. NETTERVILLE.

That God has a purpose in all that he does certainly will not be questioned by any thinking man. It seems to me that a cursory view of his handiwork would convince the most skeptical of the truth of this proposition. It is simply unthinkable that He wrought without a definite object in view who made, fashioned, and controls the innumerable bodies composing this vast universe, whirling on their way at an incredible velocity, thereby making perilous their passage through space, if they were not guided by faithful hands directed by that inerrant wisdom possessed only by Him who framed them all and set in motion the forces that drive them on their endless journey with an accuracy so precise that not one of these untold millions interferes in the least with the course pursued by all the others. That he has not always revealed that purpose to man is an obvious fact. The reason for this is not "far to seek." The Christian religion is based on faith; and if man knew the reason why and the purpose wherefore everything was done that has been done for his salvation, there would be lack of room for that faith or trust in God which is required of him.

That God had a purpose in the creation of man would seem to be too self-evident a proposition to need argument or demonstration in its support. That he has not directly revealed that purpose to the human family militates not against the truth of the proposition. That a knowledge of that purpose is not necessary for man's salvation is reason sufficient why no revelation has been made on that point. That man, by the exercise of that reasoning faculty with which his Creator has endowed him, should arrive at a reasonable basis on which to found a rational conclusion as to what that purpose was, is nothing more than should be expected of inquiring man.

On a previous occasion I endeavored to show in these columns that God's purpose in the creation was to prepare material out of which to evolve workers in the government and control of this vast universe, and that special and peculiar qualifications are required of such workers. I think that by a similar course of reasoning I showed that the outstanding or preponderating characteristics which attach to such agents were implicit confidence in, and unquestioning obedience to, the divine will. Whether I succeeded in doing this to the satisfaction of my readers, I know not. Neither is it essential that I should have succeeded in doing this. The outstanding fact that these qualifications are required of man is made very clear to my mind by a perusal of the pages of holy writ. And whether or not we comprehend the reason why this has been done cuts little figure in the matter, since "we walk by faith, and not by sight" (or knowledge). And as it is heaven's decree that man must be saved by faith, perhaps it was the part of wisdom for the Master not to reveal all that inquiring man would like to know.

If there is an effort made in the record of God's dealings with the human family to clearly demonstrate any one thing, to place any one thing beyond the peradventure of a doubt, it is the one fact that, to be an acceptable servant of the Lord, man must yield himself whole-heartedly to that service, and must demonstrate the fact that he relies unreservedly upon the wisdom of God and is willing to yield to him the fullest confidence and most implicit obedience in everything pertaining to man's salvation.

Do you think, O vain man, that you can circumvent the Almighty; that you can deviate just a little from what he has prescribed because you do not think it is a matter of any consequence? Do you think you can change immersion to sprinkling in the ordinance of Christian baptism, and change the subject from a believing penitent adult to an infant incapable of exercising its reasoning faculties? Do you say that you are not guilty of this (and yet you add to God's equipment a man-made institution to do the work assigned by the great Jehovah to a divinely appointed agency), and that you can add instrumental music to the prescribed order of worship, which he commanded you not? I say, do you think that you can render acceptable service to your Maker, complying with the divine will in the one instance and failing in the other? If so, I would suggest that you study carefully some instances given for our instruction in the history of God's dealings with man in matters of this kind, wherein men received God's disapproval for failures not so great as yours.

That so much pains has been taken by the sacred historians to record so many such cases in such minute detail is evidence sufficient that it is a matter of very great importance that man add nothing to and subtract nothing from what God wants done, and especially that he substitute nothing for any divine command or God-given institution. So particular was the great Jehovah in this matter that, when he gave the law to the Israelites through Moses, he said: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4: 2.) And in closing his revelation to man, he said through the apostle John: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22: 18, 19.) In speaking to us through the apostle Paul, he says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.) "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15: 4.) "Now all these things happened to them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10: 11.) Will you now, bearing these scripture quotations in mind, go with me to a few instances in God's dealings with mankind wherein men thought they might deviate just a little from the instructions given them by their Lord and Ruler, and wherein he administered unto them, in some instances, swift and condign punishment; in others, certain and unavoidable retribution? In Lev. 10: 1, 2 we read: "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." In 1 Sam. 15: 1-27, the writer says: "Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly

destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. . . . And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly. Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments. . . . And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of sheep in my ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. . . . Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams? . . . And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and he hath rejected thee from being king over Israel." A number of other instances could be cited, but I think that these are enough for my present purpose.

Do you think, my friend, that you could frame a better excuse or put up a better argument than those parties could for deviating just a little from the "will of the Lord?" Or do you say that these parties were under the "old covenant," which has been abolished? I grant you that; but the lessons designed for our instruction therefrom have not been abolished, as is evidenced by the language I have quoted from the apostle Paul.

"Reconstruction."

BY H. W. JONES.

Much has been written lately concerning "reconstruction," and I want to "say on" just a little here, please.

Many of the worldly-wise churchmen are contending that the church needs a general reconstruction, or should be so adjusted as to fit the new order of world reconstruction after the world war; and some of our own brethren of the school of "higher criticism" are advocating a compromise of plainly revealed truth in order that union of denominationalism may be promoted. They even go so far (wrong) as to receive unimmersed people into their ranks. The Christian Century recently approved a quotation in which a progressive brother said that "the supreme blunder of our pioneers was when they fixed upon 'baptism for the remission of sins,'" etc. Now, is not that going the limit in digression from the truth? (See Mark 16: 16; Acts 2: 38; 22: 16; 1 Pet. 3: 21.) And right here in Kentucky semi-infidelity and skepticism are fostered in "the College of the Bible" at Lexington, according to J. B. Briney and others of the progressive ranks! The idea of students "losing their faith in the Bible" while attending "the College of the Bible" is awful to contemplate! Surely these schools of "higher (?) criticism" need "reconstruction."

What does "reconstruction" mean, anyway? Let's see. The prefix "re" means "back, again, anew," etc. The word "construct" means "to set up; to build; to form; to make; to arrange," etc. The suffix "tion" means "the act of," etc. So the word "reconstruction" means "the act of rebuilding, or building again; to remodel; to form again, or anew."

Now, if I know anything about the Bible, the church has already been "built, set up, arranged," and fully "set in order" by the Lord himself. So, if the church needs any change other than its individual members' living closer and closer to the teaching of God's word, I do not know what it is. (Heb. 6: 1, 2.) No, the church, or body of Christ, does not need to be changed or "remodeled" one bit to suit or fit the requirements of the world after the world war. "Reconstruct" means "to remodel," and surely the church of the New Testament does not need any remodeling or forming anew. The entire plan or "model" of the New Testament church is perfect (or the Lord made a failure), and the faithful members of the church are "reckoned" as perfect, or righteous, by the Lord. (Rom. 4.)

So we see it is the world that needs "reconstruction;" yes, it is the world that should be so adjusted as to meet the requirements of the church, instead of the church being changed so as to meet the requirements of the world after the war, or any other time, as to that. The church should never, never compromise a single Bible truth to be popular with the world. The church should try assiduously to adjust itself to the teaching of the old Book instead of trying to adjust itself to the whims and fancies of the world for popularity's sake. For the church to compromise with the world (as Rome did) means ruination for both. But the church, or kingdom, has never been completely destroyed, and never will be (Luke 1: 32, 33), thank God; hence it cannot be changed, rebuilt, or remodeled to suit a degenerate world. "Ye [saints] are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted?" says the Savior. Yes, if the world is ever saved, it must be done in accordance with the demands of King Jesus; and his true followers are the only ones on earth to carry forward these demands of our heavenly King and see to it that Christ's will is done on earth as it is in heaven. But, in the face of all this, many of the professed followers of Jesus Christ are limping and halting in their vain efforts to carry the church on one shoulder and the world on the other. Restoration is needed here. (Gal. 6: 1.)

Now, amid these trying times without and discouraging conditions within the church, it certainly behooves "the faithful few" to preach the plain gospel of Jesus Christ with all their might and leave the results with the Lord. This is all the church can do with the approval of Almighty God. The gospel of Christ, without addition or subtraction, is all that can save a lost and ruined world. Any other course the church may take, such as catering to the world or to worldly-minded church members, only pleases Satan and leads to eternal ruin in the end. I know it is unpopular "to declare the whole counsel of God" to the world and to the church, yet this is the only safe course for the faithful ones to take. And—alas!—in some places the faithful preacher of the gospel is almost, if not quite, alone in this glorious work of our Lord. It takes faith and courage and hope and love to work in such places as this. I have preached in places where only one or two or three were present to encourage the good

work, yet the Lord was with us. I also remember preaching for a church in a "protracted meeting," and when I discoursed on baptism, showing in a respectful way that sprinkling and pouring are out of the question, a howl was set up by some outsiders who had kin and friends in that congregation, one worldly man saying he would not hear me again; and, to my chagrin, part of the church there joined in with the kickers, and so I have not been wanted there any more (by the slackers, at least). But this did not hurt me.

Again, I was preaching regularly for a large congregation in this county, and had the courage to condemn the public sin of working all day one Sunday, making molasses, by several members there, the elders and best members standing with me. And what was the result? Why, some of these sinners threatened to "get another preacher next year." I just told them to get one; that I did not want the job if I had to wink at public sins like that to hold my job. And think of it—all this happened after they had enjoyed the most prosperous year's work the church there ever had, near thirty being immersed and several backsliders reclaimed in our protracted meeting with them. Wonderful appreciation and encouragement by some! But I feel sorry for these rebels against God's government, for they have not rejected me, but they have rejected Jehovah. (See 1 Sam. 8; 2 Tim. 4: 1-4; 1 Tim. 5: 20.)

So the faithful ones have all kinds of sins and errors to contend with, from without and within; yet the faithful church needs no "reconstruction," as I see it. Let the faithful few continue to live right, disseminate the truth, feed the hungry, clothe the naked, and visit the sick. What the world and worldly-minded church members need is the pure word of God, without addition or subtraction. So let us give it to them respectfully, but "straight from the shoulder," without any compromise or "sugar-coating" about it, praying, in the love of God and lost humanity, that the word of God may have free course and that those ordained to eternal life may believe the same readily.

Where Did He Get It?

BY EARNEST C. LOVE.

In the current issue of Word and Work, Brother R. H. Boll has the following to say: "All proposed unity that does not take for its basis *all* the teaching of God's word—holding all that is known, and providing for room and acceptance of that which may become known in the course of our study of God's word—any unity that depends upon the observance of human limitation of faith and teaching and does not stand upon all the truth, I say, is a false unity, sectarian in its nature."

The trouble Brother Boll has caused by his speculations is much to be deplored, and were it in my power I would gladly do something to set matters as they were in the past. But as that cannot be done, I want to protest against the course Brother Boll is pursuing in the matter. Read the above quotation again. Do you see what he is trying to do? I can see it. He is trying to make his readers believe he is being persecuted for finding out and preaching some new and wonderful truths, which the rest of the church has not found out. He intimates that some are trying to prevent his preaching truths which he has really found out from the study of God's word.

To one familiar with the circumstances it is clear that these peculiar doctrines of his are not truths. There is no proof for his doctrines, and in the very nature of the case there never can be. That is, he deals principally with the future as represented by certain symbols in Daniel and Revelation, placing his peculiar interpretation upon them. He may be a thousand miles off, and he cannot prove to the contrary. He may be right on some things, but no man under the sun can prove it. No one ever can know till time tells us. It is a serious mistake to call that truth which cannot be proven to be truth; and especially is it wrong to blame others for not accepting it, and accuse them of rejecting the word of God.

He says we must make room for "that which may become known in the course of our study of God's word." No one can object to that statement of the case. But what I do object to is the implication that he has learned these strange doctrines through the "study of God's word." He never learned them there. He learned these strange doctrines from men who do not even know the first principles of the doctrine of Christ. They can be proven to be wrong in their explanations of simple things like baptism—its action, design, subjects, etc. How, then, can any one be so cocksure that he is right in the interpretation of the symbols of Daniel and Revelation? How any man can follow off after such teachers and estrange himself from the soundest and safest teachers since the apostles is more than I can see.

Now, since he seems bound to continue these speculations at the cost of division of congregations and estrangement of the brethren, it seems to me he ought to be man enough to call the stuff his new opinions, or speculations, or even his prophecies, instead of calling them the truths which he found from studying God's word. For it is not truth, in the first place; and, secondly, he did not find it out by studying God's word; and if he had confined his study to the word itself, we never would have had this trouble.

RELIEF FUND

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

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In acknowledgment of our last remittance to the Polish Victims' Relief Fund we have received the following letter:

My Dear Mr. Lipscomb: We beg to acknowledge receipt of your check for five hundred dollars, representing a contribution from the readers of the Gospel Advocate to our fund. Please accept the expressions of our sincere gratitude and of our heartfelt appreciation for all you have done for us. We beg of you, if it is not asking too much, to thank, through the columns of your most worthy publication, all the generous people who have given such evident proof of their kind interest in the cause of Poland and in that of humanity. By the same opportunity I am sending you inclosed the translation of a letter which I have just received from my mother, Mrs. Paderewski, who is at present in Warsaw. I think it contains much interesting information, and this is why I take great pleasure in sending it to you. Most gratefully yours,

W. O. GORSKI,
Honorary Executive Secretary.

Mrs. Paderewski's letter describes conditions of intense suffering and makes a further appeal for quick relief.

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

Will you not make a liberal contribution for the Tennessee Orphans' Home on the first Lord's day in July? During the high cost of living more is required to feed an orphan. As the Lord has prospered you, will you not contribute for the orphan? Here is a splendid opportunity to help yourself and to quicken your spiritual life.

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EDITORIAL

Christian Unity.

BY J. C. M'QUIDDY.

In the Gospel Advocate of March 6, 1919, I presented to our "young brethren" who are speculating the proposition for unity which we presented to them several years ago. I have always maintained and urged that, in order to enjoy Christian unity, Christians must walk in the light "as he is in the light," and that unity can be obtained only by believing in and obeying Christ. Near the close of that article I quoted this scripture: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" To promote and maintain unity, opinions must be held as private property.

Division is the great curse of the church of Christ. Christ foresaw that division and strife would be the weakness of the church and destructive of the salvation of sinners. The church of Christ is "the light of the world" and "the salt of the earth." Christ prayed that his disciples might be one. He prayed not for the world, but prayed that all believers might be sanctified through the truth. He says: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (John 17: 20.) Thus it is clear that, without that oneness among his children, the world can never believe that he was sent by the Father and that he is the Christ, the Son of God. Without this belief, which leads to the acceptance of Christ as Lord and Savior and to obedience to God through him, no man can see God in peace.

As God's people are required to give "diligence to keep the unity of the Spirit in the bond of peace," the apostles in their teachings condemned and warned against divisions and strifes within the churches as the cause of weakness and inefficiency, of defilement and corruption, which unfitted them for temples of the Holy Spirit; that disabled and disqualified them from saving their own members and from proving a savor of life to the world. That this is true is evidenced by the following scriptures: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) "Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ." (Rom. 15: 5, 6.) "Make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself." (Phil. 2: 2, 3.) "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded." (1 Pet. 3: 8.) "Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel." (Phil. 1: 27.)

This unity of the Spirit has no reference to the unity of denominationalism, as there were no denominations in the days of the apostles. The unity of denominations will never be and is not desirable. We learn from Eph. 1: 22, 23, that Christ is the head of the church: "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." Thus we see that Christ is the head of the church, which is his body. Again, the Spirit declares: "And he is the head of the body, the church." (Col. 1: 18.) So we see that the church is the body, and the body is the church. Hence, if we find that there is but one body, we learn that there is but one church. The Spirit has not left us in doubt here, but says: "But now they are many members, but one body." (1 Cor. 12: 20.) So in the days of the apostles there was but one church. It should be so, and is so, now, and all true followers of the Lord Jesus Christ, wherever found, are members of that one church, or body. Unfaithful professors, hypocrites, and the unregenerate are not members of that one body; but all who "keep the unity of the Spirit in the bond of peace," all who are of one mind and who have the Spirit of Christ, are members of that one body. This is so clear and self-evident that it needs no further elaboration.

Since I seriously asked if the young brethren would, for the sake of unity, cease to propagate speculative teachings, the editor of Word and Work has published something on the subject of unity in the April, May, and June issues of his paper. In the April issue he says: "These men for whose unity exclusively the Lord Jesus prayed are those who had come to him, to whom he gave God's word, whom he cleansed, separated from the world, endowed with eter-

nal life. The prayer is extended in verse 20 to include all those also who shall believe on him through the apostles' word. That he means by this true believers only, having the same essential qualification as the apostles, need not be mentioned. For the unity of these and no others did the Lord Jesus pray. It is evident, therefore, that in a union of the unsaved, unwashed, who are still of the world, or in an amalgamation of these with his own people, the Lord Jesus can have no interest; but as to the latter, is absolutely opposed to any such alliance." In the same issue of Word and Work he writes: "What shall we say? What can we do? If in that which was the church of Christ in the apostles' days, and which came into existence through their labors, a perfect unity could not be obtained, we cannot expect it now, nor need to be distressed if it cannot be accomplished or maintained." If it is impossible to have scriptural or perfect unity in the church of Christ, it is remarkably strange that the apostles nearly everywhere and almost all the time commanded Christians to "give diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.) The unregenerate, pretenders, and hypocrites are not in the church. Those who are carnal-minded and walk after the flesh are not Christians, and, therefore, are not in the church. The tares among the wheat which were sown in the field were sown in the world. "The field is the world." If it be not possible, as taught by the editor of Word and Work, that perfect or scriptural unity should be in the church of Christ, I do not see why the word of God should abound in teaching commanding and admonishing us to be of one mind. The very fact that the church at Corinth was divided over opinions and were agreed in faith proves that we can "keep the unity of the Spirit in the bond of peace." The Corinthians had exalted their opinions of, and preferences for, the apostles to the position of essentials of salvation. This course always brings alienation and division and is the very course we entreated the editor of Word and Work not to pursue. I have too much faith in God and in Christ to believe that they would command us to be of one mind if it be not possible for us to be united. The editor of Word and Work must have lost sight of the true church as defined by himself when he put unregenerate persons and those who walk after the flesh, and factionists, in the church of Christ. A casual reading of the Word of God shows that the church is commanded to withdraw from those who thus walk disorderly. Such characters are tares, which were sown by the devil. The tares were sown in the field, which is the world. Therefore the unregenerate and carnal-minded and factionists are not in the church of Christ, and Christians are not expected to keep "the unity of the Spirit in the bond of peace" with them. As it is impossible to make falsehood truth, vice virtue, and uncleanness purity, so it is impossible to unite the good with the bad. Righteousness has no fellowship with unrighteousness. Christians who walk by faith, and not by sight or opinion, may and do enjoy perfect unity. "In faith, unity; in opinions, liberty." While we do have in the church babes in Christ and full-grown men, yet they are one in faith while differing in ability and in temperament. But the editor of Word and Work, instead of agreeing to hold as private property things which he himself has said "are not strictly fundamentals," prefers to agitate these things, claiming that they advance to a truer standard of faith and life. Listen to him: "But that which should be a blessing to the church often becomes an occasion of disturbance, when, rather than to learn or to be corrected, rather than to admit that they do not know all there is to be known, rather than to advance to a truer standard of faith and life, some find it more convenient to cast out their brethren."

This is a severe accusation against his brethren. This indefinite, insinuating accusation reflects on the entire brotherhood and leads one to think that the editor of Word and Work is lacking in courage, humility, and piety. I must say that in all my experience I have never met a brother yet who claimed to know all there is to be known and who refused to advance to a truer standard of faith and life. I here call upon the editor of Word and Work to name the brethren who are egotistic enough to refuse to admit that they do not know all there is to be known and who decline to reach out after a stronger faith and nobler life. By all means, let us have the names of the brethren who, rather than do this, cast out their brethren. I know that the Highland Church in Louisville, Ky., for which the manager of Word and Work preaches, cast out two faithful brethren, claiming that fellowship was withdrawn from them on account of purely doctrinal differences. These doctrinal differences were only matters of opinion and speculation, which are no part of faith. If opinions are to be made a test of fellowship, I grant it is impossible to have Christian unity.

In my next article I shall show that it is scriptural to ask a brother to hold his opinions as private property, and that the man who forces his opinions into the church over the protests of brethren is the sinner and is responsible for the separation. The Bible requires all Christians alike to hold their opinions as private property.

Commending Brother Kurfees' Recent Articles Presenting the Teaching of the New Testament on the Responsibility of Churches to Do Missionary Work and on the Business Principles and Other Features of this Work.

BY E. A. E.

This is as short a heading as I can give to this commendation and do justice to the articles I would commend, and then I may fail. These are very timely and most worthy articles, because they are very much needed and because they present most clearly and strongly the teaching of the New Testament on the subjects discussed.

Some good preachers and not a few earnest congregations desire to do missionary work at home and abroad, but seem not to know how to coöperate in order to do it. Zeal without knowledge will do harm, and knowledge without zeal proves fruitless and sinful. When preachers and churches are zealous to coöperate in doing missionary and benevolent work, but do not know the New Testament way of coöperation, they are most likely to *organize something* not known to the New Testament. Zeal and knowledge must go together. The Jews, "ignorant of God's righteousness, and seeking to establish their own, . . . did not subject themselves to the righteousness of God" and were not saved. (Rom. 10: 1-3.)

Brother Kurfees' articles most clearly point out the New Testament coöperation of churches. When all the features of this subject have been studied, as he says, with the same spirit and purpose to do God's will, *and to do his full will*, as some other subjects have been most properly and faithfully studied, the churches will become as fully enlightened in regard to these features—every one of them—as they are in regard to the ones which have been so diligently and thoughtfully studied

A question which involves so much must have the most earnest and prayerful study.

An obligation so high, so broad, and so far-reaching must be met most earnestly and most conscientiously. It cannot be passed over with indifference, and it cannot be passed over at all without sin. To know to do good and to do it not is sin.

Then, would the all-wise and merciful Heavenly Father lay such great obligations upon the church without giving some particular directions as to how to meet them? Would he do so without giving also inspired examples of meeting

them? Certainly not. Then, in these inspired examples, as well as in God's directions, we see how to coöperate in preaching the gospel at home and abroad.

Many of us can say the church is "the pillar and ground of the truth" and is all-sufficient for the accomplishment of every good work; but this is not enough. We must study and teach how the church in New Testament times did all this work under the inspired direction and guidance of the apostles. We must study and teach *all features* of all this work God has committed to the church—justice, common honesty, equality, fair dealing, individual responsibility, regularity, all the business principles involved—and the inspired examples set before us.

No one-sided investigation will ever bring out all the truth. By such a course we can never learn our whole duty.

Preachers of to-day should follow the teaching and inspired examples and should have the spirit of the preachers of the New Testament, and all churches of to-day should follow the teaching and inspired examples of the New Testament churches and should manifest the same generous spirit.

Not attempting to call attention again to every good lesson Brother Kurfees' articles are teaching, I wish to emphasize, if possible, the fact that he has most clearly pointed out the scriptures and inspired examples which show:

1. That every church is independent of all other churches and all other religious organizations in its government in all particulars, being amenable alone to its Head, who is Christ, and is guided by the New Testament alone; therefore, that every church handles its own finances and manages its own affairs. But that every church, under the same Head, in the spirit of Christ, and governed by the New Testament, is in perfect unity and peace with all others and coöperates with them in the good work God has committed to his people.

2. That, according to the principles of common honesty and integrity, which control honorable business men of the world, churches, including preachers, of course, must manage—receive, disburse, and account for—their financial matters; that it is no distrust or lack of confidence in men or lack of faith in God to conduct the financial affairs and all the business matters of the church according to well-established and accepted business principles, which all honorable men of the world and also God approve. To do otherwise begets distrust, destroys confidence, and places the church in a bad light before the world. This principle of procedure in the handling of money has been less studied and taught than almost any one thing connected with the work of the church. Has God taught this in vain? Should not his people respect his teaching on this point?

3. That all benevolence, such as caring for widows and feeding people in distant and drought-stricken lands, as well as supporting preachers of the gospel, was done through the church; therefore, through church coöperation. This is seen from 1 Tim. 5: 1-16; Acts 11: 44-48; and Paul's instruction to the churches of Achaia, Macedonia, Galatia, and other countries. There is nothing more plainly taught in the New Testament, and there can be nothing more systematic, more equal, more completely in harmony with approved business principles, and more successful, than the order of this work set forth in the New Testament. There can be nothing of this kind of work done in a way which so honors God, because he is the author of this order. On the contrary, with God's order of work before us, it is wholly dishonoring to him to turn from this order that we may follow one of our own. Such a course would question and impeach the wisdom of God. The very cases given in 2 Cor. 8; 1 Cor. 16: 1, 2; and Acts 11: 44-48 show that God taught the churches both to coöperate in helping the poor and *how* to coöperate in doing this work. The examples and the scriptures which Brother Kurfees cites show most clearly the perfect coöperation of churches, even great distances apart, and, at the same time, the freedom and independence of each church in both caring for the poor and preaching the gospel. The coöperation, faith in God, and submission to him are the same in either case—unto God "be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen." I cannot refrain from especially commending the overwhelming conclusion to which Brother Kurfees leads us—namely, that no organization other than the church is necessary to the preaching of the gospel throughout the world; and that to turn to some human, though religious, organization, which takes out of the control of the churches their own finances and other affairs and otherwise usurps authority over them, is to reject the church and will of God. Can men do this without rejecting the blood of Christ, because he has purchased the church with his own blood? (See Acts 20: 28.) Another thing with which we are impressed is that, in order to preach the gospel and to honor God, one does not have to belong to and become a part of any religious institution or organization, except the church. Is this true? Then, in order to preach the gospel, one does not have to become a member of the Y. M. C. A. Ah, me! Just here, as Isaiah says, the whole head becomes sick and the whole heart faint. On the contrary, one cannot preach the full and unperverted "gospel of Christ" (see Gal. 1: 6-10) and "gospel of peace," "the whole counsel of God," "all things that pertain unto life and godliness," the pure worship of God "in spirit and truth" and "as it is written," and retain membership in any religious organization on earth, except the church. Christ is "head [director and ruler] over all things to the church." (Eph. 1: 22, 23.) Loyalty to King Jesus, faithfulness to God, my own conscience, and "anxiety for all the churches" compel me to write this.

4. That preachers and other workers sent out and supported by one church or a number of churches must be approved by this one church or this number of churches. Of course, it is understood that the churches themselves have grown sufficiently in the knowledge and practice of the truth to be able to judge of the honesty, uprightness, faithfulness, and comprehension of the gospel necessary to qualify one as a true missionary or any other kind of worker. Timothy "was well reported of by the brethren that were at Lystra and Iconium" before Paul accepted him as a missionary. So were the men of 2 Cor. 8, as Brother Kurfees shows. The things which Timothy had heard from Paul among many witnesses he was to commit to faithful men, who were able to teach others also. This is God's rule throughout the Bible—"look ye out therefore, brethren, from among you men of good report, full of the Spirit and of wisdom, whom we may appoint over this business;" "the bishop therefore must be without reproach" and "must have good testimony from them that are without;" "and let these first be proved;" "whomsoever ye shall approve" (1 Cor. 16: 3.) Barnabas was sent by the church at Jerusalem to Antioch in Syria because "he was a good man, and full of the Holy Spirit and faith." The result was, "much people were added unto the Lord." (See Acts 11: 19-26.) Suppose Barnabas had not been a good man, full of the Holy Spirit and faith, what would have become of the church at Antioch? All men to-day are not so good and so filled with the Holy Spirit and faith as was Barnabas. Men must prove themselves faithful and good and must manifest the Holy Spirit before the churches can know that they possess these most estimable characteristics and can commend them *because of such*. Again, this is God's order of selecting and commending workers, and to turn away from this

is to turn away from God's will. Even to neglect this is sinful, which neglect has led to great evil. Again, the conclusion of this teaching of the New Testament, as Brother Kurfees points out, comes upon us with mighty and irresistible force. Then, it is radically contrary to the will of God for a self-constituted convention of men and women, separate from the church and no part or outgrowth from the church, to select and send out missionaries or other workers for the churches whom the churches do not know, have never seen, and cannot, therefore, approve. Is this wrong? Then, it is as radically wrong for any one man, for any editor, or for a number of editors, or for any other men, to do the same. No one man, no set of men, has any right whatever to select and to appoint workers *for the churches* and then call upon the churches to support these workers, when the churches cannot approve them, for the reason, if for no other, that they do not know them. This course can only produce confusion. No man, editor, or college president, or whatever he may be, can appoint another man to select and send out missionaries for *the churches*. The churches must do this for themselves, and must, therefore, know the men, or know enough about the men, in order to approve and support them. When men "have many times proved" themselves "earnest in many things;" when "their praise in the gospel" has spread "through all the churches," and they have been "*also appointed by the churches*" to do certain work, whether of benevolence or of preaching the gospel, or of both, then the churches will cheerfully rally to their support. Whenever one man, a set of men, a convention of men and women, undertake, consciously or unconsciously, ignorantly or otherwise, to select and appoint men for any work of the churches, confusion and failure and division follow inevitably. Good and wise men may teach us, may teach the churches, all the will of God; but that is all they can do. They have no authority to go any further or to do any more than that. It must then be left with us and with the churches whether or not we will do the will of God. This is all Jesus and the apostles did.

We are glad Brother Kurfees announces that he will have more to say on the different features of this subject.

Further Reflections on the Matter of Responsibility.

BY M. C. K.

The loose and haphazard methods of mission work which have so largely prevailed in recent years will never be thoroughly corrected and superseded by good order and system in the work until the matter of responsibility for its proper conduct is better understood and appreciated. It is the purpose of this article to call special attention to, and to emphasize the importance of, this fact in connection with the work.

First of all, the churches themselves have been too listless and negligent at this point. In some instances they are practically asleep or have become the victims of stolid indifference. Many of them do not seem to realize the magnitude of their mission and that they are divinely intended to be, as Paul so significantly expresses it, "the pillar and ground of the truth." (1 Tim. 3: 15.) If there were no other passage bearing on the subject in all the word of God, this one alone would be sufficient to show that the churches must not support error. But unless they know whom they support as missionaries either at home or abroad, they may be aiding and abetting in sowing the seeds of error over the earth and in defeating the very purpose of their own existence. Hence, our article in the Gospel Advocate of June 19, 1919, emphasizing the vital importance of certain conclusions following the premises which had been submitted, specified among others the following: "A church should know that a missionary is capable and worthy before it can consistently contribute to his support." Not only is it clearly and pointedly taught in the New Testament that churches must be careful and not send out to the world those who will teach error and sow the seeds of discord, but they are to "watch" and not permit such teachers to come into their own midst to carry on such work. As examples of such teaching, see Acts 20: 28-31; 1 Tim. 1: 3, 4; 6: 20; 2 Tim. 4: 1-4; Heb. 13: 9; 2 Pet. 2: 1; 2 John 9-11.

These important principles have been ruthlessly ignored, and, in some instances, to the great confusion and injury of the work. According to the facts which have been previously brought to light in our columns, this was at least one of the secrets of trouble and confusion in the work in far-away India. Unknown to some of the churches and no doubt to the churches in general, men who were in sympathy with the Russellite and Advent doctrines, whose advocacy here at home has brought about confusion and division in the churches, were sent over there as missionaries. But who sent them? "Ay," to use the pointed language of the author of Hamlet, "there's the rub!" In the very unwise and unreasoning determination to propagate these doctrines, some things have been done stealthily and insidiously, the first intimation of which to the Gospel Advocate, as was shown in our issue of May 22, 1919, came when it was learned "that a number of young preachers had on foot a movement to propagate certain doctrines in the Gospel Advocate which would cause opposition and division;" and whether all the truth about the sending of these missionaries to India is ever known or not, it now appears that, aside from those who are in this "movement to propagate certain doctrines" or who are in sympathy with those who are in it, not a single church or preacher, as far as we have been able to learn, had anything to do with sending them.

Just here is an important fact that should be clearly and distinctly understood. So far as we know, nobody questions the right of any one to teach any part or all of Russellism and Adventism who wants to teach it; and nobody, so far as we know, questions the right of such persons to send out missionaries into any part of the world to teach these doctrines. All things else being equal, one man or one church has as much right to teach these doctrines and send out missionaries to teach them as any other man or any other church has to oppose them, and we have not a single word to say against the full and unreserved exercise of this right by any man or by any church. But when they send out missionaries who believe and will teach these doctrines, let them support such missionaries themselves, and not palm them off on churches which do not believe in such doctrines and, of course, do not want to become a party to the crime of spreading them over the earth. In the contributed article of Brother W. H. Carter, in our issue of May 15, 1919, who spoke a timely word of warning, there appears this true and wise statement: "The faith and teaching of men who go as missionaries to a foreign country should be well known. No true disciple will want to help support a man to preach things to the heathen that he would not want preached to his own people at home. If a man wants to preach Adventism, let him be man enough to say so, and then those who believe such can foot the bill."

That is a true and exact statement of what honor and consistency require both in those who go as missionaries and in those who send them. Those who sent these men knew, of course, that the churches in general do not believe the doctrines in question; and yet the churches were expected to support them!

But the churches are getting their eyes open to this "movement to propagate certain doctrines," and they can know where and to whom to make their contributions and where and to whom not to make them. And let no one be deceived as to what these "certain doctrines" are.

They are Russellism and Adventism pure and simple. Sometimes, when confronted with this charge, the leaders in this "movement" say it is not Russellism and Adventism, but that it is the doctrine of the Bible. But that is exactly the claim made by Russell himself and by the Adventists. They, too, say it is not Russellism and Adventism, but that it is the doctrine of the Bible. It is sufficient to say in reply to both that those who know the Bible know that no such doctrine is taught in the Bible, and that Russell and the Adventists, or those from whom they borrowed, are the authors of it. The Gospel Advocate knows very well that those who are in this "movement" do not believe and teach all of Russellism and Adventism; at least, it has no knowledge of their ever advocating all of these doctrines; but it also knows that as far as the "movement" has gone in its advocacy of these "certain doctrines," it is Russellism and Adventism precisely as Russell and the Adventists themselves teach it. Those who are in this "movement" can, and they sometimes do, pick out certain things in Russellism which they do not believe, and they magnify their opposition to these things and herald it abroad that they are opposing Russellism! But this ruse will no longer conceal the fact that, on certain vital matters, they teach Russellism and Adventism, precisely as Russell and the Adventists themselves teach it. As far as the Gospel Advocate can reach it with the facts, the public shall no longer be deceived and misled at this point. They not only teach some of the principal doctrines of Russellism and Adventism, but it so happens that the particular parts of these systems which they do teach, and which they admit they teach, completely upset the teaching of the New Testament. The churches should know these things, that they may understand the situation and hence may avoid supporting doctrines which they do not believe. And in the light of all the facts, churches which do not believe in Russellism and Adventism will know how to govern themselves in the case of missionaries sent out by this "movement."

Finally, let the churches and preachers everywhere wake up and see to it that those, and those alone, who "preach the word," as Inspiration requires, without any admixture of the opinion of men, whether on unfulfilled prophecies or on anything else, are sent out and sustained as missionaries. We are responsible for what we teach directly and for what we teach indirectly through those whom we sustain.

Our plan in the present series includes two more articles, the next one to be devoted to the question of unity and coöperation in mission work, and the closing one to a comparison of what are improperly called "independent missionaries" with those who work under the missionary society.

L. K. Harding.

BY T. B. LARIMORE.

Speaking of L. K. Harding, in the Gospel Advocate of May 29, 1919, F. O. Howell says: "Brother Harding is a prince among men."

I wish to say "Amen" to that, and add: He is not only a prince among men, but princely among women, and almost peerless wheresoever he is.

He led the song service in my meetings about ten years, and added immensely to the interest and success of our meetings everywhere.

He is not only a wonderful leader of sacred song service, but an intelligent and scholarly preacher of the gospel, loyal and true. He speaks English, which, some one has said, few do, and is proficient in Latin and Greek.

He was to me, in all our work and wandering together, as an affectionate son to a father. Never once did he deviate from that.

He never boasts of his pedigree or of anything else; but he's high-grade Kentucky stock on both sides. He is a grandson of J. W. Harding, of Winchester, Ky., a glorious gospel preacher, who, though nearly a hundred years old, is still preaching the word.

He is a son of James A. Harding, our beloved brother of faith sublime, who has graciously and gladly given all his powers and possessions to Christ and his cause.

His full name is Leon Knight Harding, "Knight" being his mother's maiden name. The Knights rank as high in Hopkinsville, their home, as the Hardings in Winchester; and both families rank high wherever known.

L. K. Harding is an M.D., having graduated in medicine the very day he began evangelistic work with me. On that memorable day, about twenty years ago, he stood at the forks of the road, the parting of the ways. One way led to wealth; the other, to poverty. He chose the latter, and is a lifetime laborer in the vineyard of the Lord.

Long may Leon live, to tell the sweet, sad story of Jesus and his love.

Let us not see in vain the crowns at the race's end and sit down in the shades of ease; let us not keep in vain these sacred memorials, to be only a reproach to our unprofitable lives. But let us streteh out ourselves and pursue to the mark for the glorious prize that is set before us. —John Austin.

RENEWAL OF THE SPECIAL NUMBERS.

In response to a friendly and widespread demand upon the part of our readers, the editors of the Gospel Advocate have decided to resume the publication of special numbers. Our effort along this line during the years of 1915 and 1916 met with universal favor. Everybody was pleased, and many helped in securing for them a large circulation. We recall with pardonable pride and unfeigned pleasure the genuine enthusiasm and heartfelt appreciation evoked by the appearance of the "Bible Study Number," the "Lord's Supper Number," the "Home, Father and Mother Number," and many others of equal interest. Following a precedent already established, we will print thirty-two pages in each special number. These pages will be brimful of splendid and timely contributions from the best writers available.

Beginning with the last week in July, we will issue a special number each month until the end of the year. The title of the first will be the "Giving Number." It is generally conceded that few Christians have learned how to apply for themselves and to teach others the God-given principles on this all-important subject. The purpose of this number will be to bring out this teaching in a clear, unmistakable manner. We desire it to be so scripturally complete that it may serve hereafter as a kind of reference work on the subject that will be entirely worthy of preservation. Other numbers will follow, devoted to such vital and soul-stirring themes as "Prayer," "Loyalty," "A Better Ministry," "The Christian Armor," "Christian Additions," etc.

No reader can afford to miss these special numbers. Hundreds of our readers wrote us that one of them was worth a year's subscription. Others had the series bound and placed in the library. The new series of special numbers will be as helpful as the last, and, if possible, improvements will be made. We wish each reader to send us a new subscriber at once in order that many may enjoy the feast of good things. Be sure that you do not permit your subscription to be in arrears. Send us your order to-day.

PUBLISHERS GOSPEL ADVOCATE.

Missionary

From a Christian Viewpoint.

BY J. M. M'CALEB.

God being supreme, he must have the first place in the hearts and lives of his creatures. Having the power both to kill and to make alive, he must have homage over every human being. I am a Christian first, and, second, a citizen of my country. The Christian viewpoint is not national, but universal; not for one nation, but for all, and without respect of persons.

Always remembering that he is first subject to the law of God, a Christian should submit to the laws of the country where he dwells, maintaining an attitude of passive submission to law rather than an active participation in political affairs. In case he is called upon to do that which is a violation of Christian principle, he cannot do otherwise than decline and submit himself to whatever penalty, if any, the powers may see fit to inflict. His rule of conduct must always be to bless those who persecute him and to return good for evil.

Recently a friend expressed surprise that the Christian nations of Europe should be at war. I suggested that it was because they go on the principle of country first and Christ second. He replied by saying that it was the same in Japan. It is not only the same in Japan, but in every other country, whether called "Christian" or not.

But it is worthy of note that the Founder of the Christian religion made no effort to liberate his country from the Roman yoke, nor in any way attempted to build up the nationalism of the Jewish commonwealth. He was not so much a lover of his country as a lover of mankind. He took no part whatever in the political affairs of the people. Once they attempted to make him king, but he resolutely declined. His disciples in like manner held aloof from the affairs of state. Peter taught that the Christian should "be subject to every ordinance of man for the Lord's sake," but with the reservation that, when the ordinance of man runs counter to the ordinance of God, "we ought to obey God rather than men."

For three centuries the Christians maintained that a follower of the Prince of Peace should hold aloof from government offices and decline to use the sword, save the sword of the Spirit, which is the word of God. Tertullian, who was born within fifty years of the apostle John, wrote: "The image of Cæsar, which is on the coin, is to be given to Cæsar, and the image of God, which is on man, is to be given to God. Therefore thy money thou must indeed give to Cæsar, but thyself to God; for what will remain to God, if all be given to Cæsar?"

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Good-By to the Hawaiians.

BY J. M. M'CALEB.

Owing to the great congestion now on the Pacific, due to the shortage in ships, it was by no means certain just when I would be able to get away. I was warned of this by the agent at Yokohama, Japan, but neither of us supposed it so great. I found hundreds waiting to get back to San Francisco, and some who had been waiting six months. Having a chance on two lines, I went at once and booked, requesting that I be given my regular turn; that I sought no advantage over others, nor wanted others to take advantage of me. Three ships came and went, and still there were others ahead of me. On Saturday morning the telephone rang, and Sister Bowman called, saying that somebody wanted to talk with me. "That's the T. K. K.," I said, "and they have a place for me on the next boat;" and it turned out to be as I had surmised. The agent said: "Can you come down to the office this morning?" "Yes." "When can you come?" "Right now." It was not long till I had my hat to start. Sister Bowman said she had never seen me with such an expression before, and I judge she was right. As a result, I was assigned a berth on the Tonyo Maru of the Toyo Kisen Kwaisha, due to sail on May 28, just forty-one days from the time I arrived, and only eleven days longer than I had intended staying, and time enough yet to get home to Louisville as I had promised. If I had left Japan earlier than April 7, I would have left too soon, and if I had left Honolulu earlier than May 28, I would have left too soon, as the facts which I cannot now relate will go to show. God knows best, and we should ever be contented to let him time our movements.

In spite of the uncertainty of my getting away, my stay in Hawaii was a delightful one. The people generally impressed me as being unusually hospitable and kind. Never have I seen so many races mingle with such freedom and friendliness. And the Hoppers, the Bowmans, the Livingstons, and the Camerons, who all live clustered together, for they are all one family, have a way of making one feel entirely welcome though he should be destined to tarry with them all summer. As I was extending my time over such a long period, I attempted to enter into some sort of financial arrangement with them, but was so completely squelched that I never tried it again. Brother and Sister Bowman, whose home was mine, never tire of showing acts of kindness and deeds of love. Brother Bowman, though engaged in the bank, managed to find time to lay plans and make suggestions as to how I might best put in my time for the Master, and it was due to him that I accomplished much that otherwise could not have been done. And, too, the walks, the mountain climbs, the automobile rides, and the sea bathing made us genuine companions; but especially the swims, which got to be a sort of hobby with us. For a real tonic, I know of nothing better than sea bathing. Being a fair swimmer in my way, which is the common bullfrog style, I did not practice the overhand lick like the native Hawaiians; but I must give Brother Bowman credit for teaching me one new stunt—that is, how to float. One throws himself on his back with arms spread out above his head, and he rises to the surface and remains there indefinitely. It is not only a very delightful experience, but, in case of being thrown into the sea, might be the means of saving one's life. Our last swim together, which I hope may not be the last, was about five o'clock, Tuesday evening, May 27. The ship sailed next morning at eight. We waved a final good-by from ship to shore and from shore to ship "till we meet again."

My address is 2625 Montgomery Street, Louisville, Ky. I hope to reach there about June 24.

Each true heart in which there is a spark of the divine life turns eagerly toward the unblemished page, the untrodden way, of the new year, not with wonder simply, or with hope, but with fervent resolve that the dead past shall bury its dead, and that a nobler, fuller, sweeter spirit shall glisten in the chalice of existence.—F. B. Myer.

Lord, I strive not to penetrate thy lofty nature, for in no way do I compare my understanding with it; but I desire in some degree to understand thy truth, believed and loved already in my heart; for, indeed, I do not seek to understand in order that I may believe, but I believe in order that I may understand. For this also I believe—namely, that unless I believe I shall not understand.—Selected.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Brother J. F. Davis, Verona, Mo., seeks information concerning the parable of the tares:

Please explain the parable found in Matt. 13: 24-30. Some understand that "the field" is Christ's kingdom, and that to this kingdom he had reference when he said: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling."

I will ask the reader to turn to the thirteenth chapter of Matthew and give the parable, with the explanation, a careful reading. It will be observed from the Savior's explanation of "the parable of the tares of the field" that the field in which the Son of man sowed the good seed, and in which the devil sowed the tares, is the world. The tares are sons of the evil one, and the good seed are the sons of the kingdom of God. While the unregenerate, hypocrites, and pretenders may appear outwardly to be in the kingdom of God, they are only in the field, which is the world, and are not in the church. No superhuman effort is to be used to separate them from the sons of the kingdom, but they are to be permitted to grow with them in the world until the end of the world, and at the end of the world the angels shall separate the wheat from the chaff, and the chaff, or the wicked, shall be cast into the furnace of fire. The righteous shall "inherit the kingdom," but the wicked shall be cast out of the kingdom, where there shall be wailing and gnashing of teeth.

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Brother William Thurman, Chicago, Ill., has called my attention to the fact that I said "law" when I should have said "bond." He says he wishes me to reread the passage, which I have done. He writes:

In answer to the query of G. H. Byars, in the Gospel Advocate of June 5, you make this statement: "The middle wall of partition was broken down and the law was taken out of the way and nailed to the cross." (Col. 2: 14.) I would like to have you read the passage carefully and see if it was not the "bond," and not the "law," that was taken out of the way. If this idea were corrected, I believe a great deal of mist and false theory would disappear and we could see more vividly the life that was brought to light through the gospel.

The original is "cheirographon," which means "what is written with the hand, handwriting, a bond." The following phrase in the original, "tois dogmasin," are literally translated "in the decrees," which means "the law in the handwriting;" so no violence is done to the word of God by translating "law." Whether translated "law" or "bond" does not alter the meaning.

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M. L. Moore, Mineola, Texas, Route 5, seeks an explanation of 1 Pet. 3: 19, 20, and says:

To whom was the preaching done? Who did the preaching? When was the preaching done? What was the prison? I have always believed the ones preached to were the disobedient in the days of Noah, and that Noah did the preaching before the flood.

The passage in its connection reads: "In which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (Verses 19-21.) Christ preached through the agency of the Spirit and not in person. The Spirit which raised him from the dead was not his own personal spirit. "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." (Rom. 8: 11.) The Spirit that raised up Christ was the Holy Spirit. Christ controlled or directed the Spirit. "I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth. (John 14: 16, 17.) Christ preached by the Spirit through Noah. Christ had the power to send the Holy Spirit and work or speak by and through whom he chose. Christ through Noah preached to the wicked antediluvians. The account does not say they were in prison when preached to, but it does teach that the spirits now in prison were preached to in the days of Noah when they were disobedient, "when the long-suffering of God waited in the days of Noah, while the ark was a preparing." The result of the preaching was the salvation of eight souls and the destruction without excuse of the disobedient. I know of no scripture that authorizes the view that lost spirits will have the gospel preached to them in the next world.

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Brother H. N. Mann, of Riverside, Tenn., writes to inquire about the use of the individual communion service:

Sister A. H. Daniel, a good woman of the Hohenwald church, seems to be in trouble to some extent over the idea of the church wanting to use individual communion cups, or to adopt them. She asked me to refer the matter to the Gospel Advocate. I once heard of an old brother telling some brethren, who were afraid of germs, that he wished Methuselah had known about them in his day; for, if he had, he perhaps would have lived to be an old man.

There is nothing in the Bible as to how many cups or as to how many plates shall be used in the communion service. So far as getting germs by a number of brethren using the same cup in the communion service is concerned, it is more imaginary than real. I never heard of any one contracting disease from the communion service. The number of cups we use in the service depends largely upon the number to commune. There is as much scriptural authority for using one hundred cups as two cups in the service. Our great concern should be to be spiritual and not worldly-minded. We should come to the Lord's table in a spirit of appreciation. We should have a lowly, contrite spirit. We should be thankful that the Lord's body was bruised, mangled, pierced, and torn for us, and that he shed his blood in order that we may live. When Jesus speaks of "this cup," he means the fruit of the vine; he does not mean that special cup before him, but the fruit of the vine used for the same purpose even until he comes again. He will drink of this cup, the fruit of the vine, when he comes again, which shows that he means by this that which is like this and which is used for the same end. The abuses which grew out of the Supper proved that they did not all drink of one cup. One ate and drank before another, and each seems to have brought his own bread and wine and plates and cups, and then some got drunk, which they could not have done if all drank from the same cup of wine, for there would not have been enough wine in one cup to make them all drunk. But we should have no conscientious scruples over such matters, and should not be among the number of whom the Savior speaks when he says that there are some who "tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith." God teaches nothing on the subject of whether there should be one loaf or cup or more. Such things should be controlled entirely by propriety and order.

AT HOME AND ABROAD

John E. Dunn expects to return to the United States this month.

A. B. Lipscomb preached twice at McMinnville, Tenn., Snday, and greatly enjoyed the visit.

J. W. Brents, of Italy, Texas, while en route home from a visit to relatives at Pulaski, Tenn., called to see us.

Charley Taylor, of Paducah, Ky., came to see us on Monday. He will begin a meeting at Martin, Tenn., on July 13.

C. N. Hudson, of Lobelville, Tenn., would like to buy a small farm in a Christian neighborhood. He desires to preach as he may have opportunity.

If you are in need of a good teacher who is a Christian, write B. H. Murphy, Cookeville, Tenn. He has had several years experience and is highly recommended.

S. J. Hall, of Atlanta, Ga., writes: "There were three confessions at West End last Lord's day. The tent meeting is in the second week, with two confessions and three from the Baptists to date."

F. B. Shepherd submits a financial report, Forest Vale Mission, as follows: "From C. W. Sewell, $1; Charleston Church, 7; N. L. L., $1; Christian Leader, $41; Millville Church, 5.05; Beauchamp, $10. Total, $65.05."

From L. S. White, Sherman, Texas, June 25: "The work at the Houston Street Church, this city, is doing fine. All seem to have a mind to work. The erection of the new church building continues with unabated interest. We hope to have the house entirely completed by the end of the year."

The announcement of the marriage of Dr. J. O. Cummins to Miss Ethel Tedearis will be received with interest and pleasure by a large circle of friends. The marriage was solemnized by A. B. Lipscomb on Sunday, June 22, at the home of Mrs. A. J. Tallman, the bride's sister. The Gospel Advocate extends congratulations.

The tent meeting conducted by Morgan H. Carter, of the Belmont Avenue church, closed with seven conversions and three penitent. The interest was good and the audiences justified the efforts put forth. Belmont will begin another tent meeting soon in another part of the city. Your prayers are requested for its success.

Will you not make a liberal contribution for the Tennessee Orphans' Home on the first Lord's day in July? During the high cost of living more is required to feed an orphan. As the Lord has prospered you, will you not contribute for the orphan? Here is a splendid opportunity to help yourself and to quicken your spiritual life.

The meeting conducted by A. B. Lipscomb with the Foster Street congregation, this city, closed on Monday evening. There were five additions to the congregation. H. Leo Boles preached on the last Sunday of the meeting, while Brother Lipscomb filled an appointment at McMinnville. Ridley Derryberry led the song service in a very acceptable manner.

C. Petty writes: "On June 4, at seven o'clock, the writer said the words that made Flat Hall, of Trion, Ga., and Sister Bertha Williams, of Pinkerton, Ala., man and wife. Brother Hall is one of our true and faithful preachers of the gospel, spending his life for the good of others, preaching and singing men and women into the kingdom of God; and Sister Hall is one of our pure and best Christian girls. I pray that they may have a long and happy life together."

A. O. Colley, of Dallas, Texas, writes: "I have recently brought out the second edition of my reply to W. C. Wright, a tract on instrumental music. I have also replied to D. A. Leak's chart on the same subject. These are both included in the same tract. These are two of the ablest efforts to justify instrumental music in worship I have ever seen. Get the reply. Price, single copy, fifteen cents. Include two cents for postage. Address A. O. Colley, 5728 Junius Street, Dallas, Texas."

From E. Gaston Collins, aboard Steamer Huntsville, en route to Huntsville, Ala., June 27: "T. C. Keeling, of Lawrenceburg, Tenn., assisted by the writer and the brethren (mostly sisters) at Oneonta, Ala., closed a seven-days' meeting on Wednesday night. Five were baptized, all young in years. To say that Brother King did the preaching is to say that it was done well. The writer conducted the song service. He also spoke to a few between last night at Gadsden. My address is 507 West Clinton Street, Huntsville, Ala."

From M. A. Creel, Hanceville, Ala., June 26: "J. H. Horton and I have just closed a meeting in the town of Cullman, county seat of Cullman County. Seven years ago the church of Christ was divided over the music question. Just a few remained true to the Book and are still worshiping the Lord 'as it is written.' We have revised the church record, and we find thirty-six persons who are anxious to worship as the New Testament requires. Much good was done in the meeting. Brethren who may chance to pass that way will always find a hearty welcome at the place of worship in West Cullman."

We learn with sorrow of the death of Sister J. D. Floyd, of Tullahoma, Tenn. She passed to her reward on Saturday, June 28, at 7:30 A.M. A note from her venerable and beloved companion reads: "She had been failing for some time, but was at the table eating breakfast and fell over dead. We have fought the battles of life together for nearly fifty-four years. If I have done any good as a preacher, I owe it to her. She cared for things at home while I was out at work." The editor of the Gospel Advocate sympathizes very deeply with Brother Floyd in his great loss and pray that the good Lord may sustain him every hour.

E. N. Glenn, 2310 Pittsburg, El Paso, Texas, writes: "I have been living here for about six months. The church is not progressing very much, but holding its own pretty well. Two have been baptized lately and one brother acknowledged his wrongs. Several young people have recently married. We still owe about five hundred and fifty dollars on our church building. Some are very anxious to pay off this debt by the first Sunday in July, as this is the building's birthday. Are there not some good brethren or churches who would like to have fellowship in this good work? Please write me the amount we may expect by that date or soon after."

From T. M. Carney, Union City, Tenn., June 28: "On the second Lord's day in June, A. L. Wilson, of Farmington, Ky., began a meeting with the Central church of Christ, Fulton, Ky., and continued it over the third Lord's day. Brother Wilson did some good preaching, as is characteristic of him. It was a very busy season for a meeting and we did not continue as long as first planned, but a fairly good attendance was had, and on the last Sunday evening of the meeting the speaker was greeted with a large audience. Brother Wilson is held in high esteem in his State and community as a Christian gentleman and a gospel preacher. The writer preaches for this church half time, and assisted Brother Wilson in the services."

From Mrs. Lou Barber Freeland, Portland, Tenn., Route 4, June 27: "I wish to appeal for help to rebuild our church house here at Corinth, which was so damaged by a storm that it will have to be rebuilt. We would like to build a better house than the other one, and would appreciate any amount given us. Remember, the Lord wants the best of everything. The workmen are ready to begin work on it now. We would like to get it completed so we could have our protracted meeting. Brother Yeagley, of Nashville, was expected to begin our meeting on the second Sunday in July, but we will have to put it off until we get our house rebuilt. This is an old landmark, and some of our old landmark preachers preached here in the long ago. E. H. Rodgers preached his first sermon here. 'Weeping Joe' Harding first established the cause here in 1875, and the work is still going on. Send donations to Wade Freeland, trustee, Portland, Tenn., Route 4, or to James Hodges, treasurer, Fountain Head, Tenn., Route 3."

P. H. Black, who does not give his address, writes as follows: "The third Lord's day in May marked the beginning of one of the most interesting and successful meetings ever held during the history of the Jefferson Street church of Christ, which lasted two weeks. This meeting was conducted by Elders J. D. Bynum, of Memphis, Tenn., and D. M. English, of Belfast, Tenn., both being among the most able speakers identified with the body. Despite the fact that the weather was rainy all the while, deep interest was manifested by the congregation and friends and the attendance was very good. The brethren mentioned, however, promised to spend two or three weeks with the Jefferson Street Church and the South Hill Mission in the fall, and they will be welcomed and supported by both congregations. During this May meeting five precious souls heard the truth, believed it, made the good confession, and were baptized. The members are greatly encouraged and very active in the work, expressing themselves as being willing and determined to do all within their power to promote the work of their Master."

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To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

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The Pale Horse. No. 1.

BY J. PERRY HODGE.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death ["pestilence"—Revised Version], and with the beasts of the earth." (Rev. 6: 7, 8.)

We have seen that the horses with their riders, or those conveyed in chariots by the horses, as seen by Zechariah in his vision, were explained to him to be "the four spirits of the heavens," sent "forth from standing before the Lord of all the earth," "to walk to and fro through the earth." (Zech. 1: 8-10; 6: 1-5.)

We have seen that one of the spirits sent to walk to and fro through the earth during the gospel age is the Spirit of Christ in the character of the Lamb that was slain (Rev. 5: 6), and that this Spirit includes all the seven Spirits of God, and that, as compared to other spirits sent to walk to and fro through the earth, he is represented under the symbol of the white horse and he that sat thereon going forth conquering and to conquer. (Rev. 6: 1, 2; 19: 11-21.) We have seen that the spirits taken and cast into the lake of fire and brimstone by this Spirit is the false prophet, the beast, and the dragon (Rev. 19: 20; 20: 10), which is "that old serpent, called the Devil, and Satan" (Rev. 12: 9); and we have seen that the spirit that went forth out of the mouth of these three were "the spirits of devils, working miracles," going "forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." (Rev. 16: 13, 14.)

We have seen that another one of the spirits sent to walk to and fro through the earth, in opposition to the Spirit of Christ, is the spirit of the devil in the character of an angel of light (2 Cor. 11: 13-15), transforming his ministers as ministers of righteousness, false prophets, through whose mouth the doctrines of devils was preached, and by giving heed thereto the servants of God were seduced and turned away from the tru faith (1 Tim. 4: 1-3) and led in false systems of religion as substitu for the true. This spirit of the d is represented in John's vision u the symbol of the red horse a that sat thereon. (Rev. 6: 3, 4.

We have seen that the thir sent to walk to and fro thr earth, in opposition to the Christ, is the spirit of the d

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Green Forest, Ark., April 25, 1909.

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(REV.) JAMES BINKLEY.

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Gentlemen:—Sixteen years have passed since I was relieved of my trouble, and has not bothered me since. I am now seventy-five years old. For the benefit of suffering humanity, I make this and the above statement.

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character of the tempter, and that he is represented in John's vision under the symbol of the black horse and he that sat thereon (Rev. 6: 5, 6) with a pair of balances in his hand, as though there might be buying and selling.

We come now to a consideration of the fourth spirit that is walking to and fro through the earth, in opposition to the Spirit of Christ, and this spirit is called "Death." The devil has the power of death (Heb. 2: 14), and the fourth spirit that walks to and fro through the earth is the spirit of the devil in the character of Death, the great destroyer, and is represented in John's vision as the pale horse and he that sat thereon. (Rev. 6: 7, 8.)

Like the other spirits, this one is not new, but has been walking to and fro through the earth from the death of Abel to this present moment, and will continue to do so until it, as the last enemy, shall be destroyed by Him that sits upon the white horse when he destroys him that has the power of death, which is the devil. (Heb. 2: 14; 1 Cor. 15: 23-26.) Neither were the activities of the devil in this character confined to the future at the time of John's vision, for all men were subject to death and were dying all over the world even while John wrote; but the thing about it that was future to John at that time was the activities of the destroyer as it would in time affect the church, which in John's day, even, had the elements of death working in it, since "the wages of sin is death" (Rom. 6: 23; 1 John 2: 18, 19; 3: 8; 4: 1-6; 2 Thess. 2: 1-12; Matt. 13: 24-30, 36-43), the church being the fourth part of the earth in the sense that those who were led by the Spirit of Christ were the church, and in view of the fact that the Spirit of Christ was one of the four spirits sent forth to walk to and fro in the earth.

John was shown, by this symbol, the destruction of such of the followers of the rider of the white horse who, by giving heed to seductive spirits and the doctrines of devils, were turned away to follow the rider of the red horse, or who turned away through temptation to follow the rider of the black horse—not that they would not have died, anyway, but that their death, who followed either the red or black horse, would have no promise of the crown of life promised to those only who are faithful unto death (Rev. 2: 10), the eternal life beyond the grave (Rom. 6: 23). Therefore Hell followed with Death in their destruction; for if hell, or Hades, means the state of those who are dead, this state would continue to be theirs after death and the judgment, or, in other words, hell would be their judgment. The devil has power of death, not over death, and the power he has of death lies in his power to cause men to sin, for "the wages of sin is death." (Rom. 6: 23.) Jesus, however, has power over death, for he has the keys of death and of hell—that is, those in whom his Spirit dwells have passed from death into life (John 5: 24), and those who died believing in him before the gospel dispensation he has the power to call forth out of the dead state into life (John 11: 25, 26), for he is the resurrection and the life, and they who are dead shall hear his voice and come forth (John 5: 25-29).

The real struggle or warfare, therefore, between Christ and the devil is that those who are faithful to Christ unto death will be given life eternal, and the devil opposes this, and exerts all the power he has to turn the followers away from Christ, in order that, instead of receiving life eternal, they shall go down into everlasting death. The false prophet seduces and turns men away from the true faith into false systems that appear to them to be true, and the tempter seduces and turns men away from following Christ by enticing and alluring through the lusts of the flesh, the lust of the eyes and the pride of life, and death is the wages that all who are seduced by either will receive; and the dead condition, or hell, will follow afterwards.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size, dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

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Finance in the Church of God.

BY TICE ELKINS.

I am bound at home, and cannot get away to preach much, and many who claim to have been helped by my feeble attempts as a writer are begging me to do lots of that kind of preaching while I have to remain at home. I will try to say something worth while in this article about our duty as regards the finances of God's work.

There are many who think that it is impossible to pay the proportion God requires and live and prosper. Many do not believe that God has any more to do with the temporal affairs of the righteous than he has with the wicked. For their benefit, I will reason on this from a purely human standpoint. For the sake of clearly bringing out the point, we will suppose they are right; that God exercises no special providence in favor of the righteous, so far as things in this life are concerned. But even in this case it is possible and reasonable for God's people to give as much for benevolent purposes as the wicked pay for sinful pleasures and to gratify their depraved appetites.

The majority of the unsaved around you spend much time and money for things that are unnecessary. Many spend hundreds of dollars every year for tobacco and strong drink. They spend much for traveling and amusements. They live in the height of fashion, and in many cases they prosper. They even boast of their prosperity. They start in life without friends or money, and you see them prospering. Some spend as much as one-third of all they make on amusements. If the wicked can spend this proportion in worldly gratifications, cannot the children of God, who claim to be saved from all these things, pay as much into his work and service? Men will boldly declare how God has saved them, and how they no longer have a desire for the things of the world, and how much they used to waste on worldly things, and how now they are spared this great expenditure; and yet, if they are asked to give half of that amount to God's work, they will declare it is impossible, they cannot spare it. Does this not prove that before they became Christians they were ready to sacrifice more for their whisky and tobacco and sinful amusements than they now are for the gospel and church, for God and souls?

Just so, women who spent a great many dollars for dress and jewelry and costly apparel and luxuries, before they became Christians, are now unwilling to spend half as much for the cause of Him who gave his life to save them from eternal death. Many, all over the land, who profess to be Christians, but still continue to cling to their sins and run after the same crowd they did before, will come to church and grieve over the souls of those who are going to ruin, and yet they will not give as much as one-tenth of their income to help save these souls. They pay out their money for fine clothes and handsome furnishings in their homes; but when one of God's servants comes and pleads with them for means to send the gospel to lost souls, they declare that if they should give any more their families would come to want. Plead hard times! No wonder they cannot give much, when they spend so much on the lust of the flesh.

In many homes, even of professed Christians, at least half the time is given to unnecessary work; a day to extra washing and ironing, at least a day to extra sewing, and often as much as two days to extra cooking. By "extra" I mean that which does not add to health or comfort, but which is done for the sake of appearance, or for self-gratification. In most homes at least half the money is spent for unnecessary things. All this waste could be saved to God. It is estimated on good authority that sixty million dollars is spent in the United States alone every year for finger rings, besides other jewelry. Just think of it! Sixty millions robbed from God's treasury every year, and the majority of professed Christians are among the robbers.

Many a family could live comfortably and economically on one-half of what they do, and have the rest to give to the cause Christ bled for. A preacher once said to his congrega-

tion: "If that woman that comes to church and prays so much for the poor would even give her cast-off clothing, her prayers would be answered. Her extra clothing would furnish one family a whole winter." Reader, are you also guilty? I used to be, but, thank God, no mouth will go hungry or a back naked in this world again because I waste my Lord's treasures. I know to-day how much a few cents means to him who has it not.

When the call is made for means to do God's work, many excuse themselves by quoting this scripture: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Some say, "I cannot pay much to the church, because I am in debt," and quote this scripture: "Owe no man anything, but to love one another." If this is a sufficient reason for not paying your part into the church, then two things are plain: first, you violated God's word by going into debt, and, second, you have a poor way of showing your love to your neighbor. A love must be spurious that avoids sacrifice.

Will you not make a liberal contribution for the Tennessee Orphans' Home on the first Lord's day in July? During the high cost of living more is required to feed an orphan. As the Lord has prospered you, will you not contribute for the orphan? Here is a splendid opportunity to help yourself and to quicken your spiritual life.

Get the Habit

Get the habit of economy.
Get the habit of early rising.
Get the habit of eating slowly.
Get the habit of retiring early.
Get the habit of being grateful.
Get the habit of being punctual.
Get the habit of fearing nothing.
Get the habit of speaking kindly.
Get the habit of a forgiving spirit.
Get the habit of being industrious.
Get the habit of speaking correctly.
Get the habit of radiating sunshine.
Get the habit of promptness at meals.
Get the habit of closing doors gently.
Get the habit of being accommodating.
Get the habit of apprehending no evil.
Get the habit of daily physical exercise.
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He is the noblest who has raised himself by his own merit to a higher station.—Exchange.

There is no better way of forgetting one's troubles than by attempting to relieve some one else who is in trouble. The more one thinks of his own troubles, the more power over him these troubles gain. When he is turned away for a time from himself in the effort to help another, personal troubles may perish from lack of attention and sustenance. Miss Havergal wisely says:

Seldom can a heart be lonely
If it seeks a lonelier still;
Self forgetting, seeking only
Emptier cups of love to fill.

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Questions and Answers About East Tennessee.

BY GEORGE W. FARMER.

1. How many counties in the division called "East Tennessee?" Answer: Thirty-four.

2. Have we many churches of Christ in East Tennessee? Answer: Very few. Not exceeding eighteen; all small, as a rule.

3. Have we any counties with no congregations? Answer: Very few of this group of counties have congregations.

4. Have we any counties in this division with no members? Answer: Probably there is not a single member in some of these counties.

5. How many congregations in Bradley County? Answer: Only two. They are both weak, numerically and financially.

6. Have we any Bible schools in East Tennessee? Answer: None.

7. Could a Bible School be maintained in East Tennessee? Answer: Not without outside help. Kimberlin Heights and Milligan College are the schools in this section, and they are in the hands of the Christian Church ("digressives").

8. Do these schools turn out young preachers? Answer: Yes, quite a good many of them.

9. What is the greatest need in establishing the cause in East Tennessee? Answer: Preachers who are true to the Book and financial aid.

Conditions in Hawaii.

BY JAMES H. BOWMAN.

Less than one hundred years ago the people of Hawaii heard of the true God, as revealed in Jesus Christ, for the first time. But the "modern view" of God and Jesus places the teaching of the early missionaries in the same catalogue with the heathen conception of worship that obtained here before the missionaries came. The struggles and privations of a century are being betrayed by the very descendants of the faithful men and women who braved the perils of uncharted seas to bring the Word of Life to this benighted people.

The modern pulpit finds but little opposition here in sowing the nefarious seed. The inspired word becomes more and more distasteful as the days go by, and the certain result is that fewer are finding the straight and narrow way that leads to life. The fathers have fallen asleep; and O, how they were mistaken! Then Christ was the Son of God; now he is the natural son of Joseph and Mary. Then he was manifested to take away our sins; now we have no sins that charity will not cover. Then men were reconciled to God through Jesus Christ. He was

made sin for us, who knew no sin. But now they say: "No! There was no efficacy in the so-called sacrificial death. The blood that flowed from the pierced side on Calvary's cross was in no way different from the blood that flowed at Verdun and the Marne. No, we do not believe in the blood atonement. Christ was not the propitiation for our sins. If we thought that God demanded anything so material as blood to wash away sin, we would defy him. That is merely the Hebrew conception of God." And so the modern teaching continues, rejecting the virgin birth, rejecting the miracles, rejecting the atonement—in fact, rejecting everything fundamental—so as to conclude that God was not in Christ reconciling the world unto himself.

I contend that a people submitting themselves to the "modern view" in religion will in less than one hundred years revert to a condition worse than heathen. Enough has been seen already in Europe, where "modern kultur" has displaced faith in God for twenty-five years, to indicate that my statement will hold.

Is the church of Jesus Christ ready to do anything? Do men light a candle and place it under a bushel? We must determine *now* what our answer is going to be at *that day* when Christ comes to make up his jewels. Here in Hawaii we have these souls to make answer for: American, British, German, and Russian, 30,400; Chinese, 22,250; Filipino, 20,400; Hawaiian, 22,850; part Hawaiian, 16,100; Japanese, 106,800; Portuguese, 24,250; Porto Rican, 5,200; Spanish, 2,270; Korean, 5,000; others, 660. Total, 256,180.

Honolulu, Hawaii, P. O. Box 1174.

A Prayer.

O God, we do not ask to understand;
We do not ask that thy stern, chastening hand
Be lightened; that our burden be made less,
Or that our journey through this wilderness
Of war and devastation shortened be.
We are content to place our trust in thee,
Knowing thy wisdom, thy omniscient power,
Will guide and shield us in this darkest hour.
We only ask that we may bear our cross
In patience; that the bitterness of loss
Be leavened by thy love. We only pray
That thou wilt give us strength to tread this way
Of thorns and searing agony. To thee,
Whose Son was crucified on Calvary
That we might live, we kneel and say:
"Thy will
Be done, O God of hosts!" And though we still
Must pray and give, we only pray that we
Through suffering, be closer drawn to thee.
—Selected.

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HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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The Master's Vineyard

Alabama.

Alabama City, June 23.—Brother J. D. Gunn has just closed a nine-days' meeting at Attalla, two miles from here. Nine persons made the good confession and were baptized and one came from the Baptists. There are just a few that meet there to take the Lord's Supper. They meet in a rented house. Brother Gunn is to come back next year and hold another meeting. We need a good preacher all the time. —G. L. Foster.

Arkansas.

Fort Smith, June 23.—We had splendid services at Park Hill Church yesterday. Some out-of-town folks were with us. Eight members placed their membership with us, giving us a membership of above fifty. We are planning great things for the future, and will have a meeting in August and one in October. I filled my regular appointment at Valley View on the third Sunday. A man and his wife made the good confession and were baptized. I will begin a singing school at Delaney on Wednesday, which will be followed with a meeting. I will close at Delaney on the third Sunday in July.—Will W. Slater.

Kentucky.

Shelbyville, June 23.—I have just closed a good meeting at Vanburen, with seventeen additions. I consider this one of the best meetings I have been in for some time. The best of interest prevailed throughout and the church was strengthened to a great extent. My next meeting will be at Parksville. We hope to bring this church to the front line of the Christian ranks.—R. A. Craig.

Benton, June 23.—I am now in a meeting at this place. Benton is nonprogressive in business, morals, and religion. The "digressives" have a church here, but are weak. Out of quite a number of brethren who refuse to meet with the "digressives," only one is taking an active interest in the meeting. The rest seem to be ashamed to take a stand with God's people. I hope to accomplish much in the name of the Lord in spite of the many odds against the work.—Coleman Overby.

Oklahoma.

Grant, June 16.—I have been working for years to get the cause established in this locality. Our church is small, and all are poor people. We have no house of our own and are not able to build. We worship in a schoolhouse and have to support a preacher as best we can. I am seventy-seven years old and my wife is seventy-three, and I have to work to make our living. I wish I were able to do more for the cause of Christ than I am.—J. J. Bearden.

South Carolina.

Union, June 23.—The tent meeting continues, with good crowds and the best of interest manifested. Nine souls have been baptized into Christ since last report. Two came from the Baptists last night, and one made the good confession and will be baptized Tuesday evening, the Lord willing. "Rejoice in the Lord always; and again I say, Rejoice." Rejoice with us, brethren, for his truth is marching on. Those who have been baptized have not sat down on the stool of do-nothing and folded their hands, but are bringing others to the fold. They are not hearers that forget, but doers that work. Brethren, pray for us; for we are in a big State, surrounded by opposition, but we are overcoming daily with the Spirit's sword.—A. C. Traylor.

Tennessee.

Vanleer, June 25.—We are in an interesting meeting at this place. Good audiences and excellent singing are marked features of the meeting. Brother J. D. Derryberry, of Nashville, is directing the song service.—William P. Walker.

Tracy City, June 18.—Brother Bailey Brooks and I held a very successful meeting on Myers Hill, about two miles east of Tracy City, the first of this month, with three additions and much good seed sown. Brother Brooks had one confession at Coalmont on the first Lord's day in June. I had one confession at Tracy City on the fourth Lord's day in May. We have just closed a meeting about two miles west of Tracy City, with five additions. We are overjoyed with our success as young preachers. Brother Brooks is a blacksmith and works almost every day in the shop. I am a railroad man. We both long to see the time when we can give up everything else and go into the field. We will hold other meetings later.—Earl Mason.

Decherd, June 24.—I closed a meeting at Dunlap, in Sequatchie County, with three baptized. One confessed her wrongs. This was a good meeting for more than one reason. I think this is one of the most prejudiced places I have ever visited. We succeeded in filling the house several times, and had a good crowd every night. This was something unusual. The preachers of the other churches came out several times. They dismissed their prayer meetings and their Lord's-day services and attended our meeting. We broke down much prejudice. The people of the town seem to be stirred up over the meeting. This was my second meeting at that place. I promised the brethren to be with them in another meeting next April. This is the home of Brother Tillman Walker, who has done much for the cause of Christ. He is an active, working member, always ready to do anything he can to advance the cause of Christ. I am now in a meeting at Fairview, in Franklin County, and having large crowds to begin with. My health is still improving.—R. E. L. Taylor.

Texas.

Ennis, June 23.—Yesterday was a fine day. Large crowds, good interest, and one baptized. No summer vaca-

tions, no excursions, in this church. All lines of the church work are good. —Ben West.

Holland, June 23.—I began a meeting here last Saturday night. On June 15 I closed a three-Sundays' meeting at Shamrock, with three baptisms and two restored.—J. B. Nelson.

McKinney, June 17.—I preached at this place last Sunday, both morning and night, to a small but appreciative audience. I am visiting my father for a few days. I have some time open for meetings if any one wants me, but they must be where the brethren are able and willing to pay.—A. W. Kennedy.

Corsicana, June 23.—Brother W. F. Ledlow, of Thorp Spring, closed a twelve-days' meeting with the church at this place last Thursday night. The church feels that it has been made stronger and better after having this good man with them even for this brief period. Brother Ledlow is a man of unusual ability and presents the truth in a forcible and effective manner. Brother Hugh H. Miller, one of our young preachers, lives here, and he proved an able assistant in the meeting.—G. Mitchell Pullias.

Childress, June 23.—I preached here at Childress yesterday, and conducted song practice last evening, and we will practice singing several evenings for the next two weeks, preparatory for our meeting, which begins July 3. I shall preach next Lord's day at Valley View Schoolhouse, seven miles out, also at a mission in town in the afternoon and at the church at night. I never worked harder than at present, trying to get the church ready for a meeting; but I find much stupor, inactivity, and carelessness on the part of many members. Many seem to have not the least idea that God wants or expects them to do anything. Some even seem surprised when I ask them why they are not at work for the cause. I preach often here on Christian duties, practical Christian living, and many do not like that sort of preaching; but I hope and pray for good things here yet. If Brother Lawson does not find things ready for him here, he shall know it is not my fault. My wife is slowly improving, actually getting well, I believe; but it will be months yet before I can go to the "white and wide harvest fields." I shall hold two meetings close home, if possible, but can promise nothing definite yet. Pray for us.—Tice Elkins.

Denton, June 24.—I have not been able to do much this year, neither have I said much in the papers, for the reason that I have been confined at home on account of sickness. I held a meeting near Woodward, Okla., in March, which is the only work I have done this year. Not only were my family sick, but I had a bad spell myself, and am just able to be out now. I am to begin a meeting near Havana, Ark., next Friday, and will be there over the first Sunday in July. I do not know about conditions there, but understand it is an effort upon the part of a few brethren to establish the cause out there. I am to begin a meeting at Ravia, Okla., on July 11. I have time for a meeting from July 26 to August 3, and also from August 23 to August 31. Let any congregation needing this time write me at once. Always address me at Denton, Texas, if you do not know where I am in a meeting. I have one order for my booklet, "A Great Battle," which exposes the unknown-tongue and divine-healing doctrines, with no address given. If the brother will give me his address, I shall be glad to fill the order. Brethren, please do not send stamps at all, nor personal check for just one book; a money order is better.—D. S. Ligon.

West Virginia.

Buffalo, June 20.—We have received additions to our building fund as follows: From Miss Parks, $1; church of Christ near Lewisburg, W. Va., $3; Ed. Hartley, $10. We are very thankful for this help; but we have not received a sufficient amount to enable us to begin our church building. We must have at least three hundred dollars more before we can begin. Surely the brethren will raise that small amount for us now. It can be done in a very short time, if a number of congregations will take up a special contribution for us at their next meeting. The united testimony of a number of leading brethren is to the effect that we are entirely worthy. So please do help us now. The Gospel Advocate force has been so kind in publishing our statements, and this kindness will surely be remembered when we are safe here; and may God speed the day. We expect to remember every kindness shown us by any one since we began this work. We (wife and I) have sowed in sorrow and in tears. Please help us to reap now. Send me a check to be added to our building fund. I have also received personal support as follows: From the church of Christ at Odell, W. Va., $10; Mrs. Noah Miller, $1; Rich Fork congregation, Ohio, $15; J. M. Steed, $10; Mrs. Alice Miller, $1.25; A. M. George, $4; Jacob Stamm, $2; church of Christ at Sellersburg, Ind., $10; "A Sister," Calvert, Texas, $5; "A Sister," Coldwater, Miss., $1; John F. Kemp, Sr., $1. This includes all the personal help received since March to date. I am very thankful indeed. I wish to say to the brethren that this is no mushroom work. By God's help we intend to make it permanent. I do not measure any man's success by the number of baptisms he reports, but by the number of strong religious characters developed under his own personal ministry. I am in duty bound to look after every convert of mine until he is "taught in the Lord." I must follow him up and care for him until he becomes strong. I must not place him under the care of incompetent persons. So, when you help us, you are surely helping us to do real mission work. I wish you would send some help for Brother George E. Hypes, my associate in the Lord's work. When writing me, do not forget him.—F. P. Fonner.

The center of the center, the real heart of Christianity, is the resurrection of Jesus.—Selected.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Woman Suffrage.

BY T. W. PHILLIPS.

I desire in this to have a talk with my sisters in the Lord. All over the country the women are crazed over the question of woman suffrage as they clamor for the ballot box. Not a few sisters in the Lord are belittling themselves as Christian mothers and keepers at home over this question. They manifest more zeal and love for the cause of woman suffrage than they do for the cause of the Lord. It has been said that "men make the laws, but women make the men," and this is eminently correct. They make them out of the boys they bear and raise to be men. God has given her this great power, and there is no greater power than this when she uses it properly. Old Sister Hannah, of the Old Testament, set a great example when she lent her boy to the Lord, and then watched after his childhood interests. To lay aside this God-blessed right and privilege, turn "society crazed," and follow after the things of a perverse nation bathing in the cesspool of politics, forsaking "home, sweet home," where sanctity, modesty, and virtue are so befitting to womanhood, and more especially motherhood, to run wild at the ballot box over political questions, is but an outrage on humanity and pure and undefiled Christianity. The duties of men and women are equally important, but they are not the same. You sisters have fathers, brothers, and husbands, and they are competent to take care of the political situation. If they are not, be it known to you that they are just such men as you women have given birth to and failed to raise up as you should have done. God made man and placed him head over the woman, as Christ is head over the church. Your greatest influence, my sister, is wielded in the home and not at the polls. God never made woman a king, but a queen. He did not make her a lawgiver, but a law enforcer. He did not make women elders and deacons and preachers, but helpers in the great work. When you go to the ballot box, just buckle a six-shooter on, and a pair of cowboy spurs on your feet, and get you a plug of tobacco and a box of cigars, and do not forget to "cuss" a little so as to attract as much attention as possible. Remember that you sacrifice all of the God-given virtues you ever possessed when you dabble with politics. Better clothe yourselves with that meek and quiet spirit which is in the sight of God of great price, and teach your children to love, honor, and fear the Lord.

A true soldier never bends his sword to cruel slaughter.—Exchange.

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To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

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Brightest Ray of Hope.

BY J. J. VANHOUTIN.

All infidel writers admit that there was such a man as Jesus, but deny that he was divine. Even Thomas Paine said: "The character attributed to Jesus was a model of virtue and perfection." They admit that the body was missing from the tomb on the morning of the third day. There are but two positions in regard to the missing body: it was either stolen or it was raised from the dead. If stolen, he was an impostor, and the hope of every believer in the world is blighted, Christianity is a false doctrine, and the Bible is no better than a bundle of fables. If the body of Jesus was resurrected, he was divine and the Bible is divine, Christianity is true and the Christian's hope is sure, and there is a future for man. The Man of sorrows has brought life and immortality to light. How cheering it is to true Christians to know that they have the true light which now shines through the dark veil of death and informs them that they can live forever! This earth is not our abiding place. Soon we must bid farewell to home and friends and all that is near and dear to us of an earthly nature, and close our eyes in death; but the resurrection of Christ proves that it will not be forever. Then, to whom can we go for aid, but to Jesus, our only hope and the sinner's best friend, and lean upon the strong arm of One who is mighty and able to save, and through our faith in him rest assured in the hope that we shall live again? The Christian tie which binds our hearts as one will never, never die. And the true source of joy and comfort in the hour of death and bereavement is the fond memory and hope of meeting loved ones in the great spiritual world, where death and pale decay are never known and tears of sorrow never dim the eye, where the storm king's frost can bring no terror and no lightnings slumbering in the rainbow cloud can e'er disturb the peaceful rest. As Christians, our separation at death will not be forever. Our implicit faith in the word of God leads us to hope for a better land, undimmed by sorrow and unhurt by time, where kindred ties are never severed and the awful sleep of death is never known, and life eternal reigns through the rays of our brightest hope.

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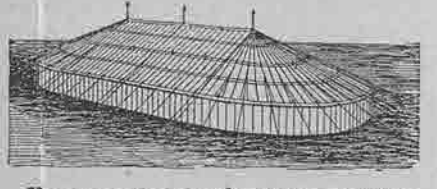

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Will you not make a liberal contribution for the Tennessee Orphans' Home on the first Lord's day in July? During the high cost of living more is required to feed an orphan. As the Lord has prospered you, will you not contribute for the orphan? Here is a splendid opportunity to help yourself and to quicken your spiritual life.

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OBITUARIES

Rowden.

John C. Rowden departed this life on March 22, 1919. He was sixty-eight years old, and a member of the church of Christ for many years. He was a student of the Bible, a devoted Christian, full of faith and love. He was an elder of the East Chattanooga congregation for a number of years, and was liked and loved by all who knew him. He was always found at his post of duty unless he was sick. He was in bad health for many years, and this prevented him from being present at the Lord's-day services a few times in his last days on earth. He is survived by one sister, who resides in Texas, and one brother, S. E. Rowden, of Chattanooga, Tenn. He leaves a wife and nine children—six girls and three boys. Eight of this number are members of the church of Christ. The writer conducted the funeral services in the presence of a large assemblage of people. His remains were laid to rest in the cemetery at Hooker, Ga. May the surviving ones strive to meet him in the home above, where all is joy and peace and love.

W. A. McCULLOUGH.

Phillips.

On either Saturday, November 1, or Monday, November 3, 1918, on a bloody battle field in France, the spirit of Private William Thomas Phillips, son of M. L. and Lillie M. Phillips, of Dyer, Tenn., left its tenement of clay to go to its eternal reward. He was born in Benton County, Tenn., on December 6, 1892, and was baptized into God's family by Brother J. W. Grant, at Holladay, on the second Lord's-day morning in October, 1910. He was drafted into the army on September 20, 1917, and landed overseas on March 20, 1918. He leaves a heartbroken father, mother, three sisters, and six brothers, to mourn their loss. His remains were buried in Ardennes, France. Tom and I were baptized during the same meeting. He had a free, honest, forgiving heart, was loved by every one, and strongly opposed sectarianism. His memories are sweet to recall of bygone days. We are provided with the hope that his death was only a transport from the pains of earth to that bliss of immortality.

MRS. WILLIAM E. HAMMONDS.

Lasater.

Thomas Harrison Lasater, aged seventy years, fell asleep in Jesus on February 26, 1919. He was married in early life to Miss Tabitha Golsten, and to this union were born ten children, all of whom, except one son, survive him. He was a soldier in the Confederate Army and gallantly did service until the close of the war; but in early manhood he entered a greater service, the service of the Master. He was at his post every Lord's day at the Lebanon church of Christ, where he worshiped. His highest aim in life was to live right, and he was always ready to condemn that which he thought to be wrong. He will be missed by her who was his faithful wife for fifty years; by his children, who rise up and call him blessed; by his friends, with whom he so loved to mingle, with a cheerful word and a smile for each of them. But he is only removed to a fairer, more beautiful country, to be with friends and loved ones gone before and to await the coming of those left behind. May we all strive to follow his example and there be united with him and other loved ones forever.

X.

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Beggars.

This world is so filled with beggars and cripples of one kind and another that the most of us are disposed to give them a wide berth. Unless it be some member of our own family, the sight is repellant rather than appealing. We need more of the milk of human kindness. We need to look with attentive and helpful eyes upon the deaf and the dumb, the lame and the blind. And over and above all, we should have a tender regard for the spiritual cripples; whose number is legion. How truly said: "Childhood is a beautiful gate, but it is filled with cripples; youth is a beautiful gate, but it is filled with cripples; life itself is a beautiful gate, but—O!—how many cripples!" Naaman was a mighty man, but he was a leper. A little captive Jewish maiden pointed him to the gate of the prophet and healer. David was a man after God's own heart, but he fell into gross sins. Nathan, with a simple parable, led him to the gate of repentance. Judas Iscariot was numbered with the twelve, but he was a thief. Alas, he never came to the gate! I believe the gospel is a beautiful entrance. Its beauty is not the splendor of gold, the flash of silver, or the sparkle of diamonds, but a beauty made luminous through love, attractive through sacrifice, and glorious through grace. O that the spiritual cripples of the world might be laid at this gate, borne thither in the arms of faith and prayer and unremitting zeal!

☼ ☼ ☼

Small Beginnings.

Paul did not appreciate it at the time, perhaps, but the "mightiest thing done in Europe that morning was when he sat down by the river bank and spoke to that handful of women." It does not require a big house or a big audience to begin a mighty work for the Lord. The open air has been the scene of the greatest victories for the cross. The mightiest truths of the Reformation were not taught in classic halls, but under brush arbors. If there comes to you the opportunity—and it will come over and over again—to preach the gospel to one or two or three persons, preach it with all the powers of your being. If you are asked to help at some humble mission point, go to it with the undaunted spirit of the man who said: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Remember that God classifies deeds according to their consequences. The longer they last, the wider they reach, the deeper they go, the greater the act which sets them in motion.

Let no man become discouraged or give up if he finds that his pet plan is crossed and thwarted by a higher wisdom than his own. Remember, a good man's steps are ordered of the Lord. "As you go down the long corridor you will find that God has preceded you and locked many doors which you would fain have entered; but be sure beyond these there is one which he has left unlocked. Open it and enter, and you will find yourself face to face with a bend of the river of opportunity, broader and deeper than anything you have ever dared to imagine in your sunniest dreams. Launch forth on it; it conducts you to the open sea."

☼ ☼ ☼

Exercise.

There never was a time when so much care and attention were given to the exercise of the body as there is today. The idea of bodily exercise in the open air is the most popular one in the physician's realm. It has pervaded the schools and colleges until it actually threatens to disrupt the study of arts and sciences. It has become the most attractive feature of the various young men's organizations throughout the world. And yet, in the face of all this activity and all this popularity, the apostle Paul said: "Bodily exercise profiteth little." The exercise that the world needs is the exercise which builds up the soul. The exercise that is worth the time, pains, and endeavor is the kind which promotes a spirit of godliness, which always belongs to the perfect man. If we would gain the victory, we must make the effort; we must exercise ourselves for it; we must make constant application of God's teachings to our conduct; we must do the things about which we think and talk and pray and sing. There are two other overwhelming reasons that should inspire us. First, there is the infinite value of the soul. There is the question of the Master: "What shall it profit a man, if he shall gain the whole world, and lose his own soul"—the priceless thing? Second, there is the welfare of those around us. There is the message, which says: "Do good unto all men, especially unto them who are of the house-

hold of faith." It has been said: "The times are big with change and destiny. God only knows the kind of people with whom we deal. Perhaps the next man we meet will be like Ishmael, son of the desert and son of strife, his hand against every man and every man's hand against him. Perhaps he will be like Isaac, son of laughter, whose tents are spread in green pastures and beside the still waters." But whoever that man is, we must do him good. And for our own encouragement let me say, in conclusion, if we give to our spiritual exercise that same thought which some of us bestow upon our bodies; if we bring to His service that same eagerness and enthusiasm that we waste upon the games of life; if we use the tremendous forces that are in our hands, not for the selfish interests of time and sense, but for the salvation of our souls, the strength of our brethren, and the betterment of the world, we shall have done our part in raising the church of Jesus Christ toward that high plane of usefulness and goodness toward which it has been climbing for two thousand years.

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Regular Attendance.

An important requisite in spiritual culture is a regular attendance upon God's worship. Without stopping here to point out all the items of scriptural worship, without considering the question of its comparative quality, let us say that the question of attendance is an inherent duty which no thoughtful man can fail to recognize. The spiritual life is primarily an individual life. Every one must give an account of himself before God; every one must work out his own salvation with fear and trembling. But we must remember, too, that because its essence and excellence is love the spiritual life has a social aim. It craves love and friendship, and it wants to give love and friendship. It pines away and starves if this desire is denied. The true disciples of Jesus both need and wish to confess their sins, to render their thanks, to offer their prayers, to enjoy their blessings, and to speak of their hopes together. In order that our social service may not fall short of its scriptural purpose, there are two characteristics which should be kept in mind. In the first place, one must be qualified to worship. That means he must be a member of the church. He must have returned obedience to the divine conditions of salvation—he must be buried with his Lord Jesus Christ in baptism and through this open door enter into his spiritual kingdom. Going to church all of one's earthly life will not save a man if he is not completely incorporated into its membership and does not add his contribution to its work and worship. I make this point clear because so frequently we hear it said of a man after his death, as if it were a commendation: "This person was a constant attendant upon such and such a church, although he was never a member of it." That very fact would speak volumes against him before the judgment of God. The question that would confront him then would be: "How could you willfully neglect so great salvation in the face of so many wonderful opportunities?" Our attendance upon God's worship should be regular. If we observe a man staying away from his place of business with great regularity, we will not be surprised any day to hear that man has failed. If we observe a pupil attending school only at intermittent periods, we will not be surprised to find that pupil deficient along all the lines of his education. With corresponding exactness, when we observe a man or woman attending the Lord's worship at irregular intervals, we will not be surprised to find that his or her service ends in disastrous neglect.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

OUR CONTRIBUTORS

Helping or Hindering the Cause We Love. No. 2.

BY EARL M. HODSON.

Helping or hindering the cause we love is not confined to our attitude on giving, missions, and prayer, but also to the influence the many little habits or faults that we as Christian individuals may possess. Unfortunately, the public teachers influence a greater number of sectarians and sinners than do those of us whose work is confined to a narrow field. In mentioning these things, I do so because of my love for the cause and not to be critical. God help all of us to guard against the little foxes that spoil the vines.

If a teacher be a Christian, he must indeed be careful of his every act toward the children in his care. To illustrate: A few years since an old woman died, who admitted that she had never become a Christian because in her childhood one of her teachers, known to the community as a "Campbellite," had needlessly offended her, and she had always associated the offense with those who are Christians only. A poor excuse, indeed; but who knows how many others have been thus influenced? A Christian must be more careful than any denominationalist. Every Christian teacher should live such a blameless life that even the children may know that he is a Christian.

Equally as important is the conduct of each of us in the house of public worship. There are men and women who have rejected Christ because they have seen his professed followers whispering, laughing, and showing an utter lack of reverence even as the Lord's Supper is being celebrated, or because they have seen the song leader selecting a song and getting "the pitch" as the emblems were carried among the members. There is a lack of reverence in our church buildings that is painful to see and that causes the sectarian devoted to his creed to become disgusted with the simple worship of Christ instead of respecting it when he attends the services. A few times in my life I have persuaded Catholic acquaintances to attend the services with me. They were, at least, learning to know some truth, I felt; but one of them remarked to me: "When you go to our place of worship, every one gets very still at the door and there is no more talking and laughing when we go in. When one goes to your place, it is like going to a theater; every one is talking and laughing right up to the time for the service, and indoors at that." I felt all too keenly the sting of his remark and thereafter gave but faint invitations to him to return.

Another form of irreverence that has made many a man lose respect for the very cause we wanted him to love is the conduct of many professed followers of Christ at the obedience of baptism. At such times men—and sometimes women—crowd to the water's edge and jostle and crowd each other as at a show, even humorously making remarks about "dipping them under."

How often, too, have elders and even preachers been guilty, in their efforts to remove from the church building some dog that certainly ought not to have been there, of greater disturbance than the dog would ever have made! I know a man who had begun to attend regularly the public services at a place, but quit because the preacher made a great disturbance and showed much spirit over the presence of a dog in the building one Sunday. The sinner remarked the next day that the preacher did not show a very Christian spirit in his attitude toward the dog. The man himself, so far as I know, has never heard a simple gospel sermon since. It seems that it would have been wiser to

have overlooked the dog than to have driven the sinner away.

It is right to contend earnestly for the truth and to fight wrong at all times; but when the preacher, elder, or any other member of the congregation shows in his contentions a spirit of exultation over the defeat of his contestant similar to that exhibited by the politician who wins in the race, the cause we love is hindered and not helped. Any show of personal feeling is unnecessary; for the cause of Christ is truth, and the champion of truth has no reason to manifest personal feelings in its defense. O that all of those who proclaim publicly the Scriptures would search themselves carefully, that they might throw away those little peculiarities and modes of illustration that tend to drive away the honest ones who love their man-made creeds! More than once has the attempt to be humorous in the stand turned the serious-minded from the cause we love, and more than once have I seen illustrations used that hindered rather than helped. Particularly do I recall that the effect of the statement that we should stand on the Bible alone was completely destroyed when the preacher attempted to make it concrete by placing the Book upon the floor and standing on it. Such an illustration brought disgust to the sincere sectarian and turned him from the cause we love.

And then, again, is not singing a part of the worship? And yet have you not seen otherwise devout men and women not only not join in the singing, but talk throughout the song service? Can it be that this is often because the songs sung are utterly lacking in the spirit of worship, or were written by some man whose own denomination would not use them, who prided himself on getting out a new book every year, or is it because we have let the denominations rob us of the truly spiritual songs and prefer their rejected rhymes? No wonder we hinder the cause we love in failing to sing the songs we ought to sing. Again, have we not been guilty of condemning the organized choir, and yet have invited the "singing class," led by a sinner or a rank denominationalist, to sit on the front seats and do our singing for us, and praised them for it, and forgotten that many who would like to have sung God's praises were prevented from doing so that the class might show its training?

O that men and women everywhere would help and not hinder the cause we love by giving more for its advancement, living and praying more for its good, and guarding the little things that may hinder the friends whom we want to come! What I have said has been poorly said, but I have said it because I love the cause of Christ. I have been grieved more than once, again and again, by seeing sinners repelled because some follower of Christ failed to guard his actions. God pity and pardon us all and help us to do more for him out of a heart of love.

Jesus Our Savior and King.

(Read Matt. 21: 1-17.)

"Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass." (Matt. 21: 5.) This quotation is from Zech. 9: 9. Jesus, in riding thus into Jerusalem in fulfillment of this prophecy, applied to himself a prophecy which all the Jews themselves admitted referred to the Messiah. In this he asserts his majesty as the Messiah and King, and yet in such a way as to show his kingdom is not of this world, and, therefore, not a temporal and political one. In this, too, he allowed his disciples and the applauding multitude to acknowledge him as Messiah and King.

"Hosanna" means "save, we pray." To this Mark adds: "Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest." And Luke adds: "Blessed is the kingdom that cometh in the name of the Lord: peace in heaven, and glory in the highest." This means that Jesus is King in "the kingdom of our father David," and that he is, therefore, on David's throne. To acknowledge Jesus as the Son of David was to acknowledge him as King. In Acts 2: 25-36 Peter declares "by the Holy Spirit sent forth from heaven" that God, having exalted Jesus to his own right hand and having made Jesus "both Lord and Christ," has fulfilled his promise to David, which is confirmed with an oath, "that of the fruit of his [David's] loins he would set one upon his [David's] throne." Jesus is now the Messiah—God's anointed Prophet, Priest, and King. No one doubts that Jesus is now "that prophet," above all prophets, who was to come. (See Deut. 18: 15, 16; John 1: 21; Acts 3: 22; 7: 37.) No one doubts that Jesus is now that Priest who was to be, not after the order of Aaron, but after "the power of an endless life" and "forever after the order of Melchizedek." (See Heb. 7: 15-28; 5: 5-10.) Then no one who believes the New Testament can doubt that Jesus is now, as "the seed of David," on David's throne. (See Matt. 21: 5; Mark 11: 10; Acts 2: 25-36; Heb. 2: 9.)

"Christ" means "anointed." Prophets, priests, and kings were anointed, and Jesus is God's anointed. Why believe he is now God's anointed in being "that prophet" and God's anointed in being "a priest forever after the order of Melchizedek," and not believe he is God's anointed in being King over "the kingdom of our father David," and, therefore, on David's throne? The quotations from Matthew, Mark, and Luke, in giving the prophecy of Zechariah, declare that he fulfilled this prophecy; and Peter says God fulfilled his promise to David when he raised Jesus from the dead, exalted him to his own right hand, and made him both Lord (King) and Christ.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish and to uphold it with justice and with righteousness from henceforth even forever." (Isa. 9: 6, 7.) Since this has been fulfilled in Jesus of Nazareth—since he is now the "Prince of Peace," since he has received "the government" (see Matt. 28: 18; 1 Cor. 15: 24, 25), etc.—he is now also "upon the throne of David, and upon his kingdom," etc.

Suppose some wise Jews had undertaken several hundred years or any time before Jesus was born to tell how these prophecies would be fulfilled—not only Zech. 9: 9; Isa. 9: 6, 7; but also Amos 9: 14, 15, and all similar prophecies—would they have found their fulfillment in a poor carpenter of Nazareth, or humble peasant of Galilee, riding an ass' colt into Jerusalem, or in this lowly man's being led as a sheep to the slaughter, whose judgment of being innocent of all false charges and unrighteous accusations in his humiliation, as a lamb, was taken away, and in his crucifixion between thieves? Indeed, they would not. They did picture out the fulfillment of these prophecies, and rejected Jesus as their King and killed him because God did not fulfill these prophecies as they had expected they would be fulfilled.

This matter of foretelling how unfulfilled prophecy will be fulfilled is stated by Peter as follows: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, they did minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to

look into." (1 Pet. 1: 10-12.) Angels and inspired prophets knew that God said these things, and studied them, and *the prophets* taught what God foretold; but neither prophets nor the angels knew *when* these prophecies would be fulfilled or *in what way* they would be fulfilled. It was not necessary to know. When they were fulfilled, as stated, the wise men (!) among the Jews rejected God's fulfillment of them and in *their ignorance* (see Luke 23: 34; Acts 3: 17; 13: 27) helped to fulfill them by murdering their Savior. Otherwise men now, in their ignorance of unfulfilled prophecy, may help to rend the spiritual body of Christ, and thereby fulfill his prediction that "it is impossible but that occasions of stumbling should come; but woe unto him through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble." (Luke 17: 1, 2.)

Just so now all should study prophecy, fulfilled and unfulfilled, and should teach all that God says through them; but when men begin to search and to seek diligently "what time or what manner of time the Spirit of Christ," who was in the apostles and prophets, points out when he speaks in yet unfulfilled prophecy, and especially the things which, as in the olden time, angels did not know, and do not stop there, as the prophets and angels did, but teach their speculations as the truth of God, they are not only treading forbidden paths, but gendering strife. God will fulfill all his promises and bring to pass all his prophecies, and *faith* in him and *trust* in Christ implicity rely on him to do so, knowing that not one jot or tittle of his word can fail. "We walk by faith, not by sight."—E. A. Elam, in Advanced Gospel Quarterly, Lesson XIII, (review lesson for September 28, 1919).

A Novel Experience.

BY J. D. FLOYD.

Place: Tracy City, Tenn.

Time: Middle of August, about 1895.

Special locality: A beautiful pool made by damming a small mountain stream a little out of the town.

Persons: Myself, six candidates for baptism, and members of the Christian congregation there; the pastor of the Methodist Episcopal Church (North), his congregation, and the same number of persons to be baptized; and a crowd of spectators, many of them "rude men of the baser sort."

At the time and place an unusual incident occurred, which is here recorded. It was the eighth day of a very interesting meeting I was holding in coöperation with the church at Tracy City. At the beginning everything indicated that there would be additions to the church. On account of the fitful nature of the small streams in and around the town, a suitable baptizing place was often hard to find. I had often baptized in a very suitable place, but, going to the same place for the same purpose afterwards, found the pool either dried up or filled with coke ashes.

Old Brother Warren was a member of the church there. He was a humble, unobtrusive man; never talked in public, never led the public prayer, was not tuned up for singing, but withal a very useful man. Many little things that did not seem to amount to much, but which would add interest to the meeting, he would look after. He looked after the ventilation and tightened up the rattling windows, and saw that the seats were properly placed. I do not know how other preachers are, but it always makes me nervous for the seats to stand one this way and another that. You could always depend on this good brother to look after these little matters. Men like him are very useful.

In my work I have had many appreciated helpers; none more so than Brother Tolbert Blankenship, of Culleoka, Tenn., who some years ago passed to the better land. He was with me eight days in a meeting at "Greenwood," in Giles County, Tenn. He would lead the prayer. Though old, his voice was clear, and it was a delight to hear him sing. He sang "with the spirit" and "with the understanding." I would go miles now to hear him sing "Will You Be There?" (No. 246 in "Christian Hymns"). "Greenwood" is in a country of hills and hollows, and there are a number of streams. There were a number of additions during the meeting. We tried to suit the convenience of those to be baptized, and hence went to a new place for nearly every baptism. Brother Blankenship would always go ahead, and when I would get there he would come to me and say: "You stand here, and take your candidate down to that place, which is the best water." That was an enjoyable week to me, and much of it from the association with this good brother. But I have wandered, and will return to the main subject.

At the beginning of the Tracy meeting, seeing from the interest manifested that a baptizing place would be needed, Brother Warren took his ax one morning and went out to one of the near-by streams. He found a place where there was an eddy in the stream. On the side next to the town was a thicket; on the opposite side, a small cleared piece of ground that had been in cultivation. He first cleared away enough of the thicket to make an open space for a good-sized congregation, cleared a road up to it, and then made a dam across the stream, and thus by a half day's work, without help, had a splendid place for baptism. For a week we had to use it almost every day. On Saturday night and Sunday morning there were six confessions, and 3 P.M. Sunday was appointed as the time to baptize them. The Methodist Episcopal Church had recently held a revival, with several accessions to the church. Six of them demanded immersion. They had appointed 2 P.M. the same day as the time, and at a place above the town. On reaching it, they found the pool filled up with coke ashes. The preacher, in a somewhat petulant way, said: "I cannot baptize here. Now what will we do?" Some one spoke up and said: "The Campbellites have a good place down below the town." So the preacher and his crowd came down to that place. It was near the time we were to meet there when they got there. When we reached the place, the preacher was conducting his preliminary service. With both crowds, the space Brother Warren had cleared away was packed full, while on the opposite side was a loose crowd of perhaps two hundred. The preliminary service being through, the M. E. preacher took his first candidate, a middle-aged lady, down into the water. He went in near the dam, but, to get to suitable water, had to go about twenty steps up the stream. The lady, as soon as she was raised up, began to throw her arms and shout, while the preacher broke out in a hearty laugh. (I never have known whether it was a holy laugh or just an ordinary laugh.) With perhaps two exceptions, this scene was repeated in each case. Catching the infection from the preacher, the loose crowd across the stream soon became hilarious. Two of the persons I was to baptize were Brother E—— and his wife, both threescore years of age. Seeing, as I thought it, such mockery, I went to Brother E—— and told him I was not willing to baptize him and the others while such things were going on, and suggested that we put it off until next day; but as he did not express himself, I said no more about it. The last one the M. E. preacher took down into the water was a rather tall woman, perhaps fifty years of age. When raised up, she surpassed all the others in her demonstration. I suppose the preacher had got tired of it, and, hence, pulled away from her and walked out, leaving her, saying: "When you get enough of that, you can come out." When this occurred, as the boys say, "the cap flew off," and the crowd across the stream just whooped and yelled. At this Brother E——, to whom I had spoken, came to me and said: "This is a shame; let us go away and come back to-morrow." I agreed to it. Brother Polk

Sims, a farmer-preacher from Pelham, a man who has done untold good in the regions around, was there, and, overhearing our conversation, said: "Let us not do that, but let us try to quiet the crowd: but if we cannot, then it will be time enough to give up." I replied: "Brother Polk, that is right." Then he, in a loud, commanding voice called, "Attention!" I then stepped to the edge of the water and asked the people to hear me. While never gifted of speech, for about ten minutes, I incline to think, I made the best talk of my life. I felt that something had to be done. I called attention to the fact that baptism is a divine institution given by Jesus to the apostles in the last hours he spent with them before he ascended to his mediatorial throne; that it was connected with the supernal names of Father, Son, and Holy Spirit; and described the crucifixion of Christ, his intense suffering for three hours on the cross, the commotions of nature, the darkened heavens, the trembling earth, and the opening graves. As best I could I told of the kindness of Joseph of Arimathea and Nicodemus in taking the body of Jesus from the cross, their anointing it and burial in the tomb, and said the darkest days in the world's history were the three days the body of Jesus lay in the tomb, but the brightest one was when the angel came and rolled away the stone and Jesus took up the life he had laid down. I then said: "Ladies and gentlemen, the institution to which we are here to attend represents these last solemn scenes. Will you, then, conduct yourselves in an orderly way while we attend to it?" Some one, setting the example, took off his hat, and, so far as I was able to see, every hat came off, and, with heads bare in the hot August sun, that former rollicking crowd stood as silent as death until the service was over.

Take it all in all, simple, orderly, New Testament Christianity lost nothing by the events of that day. I shall not bother myself to hunt up lessons from the incident, but perhaps a statement of a young friend to me next day meant something. Meeting him on the street, he said: "Brother Floyd, you must not be too hard on us. I was in that crowd at the baptizing yesterday; and if they had behaved, we would. In proof, I call attention to our conduct when you had charge of the service."

The Spirit of Christ.

BY F. W. SMITH.

I have been, for a long time, fully convinced that many religious people have a one-sided conception of "the spirit of Christ." I use "the spirit of Christ" in the sense of the mind or disposition of Christ. My conclusions are based upon the way people speak and write about the spirit of Christ, which is the only way I have of estimating their conception of the matter. Their false ideas on the subject have led them to deprecate and deplore all contentions, oppositions, and discussions on religious subjects, holding that the Bible and the religion of Christ are too sacred and too holy to be brought within the realm of contention and discussion. Hence, they cannot stand to hear or read anything bordering on religious discussion, and for that reason will not read a paper nor hear a man preach that antagonizes the faith and practice of others, claiming that all such is contrary to the spirit of Christ. All those with such a conception of the spirit of Christ have read to little profit the record God has given of his Son, for it is only through that record that we can know the spirit of Christ. The things he *spoke* and *did* reveal to us his spirit; and when we come to consider how the Master spoke and how he acted, we have no trouble in discovering the false conceptions many have of his spirit. That Christ was gentle kind, and compassionate, full of tenderness and mercy, and long-suffering toward the weak, will be fully admitted by all who have even casually read the New Testament; and it is equally true that he was extremely severe in his denunciation of sin, the exposure and condemnation of hypocrites, false teachers, and perverters of God's word. Much of his time was spent in contentions and religious discussions with the Jews, showing how they had departed from the law of God, perverted and corrupted the worship and service of God.

A few examples of the spirit of Christ along these lines will suffice to show what a one-sided view some people have of the Christ. To hypocrites he said: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he has become so, ye make him twofold more a son of hell than yourselves." (Matt. 23: 15.) Again: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity." (Verses 27, 28.) He called these characters "serpents" and "vipers." "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" (Verse 33.) To those who loved money to such a degree that they had polluted the sacred temple of God, our Master said and did as follows: "And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrow the tables of the money changers, and the seats of them that sold the doves; and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of thieves." (Matt. 21: 12, 13.) To those who perverted, added to, and took from the word of God he said: "Well did Isaiah prophecy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men. Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition." (Mark 7: 6-9.)

Thus we see how Jesus condemned and publicly criticized hypocrites and false teachers; and yet, if one of his disciples tries to follow the spirit of the Master in these things, he is accused of not having "the spirit of Christ." In so far as religious discussion is concerned, one has only to glance at the pages of the New Testament to discover the fact that Christ and the apostles were constantly engaged in contentions with opposers of the truth. To one who sought to turn a man away from the truth, the apostle Paul spoke boldly: "But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, and said, O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13: 9, 10.) This same apostle told the apostle Peter to his face that he had acted the hypocrite. (See Gal. 2: 11-13.) Did Paul manifest the spirit of Christ in this? Is there one so bold as to deny that Paul was following the Master in these things? Again, when false teachers went from Jerusalem to Antioch and began to teach their false doctrine, what did Paul do? Did he sit idly by and permit them to do so without a protest upon his part? Not much; but he fought them to a finish, thus manifesting again "the spirit of Christ."

One of the greatest weaknesses of the church of Christ to-day is the *sickly sentimentalism* pervading its membership, toadying to sectarianism by decrying all religious controversy. Many refuse to read religious discussions in our papers, seemingly ignorant of the fact that they would be compelled to discard the Bible upon the same principle, for it is the most controversial book ever written. So far as I am concerned, this sickly stuff in no way is appealing, and, by the grace of my God, I intend to contend with all of my power against false teachers, whether in the church of Christ or out of it.

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EDITORIAL

Is Christian Unity Possible?

BY J. C. M'QUIDDY.

The position that denies the possibility of Christian unity is at variance with the Bible and the practice of the New Testament churches. The churches in Jerusalem, Antioch, Corinth, Rome, Ephesus, Philippi, and everywhere else, as described in Acts of Apostles, enjoyed unity in matters of faith. If the position of the editor of Word and Work be true, that "if a perfect unity could not be obtained" in the church of Christ in the days of the apostles, "we cannot expect it now, nor need to be distressed if it cannot be accomplished or maintained," we are forced to the conclusion that the God of heaven issued a solemn command to man which he knew man could not obey. The New Testament church enjoyed unity in faith and liberty of opinions. Liberty of opinions, however, does not permit the introduction of opinions into the worship. It does not give one a right to speak on nonessentials where the Bible has not spoken, and thus force opinions into the worship. This course at Corinth had brought strife and discord to the Corinthians. For this conduct Paul arraigned the Corinthian church so severely that the wrong was cured, and we do not find a lack of unity when the second letter is written to the same church.

Speaking where the Bible speaks and being silent where it is silent requires each and every one to respect the silence of the Bible. For one to bring his opinions on nonessential things into the worship over the protest of another destroys the God-ordained equality of Christians. The condemnation of the Corinthians for bringing opinions over nonessentials into the church shows conclusively that such action is unscriptural and forbidden by the Holy Spirit. On this subject the lamented David Lipscomb says: "To receive and tolerate these in the church is to open the door for all innovations and perversions of the divine order. It is to crowd the church with the follies, fads, fancies, and preferences of the thoughtless, the giddy, the frivolous, the godless members of the church, and it is to drive out of the church reverence for God and his holy word, consecration, and devotion. It is to cast out the spirit of piety and holiness and reverence for the appointments and commandments of God, and of self-denial and self-consecration for God and his cause, and is to substitute for it the spirit of levity and frolic, of lightness and fleshly gratification. It is to pervert the religion of Christ in all its holy and essential elements of devotion and worship to one of lightness, frolic, and entertainment."

The Spirit Authorizes Opposition to the Introduction of Opinions Into the Service of God.

The introduction of an opinion into the service of God has cursed the human family from the very beginning. It was Eve's opinion that to eat the forbidden fruit would not bring death. This opinion set aside a clear command of God. She acted on her opinion, and all the fearful consequences followed that have cursed the world. Cain's opinion was that his offering would be accepted. Without having any divine testimony or any faith, he acted on his opinion. As a result, he became a murderer, a fugitive and a vagabond on the earth. Abel acted on what was clearly commanded respecting the plain command of God without speculating as to what was God's meaning on something that was not clearly revealed. The Spirit declares that Abel "being dead yet speaketh." What does his example say? It says impressively and emphatically: "Do what is plainly commanded by God, but give no place to opinions or things based on opinions in the service of God." The Old Testament abounds in such teaching; but these examples are sufficient to show that it is the duty of Christians to oppose the introduction of opinions into the service of God, since such introduction has always brought misery, ruin, and death.

It is Scriptural to Hold Opinions as Private Property.

In some things God has not clearly defined the way. In such cases man is left to follow his own judgment. But in such cases one man's course of action does not necessarily affect that of others nor God's appointments. Teaching on this subject is given in the fourteenth chapter of Romans. Things incidental and indifferent are treated in this chapter. To the man who could eat meats offered to idols without conscience toward the idol, to eat or not to eat was a matter of indifference to him; but they must not be eaten if thereby the weak consciences of others were led into idolatry. Some had an opinion that they could eat only herbs, while others held the opinion that they could eat meat. The man who ate meat must not condemn the man who ate only herbs, and the man who ate only herbs must not condemn the man who ate meat. Some thought it well to observe other days than the appointed Lord's day for worship. God permits this. But while Paul could eat meat offered to idols without any respect to the idol, if such eating would lead a weak

brother into sin, he would not eat meat. He says: "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." (1 Cor. 8: 13.) Let it be clearly understood that God does not allow any one to impose this optional service in such matters on the consciences or lives of others. The Spirit says: "The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth." (Rom. 14: 32.) This means things not commanded by Jehovah. The man may even have faith, but he is to keep it to himself with God. He is not to teach his faith in nonessentials or to practice it in such a way as to impose it on others, or in a way that will interfere with the consciences of others. Others may not be able to practice his convictions about indifferent things in faith, may have their doubts in regard to it, and hence in the doing of it would be condemned; for "whatsoever is not of faith is sin." All service that lacks faith is sin. Faith cannot enter into service resting on the opinions of men. Whoever induces one to do what his conscience doubts is of God leads him into sin. The Holy Spirit commands: "Destroy not with thy meat him for whom Christ died." When you sin against the brethren and wound their weak consciences, by leading them to do what they do not believe to be commanded, "ye sin against Christ."

We have insisted, and do insist, that all teach things plainly commanded and clearly revealed. We have also urged that men respect the silence of the Bible and that they hold their opinions as private property. Instead of showing a willingness to do this, the editor of Word and Work and his associates have insisted that their peculiar views are vital, and that, therefore, they should be introduced into the churches, even if such introduction produce contention and strife. Our contention has been that he should teach the word of God; and in teaching the word of God he should teach that which is clearly revealed and plainly commanded, avoiding speculative questions that do gender strife.

SPECULATIVE TEACHING OF THE EDITOR OF WORD AND WORK.

Some years ago the editor of Word and Work said to me that the way to be practical in the service of God was to teach the imminent coming of Christ. In the May issue of Word and Work, concerning the second coming of Christ, he says: "In view of this imminence of the Lord's coming—he standing, as it were, already with his hand on the doorknob, ready to open the door at an instant, at what instant we know not—the apostle urges us to be patient, and forbear murmuring one against another, lest we ourselves be judged at his appearing. Murmuring breeds trouble among brethren. Disruptions and factions among God's people always originate in much previous grumbling. As a preventive of this sort of thing, God urges a vital faith in the imminent coming of the Lord." The first definition of "imminent" is "threatening to occur immediately." Brother Boll is teaching that we should have a vital, living faith in the immediate appearance of Christ. He is so sure that Christ is going to come at once that he has him standing with his hand on the doorknob ready to open the door. This is merely his opinion, which he is making a vital faith, and, therefore, is seeking to force it into the service of God. Christ's coming may be a thousand years off, it may be ten thousand years off, or it may be fifty thousand years off. No one knows just how long it will be. According to the teaching of Brother Boll, it was imminent in the days of the Thessalonians, and yet nearly two thousand years have passed and Christ has not come the second time. Christ himself says: "But of that day and hour knoweth no one, not even the angels in heaven, neither the Son, but the Father only." (Matt. 24: 36.) It is an opinion pure, simple, and speculative, that Christ's coming is immediate. The attitude of the Christian is one of patient waiting, and not one of nervous anxiety. The editor is doing the very thing that is condemned by the New Testament when he makes his opinion a vital faith.

Matters that are plainly taught and clearly revealed in the word of God must be taught regardless of consequences. No man has a right to ignore or compromise the faith of Christians. If the teaching of the truth produces division, then division must come. There can be no fellowship between truth and error. The teaching of Christ produces division between right and wrong, the good and the bad, and the true and the false. The editor of Word and Work, in the June issue, writing under the head, "The False Unity Plea," says: "(1) All proposed unity that does not take for its basis *all* the teaching of God's word—holding all that is known, and providing for room and acceptance of that which may become known in the course of our study of God's word—any unity that depends upon the observance of human limitation of faith and teaching and does not stand upon all the truth, I say, is a false unity, sectarian in its nature. (2) Christians who passively tolerate or actively uphold the disguised popery of this false sort of unity plea enslave their children's children and make sectarians of themselves." If this be the editor's faith, it is no wonder that he believes we can never have Christian unity. No man will ever fully understand or comprehend all the word of God. Beginning with Adam and taking the combined knowledge of the world from Adam to the last man that lives upon the earth, and give the last man the knowledge of all human beings combined, and still that man would not be able to fully comprehend the infinite. But the editor would have us believe that to so teach limits human development and growth. But far from this. We may take what is clearly revealed and plainly commanded and have enough to occupy the minds of the brightest beings this world has ever known. We may concede that the editor of Word and Work has an astute, learned, and profound mind; yet he may use all the faculties of that mind upon the plain commands until Gabriel blows his trumpet, and still he will not be able to comprehend all that is in them. "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." (1 Cor. 1: 25.) No man knows all the Bible, and, therefore, cannot unite on that which he does not know; but every Christian should and does know enough of the plain commands of God to obey them, to unite with Christians on them, and to be faithful until death. This does not mean that a man should not read and study all the Bible, but it means that he should read and study all the Bible in order that he may know and obey the plain commands of God. We are not to reach out after unrevealed things. We have never been commanded to develop our minds by speculating over things not revealed in the Bible. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.) Speculations over unfulfilled prophecy are neither true, honorable, pure, just, lovely, nor of good report. It is the part of wisdom to study and obey the plain commands of God and leave alone the things that are not revealed. The infallibly safe way is to heed the admonition of the Spirit through Paul when he says: "The things which ye both learned and received and heard and saw in me, these things do." Instead of teaching speculation, Paul commands us to "hold the pattern of sound words," and also "foolish and ignorant questionings refuse, knowing that they gender strifes."

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Some Things.

BY E. A. E.

Numerous letters have come to me from thoughtful men and good women of different and distant States commending the articles on the world as arrayed against the church, including the ones on dancing, and on the teaching of the New Testament against Christians' engaging in carnal warfare. It has not been possible to publish these commendations, however much they are appreciated. Not a few of these letters are from earnest and conscientious preachers. Besides these letters, many have orally expressed their approval of these articles. One sister desires to furnish money to put the articles on dancing in tract form, and a preacher sent five dollars in advance for this purpose.

These approvals have been expressed in no uncertain sound. I use this method of both acknowledging them and expressing my appreciation of them. But I appreciate them because they show that not a few godly women and many pious men still stand for the church's keeping unspotted from the world and for the teaching of the New Testament against Christians' engaging in carnal warfare. With such men and women to approve and to encourage, one does not feel so much alone.

I have never considered the articles on "The World Against the Church" complete, and hope to renew the consideration of the subject at once. Here is "the irrepressible conflict." There is eternal warfare between the world and the church. Again I ask, what is the church? The New Testament frequently mentions *that something* which it calls "the world," out of which the church has been called, and against which it most solemnly and most constantly warns the people of God. What is "the world?" All Christians desire to know what "the world," which they are forbidden to love, is, so that they may keep themselves unspotted from it.

"What is the Matter?"

Since this question has been raised before the public, I suppose any one who is sufficiently interested has the privilege of attempting an answer, provided it is given "with meekness and fear." (1 Pet. 3: 15.) Then one may fall short of a full, clear, and satisfactory solution of the question.

But wait just a moment—I hear an echo and reverberation of "*meekness and fear.*" Jesus was "meek and lowly in heart;" "who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Jesus was heard in prayer "for his godly fear." "If any man hath not the Spirit of Christ, he is none of his." "A meek and quiet spirit" is of great price in God's sight. "The meek shall inherit the land." "Moses was very meek, above all men that were upon the face of the earth," and very great. "The high calling of God in Christ Jesus" embraces "all lowliness and meekness," long-suffering, forbearance, and love. "But to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." If I remember correctly, Jesus says something somewhere about "the poor in spirit: for theirs is the kingdom of heaven." "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe; for our God is a consuming fire." Gentle reader, when did you see an article and hear a sermon on meekness, lowliness, poverty and contrition of spirit, trembling at God's word, reverence and godly fear? How many thousands of sermons have been preached, how many thousands of articles have been written, which engender strife, resentment, division, hatred, vengeance, and even bloodshed!

Yet the question, "What is the matter?" has been raised.

Can the matter be that teachers in Israel, together with the taught, speaking in general terms, do not sufficiently respect the word of God, do not tremble at it, and are lacking in reverence and godly fear? Are they satisfied with their present knowledge of the word of God, their present growth in "the divine nature" and grace of God, and have they "settled on their lees," as Judah of old (Zeph. 1: 12)? Paul was not. (See 1 Cor. 9: 26, 27; Phil. 3.) The Laodiceans were self-satisfied, but before God were "miserable and poor and blind and naked," and were lost unless they should repent. With all the abominable idolatry of Judah, with impending destruction, the people were not only satisfied with themselves, but said to others: "Stand by thyself, come not near to me, for I am holier than thou." Such characters, says God, are "smoke" in his nose and "a fire that burneth all the day." (Isa. 65: 5.) Judah did not know what was the matter, and would not believe Isaiah, Zephaniah, Jeremiah, and others when their idolatry, rebellion, and destruction were most plainly and continuously pointed out. Is it the matter that we will not now study these prophecies of Isaiah, Jeremiah, Zephaniah, Amos, Hosea, and of others; will not learn God's dealings with the nations of the earth; will not receive his warnings and repent; and will not draw nigh unto him, that he may draw nigh unto us?

Then, "what is the matter?"

It appears that many are agreed that there is something the matter.

In the first place, then, let me ask, "Lord, is it I" with whom something is wrong? When there was something most fearfully wrong with one of the apostles and Jesus had announced the startling fact, *not one accused the other*, but each said: "Lord, is it I?" This is free from all suspicion, is most generous, is most admirable, and is a most lofty example. Self-examination is taught in the Bible—that is, it is commanded by the Lord—and without it none can grow in the Christian graces. Let *me first obey* this command of my Lord before I attempt to teach others.

Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. But I hope that ye shall know that we are not reprobate. (2 Cor. 13: 5, 6.)

We know this does not mean simply to subscribe to the *right theory* as "our doctrine," or as "our distinctive plea;" but that it means to prove ourselves by the will of God and to know and to show that *Christ is in us* (see Gal. 4: 19), and that we are not reprobates. Paul hoped that the Corinthians would know that he was "not reprobate." So now let us *try* ourselves in order to see whether or not Christ really has been formed in us, and whether or not, therefore, our *own hearts* are right before God and we are really godly and are actually practicing in daily living true holiness.

But let a man prove [put to the test by God's standard, or test] himself, and so let him eat of the bread, and drink of the cup." (1 Cor. 11: 28.)

I make this and the following quotations to show God's command for self-examination:

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

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

Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. (Ps. 139: 23, 24.)

Who can discern his errors? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be clear from great transgression.

Let the words of my mouth and the meditation of my heart be acceptable in thy sight. O Jehovah, my rock, and my redeemer. (Ps. 19: 12-14.)

Withhold not thou thy tender mercies from me, O Jehovah; let thy loving-kindness and thy truth continually preserve me. For innumerable evils have compassed me about; mine iniquities have overtaken me, so that I am not able to look up; they are more than the hairs of my head; and my heart hath failed me. Be pleased, O Jehovah, to deliver me: make haste to help me, O Jehovah. (Ps. 40: 11-13.)

Jesus declares that he did always the things which are pleasing to God, and that for this reason God had not left him alone (John 8: 28); that he spoke not from himself, that his teaching was not his, but God's who sent him (John 7: 16; 12: 44-50); and Paul says that Jesus pleased not himself (Rom. 15: 3), and he says this to teach Christians to please not themselves, but to please others for their edification and good. And Christ teaches all to follow him.

Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou who gloriest in the law, through thy transgression of the law dishonorest thou God? (Rom. 2: 21-23.)

May not people now in a partisan spirit glory in the gospel and in disobedience to it dishonor Christ?

With all these scriptures before us, we readily see that one's standing before God in purity of heart and holiness of life is the most important thing; that Christians are far more afraid of wronging others than of being wronged; and that they search more diligently for their own mistakes, inconsistencies, false teaching, and other sins than for the mistakes, inconsistencies, heresies, and transgressions of others. Also, that Christians may yield to temptations and sin, "for in many things we all stumble" (James 3: 2); but, then, they repent in sackcloth and ashes, endeavor to repair the injury they have done others, are humble, and, as the psalmist says, are "not able to look up." But is a man right before God, when, guilty of grievous sins, he is vain and presumptuous and bold, and, even upon confession of his wrongs, demands the chief seats? "There is no man that sinneth not" (1 Kings 8: 46); but are the men who live in secret sin until detected, who practice fraud until condemned, or who persist in teaching that which God declares must be avoided, right before God and pure and safe and scriptural teachers? The real broken hearts and contrite spirits are anxious to be restored to the joys of God's salvation, to be received into the blessed fellowship of God's children, and to be doorkeepers only in God's house. The greater sin is not that one has yielded in weakness to strong temptation, but is bold and daring and manifests the spirit of effrontery afterwards. And, to be sure, no man can constitute himself a judge of another's conscience, or broken heart and contrite spirit, or humility and penitence; but modesty, humility, contrition, meekness, and submission to the will of God come from the heart and are manifested in the life as heat and light from the sun. They cannot be assumed, or put on as a garment; they can be, and must be, cultivated and become controlling elements in life.

The fact that Paul mentions many questions which God says must be avoided cannot be denied. Will I obey God? Just here do I tremble at his word? Do I fear to disobey him? Am I self-conceited, daring, and self-willed? In my scrutinizing self-examinations, do I find that I have determined not to preach *myself*, but Christ Jesus as Lord, and myself a *servant* for Jesus' sake (2 Cor. 4: 5); "not to know anything . . . save Jesus Christ, and him crucified;" to avoid all untaught questions; to "hold to the pattern of sound words," "even the words of our Lord Jesus Christ;" to speak only as the oracles of God speak; to give diligence to present myself approved unto God, a workman who needs not to be ashamed, handling aright the word of truth (2 Tim. 3: 15); and to hold all my opinions to myself? Are all these commands of God to be trifled with? There can be no unity of the Spirit in the bond of peace without faithful and implicit obedience to them. (To be continued.)

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Measures for the care of the thousands of Christian women and girls who have been released or rescued from Turkish harems since the signing of the armistice have been taken by the American Committee for Armenian and Syrian relief.

A cablegram from Constantinople to the committee in New York announces that homes for the women and girls, and for many children also taken from the harems, have been started in fifteen cities in Asia Minor, and that preparations have been made for the industrial training of the women and girls under the direction of a committee of experts. In the homes of the Turks these Christian women and girls were treated as slaves and were not permitted to study or acquire any useful accomplishments.

After the signing of the armistice, many of the Turks, believing that by so doing they might escape punishment, set free the Christian women in their harems, turning them out on the streets to starve. Hundreds of these have been wandering the country, some of them crazed from their experiences. Many other Christian women were recovered from harems by the allied troops.

Another cablegram predicts an epidemic in the Armenian provinces and appeals for medical supplies in the largest quantities as quickly as possible. Great distress exists in the provinces, says the message.

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

I am the here and now. Yesterday and to-morrow are undesirable relatives.—Erier.

Spirit of the Press

The Community Church.

One Mr. Holmes has undertaken to found a "Community Church," meaning by "community church" one which leaves God, Christ, and Christianity out of consideration. Any citizen is a member of said church. "The fool hath said in his heart, There is no God." (Ps. 53: 1.) Such folly will die without opposition; but we cheerfully give here some things said of this man's folly in the Literary Digest:

The other side of the Community Church idea is presented by one who does not at all see the brilliant aspect represented by John Haynes Holmes, who has converted the church of the Messiah into a nonsectarian church requiring not even a profession of faith for membership, certainly no emphasis upon anything that might be called "Christian." Dr. Holmes rings the old slogan of a church "of the people, by the people, and for the people," and rejoices in the divorcement of the denominational alliance. There is a bright vision of a coming day when the Community Church "will unite in a common brotherhood all the people who desire to serve without regard to race, class, or previous condition of religious servitude." Some arguments against this project are presented in The Congregationalist (Boston) by Mr. Arthur E. Holt, who exhibits the indictment most crucially from the standpoint of the small community:

"Isolation is the curse of the small community. The only point of contact which many communities have with the outside world is through the channels of an international church organization which takes community thought out to the world problems and brings world problems and world characters to the community. If the church is now isolated with the community, how great is that isolation!

"Again, the small community does not spontaneously generate a beautiful spirit of worship out of its own uncultivated resources. One wise man plus one wise man plus one wise man plus one wise man may create a council of great wisdom, but one fool plus one fool plus one fool plus one fool will never give expression to anything except accentuated foolishness. The scrubby, degenerate stock of some herds of wild horses is the product of isolation and inbreeding. The great stock breeders of the West search the world for strains of the best breeds which they may introduce into their Western herds in order to build up the quality of these herds. The scrub stock is found in the communities where no outside blood has had the chance to penetrate. The strongest contribution to a scrub human stock which could be made would be made by a community church which isolated the people from the best which has existed in the past religious history or does exist in present life.

"It will doubtless be maintained by those directing the Community Church movement that it contemplates the linking of the communities together in larger fellowship. But does any one think that all other religious organizations will be displaced, and shall we not have one more religious organization multiplying denominations in the interest of church unity? Has the history of part of our denominations nothing to teach us along this line?"

The logic of dispensing with Christian attributes for the Community Church is declared unassailable. "Such must be the case with the church which decides to stand on a community platform," says Mr. Holt; but, he maintains, "this only proves how much superior is the church which is willing to stand on a Christian platform and maintain a community program." For—

"Such a church keeps itself in touch with the best which the world has known and at the same time places this best at the disposal of the most needy community in fellowship and service, and such a church will of necessity relate itself not to some rarefied form of the church invisible, but to some sensible form of the church visible.

"Again the advocate of the Community Church assumes that geography is the determining fact in the lives of people. Geography may bring people together, but it is totally lacking in power to cause them to unite. The organization which draws a qualitative line through human society will never organize people on the basis of geography. A man's foes may be those of his own household and his own community.

"The advocates of no denominationalism gratuitously assume that a denomination can bring only tyranny to a community, which is exactly the opposite of the truth. A denomination may be the channel through which the nation's greatest blessings can come to a community. Great personalities find their influence extended to even the most out-of-the-way place through ecclesiastical channels. The denominations with their experts can carry expert knowledge to communities which would otherwise be entirely lacking in help along these lines. An organization may be a source of life-giving power. Such a program as the Interchurch World Movement offers to the small community has infinitely more of promise than the program of the Community Church."

Less opposition appears in the Christian Register (Boston), which formerly functioned as the spokesman of the Unitarian Church. It prefers to be regarded now as a journal of liberal Christianity, going not so far as Dr. Holmes in casting off the terms which signify alliance with the historic church. In the following reasoning it appears that the whole matter is more a question of terms than of inner spirit, and Dr. Holmes, in running ahead of his time, anticipates the future indeed, but denies himself some of the strength of the present. We read:

"Now Dr. Holmes will have his chance. The church has changed its name to the Community Church of New York, and it will proceed to 'receive members,' according to his statement, 'in the same way and to the same end that a community receives its inhabitants—on the basis, that is to say, of citizenship. Any man or woman who is a citizen of a community will by that fact also be a member of the church. [We hope so.] As freely as he enters the town meeting and shares in the public business, so freely will he enter the town church and share in the public worship.' Making allowance for negligent townspeople, surely this is an acceptable proposition. In fact, it is already in effect in many places, though with explicit Christian conditions. The Community Church as 'the community functioning religiously' is one of the objectives of the Massachusetts Federation, and in Colorado they are attempting essentially the same thing in towns where denominations are not in operation. Though he eliminates the Christian name, Dr. Holmes here describes an entirely Christian ideal. It is congenial to the Unitarian denomination, which in every community is peculiarly in sympathy with the community rather than the sectarian mind. We are not, moreover, sticklers for a name. Dr. Holmes only launches upon an enterprise ahead of his time. Other churches everywhere are doing in denominational name almost as supersectarian work as Dr. Holmes is doing, and they will do it with less of the name more and more; and denominations will pass away. We have never doubted that. Let us get right to the heart of the matter. What is the religion of Jesus Christ but that very nameless and elemental human thing which is native to every soul? In sum, Christianity has its distinction not because it is something *sui generis*, but because more than any other religion we believe it is the common and natural religion of all mankind, in doctrine, spirit, and deed. More than one Unitarian dislikes his name. It arouses in many minds all the difficult feelings that embarrass any other denomination. It remains to see how quickly the new idea grows. Of course, it will not mean that the members will agree in all things; but they will have less and less regard for an already diminishing list of beliefs. Of these there are many which mean nothing and add nothing to the life that now is or is to be. The really greatest thing of all is that only a Christian Church could become a Community Church. But this, we understand, Dr. Holmes denies."

Nature is the raw material which grace molds for God: and a strong nature does not lose its strength because it has been made holy and pure. Such is the range and power of grace that we can despair of no man. Out of the very stones of pride and of unbelief it can raise up children to the Father of the faithful.—H. P. Liddon.

A man can gain much profit every day, if he refer all actions not in themselves praiseworthy or blameworthy, such as eating, drinking, walking, sleeping, etc., to the divine Will; and, therefore, he neither eats nor drinks, hungers nor thirsts, but because it has pleased God that he should do so.—Selected.

Georgia and the Far Southern Field

By S. H. Hall

How Good the Thought, "The Father Knows!"

What should be more consoling, more comforting, more encouraging, than the thought that our Father in heaven knows—absolutely knows—our every motive, desire, and purpose in all that we try to do, and knows all about our circumstances and the difficulties under which we sometimes have to work? I ask again, what should be more helpful to us than this? People so often misunderstand us and attribute motives to us that are unjust, and sometimes about this we worry. But why should we worry? Does not the Father know? And the consciousness that he knows, and that your motive was as pure as it was possible for you to make it, should drive every shadow of worry or anxiety from you; and this it will do unless you are slightly afflicted with the fleshly weakness that loves the praise of men.

There are a number of scriptures just here that I wish to introduce for the purpose of raising the question, "Are we believing and obeying them?" First, let us notice 1 Pet. 5: 7: "Casting all your anxiety upon him, because he careth for you." This comes in direct connection with the command to "humble yourselves under the mighty hand of God, that he may exalt you in due time." (See verse 6.) It is our business to make the surrender, to humble ourselves before our God; and it is his to exalt us when he sees it is best, and to control, absolutely, the consequences of all our experiences and make them work good to our souls. Is it not so? (See Rom. 8: 28.) Why should we worry, then, if we have the consciousness of the absolute purity of our every motive and purpose in life? The Father knows this as well as we, and will take care of us.

Then here is another scripture: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4: 6.) If you are honestly doing your best to please God, to save souls, and are keeping your conscience clear toward God and man, then why not just leave all results with the One who knows this so well and who is so abundantly able to take care of us? Why should you worry? The next verse is sufficient to tell you whether you are doing this or not. Verse 7 says, conditioned on our doing what is said in verse 6: "And the peace of God, which passeth all understanding [especially yours], shall guard your hearts and your thoughts in Christ Jesus." Do you have this peace? Or are you tormented almost to death for fear some man or set of men will misunderstand you and think your motives are not just what you want them to think they are? "Men pleasers," it seems to me, can never be free from anxiety. When you start out to get yourselves understood by men, you are up against a pretty tough proposition. Some men are too perverse to understand; others are too prejudiced and so eternally busy thinking of themselves that they have no time to give you thought. Why not take the Bible way, the better way, the only way that is good for man—viz., just see to it that you are right with God, and be satisfied in the consciousness that he knows? Is this not enough? "So that with good courage we say, The Lord is my helper; I will not fear: what shall man do unto me?" (Heb. 13: 6.) Isaiah put it exactly right when he wrote: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." (Isa. 26: 3.)

In this singleness of heart, may God ever keep us. We have just one God, the Heavenly Father. Beside him there is no other to whom we must go and before whom we must fall. In the name of his Son, and through his Son, our Lord, let us ever keep our heart fixed on him, and all will be well. He is able and willing to do for us "exceeding abundantly above all that we ask or think." It is enough to please him. Do this, and just as many men on earth will be also pleased with us as should be, and the rest will be displeased with us, and it is best for us that they so be.

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How Dreadful the Thought, "The Father Knows!"

While the thought of the Father's knowing all about us is sweet and encouraging to the man or the woman whose heart is right before him, who each and every day is doing his or her best to do the things that are honorable, just, pure, lovely, and of good report (Phil. 4: 8), it is also true that the thought of his knowing is dreadful to those who are not so living. Whether this thought is dreadful to them now is not the question; for I hardly think they give God much thought: they are giving self more thought—self-justification too much thought to let God in. But certainly it is true that the thought of people's being deceived, thinking they are right when God does not think so, forgetting things they have done when God has not forgotten, making impressions on men's minds about matters that are the very opposites of what God thinks about it—I say such a thought as this is dreadful!

O, fools we are! Will we never come and fully surrender to the fact that God *knows* and will never forget our sins and transgressions unless we repent and put things in a condition for him to forget? We may forget our wrongdoing, but never can he forget unless we "clear ourselves," and to this end whole-hearted repentance is an absolute essential. (2 Cor. 7: 8-11.)

Do you remember the lie Ananias and Sapphira told? Turn to Acts 5: 1-11 and read it prayerfully. They simply tried to make the impression that they were giving more than they really were giving—viz., all that the possession they sold brought, like others were doing, when they had brought only a part of the price of the possession. God killed them then and there, as an example, because, I am quite sure, he saw that they would never do better than this, would soon forget the lie they had told, come to think they were the very best in the church, die in this condition, and be forever lost. I am sure they would not have been killed if God had seen any hope for them. The language that God "is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance," certainly teaches this. (See 2 Pet. 3: 9.) But if he had not killed them, how soon they would have forgotten this—as man would view it—"small bit of deceit, this slight false impression," and would have filled their places in the congregational worship and been called "Brother Ananias" and "Sister Sapphira," and eulogized and admired by many as among the best in the church, and would have come to believe, with all the sense they had, that they were good people, and gone to their graves having forgotten a thing that God had not forgotten!

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News Items.

Our workers were all busy in this section yesterday (June 29). Brother John Klingman spoke at South Pryor Street in the forenoon, and then was driven over into Cobb County, to Liberty Hill, where he spoke in the afternoon. Brother Garrett took Brother Brooks' place at East Point in the forenoon and at night, doing some baptizing at the close of the evening service. Brother Brooks spoke at St. Elmo, in Chattanooga. Brother Silas E. Templeton was at Hardie's Chapel and Macon, in which section he has been laboring for the last few days. The writer spoke at West End in the forenoon; at Providence Baptist Church, out from Palmetto, in the afternoon; and at the tent, on the corner of Glenn and Cooper Streets, at night, where the revival continues with unabated interest.

MISSIONARY

Report for January, February, and March.

BY LILLIE CYPERT.

January.—Received through Brother Janes, $31; through Miss Straiton, $24.75; through Brother McCaleb, $25.

February.—Received through Miss Straiton, $8.95.

March.—Received through Brother Janes, $36.25, $21.30; through Miss Straiton, $18.20; from David Lipscomb College, $22.50.

The above liberal contributions paid my expenses and removed the deficit that has been mentioned from time to time in the papers, leaving me a balance of $10.77. I am so happy to have the deficit removed, and am thankful indeed to all the donors, and especially so to those faithful ones whose names seldom fail to appear in the list of names sent to me. May they all be abundantly blessed.

I have recently bought a bicycle to assist me in the work, since my work is so scattered and some of it off the car line. Out of my income I now support the Zoshigaya Sunday-school work, and the rest I use for my daily needs generally. My great desire and prayer is that I may be a faithful servant and use the means that God gives into my care as it pleases him. Pray with me to this end.

The Zoshigaya Sunday-school work is increasing both in number and interest. The sewing school has increased about one-third in number at the beginning of this term. The work at all the other places is prospering. There were ten baptisms at the Kamitomizaka Church on Sunday, April 6. Two of these were for the Otsuka Church. Brother McCaleb left us on April 7. We all miss him very much, but rejoice with him that he can at last go home.

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Last Days in Hawaii. No 1.

BY J. M. M'CALEB.

On May 21 I conducted the prayer meeting at the Christian Church in Honolulu, and took for a subject: "Fruit Bearing" (John 15). About a dozen women and four or five men were present. It will be remembered by those who read the Gospel Advocate more than twenty years ago that Brother F. D. Garvin started the church in Honolulu without connection with the society or the use of the instrument. It was not long, though, till the society agents came along and usurped the work. The church also in its early history had some mission points in other parts of the city, the work largely of Brother W. K. Azbill and Sister Calla J. Harrison. But the spirit of the world continued to enter in, a new house was decided on and the missions given up that they might centralize on the big church. The preacher turned skeptical, preached destructive criticism, and conditions have continued to go on from bad to worse. One of the strange things is that, while the church and its missions were established by those called "antimissionary," the missionary work of the church was stopped by those posing as champions of the missionary cause. There are still some good people in the church who would love to see a return to the New Testament order.

May 22.—Went with Mr. and Mrs. Schleiffer, Mr. Copeland, and Misses Starksburg and Caton to the town of Aiea, about an hour's ride by train. We took lunch along and had a picnic by the sea, not far from some laborer's tent. By it was a cotton stalk that had grown up into a bush; for, as there are no frosts here, cotton, the castor bean, and other similar plants grow up into small trees, and even weeds do not know when to die. After the picnic we proceeded to the picture-show house for a meeting. The young men went out and "compelled them to come in," so that we had an audience of about three hundred—a mixed multitude, indeed—Filipinos, Portuguese, Chinese, Hawaiians, Japanese, and those mixed in between. A large per cent being Japanese, I was requested to speak in their tongue. The Japanese preacher, Mr. Fujishiro, was present. The two young men spoke in English and Mr. Weeden spoke in Chinese. So the language of the speakers was about as badly mixed as the audience. Indeed, we spoke in tongues that night. The two unmarried women were Pentecostal people; the two young men, Plymouth Brethren; the Chinese, not defined; while the writer was just a plain sort of Christian, such as we read about in the New Testament, having no denominational distinction. The Pentecostal sisters believe in Christians now having spiritual gifts such as they had at Pentecost. While we were picnicking at the sea I suggested to Miss Starksburg that to-night would be a good time for her to exercise the gift, as we had such a mixed crowd; but she said she could only exercise the gift when given by the Holy Spirit. She and Miss Caton have spent several years down in the Fiji Islands, a group of islands lying in the South Pacific near the equator. I asked if the Lord endowed them with the Fijian tongue, and they said, "No." It will be noted that this is where Darwin, in his earlier days, went as a scientist and found the natives naked cannibals. Some twenty years later he made another visit and found that the missionaries had converted the whole population to the extent that they had ceased eating one another, wore clothing, and observed Sunday. He was so impressed with the change that he became a convert to missions and was ever afterwards a regular contributor. These two women confirmed the story. They said, however, that their religion was not of a very high order and that about half were Methodists and the others Roman Catholics. The Seventh-Day Adventists have about six hundred converts.

May 24.—Being Saturday, Brother Bowman had a half holiday from the bank; so we planned on an auto ride to the beach. Sister Bowman and little Margaret, her little cousin Genie and her papa, Mr. Livingston, Brother Bowman, and the writer made up the party. We skirted the beach for a mile or two, then went back of Diamond Head, a volcanic mountain that stands right out in the sea and resembles a crouching lion, from all directions the most conspicuous object about Honolulu; then up a valley by a stock ranch of horses, cows, pigs, and chickens; then by Koko Head, which reminds one of Mount Sinai, and around the base to the great sea. Here we came upon some men fishing with hook and line. The bank, which was sand, sloped rapidly, so that a little way out the water was deep. They baited with pieces of fish. With an overhand sweep of the pole they would throw the line as far out at sea as possible, then, sticking the pole in the sand, sit down and wait for a bite. They had caught five or six about two feet long, a kind of sucker called in the Hawaiian tongue "oio." A little further on the black volcanic rock jutted right out into the sea; but it lay in ledges, forming an excellent place to walk. The rock, by the constant washing of the waves, had been worn into many odd and fantastic forms. Basins had been hollowed out, some of which were three or four feet deep, and which were left full of water by the receding tide. These pools were teeming with small fish (some were five or six inches long), crabs, and other denizens of the deep. As I was looking at one of these pools, I thought what an excellent place for baptizing. At one place the water had bored its way under for thirty feet or more, then up ten or fifteen feet to the top of the rock, making a hole the size of an ordinary well. As the waves came rushing in they caught the wind and forced it and the water up through this natural well in a white spray that at high tide rose fifteen or twenty feet high.

My address now is 2625 Montgomery Street, Louisville, Kentucky.

AT HOME AND ABROAD

G. W. Jarrett, of Woodlawn, Tenn., has some open time for meetings in August and September.

From Ben West, Ennis, Texas, July 2: "Sunday was a fine day here. Attendance and interest excellent. The Bible classes are well attended."

After an absence of seven years, Brother McCaleb is enjoying a visit with his family in Louisville, Ky. His address is 2625 Montgomery Street.

William P. Walker, one of our most useful evangelists, desires to rent a tent to be used in Fayette County, Tenn., the last two weeks in July. Address him at Route 4, Clarksville, Tenn.

From M. S. Mason, Rogersville, Mo., June 26: "Since writing I have filled my regular appointments. Reclaimed one at Walnut Hill and baptized one at Masters. Owing to delay of crop by rain, I called off my meeting at Bethel, near Marmaduke, Ark., and will not begin protracted-meeting work till July 12, at Kennett, Mo."

From J. G. Malphurs, Russellville, Ark., July 5: "Beginning on July 20, C. R. Nichol, of the church of Christ, will meet in discussion L. H. Shelton, Materialist, at the Mill Creek church of Christ, the debate to last four days. There is a treat in store for all those who can attend. Those who come from a distance will be taken care of by the Mill Creek brethren. Let us know if you can come."

From J. G. Allen, Muskogee, Okla., July 1: "The following gifts to build a church house in Muskogee have been received: Previously reported, $395.50; Mrs. G. T. Criner, Stephens, Ark., $2; church at Bixby, Okla., $15.85. We appreciate the kindness of every one who has assisted us in this much-needed work, and we hope that many others will respond to this call, so that we can have a permanent house and not always stand in fear of having to move before our next service. My address is 1412 Baltimore Street, Muskogee, Okla."

From Mrs. Ida Harding, Lehi Junction, Utah, June 24: "As I read the Gospel Advocate and see so much good reading in it and notices of so many good meetings, I wonder why there cannot be a church of Christ established here. There is not a church in this community or anywhere close, only a Mormon Church, or the 'Latter-Day Saints,' as they call themselves. It seems so terrible that we cannot go to our meeting on the first day of the week, simply because there is not any near us. We are members of the little church of Christ in Gainesville, Ark. When we are sending misionaries to foreign fields, I think it would be good to have one here. Why not?"

From A. J. Traylor, Union, S. C., July 3: "The tent meeting continues with interest and good crowds. Last Sunday was a great day with us. We organized our Sunday school, and fifty-three were enrolled. Every one present was ready and willing to enroll with us and seemed to be glad to have the opportunity of being in a Sunday school where they could study the Bible as it is written. Two more precious souls have made the good confession and will be buried with their Lord in baptism on Saturday evening. Many more are 'almost persuaded.' Satan's agents are at work with all of the power that they possess, but, by the help of God and the 'sword of the Spirit,' we are marching onto victory. Brethren, pray for us, that we may be able to overcome the wiles of the devil."

Our readers will be glad to learn that the mission meeting that began in Rochester, N. Y., on June 22, has already borne good fruit. An encouraging report has been received from Sister Eunice C. Fisher, through whose untiring efforts the meeting was arranged. She tells us that when the meeting is over Brother Elam will leave a band of fourteen people at least, perhaps more, who will worship "as it is written." We will depend upon Brother Elam to give us a more lengthy account of conditions in Rochester and the prospect. Those who have aided this meeting in any way may know that the contribution was well bestowed. L. G. Kennamer, of Woodville, Ala., led the song service in this meeting, and did his work well. Upon his return from Rochester, N. Y., Brother Elam will preach on the second Sunday at Olmstead, Ky., and will begin a meeting at Christiana, Tenn., on the third Sunday in July.

Annie Peters, secretary of the Orphans' Home, Luling, Texas, writes: "I wish to remind the brethren everywhere that Sister Clarke's birthday is again approaching—July 20. This is always a happy occasion to the children here, as we celebrate that day, and all offerings sent are used for our pleasure and benefit. This year we wish to purchase a new typewriter. This Home has always used a secondhand machine, and this is why I do not send out well-written letters. Besides, I have not yet completed my high-school course, and a good machine will enable me to have more time to devote to my studies. We also want something else, and that is a victrola. I can imagine I hear some say: 'Those children do not need that; our children have none.' Brethren and sisters, if this should be the opinion of any, I ask you to consider that your children are not in an orphans' home, where almost all of the entertainment we have is provided. Your children can go from their homes to hear music and be entertained in various ways not practical for us, as there are too many of us. To be happy and contented, we need innocent amusements provided. I trust you will indorse this appeal and send liberal offerings to Sister Jennie Clarke for this purpose."

J. P. Halbrook sends us an interesting report of a meeting at Belzoni, Miss. He writes: "In a meeting beginning on June 15 and closing on June 22, with preaching at night only during the week and twice each Lord's day, J. P. Lowrey, of Senatobia, Miss., did some excellent preaching to the faithful few in Belzoni who refuse to desist in worshiping and working 'as it is written.' While there were no additions to the one body, and we that are members are few in number and were able to persuade only a few from the various denominations to hear, still we are not discouraged to the point of giving up in the effort of getting the people to hear, believe, and obey the simple story of Jesus and his love, and, therefore, mean to 'have it over' at some future date, the Lord willing. Brother Lowrey preaches the gospel in clear and unmistakable terms, so that any present may know what to do to be saved—a thing so conspicuous by its absence in the preaching or lectures of sectarians. If in the State of Mississippi there were one dozen loyal preachers as anxious to get the gospel before the people, in the face of the sacrifices incidental thereto, as is Brother Lowrey, denominationalism and sectarianism would to a large extent soon melt away as the mists before the sun. We believe that Brother Lowrey is making his sacrifice willingly; for he seems, with the peerless apostle Paul, to feel that woe is unto him if he preaches not the gospel, and, like Paul, he has not picked an easy place in casting his lot in the State of Mississippi. But where are the eleven to help him evangelize the State? We believe there are enough to 'go around' all right, if the old and numerically big congregations with whom they labor—or, rather, of whom they are a part—would only insist on their going, and they (the preachers) had the faith and energy to say with God's servant of old: 'Here am I; send me.' We must not, we cannot, give up the fight. May God continue to bless and encourage us through his word and through such faithful servants as Brother Lowrey."

Training Little Children

By MRS. DORA LADD KEYES.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Learning to Play and Work With Others, the Child's First Lesson in Social Training.

I like to remember that Froebel said: "The nursery was my university." This statement gives every mother a bond of understanding and sympathy with Froebel and his ideals as they have been worked out in the kindergarten.

The best modern kindergartens center their programs largely around the natural home activities of the child; hence, even though mothers may find it impossible to secure kindergarten privileges for their children, materials and opportunities are close at hand with which to provide, to some degree, at least, for this need.

Last February a laddie who was just "half past three," with hands well scrubbed and nails manicured, cut out thirty-eight valentine heart cookies for his mother. Before he had finished, he learned to be neat, quick, firm of touch, and economical in his spacing. In addition, he was unconsciously gaining a sense of participation and cooperation and the feeling of being a "real help" to mother.

Last autumn the same little laddie gathered a large pailful of scarlet summer seeds, which we plant every spring around the play fence.

Children love to have a place that is their "very own." My husband and I feel that the eight dollars we invested in a fence for a play yard for our two boys were well spent. The play yard is fifteen feet square and contains a little cherry tree, some grass, and a large space from which grass has long since disappeared. Here we put a big sand pile, which, when wet, supplies dough for all sorts of delectable bakery products, and when dry affords opportunities for constructing bridges and mysterious tunnels.

The play yard is the place for tea parties in the "hungry middle of the afternoon." It has not only supplied the needs of our own children, but is quite the social center of the neighborhood—too much so, one mother sometimes thinks!

Songs, stories, handwork, and nature study are important lines of kindergarten activity which a mother can pursue at home, with the help of a few good books and her own resourcefulness. The child deprived of kindergarten is not so likely to suffer for want of these activities as for the lack of the social training, which, to me, is the biggest contribution of the kindergarten. The child needs to play with other children. "Here," says Jean Paul, "the first social fetters are woven of flowers." And therein lies the unique value of the little play yard. Children learn there to give and take, to adjust themselves to each other and cooperate. They also develop the initiative that makes for leadership.

Play in the play yard is undirected, so long as harmony prevails.

The neighborhood is the next larger natural group after the family and prepares the child for a conception of the larger school group and the community. In the summer I invite the children of the neighborhood—about sixteen in all—to come to our big lawn twice a week and join in our "Twilight Play Circle." During the winter I also invite them to come once a week to play indoors. We call the winter meeting our "Neighborhood Fun Club." I took my neighborhood as I found it, and the children vary from three-year-olds to two eighth-grade girls. One of the latter plays the piano for us and the other helps in numberless ways. I serve no refreshments.

Last winter we learned three simple folk dances and a number of the beautiful games that are so deeply rooted in the early social experiences of the race, such as "London Bridge" and "Here we go 'round the mulberry bush."

We also played other games suitable for a large number of children indoors and learned about thirty riddles. Children who could read prepared special contributions, such as child poems of Eugene Field and Robert Louis Stevenson. Two little girls sang duets for us, and one day we had a little guest who taught us some charming solo dances based on "Mother Goose" rhymes.

The children's love of the dramatic was shown by their fondness for guessing pantomimes. A child usually planned a pantomime beforehand and then invited others to help him work it out for the rest to guess. Our pantomime material was drawn largely from "Mother Goose," "Æsop's Fables," and well-known fairy tales.

Our "Fun Club" takes some of my precious spare time, as well as a considerable amount of energy, but I feel that it pays for myself as well as for the children. It makes me realize what Froebel's friend meant when he said: "It is like a fresh bath for the human soul when we dare to be children again with children."

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He That Loseth His Life.

Religion demands social expression like all other great human impulses. Without an organization to proclaim it, to teach it, to stimulate it, the religious life would probably be greatly weakened in the best, and in many would be powerless and unknown. The mischief begins when the church makes herself the end. She does not exis for her own sake; she is simply a working organization to create the Christian life in individuals and the kingdon of God in human society. She is an agent with large povers, and, like all other agents, she is constantly tempted to use her powers for herself. Our modern political partie were organized to advocate certain political principles and realize them in public life. Gradually they have come to regard their perpetuation as an end in itself, and pubic welfare is subordinated to party victory. Our public-sevice corporations exist for the public; but we know how these, our servants, have become our masters, so that the public exists for their dividends. This slow, historicl embezzlement of public powers, this tendency of organzations and institutions to aggrandize themselves at the expense of the ends for which they were called into existene, is one of the most important phenomena in moral life. There is no permanent institution but has succumbed to this temptation. The organization of the church is simpy one sinner among many, and not the worst by any mems. Her history is the story of how she fell by rising and rose by falling. No one who loves her can serve her better than by bringing home to her that by seeking he life she loses it, and that when she loses her life to serve the kingdom of God, she will gain it.—Walter Rauschenbasch.

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When God is in the office, and the shop, and the market, a new dignity steals into the soul, which manifests itself in the very stride. That new dignity gives the man a new sense of values; and even though thre may be many a day when he has not made much money he finds his success in the glories of spiritual attainmet and in the supreme gain of moral rest.—J. H. Jowett

A RECORD THAT SHOULD CONVINCE YOU

Of the merits of Hood's Sarsaparilla as the standard blood purifier, appetizer and tonic. Originated in a famous physician's prescription more than 50 years ago. Adopted as the regular family medicine in thousands of American homes. Has met the tests of a half-century with universal success. Made from the best known roots, herbs, barks and berries named in the Dispensatory. Will prove its merit to you if you will give it a trial.

As a good cathartic, Hood's Pills.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

Our Lord's Army.

BY F. E. EXUM.

The bulk of the work performed by the church of Christ since the reconstruction period has been to enlist a comparatively small army to fight for righteousness. It is a standing army, and, because of inactivity, is falling away almost as fast as it is being recruited. The leaders of this army are doing very little leading; they are not putting it out in the field. The order from our Lord Jesus Christ, the great Commander in Chief of this army, is: "Go ye into all the world, and preach the gospel to every creature." This is a stupendous task, and at the rate we are now going we cannot carry it out in a hundred thousand years. The sooner we look the facts squarely in the face and take steps to remedy the situation by using every good facility at hand and the principle of coöperation as set forth by the apostle Paul, the sooner we will begin to make creditable progress toward carrying out the great commission. The Lord's army is of sufficient size and quality to make good progress, if the parts comprising this army were coöperating together and concentrating on the work. An army on the battle field would be doomed to certain defeat if each regiment acted independently, without regard for what the other regiments were trying to do, and at the same time they would all have the same object in view—viz., the defeat of the enemy. This is exactly the condition of the church now; all congregations have a desire to bring about the defeat of Satan, but they have no unity of action to couple with this unity of purpose. What little work is being done is of a local nature, with very few exceptions, and this is because of noncoöperation because each congregation is isolated from the other. Could an army on the field dig a trench thirty miles long in a single day without coöperation and without concentrating on the lines mapped out? No. And neither can the Lord's army accomplish anything noteworthy toward carrying the gospel to the whole world without using the principles of coöperation and concentration—concentration of strength and cooperation of effort in applying that strength. The former applies principally to the finances of the church.

There are towns in our own State where there are no congregations of the church of Christ, and there are whole States in the United States that scarcely have a congregation, and at the same time there are in Nashville and a few other places hundreds of young men who are quite able to preach the rudiments of the gospel that would be glad to go and preach daily and establish congregations in

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Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

UNIVERSITY OF VIRGINIA

Founded by Thomas Jefferson.

Offers standard university training leading to academic degrees, as well as to degrees in Law, Medicine, Engineering, Education, Chemistry, etc. The R. O. T. C. will be under the supervision of an army officer detailed by the War Department.

Numerous buildings of classic architecture; beautiful grounds, located in the foothills of the Blue Ridge. The athletic field consists of twenty-one acres, and contains a concrete stadium seating 8,000. Rooms are provided with steam heat and running water. Cost of living as moderate as at any institution of equal rank. The ninety-fifth session opens September 18, 1919.

For Catalogue and information, address

REGISTRAR, UNIVERSITY, VA.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

In answering these ads mention your paper. It commends you.

these destitute places; but why don't they go? It is not because of a lack of faith, as some would have you believe; it is because these men realize that it is inconsistent for them to go into communities where there are no members of the church of Christ and ask the people there to support them, and because the congregations comprising the whole body are not joined together by joints and bands of co-operation to give them financial support. It is the power of the gospel that saves souls; "but how shall they hear without a preacher?" The bulk of the body (what should be the real strength and driving power of the body) is composed of members who say that they cannot do active public work. The only way, then, that they can do their full duty is to "minister seed to the sowers" (those who are doing active public work); and I believe they would be glad and willing to minister the seed if the sowers were put out in the field.

Funds for Building in Washington, D. C.

BY W. S. LONG.

The following is a list of the names and addresses of the churches and individuals who have contributed to the Washington Church Fund since last report up to and including June 8:

C. H. Stevens, Yoakum, Texas, $1.25; Elizabeth Waters, North Salem, Ind., $5; Arch P. Baker (Dunlap congregation), Duck River, Tenn., $10; H. C. Denson, Thomas, Ga., $10; Miss Ruth Goodwin, Donelson, Tenn., $1; A. M. Holtz, Atlanta, Ga., $50; J. M. Gainer, Scottsboro, Ala., $10; A. R. Stalker, Meridian, Iowa, $10; Kate Wright, Tennessee, $1; Mr. and Mrs. H. C. Boots, Greenup, Ill., $5; "A Sister," West Virginia, $2; Miss Kate Reagan, Ricardo, N. M., $1; Carrie Keeton, Cromby, Texas, $3; J. H. Ijams, Florence, Ala., $2; P. D. Hobbs, Pyriton, Ala., $2; Mrs. Davis, Sturgis, Ky., $5; Mrs. O. C. Omohundro, Mount Juliet, Tenn., $5; Mrs. Mary E. Davis, Mariba, Ky., $5; "Friends," through Mrs. W. H. Lipscomb, $10; Mrs. Freeman, Jacksonville, Fla., 50 cents; "A Sister," Horse Cave, Ky., $1; J. B. Davis and wife, $2; Mrs. E. E. Hart, $1; Mrs. A. L. Moore, $1; Mrs. R. I. Keller, $1; Mrs. John Ray, $1; Miss Ella Parker, $1; Mrs. Mary L. Floyd, $1; Miss Emma L. Martin, $5; McMinnville brethren, $58.50; Main Street church of Christ, Shelbyville, Tenn., $35; church at Plant City, Fla., $5; church at Westbrook, Me., $2; church at Cliff Creek, $18; church at McCrory, Ark., $3; church at Tupelo, Miss., $11; church at Charlotte, Tenn., $5; through Christian Leader, Cincinnati, Ohio, $16; student members of church of Christ at Middle Tennessee Normal (Mrs. Rutledge, teacher), $5.10; church at Bethlehem, Lebanon, Tenn., $25; church at Bolivar, Pa., $8; church at Davis City, Iowa, $5; church at Charco, Texas, $20; church at Sinton, Texas, $8; church at Hanceville, Ala., $10; church at Bethel, Athens, Ala., $20; church at Savoy, Texas, $30; children of the Belle Haven Orphans' Home, Luling, Texas, $2.25; church at Perryopolis, Pa., $16: Mrs. John Cann, $1; Charles Chambers and wife, $2; Anna Hettinger, $1; Mrs. O. E. Williams, $1.25; Mrs. J. R. Fielder, $2.50; Mr. and Mrs. P. C. Sams, $5; Ella McDavid, $1; Adronie Jones Nalls, $1; Mrs. E. Stucker, $10; Mrs. O. S. Johnason, $1; Alice Gary, $1; Mrs. C. W. Brevard, Union City, Tenn., $5; Mrs. J. A. Wharley, $2; Miss Leona McCorkle, $1; Mrs. J. P. Murray and Alberta Murray, $10; church of Christ at Abilene, Texas, $25; through Christian Leader, $22; Richman Church, near Shelbyville, Tenn., $10; church at Clarington, Ohio, $4; R. V. Robinson, $3.

Reports of later contributions will follow. The struggling brethren in Washington wishes again to express their sincere thanks for the donations received. We hope others may come to our aid soon, so that we may erect the house without delay. Since God has blessed you with an abundant harvest, cannot every farmer give the price of one bushel of wheat to build a house of worship in the capital of the United States? At three o'clock to-day (June 28) the treaty of peace was signed by Germany. Now let us turn our hearts to God in thanksgiving and prove our love to him by giving to the spread of the gospel as we have never done before. Let us build a good house of worship in this city, which is before the world as the greatest city on the globe at this time.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists; price, 50 cents; or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

BUY A SELF-HEATING SADIRON.

Ironing-day drudgery is unknown to the woman who uses one. Send $4.75 (we pay delivery charges). Money back if you want it, but you won't. We will also send you our Feather Bed and Pillow Catalog FREE.

HYGIENIC FEATHER BEDDING CO., Box 463, Charlotte, N. C.

Financial Report.

BY H. A. ROGERS.

The following is a report of receipts and expenses in connection with evangelistic labor from February 20, 1918, to June 16, 1919:

Received from Schnellar Church, Saskatchewan, Canada, $95; Knoxville Church, Saskatchewan, $60; Lyndale Church, Saskatchewan, $20; Sister James Graham, Saskatchewan, $3; MacRorie Church, Saskatchewan, $56; Omaugh Church, Ontario, $65; Brother W. W. Husband, Wawota, Saskatchewan, $175; Brother R. Williams, Ontario, $87; Hamilton Church, Ontario, $185; Meaford Church, Ontario, $12; Ellis Brown, Saskatchewan, $2; Sister Eckstein, Saskatchewan, $1; "A Brother," Ontario, $7; Sherwood Church, Ontario, $30; Cape Rich Church, Ontario, $10; Brother John Fonstad, Saskatchewan, $5; Brother H. L. Richardson, Ontario, $2; Sister Gertie Tallman, Ontario, $1; people of Quinton, Saskatchewan, $22; Brother Gordan Tavell, Manitoba, $10; Brother A. Beamish, Manitoba, $5; Brother F. Morgan, Manitoba, $5; Brother T. Laycock, Manitoba, $10; "A Sister," Meaford, Ontario, $10; "Unknown," Carman, Manitoba, $25; Leonnardville Church, Ontario, $24; Sister Johnson, Ontario, $2; Woodgreen Church, Ontario, $6.60; Brother S. Whitfield, Ontario, $5; Brother Perry's mission, Saskatchewan, $86; Wardsville Church, Ontario, $12.30; Brother Johnson, Deep Creek, B. C., $40; Brother John Mallory, Deep Creek, B. C., $50; Calgary Church, Altamont, $30; Regina Church, Saskatchewan, $15; Sister Olang Strom, $5; Brother E. Fisher, Ontario, $4.90; Sister James Hall, $2; Mr. James Hall, $5; Punnichy Church, Saskatchewan, $11; church at Richardson, N. B., $10; meeting at East Millars, Manitoba, $12.35. Total, $1,224.65.

Out of this the writer paid to J. P. Kimbrell $59.50, and to Brother E. H. Clark, who is carrying on the work I began at Punnichy, Saskatchewan, last winter, $115. This, with expenses in connection with the work—such as traveling, board, hall rent, and such as is necessary—amounted to $749.80 for the sixteen months. Deducting $174.50 paid to Brother Clark and J. P. Kimbrell, there is a balance of $575.50.

Dear brethren, I desire herein to express my sincerest thanks to you for the coöperation received in this grand work.

I have worked hard to sow the seed of the kingdom of Christ into the hearts of the people. Out of the sixteen months, I spent four at my home helping to look after the necessaries of life for my family, leaving me twelve months on the evangelistic field. During this time I established a church at Knoxville and Punnichy, Saskatchewan; revived the church at MacRorie, Saskatchewan; conducted meetings at Deep Creek and Hulcar Hall, B. C.; spoke twice to the Vancouver Church; spoke six times at Calgary, Altamont; conducted meetings at Perry's, near Punnichy, and at Mount Green, Tribune, Quinton, and Lyndale, Saskatchewan; and was one week at Carman, Manitoba. During this time I preached two hundred and ten times, baptized thirty-five, and reclaimed two. If you consider the work which has been done worthy of a continuation of your coöperation, I would be glad of the same. Much seed has been sown which should bring forth fruit if the good work were followed up.

You will notice that Brother and Sister W. W. Husband, of Wawota, Saskatchewan, come second in the list of contributors. This, indeed, speaks the sincerity of their hearts for the Lord's cause in this country. There are hundreds of brethren, no doubt, who are in as good a position as Brother Husband is to give. If we only had one hundred to give thus, how many evangelists we could have in the field, and how many churches established!

Brethren, let us not weary in well-doing. We shall reap if we faint not.

If I have overlooked any contributions, please advise me.

Giving Entire Satisfaetion.

There is a remarkably effective combination of blood-purifying, nerve-strengthening, liver-stimulating remedies. It is Hood's Sarsaparilla, for the blood, taken before eating; Peptiron, for the nerves, taken after eating; and Hood's Pills, for the liver, taken as needed.

It is giving entire satisfaction. Persons suffering from a combination of ailments, such as cause eruptions on the face and body, paleness, pallid lips, cheeks, and ears, and constipation, especially find it beneficial.

The treatment accomplishes so much that, although there are three medicines, it is the most economical. Each of these medicines is of superlative merit for the troubles for which it is especially recommended. Each is good alone; all are good together. Get any one, any two, or all three of your druggist to-day.

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

In answering advertisements, please mention this publication.

Freckles

are "as a cloud before the sun" hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S Freckle Cream

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet.

"Wouldst Thou Be Fair"

Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists.*

STILLMAN CREAM CO.
Dept. 79 Aurora, Ill.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

"BAYER CROSS" ON GENUINE ASPIRIN

BAYER

"Bayer Tablets of Aspirin" to be genuine must be marked with the safety "Bayer Cross." Always buy an unbroken Bayer package which contains proper directions to safely relieve Headache, Toothache, Earache, Neuralgia, Colds and pain. Handy tin boxes of 12 tablets cost but a few cents at drug stores—larger packages also. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

PARKER'S HAIR BALSAM

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

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

Kill All Flies! THEY SPREAD DISEASE

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.

DAISY FLY KILLER at your dealer or 5 by EXPRESS, prepaid, $1.25.
HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

UGH! CALOMEL MAKES YOU DEATHLY SICK

Stop using dangerous drug before it salivates you! It's horrible!

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

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

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

CHURCH ENVELOPES.
Double and single envelope systems. Samples and prices sent upon request.
Double Envelope Corporation, Roanoke, Va.

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SPECIAL ADVERTISING AGENTS
PRINTERS
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Catalogues a Specialty
HOME OFFICE
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OBITUARIES

Hyde.

On April 9, 1919, the angel of death went into the home of Brother Robert Hyde, of Wyatt, Miss., and took away Rosa B. Hyde, his wife. Sister Hyde was born on August 13, 1886, and was married to Brother Hyde on August 12, 1906. A few days after she became the wife of Brother Hyde she obeyed the gospel under the preaching of Brother Jasper Dunn. She was a loyal Christian. In her home she never tired in her efforts to bring sunshine and happiness. She will be missed in her home, in the community, and in the church. She is survived by her husband, four bright little girls, and three brothers. The funeral services were conducted by the writer. Her life was one of beauty and devotion here, but it will be more beautiful "over there."

J. P. LOWREY.

Towery.

Brother Henry M. Towery was born on May 1, 1837, in Hamilton County, Tenn., and died on April 25, 1919, in the home of his daughter, Mrs. John Wilson, in Fort Smith, Ark., at the ripe age of eighty-one years, eleven months, and twenty-four days. He was married to Miss Sarah Elizabeth Shelley on May 8, 1865, to which union were born six children—four girls and two boys. Two preceded him in death. He leaves a faithful and somewhat feeble companion, three daughters, one son, several grandchildren, together with many friends, to mourn their loss. Brother Towery became a member of the Baptist denomination earlier in life, but he saw the true light and obeyed the gospel about forty years ago, since which time his influence and sacrifices have been above the average for good in the church of Christ. So far as I have learned (and I have been in his home and in his surrounding community a good deal), there were few doubts of his honesty, integrity, and sincerity. He was a friend and a father to me from the first meeting. I was called to speak words of comfort to the bereaved at his burial, which took place the fourth Lord's day in April—a day which he had anticipated enjoying with the church in the all-day services in the new meetinghouse at the Prairie View (Ark.) cemetery, near their old home. A large audience attended, and their friendship and love were manifested in many ways. He will be greatly missed; but he so lived while here that, though he rests from his labors, his works will follow him.

J. H. WHISNANT.

Craig.

William Davis Craig, son of O. T. and Anna M. Craig, was born in Franklin, Tenn., on March 20, 1859. He was struck by a train in Tacoma, Wash., on April 14, 1919, from which he died the following day. He was married to Dora Beech, of Williamson County, Tenn., in the spring of 1887, to which union were born four boys and four girls. The wife preceded him to the spirit world about thirteen

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company Paris, Tenn.

LEMONS BRING OUT THE HIDDEN BEAUTY

Make this lotion for very little cost and just see for yourself.

What girl or woman has not heard of lemon juice to remove complexion blemishes; to bleach the skin and to bring out the roses, the freshness, and the hidden beauty? But lemon juice alone is acid, therefore irritating, and should be mixed with orchard white this way: Strain through a fine cloth the juice of two fresh lemons into a bottle containing about three ounces of orchard white, then shake well, and you have a whole quarter pint of skin and complexion lotion at about the cost one usually pays for a small jar of ordinary cold cream. Be sure to strain the lemon juice so no pulp gets into the bottle, then this lotion will remain pure and fresh for months. When applied daily to the face, neck, arms, and hands, it should help to bleach, clear, smoothen, and beautify the skin.

Any druggist will supply three ounces of orchard white at very little cost, and the grocer has the lemons.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

Inquire of your Druggist

You will find that he sells more Lydia E. Pinkham's Vegetable Compound than any other medicine. This is convincing proof that it is the most successful remedy for female ills obtainable.

Thousands of women drag along from day to day in a miserable condition, suffering from displacements, irregularities, inflammation, ulceration, backache, sideache, headache, nervousness or "the blues." Such women should at once begin to take

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

years, and the oldest daughter, Mabel, about six years. Being of a very quiet, unassuming disposition, he was not so widely known as some who, perhaps, do no more and no greater work than he. While yet in his "teens" he began making talks on Sunday afternoons to those who would gather at the schoolhouse in the hill country of his native county. By these efforts he gradually grew in grace and knowledge of the truth and soon began to reach out into other fields, confining his work almost solely among the poor and unlearned. Not long after marriage he moved to Arkansas, and then, after a year or two, to Mississippi. In these States and West Tennessee he spent a number of years, where he established a number of congregations, teaching the truth to many who never before had heard. Later he lived and labored in like manner in Alabama and Florida. In the fall of 1905 he and family, in company with the writer and family, removed to the State of Washington, where he made his home till the fatal accident. He always lived a poor man among the poor, never seeming to try to accumulate the things of this world, but rather set his "affection on things above," "where Christ sitteth on the right hand of God," "not on things on the earth." The house in which he lived was once destroyed by fire; an appeal was made (without his knowledge) through the Gospel Advocate, and in a short while, having received sufficient funds to replace the very little furniture, he requested that no more be sent to him, but to others more needy. I have labored more or less in the same territory, and found that he was held in high esteem wherever he lived. When John was despondent in prison, he sent two of his disciples to Jesus to ask: "Art thou he that should come, or do we look for another?" Jesus replied: "Go show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Brethren, we may not be able, and are not able, to accomplish the healing of all these physical ailments as was the Savior; but by a proper administration of the gospel, the true spiritual remedy, we may be able to heal those, or at least many of those, who are spiritually blind, lame, deaf, or dead, and it is certain that we can see that the gospel, "the power of God unto salvation," is preached to the poor. We are glad indeed to know that though the children are left orphans, they are Christians, and the older ones will do all in their power to be father and mother to the younger. May Heaven's choicest blessings be theirs.

J. A. CRAIG.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size, dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

Your Choice $4.35

All Sizes
$4.35
On Approval

All Sizes
$4.35
On Approval

These two beautiful shoes are the Smartest Styles of the Season. They are worn by the best dressed men and women everywhere. Trim and neat, they fairly sparkle with style. You will be proud to wear them. Your friends will instantly recognize their good taste and smart style. You have only to see them to appreciate their splendid qualities, and try them on to enjoy their blessed comfort. That is why we are glad to send them to you ON APPROVAL.

SEND NO MONEY!

Simply mail coupon and your pair will come at once, postage prepaid, direct from the Shoe Market of the World. Boston is the shoe style center of America. You do not have to wait till these shoes travel to New York or Chicago. We want you to get your pair Direct, with no obligation on you to keep them unless you are convinced that they are the most beautiful, comfortable, stylish boots you ever saw.

This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected wearproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

This high-cut lady's dress boot is made of selected leather. Soft as velvet on tender feet. Neat, plain tapering toe. Beautiful high Louis Heel, or Medium Military Heel. Extra long-wearing leather soles, semi-flexible. Your choice of black or rich Havana brown. The most beautiful boot for Summer and Fall, 1919.

Send NO MONEY, Mail This Coupon TODAY

Pay nothing until shoes arrive. We even pay the postage. Simply mail coupon. Either pair or both will come at once direct to you, from the Oldest, Largest house selling Direct from the Shoe Market of the World. Let the shoes themselves convince you. Compare them with shoes at $7.00 and $8.00 a pair. If you are not delighted, send them back at our expense.

Boston Mail Order House, Dept. X
6066 Essex P. O. Bldg., Boston, Mass.

Send shoes I marked, prepaid. I enclose no money, and am buying on your Approval Plan. I will pay only $4.35 a pair on arrival. I Risk Nothing!

☐ Men's Button Size..... Color.....
☐ Men's Lace Size..... Color.....
☐ Ladies' High Heel Size..... Color.....
☐ Ladies' Low Heel Size..... Color.....

Name .....
Address .....

Healthy Babies Laugh and Play

Health in babyhood comes from proper digestion—by regulating the stomach and causing the bowels to move as they should.

MRS. WINSLOW'S SYRUP

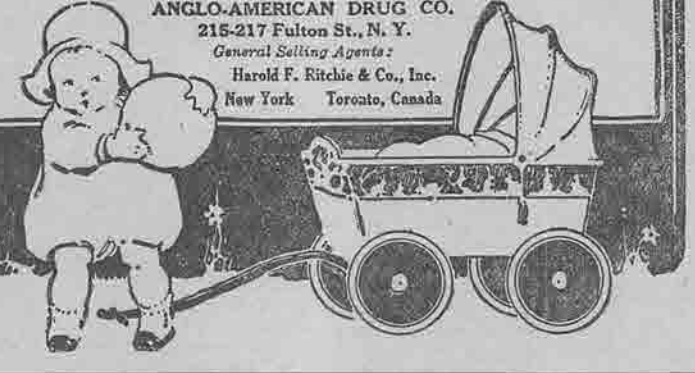
The Infants' and Children's Regulator

for this purpose produces most remarkable and gratifying results. Best of all children's remedies to relieve constipation, flatulency, wind colic, diarrhoea, and other disorders.

This health giving preparation is purely vegetable—contains no opiates, narcotics or alcohol—just an agreeable, highly beneficial and potent remedy, made of the very best harmless ingredients obtainable, as the formula below shows—

Senna, Rhubarb, Sodium Citrate, Sodium Bicarbonate, Oil of Anise, Fennel, Caraway, Coriander, Glycerine, Sugar Syrup

ANGLO-AMERICAN DRUG CO.
215-217 Fulton St., N. Y.
General Selling Agents:
Harold F. Ritchie & Co., Inc.
New York Toronto, Canada



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Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

NEW SONG BOOKS
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CHURCH NEWS

Arkansas.

Havana, July 1.—I am now in a meeting near this place, which began on June 27. This is a mission point, and, while a few sermons have been preached here by our brethren, this is the first gospel meeting ever held in this community. One brother and his wife live here, and they are wanting to give the people a chance to hear the gospel in its purity. Brethren around are coming some, which is, indeed, very encouraging to us. I go from here to Ravia, Okla., for my next meeting. Let us work, watch, and pray, and God will help and bless us along the way.—D. S. Ligon.

California.

Tulare, June 26.—Our meeting began on June 8 and closed on June 22. Brother T. B. Larimore did the preaching. Two souls were added by baptism and one by membership. Although our audiences were small, except on Sundays, we feel that the meeting was a glorious success. The brethren from other localities were present on Lord's days and some came during the week. Brother Larimore shunned not to declare "all the counsel of God." We are still working to the end that souls may hear the gospel, believe the gospel, and obey the gospel. During the meeting we succeeded in adding a number of donations to our building fund for the purpose of securing lots on which to build a house of worship. Tulare is taking on new life, and we think that in the near future we will have a place of worship of our own. Any loyal brethren desiring to come West will not make a mistake in locating in or near Tulare. Two new school buildings and a public auditorium will be built this year, and a nice hotel and other buildings will follow, which will put Tulare on the map.—L. Meade Williams.

Canada.

MacRorie, Saskatchewan, June 28.—After being home for two months, I left there on June 6 for Bromhead, reaching there the next day. I preached at Knoxville, Schnellan, and Lyndale on June 8. I had been absent from these brethren for ten months, but found most of them in a thrifty condition; some, somewhat indifferent. We called a joint meeting of the three congregations for business on the evening of June 16 when the three bodies undertook to unite their efforts in promoting the cause of Christ in that part. Considerable business was done. Brother C. W. Petch, of New Market, Ontario, arrived on June 18 to take up that evangelistic field for the summer. The writer met Brother Petch at Bromhead Station and took him around to see and form acquaintance with a number of the brethren. I started for MacRorie on June 19 in my little Ford roadster and reached here two days later. Some of the brethren here have developed considerably since I left them. We began a series of meetings here on Lord's day. My address until further notice will be MacRorie, Saskatchewan.—H. A. Rogers.

Missouri.

Portageville, June 26.—I am now in the midst of a mission meeting at this place. This is my second meeting here. I held a meeting here last September, and we started a small congregation to meeting in the City Hall. We are here in a tent. The people of the city are attending well. I recently held a meeting at Steele. There is an open door here for the pure gospel. There are a few members in almost every community. The cause of sectarianism is weak and the masses are ready to hear the pure gospel. Southeast Missouri is the most inviting mission field of which I have any knowledge. We have only two preachers in all the domains of this country—Brother Laird, of Campbell, and Brother Mason, of Rogersville. Both of them are fully employed. There are several counties that have not a preacher in them. The fields are white unto harvest, but not a single laborer in the harvest. Will the churches of the South hear the Macedonian call and send forth laborers into this harvest? The church at Obion, Tenn., where I preach, will be one congregation to give ten dollars per month toward supporting a preacher in this much-neglected field. Let brethren and churches who are interested write me at Obion, Tenn.—F. O. Howell.

If we would indeed have knowledge thrive and flourish, we must water the tender plants of it with holiness.—Selected.

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A prayer in its simplest definition is merely a wish turned Godward.—John Smith.

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From under the trees they drew him last;
'Twas on the tree they slew him last,
When out of the woods he came.

—Sidney Lanier.

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The Spirit of Christ and the spirit of the devil are engaged in deadly combat, and their warfare is for the final mastery, their objective being destruction of the works undertaken by the other. "For this purpose the Son of man was manifested, that he might destroy the works of the devil." (1 John 3: 8.) Therefore "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." (Rev. 12: 7.) The dragon is the devil. (Rev. 12: 9.) The Spirit of Christ leads to life eternal; the spirit of the devil leads to eternal death.

When Jesus was born, the devil was standing before the woman that brought him forth, and with the Roman arm in the person of Herod sought to slay him, and did slay all the children that were in Bethlehem, and in all the borders thereof, from two years old and under, in his efforts to slay him (Matt. 2: 16); but this Child who was to rule all nations with a rod of iron (Ps. 2: 9; Rev. 12: 5) completed his personal ministry which his Father gave him to do before he was finally slain, and was caught up unto God and to his throne (Rev. 12: 1-5). The devil in this exercised his power of death, but hell did not follow in this case, for Jesus did not remain in the dead state, because he, having the power over death, came forth out of the dead state, and was caught up to God, and to his throne, for he has the keys of death and of hell. (Rev. 1: 18.)

The woman of Rev. 12, that brought forth Jesus the Christ, is the new covenant, and answers to Jerusalem which is above, and is the mother of all babes in Christ and all that keep the commandments of God and have the testimony of Jesus Christ. (Gal. 4: 24, 26.) This allegory is explained by Paul at Gal. 4: 22-26. Of course, Mary was the mother of Jesus according to the flesh.

When the dragon, which is the devil (Rev. 12: 9), laid violent hands upon the only begotten of the Father and crucified him, but was powerless to prevent his resurrection or to prevent the testimony of them who saw and talked with him after his resurrection, he was overcome, for "they overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. 12: 11), and he was cast down to the earth, and his place was found in heaven no more (Rev. 12: 8). "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child! . . . And the dragon was wroth with the woman, and went to make war with the remnant of her

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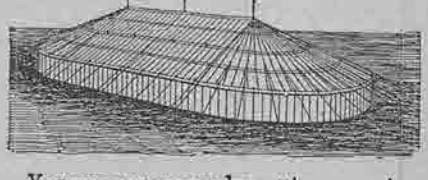

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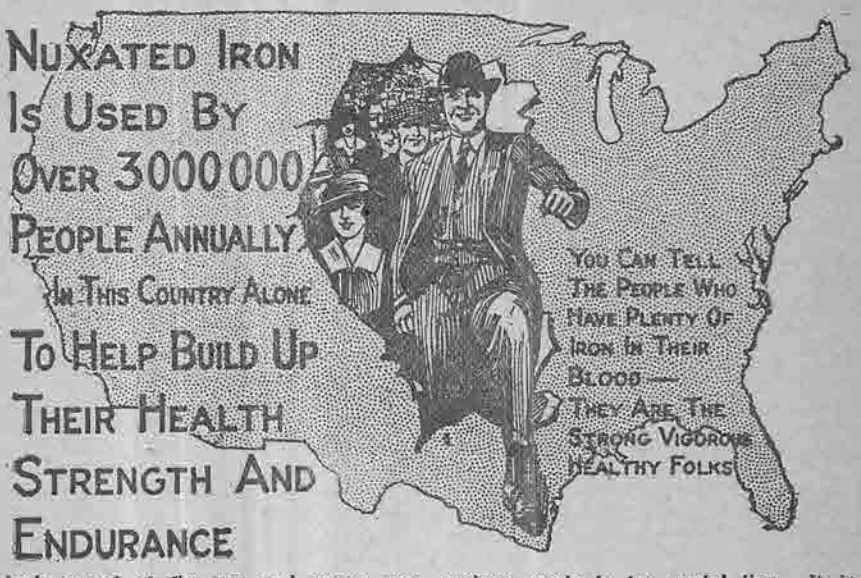
seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12: 13-17.) So the dragon stands before the woman now and seeks to destroy all babes in Christ as soon as they are born; for as soon as the seed, which is the word of God (Luke 8: 11), the incorruptible seed of which all such babes are born (1 Pet. 1: 23), falls into their heart, he does all that can be done through the false prophet and the tempter to catch away the truth out of their hearts (Matt. 13: 4, 19), or to bring troubles or persecutions upon them such as will cause stumbling and falling in those not strong (Matt. 13: 5, 6, 20, 21), or to bring cares of this world and the deceitfulness of riches as means of choking out the word in those who otherwise would have been fruitful (Matt. 13: 7, 22), and in every way known to his diabolical mind, making war against those who keep the commandments of God and have the testimony of Jesus Christ (Rev. 12: 17), even to slaying them for the word of God and the testimony which they hold; but of this class we are to speak under another heading. Those who by any means are turned away or prevented from following Christ, through lusts or through cares of this life or riches or any other thing, are they that will go down into death, and who after the judgment will enter into the second death, which will be everlasting; for hell follows the death of all such.

This warfare, which extends throughout the world and in which angels of both are engaged, and which is being waged for the dominion over mankind, has for its actual battle ground the heart of the individual, and every individual in which this warfare is being waged is servant to him to whom he yields obedience; for "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6: 16.) Every false system of every kind must be destroyed, and every agency that is employed in building up false systems must be destroyed, and every cause that produces false systems must be destroyed; but the weapons used in their destruction by those guided by the Spirit of Christ must not be carnal. "For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10: 3-5.) "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6: 12.) But while the Spirit of Christ wrestles not with flesh and blood, nor uses carnal weapons, the devil, in his effort to bring death and destruction upon all, arrays the flesh against the spirit; for he knows that if he can get people to live after the flesh, they will die (Rom. 8: 13), and that hell will follow the death of all such. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8: 5-7.)



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The Master's Vineyard

Tennessee.

Slayden, July 2.—Our meeting at Vanleer closed last Sunday night. Two were added to the body of Christ. We are in an interesting revival here this week.—William P. Walker.

Memphis, July 1.—On the fourth Sunday in June I preached for the colored disciples near Neshoba, about fifteen miles from the city. The services resulted in two additions. On the fifth Sunday morning I preached in Brother Norred's place at Harbert Avenue to a nice congregation. In the afternoon, in company with Brother Wright and family, I again visited the colored brethren. They had three additions that day—two at the morning and one at the evening service. These people are extremely zealous and strong in the faith. A good part of what has been accomplished in this section among the colored people is due to the untiring efforts of Sister Annie Tuggle. She is strong in the faith, and not only stands well among her people, but the white brethren speak of her in high terms. You may sometime have the pleasure of meeting her, as she is devoting a good portion of her time and talent to the conversion of her race; and when you do meet her, you will be perfectly safe in giving her assistance in so far as circumstances permit. Brethren, as we have opportunity let us help them help themselves.—J. A. Cullum.

Texas.

Denton, June 30.—On June 8 I closed my work with the church at Terrell and moved to Denton to labor with the church here. The church at Terrell numbers only about seventy-five, but in most respects it is the strongest church I have yet labored with. The brethren own their building, a neat, modern, pressed-brick structure, and on decidedly the best location for a church in the city. During the time I labored with them they kept up the support regularly every week; kept up their running expenses, put in a new furnace and a heater for the baptistery, installed book racks, and bought one hundred new song books, all amounting to not less than three hundred and fifty dollars, and, besides this, they sent to the Belle Haven Orphans' Home, at Luling, about twelve dollars and fifty cents per month, and answered many other calls for assistance. Still they had on hand, I think, about two hundred dollars when I closed my labors with them. Considering everything, I feel sure that I have never served a more faithful congregation, nor a more appreciative one. We separated with the best of feelings, and I am sure there will ever be a warm friendship between the congregation and my family and myself. On account of sickness, we reached Denton a little late, and I was not able to even be present at the services the first Sunday. However, the next Sunday I attended the morning service and spoke for a while. There was a large and appreciative audience, and they gave us a right royal welcome. In my humble judgment, Denton is a most promising field for the accomplishment of great good. With the large congregation and its wide influence and the great schools here, who can measure the good that is possible? We have two other preachers in Denton—Brother R. L. Whiteside, who has labored for about four years for the church here, and Brother D. S. Ligon, who is doing evangelistic work. I am expecting much assistance in the furtherance of the Lord's work from these good brethren, and I hope to be of service to them in their work. All meetings were well attended and interest good yesterday. Nine young ladies identified themselves with the congregation yesterday and one on last Sunday.—R. D. Smith.

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To love playthings well as a child, to lead an adventurous and honorable youth, and to settle when the time comes into a green and smiling age is to be a good artist in life and deserve well of yourself and your neighbor.—Stevenson.

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In 1820 a good, old-fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients, and has likewise met the needs of millions of other doctors' patients. Gray's Ointment, the compound he prepared, is now rounding its hundredth year of honest, good, old-fashioned service and value. It is very effective for sores, boils, cuts, bruises, burns, stings, eczema, and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs, and begins healing. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

GOSPEL ADVOCATE

Volume LIX. No. 29. NASHVILLE, TENN., JULY 17, 1919. $2 PER YEAR, IN ADVANCE.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The New Life.

When John A. Broadus was preaching in one of our Southern States just after the Civil War, an old colored man attended the services, and after the sermon he was asked just what he thought of the eloquent preacher's effort. The old man shook his woolly head and gave a grunt of dissatisfaction. "He ain't no great preacher; I understood every word he said." In speaking of this incident, Mr. Broadus accounted it the greatest compliment that was ever paid his preaching. Simplicity should be a cardinal note of all our teaching. The Bible, that part of it which God intended for us to understand and obey, that part which delineates the gospel plan of salvation, is so simple and plain that a child of tender years with ordinary intelligence can appropriate its truth. We shall endeavor to write simply in the presentation of a very profound subject—The New Life.

Bear in mind this thought, that a subject may be very profound and yet not hard to appropriate. The sea, we know, is very deep; but if a man falls overboard, it won't take long for him to reach the bottom of it. Again, a thing may be a mystery, never at any time clearly intelligible, but its blessing easily within our reach. For instance, no scientist will ever be able to explain the complex composition of the human eye, but the smallest babe in Christendom can see with its eyes. No scientist will ever be able to explain the workings of the human hand, but the smallest child in the Sunday school can truthfully sing, "I've two little hands to work for Jesus."

Jesus worked miracles, but it was not necessary for people to understand how his miracles were wrought in order to become beneficiaries. It was only necessary to believe that Jesus had the power and obey. The United States Department of Agriculture experimented for several years in an effort to produce an orange that would grow in Northern climates, and finally met with success. "Tangelo" is the name of this new fruit. How was it produced? The wiry, tough, sour, little orange of Japan was united with the luscious Florida orange. This is only one of many miracles that men have wrought. We cannot understand just how the marriage took place, but we can eat the oranges. Every time a man obeys the gospel, is buried with Christ in baptism, and rises, he rises from that watery grave a new creature. These words describe a miracle that is constantly being performed, where God works the miracle and we receive the blessing.

There is a great law known to naturalists as "the principle of selection." It has been called "the magician's wand by which the agriculturist may summon into life whatever form he pleases." What is possible to man in the natural realm is more than possible to God in the spiritual. He can, and he will, "make all things new." We should not question his miracles any more than we question the miracles of man.

We cannot hope to bear fruit pleasing to God unless we are united with our Savior in the holy act of baptism. Before we can live a life, we must enter that life. Before we can grow into spiritual manhood, we must be born a spiritual babe. Before we can add to our faith, there must be a demonstration of that faith. There is an old legendary tale that the crab-apple tree said to the cherry tree: "I think I will produce cherries this year." "That is strange," laughed the cherry tree—"that such an absurdity should enter the heart of a crab-apple tree; for as far back as the memory of trees goes was it never known that a crab-apple tree could produce cherries." "O, well," said the crab-apple tree, "you need not be so amused about it. I am a tree, as you are; and if I want to raise cherries, I am sure I can; at any rate, I'll take my chances with you." "But there are no chances," said the cherry tree. So the spring sped on and the blossoms came. Nor was the crab-apple tree without its share of blossoms—but not cherry blossoms; and as the days went on the full-ripe cherries hung upon the cherry tree, while somewhat later there also appeared fruit upon the other tree—but no cherries. Now, the crab-apple tree might have been grafted in some way or other with the cherry tree so as to produce cherries; but of itself, apart from the other tree, it could do nothing.

There are many who display the foolishness of the crab-apple tree in their arguments about life. They seem to think that they can live right and bear fruit pleasing to God without ever entering into the church at all. Of this kind are they who say: "My lodge is enough for me. I

honor Christ in the lodge. Why, don't you know we never let a man in unless he believes in Christ?" Without saying anything to the discredit of the lodge or anything disparaging of the many good works that it accomplishes, I want to say that you cannot get into Christ by getting into the lodge, and you have absolutely no promise of escape from condemnation out of Christ. The lodge may serve other useful purposes, but surely no one will claim that it was ever instituted to save the soul. Entering a lodge is by no means equivalent to entering Christ.

The Campaign to Raise Funds to Improve the Buildings of David Lipscomb College.

BY E. A. E.

The more we see of the trend of modern education, the ways and foolishness of the world, the standards set before the youth of the land, and the numerous cults and almost innumerable phases of various religions, the more we are impressed with the solemn duty of all parents to teach the word of God in the home diligently to their children, to nurture them most prayerfully in the chastening and admonition of the Lord, to set them a good and faithful example, and, when they send them to school, to be sure not to send to any which will undermine their faith in Christ and the Bible, fill them with vain ambitions and worldliness in general. But to find schools free from these objectionable features is the question.

Then, the more we inquire into this matter, the more we see and feel the need of such schools as David Lipscomb College, where the Bible is taught as a textbook daily to all pupils alike. The need of such teaching as such schools should give cannot be estimated. The young must be taught not to measure life and life work and their true mission by material prosperity, the accomplishment of vain ambitions, and worldly standing; because life is "more than the food, and the body than the raiment," and "a man's life consisteth not in the abundance of the things which he possesseth." Correct and high ideals must be placed before the young. When they go from their parents' hands to school, they must be placed where the ideals will not *be lowered.*

The time is short, the summer will soon be ended, and the directors of the school must have the money to make these improvements at once. Let us all work now. Do not forget that the week embraced between August 24 and August 31 is rally week, when we want to roll up the amount necessary to do the work, which we must complete this summer and fall. School opens on Tuesday, September 9, and on that day all pledges and contributions will be publicly acknowledged; and we hope, too, we can then say the money has been raised.

Generous reader, give what you are able to give to this cause of true education, talk this matter up with others and persuade them to give, and help in both these ways to complete this good work.

Send all contributions and pledges to Prof. H. Leo Boles, David Lipscomb College, Nashville, Tenn.

Book Notices.

We are giving a Teachers' Testament to our readers. It is the book to read.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

Send us one new subscriber to the Gospel Advocate, accompanied by $2, which is the regular subscription price, and we will forward you a copy of the Teachers' Testament. We hear you say: "A good thing to do, and liberal enough."

OUR CONTRIBUTORS

War Work in Montgomery, Ala.

BY E. R. BARNES.

In the fall of 1917, Camp Sheridan was opened at Montgomery, Ala., and the vanguard of the Buckeye Division began to arrive for military training. Soon, also, two aviation fields, a remount depot, and an immense base hospital were added.

Leaders of all the churches and social organizations in the city began to consider and to devise methods for entertaining and safeguarding the soldiers who were to sojourn in their midst. Thirty thousand young men suddenly injected into the body of a municipality of barely thirty thousand white population was going to create problems. The task of providing for their spiritual and moral welfare was going to be stupendous. Every thinking Montgomerian foresaw this.

The story of Montgomery's achievement in caring for these thousands of boys will never be fully written. Chapters of it, however, have been written in the letters of thanks from them and from their grateful home folks. During the holiday seasons of 1917 and 1918 thousands of visitors were entertained also—visitors from the North, from the South, from the West, and from distant New England, even. Montgomery cared for them all. Homes of wealth and homes where mothers did the housework alike were thrown open. The retired cotton planter's mansion sheltered the Woolworth salesgirl come to bid good-by to her soldier husband, a buck private. Southern hospitality—or, better, Christian hospitality—advanced its reputation many degrees.

The Catoma Street Church.

The Catoma Street church of Christ is situated only three blocks from "the Square," the city's heart. Its leaders realized that it would necessarily have a big part in ministering to the needs of the soldier boys. So it turned out. Those Ohio lads were churchgoers. They came to Catoma Street Church in numbers. They filled the auditorium.

After watching experiments and making some, Catoma Street decided that it could do the most good by supplying the "home touch" to these boys far from their homes. So they were urged to join Sunday-school classes, to occupy front seats at the church services, to attend song practice. These things they readily did. Furthermore, after a soldier boy had proved himself, he was called on for active service. It was often that four stalwart young Christian soldiers would wait at the Lord's table. One served as song leader, some taught classes, others would lead in prayer or make exhortations, and twice brethren in khaki filled the pulpit.

But Catoma Street Church did more. It undertook to invite home to a family dinner every man in uniform. Some Sundays this was utterly impossible because of the many soldiers present. The strange ones, the lonely-looking ones, were given preference. How they did enjoy the home-cooked meal! How vastly more they enjoyed the companionship of good men and women, of happy young people! What a relief from camp scenes and routine! How much better than treading down-town streets or visiting sinful places! The Sunday afternoons of Catoma Street Church members for two years were largely given over to entertaining soldier boys. Week-day evenings and holidays, too, were often spent thus. The boys would talk of their homes and exhibit pictures of their dear ones.

they would sing at the piano, they would forget camp and war preparation.

Let it not be concluded that in showing kindness to soldiers any lines were drawn. Never was it asked, "Are you a member of the church of Christ?" but, "Have you an invitation to dinner?" In one home alone were entertained representatives of the following religious beliefs: Catholic, Christian Scientist, Lutheran, Evangelical, Jew, and all the well-known Protestant bodies. Nineteen States were represented, and France and England.

So well did the Catoma Street congregation do its part that its ability was utilized by the War Camp Community Service. Frequently a homesick, despondent boy was sent to the church of Christ for warmth and encouragement. One elderly sister was appointed to "mother" a New Yorker (religion not known), who was threatening to be A. W. O. L. His mother had just died of influenza. His brother had "gone West" among the poppies. He himself, being refused a furlough, was growing desperate. He was steadied safely through this dark hour by the sister. A Pittsburgh lieutenant greeted his father and mother at the train and led them forthwith to meeting at Catoma Street Church. So rejoiced were they, although Presbyterians, over this church association that upon their return to their Northern home they began the practice of taking a soldier home.

Applied Christianity.

We speak of applied mathematics. This was applied Christianity. Nothing could be more practical, more beneficial, than to "keep the home fires burning" and to keep the church ties binding for these young soldier boys, absent from home and church. "Will you write mother, please, and tell her I was at church?" came the request many a time. The anxious parent back home could tell, too, how much consolation the letter brought.

No sight could be sublimer than a doubly brave youth in the khaki of the federal soldier being guided into the baptismal water by his aged Christian father wearing the bronze cross of the Confederate veteran. That pair worshiped again at Catoma Street Church on June 29, the youth just back, safe and sound, from France. No music could be more affecting than soldier worshipers resolutely singing:

"Be not dismayed whate'er betide,
God will take care of you;
Beneath his wings of love abide,
God will take care of you."

These were boys of the Thirty-seventh Division, and very likely some who sang gave up their lives in the Argonne Forest. Catoma Street Church feels that it did something to fortify these brave fellows for danger here and to increase their desire for eternal glory hereafter.

Brother Stubblefield.

In all that was done, Brother C. M. Stubblefield, the minister, was the director. He took the ground that it was no time for discussion, but for action. Not theories were needed, but work for the salvation now and hereafter of those dear boys. He gave his time and means freely; he visited the camps and the hospital; he distributed good literature; he wrote letters; he cultivated intimate relationship with the soldiers; and, chiefest of all, he preached wholesome, scriptural sermons. To him much of the credit is due for the good accomplished.

Only through character and goodness did Christ win his right to judge human souls. Only by preserving character and goodness can his ministers retain their hold upon the consciences of men. Christ himself is the ladder on whom we climb to heaven. The church is the ladder, because it stands for and represents Christ himself.—W. L. Kinsolving.

The Proposed Peace League.

BY LEE JACKSON.

I have read with much interest Brother McQuiddy's recent editorial comments relative to the proposed league of nations. In truth, this is a matter about which I have felt great concern, and for this reason I have read with interest all on this subject that has come into my hands.

As Brother McQuiddy has wisely suggested, all consideration of the subject as a question of national concern should be wholly divorced from partisan politics. Time-serving politicians are neither mentally nor morally prepared to properly handle questions of such momentous concern to our nation and to the world of mankind at large. Back in the days of the Roman empire, when tribes and nations were brought together under one ruling head, and that head was Rome, the power of Rome to enforce her demands upon the other peoples of the world was very great, indeed; and yet the giant power of ancient Rome was but a pigmy compared to what would be the power of a compact league of modern nations, equipped with all the modern instruments of deadly warfare. If unselfishly actuated by the spirit of the Prince of Peace, such a league might mean the beginning of a millennium of peace; but if, on the other hand, it should be actuated by a world-dominating spirit of commercial greed, it would mean more extensive and bloodier wars than any of the wars of the past, with the rights of the people of the weaker countries altogether ignored. The great power of Rome did not quell the weaker nations into submission to her selfish demands; and so bloody wars continued until Rome's great power was eventually frittered away by her continual hammering at her despised enemies—everlastingly trying to bring a peace to her empire, which never did come. Should this league compact introduce us into a period of world warfare instead of peace, it would then mean the suffering and dying of thousands of our home boys upon foreign battle fields in Asia and Europe, and possibly in Africa. At this present time the word "peace" has an alluring, fascinating sound to all lovers of peace and friends of righteousness, and these good persons need to be warned that all those who are now calling for an international peace league are not wanting this league simply for the sake of peace. It is plainly visible that commercialism and political self-aggrandizement are large dominating factors in all of their plannings.

In one of his editorials Brother McQuiddy deplores the fact that some of us are more ready to pull down than we are to build up. But it must be remembered that a league of nations as a means of securing world peace is an untried measure and has not yet been built up. Some of us are simply asking to be shown the very best of reasons why we should lend our influence toward pulling down any of our American freedom under existing institutions in order to make room for an untried measure which may not bring peace. Under our governmental Constitution, as it is written, we have heretofore enjoyed our civil and religious liberties, with just enough restrictions thrown around us to make us good citizens of our American republic. With this Constitution, which guarantees our institutions of freedom, the great heads of European powers have never been satisfied; and here in our own country, with increasing wealth and expanding ambitions, many of our own citizens have become dissatisfied with it and want to either change it or adroitly discipline our people in drifting away from it. Only recently we have experienced the effects of a temporary suspension of a part of this Constitution, simply a suspension that was made necessary because of a temporary alliance with European nations. Men could not openly express their conscientious convictions in regard to certain matters because of this suspension in the interest of the alliance. With this re-

cent experience before us, we certainly do not want to pull down the fencings of our free institutions in order to give free rein to those who wish to impose upon us an untried measure that will to a greater or less extent place us under the control of the ruling powers of Europe.

President Faunce, of Brown University, has written a book, entitled "Religion and War." He is placed before us as one of the great educators who favor the formation of a league of nations as a means of securing the world's peace. In justifying his claim that war is sometimes necessary as a righteous means for correcting evils, President Faunce cites the history of the Israelites, and says: "It is, therefore, clear that the sanguinary wars of the twelve tribes were not waged in spite of their religious faith, but because of it. Warfare was not a lapse from moral purpose, but was the fierce and resistless incarnation of that purpose. The people fought not in occasional forgetfulness of Jehovah, but in devout remembrance of his explicit commands. . . . Nationality and religion were one. To be constantly ready for war was the finest proof of religious devotion." In this manner our devout advocate of a league of nations leads up to further saying: "The hard sayings of Jesus cannot mean the passive acceptance of evil as if it were good. They cannot inculcate the duty of neutrality in the face of crying injustice and oppression. . . . 'Resist not evil,' and all the sayings that go with it, never can mean cowardice, nor easy acquiescence in wrong, nor weak self-effacement, nor indifference to the precious things that are threatened by evil powers." This quotation from President Faunce simply presents a conception of the foundation principle of the proposed league, and it is the principle by which it is proposed that it shall be maintained. As respects the necessity for war, or if any "crying injustice and oppression" calls for war, then the conscience of the individual must be governed by the national conscience, and the nation must determine its course of proceeding by the decision of the supreme council of the league. The tendency of this teaching is to make nationalism and religion the same thing. It means that the decision of the supreme council is to settle the question as to whether at any time a just cause for war exists, and that all national wrongs are to be righted by the combined power of strong armies. If an erring nation can be brought to terms without the use of these armies, all will be well; but if not, then war is to be the means by which the league's demands are to be enforced. Our well-meaning visionaries may think that they are advocating a measure whereby the peace of the world is to be kept through moral suasion, but I have seen no claim put forth by any of the national leaders that does not require the maintenance of large armies, and as a member of the league our own country is to furnish her full quota of troops; and it may be well for us to take notice that none of Europe's nations appear to want the league if the United States is not made a party to it.

At some time in the future years—it may be far distant or it may be near—I am looking for the fulfillment of Isaiah's prophecy of peace, when nation shall not lift up sword against nation, and men shall not learn war any more; but that good time cannot be realized by means of leagued nations that seek to enforce peace by use of well-drilled and well-armed soldiers. With these preparations for war, we may expect wars to continue.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

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RELIEF FUND

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

Previously reported	$8,352.15
Oakland Church, Montgomery County, Tenn.	60.00
Church at Mullentown, Ky.	10.00

"None of the stories of atrocities committed by the Turks on the Armenians are exaggerated in the least."

This statement was made by E. B. Chappell, who has just returned from Armenia and Syria, where he has been conducting an investigation of the conditions in Armenia.

Mr. Chappell was a member of a commission of eighteen, appointed by the United States Government last March, to visit Egypt and the remains of the Turkish empire to report on and do relief work among the Armenians.

The first place visited was Port Said, where more than seven thousand Armenians were huddled together in a concentration camp, brought there and cared for by the British and French forces who had rescued them from the hands of the unspeakable Turk. From there the commission journeyed to Cairo, where they arrived in the midst of a riot, which the British soldiers quelled after charging the mob with fixed bayonets.

On his visit through Syria, Mr. Chappell said he found conditions among the Armenians were the same in nearly all places. Thousands of men, women, and children were starving in spite of the fact that the American and British governments were trying to stop the suffering. Several orphanages and hundreds of relief stations have been established to help stop the suffering.

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

O Ye of Little Faith!

BY LOULA MARIE ADKISSON.

The wild winds rage, the angry waves mount high,
And darkness falls on Galilee's blue sea.
The bark's adrift, the seamen face the spray,
The lightning leaps—ah, see that form, O see!
It treads the seething sea with kingly mien;
Nearer still, and they peer so anxiously.
But hark! a voice is calling to them, "Be of cheer."
'Cross the sea he comes—Galilee's blue sea—
Comes softly walking on the water's crest,
Comes gently wooing wind and wave to rest.

Across the waves the daring Simon calls:
"Lord, bid me come to thee upon the sea."
He bids him come; faith looms like mountains high;
With eyes fixed on his Lord, he treads the sea—
Softly—firmly—then the footsteps falter,
Then a plaintive cry—"Lord, save me," he saith.
With hand outstretched, he bows his kingly head
As to him he says: "O, thou of little faith."

The wind and waves were gently wooed to rest,
The moonlight softly fell on Galilee,
Again the pale beams flecked a quiet sea.
. . . . . .

O soul that's sinking in the sea of sorrow,
'Neath the waves of doubt and fear, to you He saith:
Look thou to me, "O ye of little faith."

Precious, O Lord, in thy sight is the death of thy saints, which finishes thy greatest work, the perfecting of souls: whom thou esteemest as the jewels of heaven and choicely gatherest them into thine own treasury.—John Austin.

One of the surest proofs of growth in the spiritual life is the increased depth of contrition.—T. T. Carter.

MISSIONARY

Last Days in Hawaii. No. 2.

BY J. M. M'CALEB.

May 25 was the last Lord's day I spent in the mid-Pacific paradise. Miss Calla J. Harrison and her adopted daughter, Cora, observe the Lord's Supper in their own home at Wahiawa, about twenty-five miles from Honolulu, where they are engaged in teaching. I went out to meet with them. We selected 1 John 5 and read verse about. Though there were only three of us, it was a season of refreshing and a communion with the Lord as well as one another. Sister Harrison is one of the first missionaries whom I met on going to Japan, twenty-seven years ago last April. She was then under the Foreign Christian Missionary Society, but has long since severed connection with that body and for many years has been teaching for a support, and at the same time has been teaching Christ. Her soul is still aglow with missionary zeal; and she says when a missionary of the true order is sent to these islands, she will lend him her support.

I returned to Honolulu in time for the night meeting at the "Gospel Mission," near the station. This is a work conducted by the Plymouth Brethren. They observe the Lord's Supper every Lord's day and practice immersion. They try to avoid all denominational names, but, with many others, hold the error that one is saved as soon as he believes. None of their "gatherings" in America use the organ, they told me, and here they never use it at the Lord's-Supper meeting. They were very cordial to me and invited me to speak on several occasions. I did not shun to declare the whole counsel of God. Mr. Piesch (Peach) on this occasion also invited me to speak. I took for my theme the conversion of the jailer. After I had closed, he followed with some remarks and tried to agree with me, but at the same time emphasized Paul's words: "Believe on the Lord Jesus Christ, and thou shalt be saved." After the meeting was over, a Filipino expressed a desire to be baptized. Mr. Piesch said they would attend to it the following Thursday. I felt a regret that I was not in full control, so that I might attend to it myself "the same hour of the night" if need be. One or more of the churches of Christ in America should select a married man, full of faith and the Holy Spirit, and hasten him on to this field, where the harvest is plenteous, but the laborers few.

These audiences at the "Gospel Mission" are made up of several nationalities, among them a sprinkling of American soldiers. On this occasion there were two, a Mr. Black and a Mr. Titus, a member of the Tremont Temple Baptist Church, in Boston. I gave them some tracts, and he asked for more to distribute among his comrades. I sent him some the next day by mail. There are to be thirty-five thousand soldiers stationed here in the near future by "Uncle Sam." Among them will be Christian boys that need shepherding. This in itself would be a great work occupying the time of one man. Then, a married couple to furnish a home and a single missionary for this soldier work would be a good start. The work ought to be self-supporting in a few years. On another occasion there were two Adventist soldier boys present, Mr. Ogden and Mr. McIntosh. After the meeting we assembled around the table for conversation. Mr. McIntosh was the chief speaker of the two. He endeavored to show that we should keep the Ten Commandments now as did the Jews. On the other hand, I endeavored to show that we should not. Mr. Copeland and Mr. Schleiffer, being young men, were not so familiar with the Seventh-Day Adventist teaching, so left the conversation mostly to me. We continued till eleven o'clock. He is a well-informed young man, and one thing I like about him is that he lives up to the light he has. He will not work on Saturdays, but insists that the government must allow him to worship according to the dictates of his own conscience.

On Monday night, May 26, Brother Bowman and I went to a Bible class somewhat on the order of the Moody school at Chicago. The subject was "Eternal Life." Under the subheading on the printed outline, "How to Obtain Eternal Life," was a reference to John 3: 3-5. In looking over it, I wondered a little that they would give John 3: 5, for they usually stop short at John 3: 3; so I waited to see what would happen. When it came the reader's turn who had this passage, he read through verse four and then stopped. The leader of the class, Mr. Foster, did not call for it. When the class was over, I called the attention of Mr. Strause to John 3: 5, not being sure whether it was he or not who read that passage. "What is John 3: 5?" he asked, and, turning to it, he read the verse and exclaimed: "Ah, baptism!" Then he called to Mr. Foster, who happened to be near, and pointed the oversight out to him. Turning to me, he asked: "Do you think that means water?" "Yes," I said. "Real water?" "Real water." "That doesn't mean water; it means the word. Do you say one must be baptized to be saved?" I quoted: "He that believeth and is baptized shall be saved;" then, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Do you say one cannot be saved without baptism?" he continued. "I say he can be saved with it. The reason why so many people are in doubt as to whether they are saved or not is because they do not yield a full obedience." I then handed him an outline of what was required in order to be saved and asked if he would examine it, and he said he would.

As to Mr. Strause, he comes from Louisville, Ky., and belongs to the family forming the company of Kaufman & Strause, and, though an Israelite, he has married a Hawaiian girl, and, with her, is an earnest student of the Bible.

Parts of Monday and Tuesday were spent in consulting with the tentmakers as to the price of a tent. In this perpetual summer land a tent can be used the year round both for worship and evangelistic meetings; and to avoid the show of the world in fine and expensive church buildings, it would be well to keep to the tent perpetually.

[Brother McCaleb's address is 2625 Montgomery Street, Louisville, Ky., where he is now at home with his family.]

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Acknowledgment.

BY J. M. M'CALEB.

I gratefully acknowledge the following amounts received through the McQuiddy Printing Company, July 3:

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God would have every man to live in that order that he hath ordained for him; and no doubt the man that plieth his occupation truly, without any fraud or deceit, the same is acceptable to God, and he shall have everlasting life.—Hugh Latimer.

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EDITORIAL

Unity and Co-Operation in Missionary Work—Their Value and Destruction.

BY M. C. K.

The question of unity and coöperation among brethren is paramount in importance and significance in all lines of Christian activity, and it introduces one of the most delightful themes for consideration in the whole range of missionary operations. Our present series of articles would be signally incomplete without giving consideration to this vital phase of the subject. Not only did David say, "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133: 1); but wherever that blessed condition is realized under our observation, we there behold, with our own eyes, the goodness and pleasantness of it, and hence the truth of the Psalmist's declaration. In the pure atmosphere and under the benign influences of such a condition, brethren, in the prosecution of any line of Christian work, not only meet and greet each other with a feeling of mutual joy and gladness, but they generously give each other the elbow touch of sympathy and encouragement, and thus, as one man, strive together for the gospel of God. In fact, such an exhibition of sweet concord and harmony, pervaded by the spirit of brotherly love and mutual consideration, is a long step toward man's complete transformation into the image of God.

In the conduct of mission work, whether done by the united and harmonious efforts of the members of a single congregation or by such efforts of the members of different congregations, the element of strength derived from such union and harmony is incomparable. No church can rise to the full measure of its power and usefulness without this element, and no combination of churches can so rise without it. In fact, all Christian endeavor of every kind furnishes, for those engaged in it, an exemplification of Kentucky's motto: "United, we stand; divided, we fall." But a greater than George Pope Morris has said: "I beseech you . . . that there be no divisions among you." (1 Cor. 1: 10.)

But, in spite of all the beauty and blessedness and power of such a delightful condition, the devil always mars it whenever and wherever he finds an opportunity; and one of the saddest and most distressing facts in connection with present missionary operations among the churches within the bounds of our readers is the check which has been placed upon the work by the entering wedge of strife and division and the consequent destruction, in some localities, of unity and coöperation among the churches. In such a situation, our series on mission work calls for a statement of such facts as will properly inform and protect the churches. The wedge of division in this case has been driven, as our readers already know, by the promulgation of certain views or opinions of unfulfilled prophecies—views which, as those well informed in the word of God know, are completely subversive of the plain teaching of the New Testament; and the churches are entitled to know something of the well-laid plan to drive this wedge, and the earnest efforts that were made to prevent it when the plan was discovered.

According to facts which have come to light, not a solitary public attempt was ever made to propagate these views by the promoters of the scheme until a number of young preachers had been filled with them in private classes and prepared to go forth and attempt to propagate them among the churches. Under the overruling providence of God, our office was notified "that a number of young preachers had on foot a movement to propagate certain doctrines in the Gospel Advocate which would cause opposition and division." What a burning shame! A deliberate plan to propagate views essential to nobody's salvation which it was known "would cause opposition and division" in the body of Christ! Both Paul and Jude point out and condemn identically such men and such conduct, speaking of "false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ" (Gal. 2: 4), and of "certain men crept in privily" (Jude 4). In Louisville, Ky., where the "movement" had its origin and where its deadly work of destroying unity and coöperation between its adherents and those who oppose it is complete, there was not the slightest suspicion on the part of anybody outside of its adherents or those in sympathy with it that any such "movement" was on foot until it was discovered that the foundation for its mischieveous work was already laid. After this *denouement* and the plan to introduce these "certain doctrines" into the churches became known, it was further discovered, as one of "the signs of the times," that Blackstone's book, "Jesus is Coming," with other similar literature, was being freely circulated and commended by the leaders of the "movement," and that, in short, the "certain doctrines" to be taught were nothing more nor less than a revamp of Russellism and Adventism, pure and simple.

However, even after this discovery was made, it was not

yet too late to prevent serious division if the leaders had heeded proper counsel; and hence, before the matter had gone to the general public, and for the specific purpose of preventing strife and division, they were privately appealed to and earnestly pleaded with to hold such views as private property. They were even carefully and definitely assured that their merely holding such views would not interfere with coöperation between them and the opponents of the doctrines, but that the attempt to propagate them would necessarily have to be opposed by those who believe them to be subversive of New Testament teaching, and, hence, that such an attempt would create an insuperable barrier to unity and coöperation. These private appeals and entreaties were coolly set aside, being met only with the stolid and expressed determination on the part of the leaders of the "movement" to continue to teach and preach whatever "views" they believed to be true.

Of course, being confronted by such an ironclad determination on the part of the advocates of these views, nothing remained for the opponents to do but to meet the disturbing doctrines with counter-arguments from the Bible. Some of these doctrines are that the kingdom of God has not yet come; that it will not come till Christ comes in a body of flesh and bones without blood glorified to sit on David's literal throne in literal Jerusalem in the land of Palestine, where he will set up his kingdom; that after he thus comes there will be another chance for salvation, when every Jew then living will be saved; and that Christ is a ruler now over the universe as God rules over all creation, but will not rule over the kingdom of God till he comes in the aforementioned way.

With all due respect for these young preachers, nobody who understands and has respect for the New Testament can accept such doctrines; and yet, by their persistent course, they have served notice upon us that they will not hold them as private property and that we cannot take them without taking these doctrines; that we cannot uphold them without upholding these doctrines; in short, that we cannot coöperate with them without coöperating with these doctrines. That settles it, and the issue between them and their opponents becomes clean-cut and clear. Hence, let the churches everywhere understand that they cannot support the representatives of this "movement" without supporting these doctrines. Unless we are badly mistaken, the churches are few and far between that want to support Russellism and Adventism in whole or in part, and they should know, as they have the unquestionable right to know, whom they are called upon to support. As stated in a former article, any preacher or any church that wants to teach any part of Russellism and Adventism has the unquestioned right to teach it and to send out missionaries to teach it; but it is an inexcusable imposition for such a "movement" to send out missionaries and then attempt to palm them off on churches indiscriminately for support.

The latest turn which they have taken is significant. Knowing that they cannot teach these views without friction and division, yet being determined to teach them regardless of consequences, they now, as shown by their own public statement, not only try to justify themselves for causing division, but they actually take the position that we need not be "distressed" over the failure to preserve unity—that "a perfect unity could not be obtained" even "in the apostles' days," and, of course, "we cannot expect it now, nor need to be distressed if it cannot be accomplished or maintained." There you have it! *Was the like ever heard of!* And how woefully the New Testament misses it when it issues the injunction "that there be no divisions among" us, and that we "be perfected together in the same mind and in the same judgment!" (1 Cor. 1: 10.)

But this is not all. Feeling the force of positive New Testament teaching condemning division among brethren and enjoining unity even to the extent of being "perfected together in the same mind and in the same judgment," they set up the inconsistent claim that the doctrines in question do not affect congregational practice, and, hence, that there need be no division in a church over such teaching, since those members who do not believe the doctrines can decline to accept them, while the church, through its pulpit or otherwise, continues to teach them. This claim is supremely absurd and preposterous. The teachers of destructive criticism, *alias* infidelity, in Transylvania University and the College of the Bible at Lexington, Ky., are making identically the same claim and for identically the same reason. They plead for the right to teach their views and that the churches ought to support the College with such teachers in its chairs and have no division! The teachers in the present case add a section of Russellism and Adventism to their teaching and then expect the churches where these doctrines are preached to say nothing and have no division! No, no, young brethren, you cannot put Russellism and Adventism upon us in that way. The only possible circumstance under which they could consistently expect union and coöperation would be where the disturbing views are held as private property by those who hold them at all. Of course, anybody knows, who is capable of understanding such things at all, that wherever a man or a church teaches a doctrine, whoever upholds and sustains that man or that church, upholds and sustains that doctrine. If not, why not? It would be just as consistent to claim that one who believes infant baptism to be wrong might uphold and sustain a man or a church that is teaching it and yet not be responsible for upholding and sustaining infant baptism.

But the determination of the leaders of this "movement" to teach these disturbing views wherever they can in spite of all circumstances is seen in the course they pursued in the Highland Church, of Louisville, Ky., where they went to the extreme of withdrawing from good men who stood in the way of the teaching. This case has already been made public, and we call particular attention to it here, not only because it furnishes a vivid illustration of their complete program of operations from its apparently innocent beginning to the ultimate extreme to which they there showed themselves ready to go, but because it presents an equally vivid illustration of the complete destruction of unity and coöperation wrought by such a program; and the case is, therefore, especially germane to the present series of articles designed not only to instruct and encourage the churches in New Testament mission work, but to warn and protect them against any similar disaster. Not only did the leaders in that case bring about the church's withdrawal from two of God's faithful servants; but as a travesty of justice, fairness, and propriety in dealing with brethren, the case is unexcelled by anything recorded on history's page since the days of Servetus. It is a blot upon the fair escutcheon of the church of God, and it will never cease its loud cry for retribution till it is righted. Not only are there scores of good men and women in Louisville, intelligent and thoroughly capable of judging such matters, who know Brethren Rubel and Taylor, and have known them for twenty-five or thirty years, to be eminently worthy of Christian fellowship, but the misguided instigators of the crime against them, being called on to state before the public the act or acts which they had done that made them unworthy of Christian fellowship, used nine columns of the Gospel Advocate without naming a solitary act of the kind and without proving a solitary thing against them, except that they opposed the "certain doctrines" which their "movement" was set on foot to teach. If leaders in a church, by means of a majority vote, may bring about the withdrawal of Christian fellowship from such worthy men and not be held

strictly accountable for it, then we may bid good-by to all New Testament order in dealing with brethren. It is simply useless for anybody to attempt to shield or defend them in an act the glaring wrong of which goes up to heaven with its cry for retribution. The unblushing character of the proceedings is partly revealed by the fact that an acting elder in the church, and one of the best men in it, who had been influenced to take part in the unbrotherly act, came to Brethren Rubel and Taylor just after the action, made a full and magnanimous acknowledgment of the great wrong done them, asked their forgiveness, and expressed an eager desire to have the shameful wrong righted. Brethren Rubel and Taylor subsequently published the following statement:

We feel glad and grateful to add that Brother L. T. Logsdon, a noble man and one of the best men in the church and a member of the committee which visited us, having been induced to vote for withdrawal from us, came to us a few days after the church's action, and in a most magnanimous and Christian way acknowledged that he had done wrong in taking such action against us. With equal frankness he said we had done things which he did not approve at the time and did not yet approve, but that they were not of a character to justify the action taken against us; and that while, for the moment, he thought he was doing right in voting for withdrawal from us, yet immediately after casting his vote he realized that he had done us a great wrong, and that, having been unable to rest over the matter since it occurred, he had come to undo, as far as possible, what he had done. Of course, we accepted his magnanimous apology and were glad to forgive him. We hope and pray that the others may repent of their act.

It is true that, by some means, after this noble act of Brother Logsdon, he was led to sign a document which represented its signers as standing with the church in its action; yet when told that it was reported that he had done so, he promptly explained all that he had understood that document to mean when he signed it, to which Rubel and Taylor thus refer in a subsequent statement:

Brother Logsdon, whom C. A. Taylor met on the street, voluntarily brought up the matter himself, and thanked him for our having so correctly represented his actions, and for having quoted him so correctly, saying in effect that we had been so accurate that we "had quoted him almost word for word." C. A. Taylor then informed him that he had heard that he signed a statement to the contrary, though he had never seen it, which had been sent to Nashville, and in which, as C. A. Taylor had been informed, he had said he was standing by and supporting the church in its action of withdrawal from us. Brother Logsdon promptly replied that he understood that statement to mean, and all he had meant by signing it was, that he merely proposed to continue his membership in the Highland Church, and not to leave it on account of its action against us. We have unwavering confidence in the integrity and veracity of Brother Logsdon, and evidently Brother Jorgenson or Brother Janes or some one else misled him as to what he signed, for on no other grounds can we understand his course.

Now that the matter is up again, we not only take occasion to indorse and commend Brother Logsdon's course as manly and Christian, but to say that there are other good men and women in that church, whose integrity and sincerity of purpose there is no ground to doubt, and who, without sadly mistaken leadership, would never have suffered themselves to be parties to the crime of withdrawing from such men. For the sake of their own standing before God; for the sake of the two good men whom they have wronged; for the sake of restoring broken unity and coöperation; and for the sake of the cause of God at large, we again, in the fear of God and in the name of our common Master, appeal to their sense of justice and righteousness in the hope that they will yet right the wrong. Upon reflection, they must know, as numerous others know, that the two men from whom they withdrew are not only worthy, but highly worthy of Christian fellowship, and that, of course, the Lord went with them when they were thus turned out, precisely as he went with the blind man whom the Jews cast out for opposing them and contending for his convictions (John 9: 34-38); and hence, as surely as Jehovah said of his wronged people in Egypt, "The cry of the children of Israel is come unto me" (Ex. 3: 9), so surely does he now say of those who wrong his children: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matt. 25: 40). We pray that they may not go to the judgment of God with this sin upon their hands.

Finally, it must be clear to every thoughtful and unbiased person that it is utterly impossible for preachers and churches "to keep the unity of the Spirit in the bond of peace" (Eph. 4: 3), and, hence, to maintain unity and coöperation in Christian work and worship, except by holding all disturbing opinions as private property. This does not mean that brethren may not properly have different views about many things, for they may have, always have had, and always will have; but it does mean that any opinion or view which God does not require to be taught, but which is a mere inference from something which God has said, and whose promulgation causes strife and division, *should be held as private property*. Anybody who knows the New Testament knows this, and anybody who does not do it either does not know the New Testament or willfully disregards its precepts, one or the other. And how much more forcibly does the precept apply where the teaching, as in the present case, is a mere opinion about unfulfilled prophecy! When the promulgation of our conflicting opinions produces strife and division, the apostle distinctly declares that we should hold them "to" ourselves "before God" (Rom. 14: 22)—that is, *hold them as private property*. On this specific point he gives this solemn admonition: "Let us follow the things which make for peace, and things whereby we may edify one another." (Rom. 14: 19.)

In another article concluding the present series, it is the purpose to compare what are incorrectly termed "independent missionaries" with those who work under the missionary society.

[Note.—Knowing absolutely nothing of, and having never read nor even heard anything about, any kind of "flesh" except *mortal* flesh, I inadvertently used the word "mortal" in one of my editorial references to this new doctrine of Christ coming in a "body of flesh and bones without blood glorified." The originator of the doctrine called my attention to the word. While my representation of his doctrine was based mainly on statements from his own lips made to me personally, it was partly made on statements of Nashville brethren who heard him preach his doctrine in that city, and I promptly wrote him as follows:

You did not mention to me the component parts of the body in which Christ would come again, but you did this in Nashville. However, in representing this in a subsequent statement, perhaps I should not have used the word "mortal," for the brethren in Nashville did not tell me that you used it. I myself am responsible for the introduction of that word, and I was led to it by the word "flesh." I should have simply said again, as I had said before, "flesh and bones without blood," just as they testify that you taught it. If a public correction of this minor point becomes necessary, I will gladly make it.

Further reference to this point, when writing subsequently about this "movement," has escaped my mind until now, or otherwise I would have published the correction long ago. I gladly publish the facts, and think it proper to add that I have not yet found any one who is able to give me any light on, or who knows anything about, *immortal flesh*. However, the originator of the doctrine has the same right, so far as I know, to teach that Christ is coming in an *immortal body* of "flesh and bones without blood" that he has to teach that he is coming in the flesh at all. I myself am wholly uninformed in this realm, and hence I give out no teaching on it.—M. C. K.]

Opinions Destroy Unity.

BY J. C. M'QUIDDY.

Solomon tells us: "Behold, this only have I found: that God made man upright; but they have sought out many inventions." (Eccles. 7: 29.) It is a sad fact that when men begin to speculate and to introduce their speculations into the service of God, they soon give more attention to their own inventions and devices than they do to the plain, clear, and positive commands of God. Instead of dealing with the things that are clearly revealed and plainly commanded, they devote their attention and time to speculative questions that are no part of the faith of the gospel of the Lord Jesus Christ. They exalt their inventions to the position of essentials and minify the strictly fundamentals of salvation. In proof of this, I insert in full the book notice given by the editor of Word and Work in the June issue of that journal:

"AFTER THIS;" OR, THE CHURCH, THE KINGDOM, AND THE GLORY."

From Philip Mauro's new book, "After This," we printed a portion in last issue of Word and Work, so well do we like it. Mr. Mauro is the author of the invaluable work, "The Number of Man," and of a number of other able volumes. He is a powerful writer, clear, strong, perspicuous, God-fearing. He treats on prophetic themes with insight, and is one of the few premillennial teachers who give due recognition and weight to the fact that God's kingdom is on earth now, which truth he sets forth and defends in the present volume with force and clearness. In the point that "the kingdom of heaven" announced by John the Baptist was not the kingdom promised in the Old Testament, I believe Mr. Mauro mistaken, but think that this point detracts but little from the general excellence of the work. If the reader should feel compelled here and there to differ from the author's conclusions, the benefit of the strong and healthful teaching contained in this book is not lost nor impaired thereby. The practical teaching concerning personal conduct, forgiveness, etc., is exceedingly fine. Mr. Mauro's splendid fight against the ultra-dispensationalism which pares down the word of God and cuts away the personal teaching of our Lord, and makes large portions of the New Testament of no effect, is worthy of all praise. The subject of the kingdom of God is one of great and swiftly growing importance in these days, and we welcome such light and help from the Scriptures as comes to us through this new volume of Mr. Mauro's. F. H. Revell Company, $1 net.

The statement should not be overlooked that the editor of Word and Work says of Philip Mauro that he "is one of the few premillennial teachers who give due recognition and weight to the fact that God's kingdom is on earth now, which truth he sets forth and defends in the present volume with force and clearness." Mr. Mauro is clearly right in taking the position that the kingdom of heaven, or kingdom of God, was established on the day of Pentecost; for if such be not the case, it is not possible to understand much the New Testament has said concerning the kingdom of heaven. Mr. Mauro says on page 78 of "After This:"

No other kingdom ever was his purpose for this age; nor is there the faintest suggestion, in the New Testament Scriptures, that any other kingdom was contemplated or was announced by John the Baptist, or by Christ and his apostles. Therefore we assuredly maintain that, when God did cause it to be announced that the kingdom of heaven was "at hand," it *was* at hand; and that all that has occurred since that announcement has been strictly in accordance with "the determinate counsel and foreknowledge of God."

Of this position the editor of Word and Work says: "Which truth he sets forth and defends in the present volume with force and clearness." This is the New Testament teaching, and this is the position which the Gospel Advocate has fearlessly and boldly advocated. But here is what I cannot understand: the editor of Word and Work has indorsed and freely circulated "Jesus is Coming," by the noted premillennialist, W. E. Blackstone, who, in explaining why the kingdom of heaven did not appear, on page 88, says:

This we believe is the true explanation of this subject. The kingdom did come "nigh" when Christ came, and had they received him, it would have been manifested, but now it is in abeyance, or waiting until he comes again. However, the Greek word "engizo," which is translated "at hand" in Matt. 3: 2; 4: 17; 10: 7, and "is come nigh" in Luke 10: 9-11, does not necessarily mean immediately near. For we find the same word used in Rom. 13: 12, "the day is at hand;" and in Heb. 10: 25, "as ye see the day approaching;" and in James 5: 8, "the coming of the Lord draweth nigh;" and in 1 Pet. 4: 7, "the end of all things is at hand," each of which passages are yet unfulfilled. So we see that the word "engizo" (is at hand) covers a period of more than eighteen hundred years, and reaches unto the second coming of the Lord.

According to the teaching of premillennialists, the kingdom of heaven, which John the Baptist said was at hand, has not come within almost nineteen hundred years; hence, premillennialists are forced to "spiritualize" these passages. Are we now to understand that Brother Boll repudiates Blackstone's teaching that the kingdom was held in abeyance because the Jews rejected Christ? And do we understand him to teach with Mauro that it was established on the day of Pentecost? If Mauro is right, then Blackstone is wrong, and vice versa. It is not possible to indorse both.

Another thing demands the attention of the editor. As he now has the kingdom of heaven, or the kingdom of God, on earth, he should inform us whether he has repudiated his former position that Christ is not yet on David's throne and that Dan. 2: 44 was not fulfilled on the day of Pentecost. It is our earnest desire that he may teach the truth and not error; but one or the other of these positions is wrong. It may be that both are wrong, but both cannot be right. As the editor of Word and Work has offered to deny in debate that Jesus is now on David's throne and that Dan. 2: 44 is fulfilled, and as he now indorses the position that the kingdom of heaven, or the kingdom of God, is present on earth, the public is entitled to know whether he repudiates his past teaching and now holds that the kingdom of God was established on the day of Pentecost. There is no way of escaping from this unless he contends that God has many kingdoms. This will bring him no relief, however; for the word of God, in both prophecy and history, always, without an exception, speaks of the kingdom of God, or the kingdom of heaven, in the singular—that is, there was to be, and is, but one kingdom of God on earth, over which Christ was to be head or king.

Mr. Mauro, in his volume, "After This," under the title, "The Two Kingdoms," page 73, says: "The kingdom of heaven begins at Pentecost and continues to the resurrection and rapture of the saints. It will be followed immediately by 'the kingdom of the *Son of man*.' The latter is also the kingdom *of God*, but it is not the kingdom of *heaven*." Concerning this the editor of Word and Work says: "In the point that the kingdom of heaven announced by John the Baptist was not the kingdom promised in the Old Testament, I believe Mr. Mauro mistaken." So, as he does not hold that the Old Testament predicts a plurality of kingdoms of God, it behooves him to tell us that he repudiates his former position and accepts the scriptural position that the kingdom of God was established on the day of Pentecost.

THE CHARACTER OF THE KINGDOM.

On page 77 of "After This" the author says: "Then, the character of the kingdom will be completely transformed: 'The *Son of man* shall send forth his angels, and they shall gather out of *his* kingdom all things that offend, and them that do iniquity.'" It was in the purpose of God that Christ should be rejected and despised; that he should be crucified on the cross and rise on the third day. He tells us that his servants do not fight, because his kingdom

is not of this world. In his church, or kingdom, he teaches his subjects not to resist evil, but to love their enemies and to pray for them that despitefully use them. But Mr. Mauro tells us that the kingdom of the Son of man is an earthly kingdom, in which Christ shall reign on David's throne in Jerusalem, and that the character of the kingdom will be changed. In this earthly reign of Christ he will rule with a rod of iron. It would be quite a humiliation for Christ, who is now Lord of lords and King of kings, to descend from his throne where he is ruling the universe and come down to earth to rule the Jews in a body of flesh and bones. In order to meet this changed condition of the character of the kingdom, Mr. Blackstone has taught that it is reasonable to expect new revelations and conditions of salvation. The editor of Word and Work also informed me that there would be new conditions of entrance into this kingdom when established and on account of changed conditions it would be reasonable to expect new revelations. It is now in order for him to tell us whether or not he repudiates this former teaching. On page 143 of "After This" Mr. Mauro says: "Since Israel is not only to be *saved*, but also is to be placed at the head of the nations of the world, it follows that the fulfillment of prophecy calls for the redemption of the whole world." As a complete answer and exposure of such teaching, I quote from Sheldon's "Studies in Recent Adventism," pages 142-145:

Another objection to recent Adventism is the poor respect which it pays to the universalism of Christianity or its transcendence of national distinctions. The New Testament, as has already been shown, rises above national distinctions and establishes an ideal incongruous with conservation of any temporal or religious preëminence to Israel. Its teaching implies that as the law was a schoolmaster to bring men to Christ, so Israel fulfilled its divine calling as a forerunner to the all-embracing system or dispensation inaugurated in Christ. Who can read such a description of the centrality of Christ to the spiritual universe as is contained in the first chapter of the Epistle to the Colossians, and then think of his reign as conditioned upon, or specially allied with, a perpetuated Jewish nationalism? The New Testament ascends to an outlook wherein the metes and bounds of Jewish nationality seem thoroughly out of place. Rationally, too, to put the stamp of a perpetual preference upon a single nation is hard to justify. Even the temporary position of Israel as an elect nation involved serious hazards. There was a danger that, after having fulfilled the office of a forerunner of Christ, it should become lacking in humility, and refuse to accept that true maxim of a forerunner so nobly uttered by John the Baptist in the words: "He must increase, but I must decrease." (John 3: 30.) History shows that the danger was far from being evaded. A Christ, not thoroughly subordinated to its own distinction and preëminence, Israel would not deign to own. It came to entertain such a stubborn conviction that it had a special lien on the divine favor that it was no longer pliable to the divine will. If this result could not be avoided in connection with a temporary national distinction, what is to be said of the natural effect of a scheme which sets Israel above the nations in the final disposition of earthly forces? What is to guarantee that the stamp of aristocratic superiority will not effect a sense of self-importance perilous to the religious character of those to whom it has been affixed on the ground of nationality? Plainly, something approaching to omnipotence would be needed to counteract the inherent tendencies of the scheme, and to prevent its working toward the religious undoing of Israel. Rather, we should say omnipotence might well be baffled in the attempt to overcome the force of the artificial conditions.

The rational objection to a perpetual exaltation of a single nation reënforces the interpretation which, on other grounds, has been given to the Old Testament prophecies respecting Israel's future. We have an added ground for declining to construe those prophecies literally; and that means a ground for declining to find in them forecasts of a millennium proper.

ESSENTIALS.

On page 57 of "After This" Mr. Mauro says of baptism that it is "a happy privilege accorded to those whose sins are forgiven;" that "baptism effects nothing, but it *expresses much.*" He also says on page 163 of the same volume: "Those who repent and believe the gospel are baptized by the Lord Jesus Christ with the Holy Spirit." According to the editor of Word and Work, Mr. Mauro's speculation concerning the kingdom is so strong and helpful that it is not impaired by such teaching—that baptism effects nothing, that men were saved before and without it, and that those who repent and believe the gospel are baptized in the Holy Spirit. According to Brother Boll, it is not dangerous to preach another gospel, but the Holy Spirit declares that the man who does so will be accursed. Of the way of salvation the prophet says: "The wayfaring men, yea fools, shall not err therein." (Isa. 35: 8.) Matters of faith are healthful and helpful; while vagaries, fancies, and speculations about unfulfilled prophecy and the kingdom are confusing and destructive. Brother Boll tells us that the book contains "strong and healthful teaching," the benefit of which is not impaired by the author's conclusions, which flatly contradict the plain teaching of the Bible on the fundamentals of salvation. This exaltation of that which is not clearly revealed to a position of more importance than that which is plainly commanded cannot be too severely condemned.

Some Things.

BY E. A. E.

"THE PEACE MOVEMENT."

The Christian-Evangelist, speaking of Ex-President Taft and the League of Nations, said recently:

Former President William Howard Taft has evangelized the United States in the interest of the proposed League of Nations. He closed his last tour on June 7 at Albany, N. Y. There has never been a more distinguished, able, or unselfish service rendered the peace movement. He has shown himself a great, unselfish citizen—an American too large for mere party lines when large issues are involved. We hear many people saying these days that the ex-President deserves fine recognition by this nation, and the people may find a handsome way in which to express it.

Let Ex-President Taft have all the praise and honor and *votes* of the people he deserves for his "unselfish service rendered the peace movement," and let the League of Nations be established; but what about the "Prince of Peace?" How "large" and how "unselfish" a Person is he? And what should he have, therefore? He has "evangelized," not the United States only, but the whole world, and has done so for centuries past, "in the interest" of the great "peace movement" which was inaugurated in heaven in the wisdom and love of God—*peace on earth and good will to men;* but little attention has been paid *him* and little honor bestowed upon him. He has sent forth his "gospel of peace," which has been "preached in all creation under heaven" (Col. 1: 23), but comparatively few are living in obedience to it and praising him for it. Truth is, when nations want to fight, Christ's "gospel of peace" must stand adjourned. Then, when the war is over, men claim more honor for *some* "peace movement" of their own than they are willing to bestow upon Him who, "when he was reviled, reviled not again;" who declares that "all they that take the sword shall perish with the sword," and that his kingdom is not of this world—if so, his subjects would fight.

Again, I ask, if Mr. Taft should be elected President of the United States as a reward for his "unselfish service rendered the peace movement" *after war is all over and the nations want peace*, how should the Christian-Evangelist and the whole church honor Him who alone is the author of real peace; over whose birth the angels sang, "Glory to God in the highest, and on earth *peace and good will to men;*" who teaches all nations to turn their spears and swords and other death-dealing instruments into useful agricultural implements; the weapons of whose warfare "are not of the flesh, but mighty before God to the

casting down of strongholds;" and who commands his subjects to be at peace among themselves? Should he not be honored some? Ah, my beloved, he should be served in all faithfulness and loyalty, adored, and honored as "King of kings, and Lord of lords."

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Some who will vote for Taft for President of the United States in order to reward him for his interest in *this* "*peace movement*," and who are using this as an electioneering scheme and political stroke, will reject the teaching of Christ on true and permanent peace. Christ lays down the only basis of lasting peace. Why not go directly to him unreservedly and drink freely at once from his fountain of peace, and not from some branch of a "peace movement" of men?

It costs nothing to be for a "peace movement" when the world wants peace, or to be for war when the world wants war. It is easy to follow public sentiment. But God forbids going with the multitude to do evil. (Ex. 23: 3.)

Almost all religious journals and pulpits of almost all denominations smoked and burned, blazed and crackled with war and its devastation and carnage less than a year ago, while now the same are crying peace. Two years ago, when it seemed to many seditious and was considered almost a crime to quote Christ on peace to his own church—"For what have I to do with judging them that are without? Do not ye judge them that are within? But them that are without God judgeth" (1 Cor. 5: 12, 13)—the prediction was made that in a short while the same journals and preachers would be crying loudest for peace, and even quoting Christ on peace. There are no faith and courage, no conviction and consistency, no "Prince of Peace" and "gospel of peace" in such a course. Christ is the same yesterday, to-day, and forever, and in all countries. His disciples in one government cannot fight and kill his disciples in another government, and only because they happen to have been born citizens of these different governments and because of circumstances they had no choice whatever in bringing about. Jesus is everywhere and forever the "Prince of Peace," the author of peace, and his gospel is "the gospel of peace;" he is not the god of war to one nation and the "Prince of Peace" to another, or the god of war at one time, when in passion and lust men and nations want to fight, and the "Prince of Peace" when men and nations want peace. He is not governed by the whims and passions, greed and vengeance of men and nations; but all must be governed by him. The German pastor was consistent when he said, "Away with the gentle Nazarene and give us a god of battles," because he knew he could not follow "the gentle Nazarene" and the god of battles at the same time. Christians cannot, either.

But if there is so much unselfishness in Mr. Taft's "evangelizing" the United States in the interest of a "peace movement" in time of peace and *when the world wants peace*, how much *unselfishness* and *faith* and *courage* were there in the men who preached peace to the children of God and in his kingdom when the kingdoms of the world wanted war; in the young Christian men who could not conscientiously engage in war and took the consequences; and in Jesus himself, who did not take up the sword in order to force the world to lay it down, but meekly died without resistance to establish peace?

Let the world have the League of Nations, because it is good for the nations, and rejoice over it; but let the church of Christ cleave to the *new testament in his blood*, "and above all things put on love, which is the bond of perfectness."

"What's the Matter?"

Continuing from last week, Paul very clearly states what was the matter with the church at Corinth. Some had lawsuits with one another, some defrauded others, and some practiced such fornication as was not among the Gentiles.

Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (1 Cor. 6: 9, 10.)

Is not the matter now the existence of many of these sins and the lack of strong teaching against them? Since the purpose of preaching is to save souls, should it not be clear and strong on the whole counsel of God, and, therefore, against all these sins and all others which destroy soul and body in hell?

For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest again when I come my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed. (2 Cor. 12: 20, 21.)

How does all this sound in contrast with the moralizing, generalizations, and even platitudes now called "preaching?" Do not "strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults, . . . uncleanness, fornication, and lasciviousness" exist now in abundance in places? How many preachers who have been guilty of adultery in the last few years can be named? It was clearly stated in the last article that Christian men under strong temptation may be "overtaken" in sin, may repent, be forgiven, continue in the Christian life, do much good, and be saved; but planning for and living in adultery, while pretending to be a teacher of *purity* and *righteousness*, is quite a different thing. Such characters must be treated by the churches now as Paul directed the church at Corinth to treat them. The church stands for purity, righteousness, and godliness, and must keep itself unspotted from the world.

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

Contrasting that which Christ teaches the church to be with what it really is in many places—wrinkled and spotted and blemished by whisperings, backbitings, scandal, internal strife, divisions, the practice of fraud and licentiousness by some preachers—it appears to some of us that it can be clearly seen what the matter is. Has there been any failure to—

Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins (Isa. 58: 1)?

Timothy was a good man and an inspired teacher, who had known the holy scriptures from a babe, and who "was well reported of by the brethren that were at Lystra and Iconium," where he lived; yet Paul warned him against untaught questions, charged him most solemnly to "preach the word," and gave him full instructions in regard to his conduct toward elders and young men, elder women and young women. He must treat the young women as sisters "in all purity" and the "elder women as mothers." (1 Tim. 5: 1.) When some preachers obey God just here, and some "sisters" are more discreet, much trouble will be eliminated.

Paul told Timothy and Titus not only what to preach, but to use "sound words" and "sound speech" in doing so, and to let no man despise their youth. He also told Timothy, although inspired, to study in order to show himself approved unto God, not unto men, a workman who

would not be put to shame. Is there anything the matter with this instruction?

Paul says: "Be not wise in your own conceits." Instead of determining not to know anything, save Jesus Christ, and him crucified, are not some preaching themselves (2 Cor. 4: 5) and their own experiences and exploits and "own conceits"—untaught questions and speculations, premillennialism or postmillennialism, the adaptation of the old gospel and the old church to "the new age," politics, the League of Nations, and the wisdom of the world in general with a tinge of religion? Are not some temporizing between the true worship of God and every kind of religious service?

James (3: 1) says: "Be not many of you teachers, my brethren, knowing that ye shall receive heavier judgment." Can the matter be that many of us are too smart and assume too much the rôle of keeping everybody straight and not enough the position of learners? A thoughtful and good man of age and experience, but not a preacher, suggested to me recently that many preachers are already too smart, are no longer hungering and thirsting after righteousness, and read in the religious papers but little more than their own articles. He did not say how little they study the Bible. Can it be that each thinks he knows enough already and that it is his business simply to teach the other man?

Another good man of a different place, who has been a daily student of the Bible for than forty years and an elder of his congregation for about thirty-five years, and who is a man of sound judgment and a clear head, suggested to me that I preach the A B C's of the gospel—Jesus of Nazareth as the Christ, the Son of the living God; faith, what it is and how it comes; repentance, what it is and its fruits; what it is to really confess Christ; baptism, what it is, who should be baptized, and *when*, and *why;* the kingdom or church of Christ, when set up, whom it embraces, and its work; the Holy Spirit and his work, and how he does it; the Lord's Supper, what it is, who should partake of it, and *when*, and *why;* the two covenants; the great commission; the many cases of conversion under the preaching of the apostles and inspired evangelists; and everyday holy living down on the earth in the home and all the common affairs, doing all duties—making an honest living, speaking every man truth with his neighbor, dealing fairly with all, meeting obligations, giving thanks in everything, being generous toward all, pious at home—heartily as unto God and in the name of Christ. He said the younger generation, in the church and out of it, do not know these things, simply because they are not preached now in the clear and strong light of the gospel as the former generation of preachers preached them.

It is well enough to raise the question, "What is the matter?" and to remember the important point the good sister made when writing on this question, that it is the restoration of the New Testament order of things and life the world needs.

Book Reviews.

AFTER THIS; OR, THE CHURCH, THE KINGDOM AND THE GLORY. By Philip Mauro. Published by Fleming H. Revell Company, New York. Pages, 190. Cloth. Price, net, $1.

The chief value of this volume consists of its clear handling of the "postponement theory" and in showing that the kingdom of heaven, or the kingdom of God, was established on the day of Pentecost. The author handles this subject in a clear, forceful, and vigorous manner. In his exposure of the "postponement theory" he has done the world a distinct service. He clearly shows the fallacy of the position of the noted premillennialist, W. E. Blackstone, that Christ came to establish the kingdom of heaven, but that, on account of the rejection of his work by the Jews, the kingdom is now held in abeyance and awaits his second coming. The author's tendency to speculate on the meaning of unfulfilled prophecy is to be deplored. He makes distinctions for which there is no authority in the word of God. He holds that the kingdom of the Son of man is different from the kingdom of heaven and the kingdom of God. He loses sight of the fact that the Bible nowhere speaks of the "kingdoms" of God, but always speaks of the "kingdom" of God, or the "kingdom" of heaven, or the "kingdom" of the Son of man, in the singular. He is clearly in error in holding that the kingdom prophesied in the Old Testament is different from the kingdom of heaven, or the kingdom of God. The general teaching of the book is marred by statements of the author that those who repent and believe are baptized by Christ with the Holy Spirit, and that baptism has no effect, but should be regarded as a privilege accorded to those whose sins are forgiven through the death and resurrection of the Lord Jesus Christ. But as he is a layman in the membership of the Plymouth Brethren, and as in faith they seem to be strongly antinomian, which means justification by faith alone, without the practice of the moral law, we should not be surprised at his presentation of this view. However, despite the defects of the teaching of the book, the writer expresses himself forcefully, and the discriminating reader may derive much benefit from its careful perusal. The book may be purchased from the publisher, or, if desired, we will order it for any of our readers.

GOD'S PRESENT KINGDOM. By Philip Mauro. Published by Fleming H. Revell Company, New York City. Pages, 270. Cloth. Price, net, $1.25.

The whole purpose of this book seems to be to establish the fact that the kingdom of God is already existing in the world and that it is not held in abeyance. The author shows that Christ and John the Baptist uttered the truth when they came preaching that the kingdom of heaven and the kingdom of God is at hand. He shows that the advocates of the postponement theory who contend that the kingdom of God did come nigh in the days of John the Baptist, but is now held in abeyance, do not tell us just when the break or change in the purpose of God came—in other words, just when God decided to abandon the establishment of the kingdom and to substitute the church as a surprise institution. The author states that some positions taken in his book, "After This," have been modified in some important particulars in the volume now under review. He shows that it was never in the purpose of God to restore an earthly kingdom to Israel at the first coming of Christ. He is clearly at fault in holding that an earthly kingdom is to be restored from heaven, and that the character of this kingdom will be different from the kingdom of heaven, or the kingdom of God, that is now existing in the world. The thoughtful, discriminating reader will be benefited by reading the book.

CHRIST'S SECOND COMING. By J. M. Stanfield. Published by the author, Cleveland, Tenn. May be ordered from the McQuiddy Printing Company, Nashville, Tenn., or from the publisher. Pages, 86. Price, 35 cents.

This little booklet will repay a careful reading. Many fallacies of premillennialists are exposed. The teaching on the resurrection and the judgment are to the point and convincing. He also shows that premillennialists spiritualize and are not literalists, as they claim to be. We bespeak for the pamphlet a wide reading.

We can retire into no depth or center of thought and being where we do not meet Him, or where we can meet Him on equal terms.—H. P. Liddon.

AT HOME AND ABROAD

F. V. Smith is in a good meeting at Hopkinsville, Ky.

C. J. Holt, of Florence, Ala., dropped in to see us last week. He had just closed a meeting at Summitville, Tenn.

J. T. Grant has returned from an interesting meeting at Reder, Ky., in which there were two baptisms. A small and of Christians worship at that point.

From B. W. Davis: "I wish to report two excellent services at Coopertown, Tenn., on July 6, with one confession and batism. I will begin a series of meetings at Bethel on July 13."

Owin to a change in schedule, A. J. Veteto has the time from July 20 to September 1 open for his services as song leader. His address will be Ardmore, Okla., until July 17; after that time, 401 Union Avenue, Memphis, Tenn.

From A. Douthitt, Sedalia, Ky., July 10: "I have just closed a good meeting at Bandana. We had large crowds at night but few in the day. We have some fine brethren in that community. J. R. Stockard, of Milan, Tenn., did the singing. I shall begin a meeting next Sunday morning at Wildeville, Tenn."

The Belmont Avenue Church, this city, supported a mission meeting at Fisher's Chapel, near Greenbrier, Tenn. James A. Allen did the preaching, and he was ably assisted in the meeting by S. F. Morrow, who is one of the Belmont elders. The members of the Greenbrier congregation cooperated willingly in the work. One person was baptized and two came from the Methodists.

From T. J. Elkins, Childress, Texas, July 10: "I am leaving to-night to take my wife to Dr. Harris' Sanitarium at Fort Worth, Texas, where she will be operated on at once. We will be there perhaps three weeks, and any one writing will please address me at Fort Worth, Texas, General Delivery. I specially request the prayers of all for her recovery and our general welfare."

Jess D. Jones writes: "After being sick for two years with pellagra Sister D. L. Haile went to rest on June 15. Brother Haile left with six children and a two-thousand-dollar mortgage on his little home. He is a worthy gospel preacher, and for the sake of Jesus, let us help him bear this burden. Send to D. L. Haile, Fouke, Ark. Write him a letter, whether you can help him or not."

From W. Curtis Porter, Monette, Ark., July 4: "My debate with A. Dugger (Adventist) will begin on September 10, to continue ten days. It will be held near Goodman and Anderson, Mo., in the southwestern part of the State. Dugger is their champion. Everybody invited. If any congregation in Northeastern Oklahoma wants my debate with T. A. Phillips ('digressive'), please write me."

A clipping from the Ennis (Texas) Daily News reads: "Elder Ben West has resigned the pastorate of the church of Christ in Ennis effective August 1, and has accepted the pastorate of the church at Waxahachie. Mr. West has been with the Ennis church the past three years and has done a splendid work, during which time the church has had a remarkable growth. Mrs. West has taught in the Ennis public schools. They will both be missed in Ennis in various circles."

From J. G. Malpass, Russellville, Ark., Route 3, July 7: "C. R. Nichols will get in discussion Mr. L. H. Shelton, Materialist, on July 21 at Mill Creek. The debate will last four days. Brother Nichols is too well known to need an introduction; Mr. Shelton stands well with his people here. None that live near enough to attend this debate should miss this grand opportunity of hearing Adventism exposed. The church will try to take care of all that attend from a distance, especially the preachers."

From James McConathy, LeBlanc, La., July 4: "I am writing this to inform the brethren that our dear brother, G. W. Johnson, of Kinder, has been down now four months, also one of his sons, with typhoid fever. Brother Johnson has spent everything that he had, and he has now to undergo an operation, which must be attended to at once. He is now destitute of funds and must have help at once or it will be too late. Brother Johnson is one of our strongest ministers and has done an efficient work in this community as an evangelist. He is highly respected by all. Let us all help this worthy man, who has given his life to the cause of Christ. Send contributions to Mrs. G. W. Johnson, Kinder, La."

From J. E. Hoffman, 202 South Pennsylvania Avenue, Roswell, N. M.: "The revival meeting at Artesia, held by Jones, Cox, and Hoffman, began on June 20 and closed on July 1. The town was first spread with announcements and invitations, which aided in getting a good audience on the first night. Sewell Jones, of the David Lipscomb College, opened the meeting with the first six sermons. This was followed by Brother Cox's sermons on conversion. The closing sermons were given by J. E. Hoffman, and were lessons to the church and an appeal to those in sin. Much personal work was done, the interest was fine, and two were baptized. We feel indebted to the people of Hope, Cottonwood, and Roswell for the assistance rendered in this meeting. Brother and Sister Cox live at Artesia. He preaches the word without charge, and she is a fine personal worker. The brethren at this place need a house. With a house of their own, their opportunity to accomplish something in the cause would be great.

From J. P. Lowrey, Senatobia, Miss., July 10: "The writer held a few-days' meeting in June at Belzoni. There were no additions, but it was a very enjoyable meeting. There are a few faithful brethren at Belzoni who refuse to worship except as 'it is written.' My stay there was an enjoyable one. On my return home I took my wife to Memphis to the Lucy Brinkley Hospital, where she had a very heavy operation. For more than a week she has made a noble fight for life and just now seems to be on the winning side. We are praying that she may be restored to health. The church house at Senatobia is going up rapidly, and we hope to have it ready for a meeting by the last of August. N. B. Hardeman, of Henderson, Tenn., preached at Thyatira on the first Sunday to a large and appreciative audience. He was to have preached at Senatobia on Sunday evening, but was 'rained out.' I hope to hold a meeting in Natchez sometime this year. The 'digressives' have made an effort to capture the work there, but to no effect."

From J. W. Brents, Italy, Texas, July 10: "I have just returned home from Missouri, where I was conducting a meeting. This trip was the sweetest and saddest I have ever experienced. I had visited my mother and sister at Pulaski, Tenn., and preached for the church there a week. To me it was such an enjoyable trip. Then I had started a meeting in Missouri. On July 3 I received a telegram that our baby boy was dead. He had been sick only four days when death came. I arrived home in time to see him buried. It was an awful shock to us, and we earnestly desire the prayers of our friends that we may bear it. He was such a bright, promising fellow. But amid the gloom and darkness about us, God's love light is still beaming upon us and we can look up through tearful eyes to the hills crimsoning with eternal morn and know that the reunion kiss will more than make up for the parting one. Horace Busby came and spoke words of cheer and consolation to us."

Brother Brents has the sympathy of the editors of the Gospel Advocate in his bereavement.

AT THIS SEASON LOSS OF APPETITE

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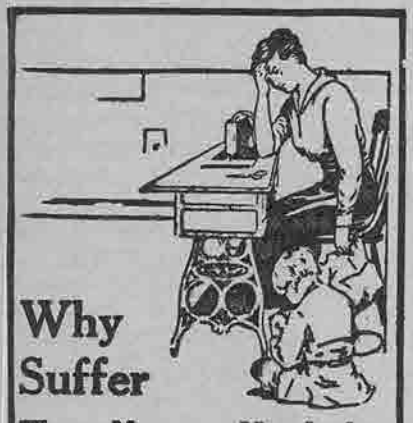

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FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

Baptists vs. Campbellites. No. 7.

BY M. S. MASON.

In this article I resume the discussion of Mr. Bandy's proof texts for his ante-Pentecost kingdom.

He quotes Matt. 23: 13. Here Jesus refers to the kingdom in its preparatory state.

Luke 22: 19. I cannot see the application of this verse; but, on account of the expression in the eighteenth, he might have been dodging that and hit the nineteenth.

Mark 12: 34. Here Mr. Bandy would have us believe that the kingdom was in existence at the time of his conversation with the scribes. That is not necessarily so. He could have meant, and doubtless did mean, that the scribe exhibited such principles as would make him an acceptable subject when the kingdom would be set up. But we might turn the expression around and say "the kingdom was not far from the man." And that was right. That was what John the Baptist has tried to teach him, but he has refused to learn. He has told him it was "at hand," not present, as Mr. Bandy contends.

Luke 4: 43. This passage teaches the same truth as those passages which say the "glad tidings" of the kingdom were taught. The teaching was to the effect that the kingdom of God was to come, not that it had already come. Luke 8: 1 is an exemplary passage.

Luke 10: 9. This passage says the kingdom has come "nigh unto you." We do not disagree with Mr. Bandy on the truth of the passage. But why did Mr. Bandy use it? It does not say "to" them; it says "nigh unto" them. That is just what we believe.

Luke 11: 20. The kingdom of God in one sense means the reign of heaven, or its power. He had just cast out the devils. Jesus said that as he had done this with the finger of God, then the kingdom of God had come upon them. That did not necessarily mean that the kingdom had come with all its completeness or elements. It simply means that the power of God was manifest in this act.

Luke 16: 16. Of course, Mr. Bandy would have us believe that this passage means that the law and prophets ceased with John. That is not so. Jesus means that all we had until John was the law and prophets. After that we had John's additional testimony, but not the origin of the kingdom or the end of the law and prophets. From Matt. 3: 2 we know how the kingdom was preached—"at hand;" and from Matt. 11: 12 we know how they pressed into it. It was "prematurely," as I explained in a previous article.

Acts 1: 24. Mr. Bandy does not

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Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size, dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

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Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

make an application of this passage, and I suppose he means that in the choosing of Matthias the apostles were doing church work. There is enough evidence in Acts 1, when connected with Mark 9: 1, if this is Mr. Bandy's contention, to disprove it. Mark 9: 1 tells us that the kingdom was to come with power. Acts 1: 8 tells us that the power was to come with the Holy Ghost. The Holy Ghost had not come when Matthias was chosen. So the power had not come; and inasmuch as the kingdom was to come with the power, the kingdom had not come.

Matt. 13: 11. Here Mr. Bandy wishes to make the point that as these apostles were to know the mysteries of the kingdom of heaven, then the kingdom was established. The apostles knew mysteries of the kingdom of heaven long before even Mr. Bandy says the kingdom was established. So if the passage proves the establishment of the church from the time of the beginning of revelation of mysteries, then Mr. Bandy has erred in placing the time of origin. This is recorded in the thirteenth chapter, and in the sixteenth chapter Jesus places the church still in the future. So, if Mr. Bandy makes the proper application of the passage, Jesus contradicts himself.

Acts 2: 46. I do not know what use Mr. Bandy intended to make of this. I cannot even guess what reference it has to the matter under discussion.

1 Cor. 12: 28. If Mr. Bandy wishes to make the point here that the apostles were first, and associates the origin of the church with the choosing them, then he is in accord with Paul in the passage quoted. Here Paul is talking about rank, not time, and with offices mentioned in rank the apostles are first. The time they were set in is not the matter under discussion; it is the rank. But grant Mr. Bandy that it refers to time. Paul, speaking of the same thing in Eph. 4: 11, says that it follows the burial and resurrection of Christ, as shown in verses 8-10. This ruins Mr. Bandy's theory, for he has them set in months before.

Mr. Bandy complements his effort with these passages and says that without comment they establish his ante-Pentecost theory; but I believe every sincere reader who has followed my review has very serious doubts about it.

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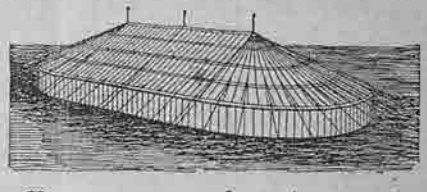

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The Master's Vineyard

Alabama.

Rogersville, July 7.—Brother W. L. Karnes, of Portland, Tenn., will conduct our meeting, beginning on July 20 and embracing August 3. We are expecting a great meeting. Brother Tipton C. Wilcox, of Murray, Ky., left us recently for his home after working with us one month. His throat began to give him serious trouble, and the doctor advised him to give up the work for six or twelve months. We hope he will soon be able to enter the field again and preach the gospel according to his plans.—J. H. McBroom.

Arkansas.

Delaney, July 9.—This leaves me in the midst of a fine meeting here. I taught a short session of singing, closing on Saturday, and began the meeting Sunday with a large attendance. A fine interest is being manifested, and we hope to do much good. The meeting will close on Friday after the second Sunday, and I will preach at Wesley over the third Sunday. I will begin a meeting at Center Ridge, in Conway County, on Wednesday after the third Sunday. I shall be busy day and night now until November. I have one meeting in Texas, two in Oklahoma, and the rest of my work is in Arkansas. May God bless those who are laboring faithfully for the advancement of his cause.—Will W. Slater.

Havana, July 7.—Because of the interest, we did not close the meeting at Piney Fork on Sunday night, but will continue a few nights longer. There was one confession last night and the largest crowd we have had at any time. The people are "talking Bible" on every hand here now. I will do the baptizing to-day. The brethren in Havana, on account of some disarrangement in regard to their meeting, have asked me to conduct the meeting for them. So I have changed the time for the meeting at Ravia, Okla., to July 25, and will begin in Havana this coming Friday night. Those wanting to write me may address me for the next fifteen days at Havana, Ark. Brethren, the Lord needs workers. Let us say: "Here am I; send me."—D. S. Ligon.

Florida.

Lake City, July 10.—I began a meeting at Pine Level, three miles north of Perry, in Taylor County, on June 28, and labored with the faithful few there for a week, but the work was much hindered in various ways and the attendance was small. Two souls came to the body by relation. From there I went to Spring Warrior, about twelve miles away, and began a meeting immediately, which continued, with services both day and night, until the Fourth of July. At the afternoon service on the last day there were two sermons (we had dinner on the ground), and, notwithstanding there were "picnics" and several places of amusement only a few miles away, quite a large assembly was present and fine interest was manifested, and nothing to mar the sacredness of the occasion was manifest. The meeting was well attended all the time. Two souls were baptized and the church seemed much revived and encouraged to press onward and upward. I feel that this was one of the best meetings I have held for many months. I was glad to notice the increased interest in the congregation along the lines of mission work, and I believe that the prospect is now bright for this congregation to become a great working body. I am to return as soon as I can and assist them in another meeting.—J. O. Barnes.

Kentueky.

Parksville, July 7.—I have just begun a meeting at this place. Interest good. I hope to give a very favorable report of this meeting in a few days.—R. A. Craig.

Murray, July 7.—My meeting at Benton closed on Lord's day, with good interest. There were no visible results in the way of additions, yet I am persuaded much good was accomplished. This is especially true in regard to the First Christian folks. The right man might be able to bring about a union. I began at New Providence yesterday. Prospects are good. —Coleman Overby.

Mayfield, July 8.—On last Lord's day I began a meeting with the church at Bethel, four miles east of Mayfield. There are some excellent people here, and we should accomplish much good in this meeting. I am staying in the home of Brother L. N. Gray, an ideal Christian home. If not providentially hindered, my meetings will keep me in the field almost all of the time from now until fall.—T. M. Carney.

Horse Cave, July 8.—I am booked to hold the following meetings: At Willow Shade, July 20-31; Tracy, August

3-14; Reid's Chapel, August 17-27; Mount Vernon, September 1-10. Let any one desiring my services after September 10 write me at Horse Cave. Brother W. W. Freeland, of Bowling Green, is a good preacher of the gospel, and should be kept busy in the Master's vineyard. If you can use him, write him at 825 Tenth Street, Bowling Green, Ky.—Emmett Creacy.

South Carolina.

Union, July 7.—Our work here is moving along exceedingly well, much better than we had ever hoped for. I baptized four persons Saturday evening; one made the good confession at the morning service and three at the evening service on Sunday. Many others seem to be almost ready to give up denominationalism for the true church. The most who have come with us were Baptists. Almost every one demands baptism. This we are well pleased with. We had more than seventy in our Sunday school yesterday. About two hundred came to the service last night. I have never seen people as happy as those who have heard, believed, and obeyed the gospel. They are all poor in this world's goods, but very rich in faith. Brethren, do not forget that we are over here. Be sure to remember us at the throne of grace. We are the only church in the State, except a few brethren who are meeting in a brother's house in Charleston. The devil is certainly at work. I have never seen so much opposition. But that makes us much stronger. Some of the preachers are certainly tiptoeing. That is fun to us. It makes us think that we are doing something, anyway. —Thomas H. Burton.

Tennessee.

Pikeville, July 8.—We had a fine meeting on July 4. Five ministers were present, all of whom spoke to the crowd. I am now at Lee's Station, and will preach at Iron Hill next Sunday. On the fourth Lord's day in August we will be at Rocky Branch. First sermon at 11 A.M., by J. C. Mosley, "The Operation of the Holy Ghost;" 1:30 P.M., by G. S. Marsh, "The Indwelling of the Holy Spirit;" 2 P.M., Charles W. Agee, "The Spiritual Church;" 2:30 P.M., F. M. Lester, "The Proper Division of the Word;" 3 P.M., J. M. Billingsley, "The Little Things of Life;" Emmett Cagle, "The Weakness of Christians." All are invited. Dinner will be brought to the place.—J. C. Mosley.

Decherd, July 3.—I have just closed a nine-days' meeting at Fairview, preaching at night only, with twenty-one baptized. Among the number baptized were five Presbyterians, three Baptists, and one Methodist. This was my third meeting at this place. These brethren have stood by me well according to number, as well as any congregation that I have ever preached for. On the second Lord's day of the meeting I led fifteen persons into the river at one time, all being baptized and going out of the water to meet their friends on the bank. There was much rejoicing. One young lady made the good confession, but her parents opposed her being baptized with the fifteen. A good sister succeeded in getting her to the water on Monday morning and called me over the telephone. When I arrived, two men came from the cornfield and made the good confession and were baptized. One of the men returned to the house to change his clothing, and his wife came and made the good confession and was baptized. This was another happy hour. People came from the fields bareheaded, barefooted, with their babies, to see the good work go on. The next day after the meeting closed I was called back to baptize a man and his wife. I made my home at old Brother and Sister Tom Wedington's. They have done much good for the cause in that neighborhood. I go next to Center Grove, in Franklin County.—R. E. L. Taylor.

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When you think of the successful men and women you know—people who are doing things worth while—you will find that they possess force, vim and energy—the kind that simply brim over when the blood is filled with iron. Nuxated Iron by enriching the blood and creating new red blood cells, strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed force and energy into the whole system. Three million people use it annually as a tonic, strength and blood-builder.

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So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

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Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

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Your Choice $4.35

These two beautiful shoes are the Smartest Styles of the Season. They are worn by the best dressed men and women everywhere. Trim and neat, they fairly sparkle with style. You will be proud to wear them. Your friends will instantly recognize their good taste and smart style. You have only to see them to appreciate their splendid qualities, and try them on to enjoy their blessed comfort. That is why we are glad to send them to you ON APPROVAL.

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This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected wearproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

This high-cut lady's dress boot is made of selected leather. Soft as velvet on tender feet. Neat, plain tapering toe. Beautiful high Louis Heel, or Medium Military Heel. Extra long-wearing leather soles, semi-flexible. Your choice of black or rich Havana brown. The most beautiful boot for Summer and Fall, 1919.

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Regarding J. Paul Kimbrell.

BY H. A. ROGERS.

I very much regret that I have reason to sound a loud note of warning to my brethren everywhere in regard to a young preaching brother, J. Paul Kimbrell, of Tennessee. Brother Kimbrell saw my appeals through the papers for evangelistic help some months ago and answered the same, volunteering to come here and labor, giving me reference to the elders of the church at Whitewright, Texas, for recommendation. I wrote to these elders and received a favorable reply, upon receipt of which I wired Brother Kimbrell to come to Carman, Manitoba, Canada.

Brother Kimbrell arrived in Carman the fore part of April and made his home at our house for some weeks. After he had been with us about a week, I talked with him in a very plain manner, advising him that if he continued his present manner of life it would be useless for him to stay. He said he could return to the South again. I advised him that it would be hurtful for him to return, as the brethren knew that he came here to labor, and that they would be suspicious of his inability to do the work, and that he had the ability and could do the work, provided he conducted himself becomingly. He talked as though he would change.

A few days passed, when I had reason to think that he was still not trying to guard his influence. I talked with Brother Daniel Stewart (elder of the Carman church) about the inadvisableness of Brother Kimbrell's going to Saskatchewan. Brother Stewart informed me that he had had a long talk with Brother Kimbrell that morning and advised him that he was injuring his influence by his conduct. I was quite decided by this time to ask this brother to return. However, Brother Stewart, whose counsel is usually the best, advised that we not send him back, but talk to him and endeavor to get him to put away his frivolous actions. (Brother Kimbrell had gone through a mock marriage with a young lady in Winnipeg, according to his own story, and pretended that they were married.) On two later occasions I talked with Brother Kimbrell concerning his demeanor, when he led me to think that he would change.

Finally he came to Saskatchewan, at which time I went to Minneapolis for one week. Upon my return home, I further learned of what, in my judgment, was very unbecoming conduct for a gentleman, not saying anything of a Christian. I at once advised Brother Kimbrell and the Bromhead (Saskatchewan) brethren that, in so far as I was concerned, I did not wish Brother Kimbrell to labor there, and that I would not encourage his being supported. I arrived at Bromhead on June 7. Brother Kimbrell had received one hundred and thirty-nine and one-half dollars from the Winnipeg and Carman churches and myself. On June 9 this brother demanded more money, when I offered to give him what would buy his ticket to Minneapolis. This he refused to accept and sued me for one hundred dollars. The Bromhead brethren are expressing themselves through the papers of the brotherhood as to this brother's conduct while in their midst. For any further information regarding Brother Kimbrell, I would suggest that you write to Brother Daniel Stewart, Sister S. Eby, Brother L. McGill, or Sister D. McIver, all of Carman, or any of the Bromhead brethren whose names appear under their report. I believe Brother J. L. Hines, of Meaford, Ontario, can also give some information as to this young man's conduct.

Brother Kimbrell is about twenty-four years of age, stands about five feet and nine inches, is rather slim, and weighs about one hundred and forty pounds. He can preach a good discourse, but, in my judgment, is a flirt when among young ladies. When talked to about what people think of him, a common expression of his is: "I don't care what people think of me." His coming to Canada has been very unfortunate, but at our expense the brethren elsewhere may profit and be guarded against injurious invasion. Any one desiring information regarding the truthfulness of J. P. Kimbrell may have facts by writing me at MacRorie, Saskatchewan, Canada.

Warning to the Brotherhood.

For the sake of loyal brethren who may in the future desire the help of an evangelist, we feel that this ought to be published.

Brother J. P. Kimbrell came to us on May 23 last, and we have found him to be a young man entirely unworthy the calling of an evangelist. He disregards his influence with the world. He shows an unwillingness to abide by Paul's teaching in 1 Cor. 8: 13: "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." He made the statement repeatedly that his brother in Christ was a fool (Matt. 5: 22 tells us what Christ says of this), and, contrary to the teaching in 1

Cor. 6, went to court before unbelievers and sued him. He violates plain scriptures and disregards admonition given him.

[Signed] Sampson Mann, Bromhead, Saskatchewan; John Fonstad, Mount Green, Saskatchewan; H. J. Good, Bromhead, Saskatchewan.

"Wish You Well."

BY W. S. LONG.

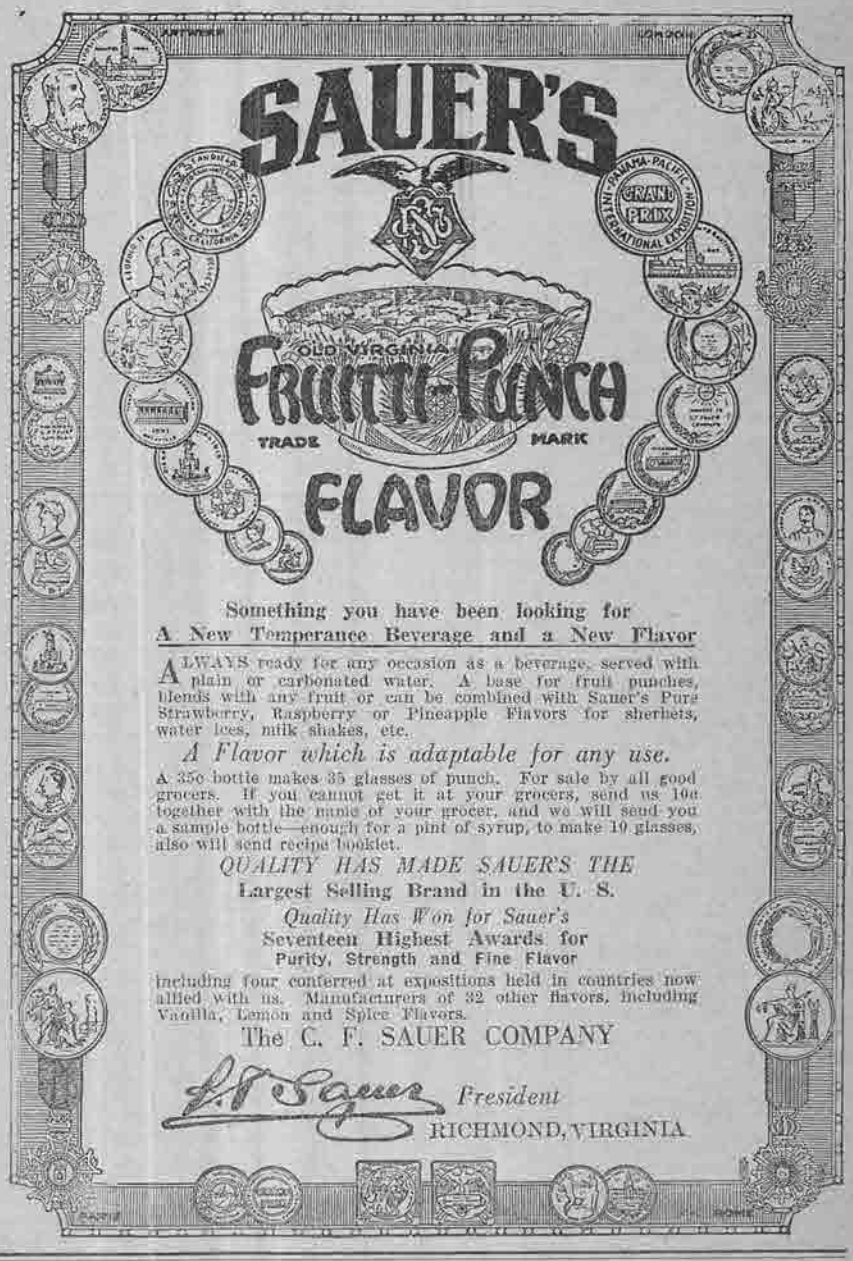
Perhaps you have had many people to say to you, "I wish you well;" and you were very much encouraged by their good wishes and felt that there was something of a substantial nature behind what they said. Sometimes weeks and months and years pass, and they still feed and clothe the hungry and help you to preach the gospel and save souls with that inexpensive "I wish you well."

A few years ago I went to a Southern city to spend several months in doing the work of an evangelist. A few days after I had begun my work I was asked to go with a faithful brother to call on a member of the church who was a business man. A few words were passed about the work, and he expressed his joy over my coming to labor in that city. He assured me that much work was needed, and he felt sure I was the man to do it, and then added: "I wish you well." Three months of hard work went on. I called on this member several times and urged him to come and help in the work. He never failed to tell me I was doing a great work and he hoped I would remain. He never came to the service one time or offered to give a penny to help the cause along, yet he "wished me well."

This is the extent of some people's help in saving souls. A billion wishes made a billion times a day by a billion people will never save one soul nor get the "well wisher" any nearer heaven.

While millions of souls are walking in darkness down the road to ruin, many church members are "at ease in Zion," sitting and nursing their hands and wishing the workers well.

Far too many churches are "sounding in the word," when they should follow the divine instruction to "sound out the word." Churches in little towns in which several good preachers live will send hundreds of miles away to have what they call a "new preacher" come from year to year to hold a meeting. They feast from year to year on the best preaching, but have never sent a missionary to the East where the gospel has never been heard. When for the time they ought to be teachers, they have need that some one teach them the "first principles." What is going to become of those who continue that course? I tremble for my people when I read Ezek. 3: 18.



There is another little city that is the home of forty good preachers, yet from year to year they send far away to have preachers to come to them and "sound in the word." How will we ever get the gospel even as far as New York if we hold all the talent in "Jerusalem?" In the name of Christ, brethren, instead of calling the best talent to preach at home, let us send these preachers to some of the Eastern cities where there is no church and where the pure gospel has never been heard.

We boast of our wonderful nation and of the beautiful city which is our national capital, and yet what a shame that the church of Christ has no place in Washington to meet and invite people to hear the gospel! I bow my head in shame to think that such is the case; and I wonder why one hundred years has passed in which the gospel has been proclaimed in the United States, yet the capital city has been neglected.

Since last November the few brethren have been working day and night to get means to build a house of worship in Washington, but many of the strongest churches have turned a deaf ear to this earnest appeal, although they have young members here from their home church. These members have wondered why their home churches do not help to plant the cause in this gospel-forsaken city.

Our Heavenly Father does not feed and clothe us with good wishes, neither will he attempt to make us happy with good wishes; but by the greatest sacrifice the world has ever known has he bought us and saved us. What shall we do in return?

"He who fails to contribute in some way to society as much as he takes from it has failed of ordinary honesty and is to be regarded as a pauper or a thief, whatever his wealth may be."

"The gates of heaven are closed to
him who comes alone;
Save thou a soul, and it shall save
thine own."

Stronger than these lines are the words of Christ: "Ye are the salt of

For Sick Headache

Constipation, Indigestion, Sour Stomach, Biliousness, Bloating, Gas, Coated Tongue, take that wholesome physic--

FOLEY CATHARTIC TABLETS

Act promptly. Never disappoint. Mild and gentle in action. Do not gripe or nauseate. No costive after effects.

Mrs. Sweet Clary, Ante, Va.: "I had a bad headache and took two Foley Cathartic Tablets. In a short while, my head stopped aching."

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

the earth: but if the salt have lost its savor, wherewith shall it be salted?"

Once more I speak to my brethren in all parts of the United States. God has blessed you with health and prosperity. The war has ceased. Reciprocate his wonderful love by your liberality. If you "wish us well" and really mean it, then convert those wishes into substantial help, that we may have a house of worship. The house must be built and will be built; but why delay the work? Let us do it now; for you may die to-morrow and leave all your money for the lawyers to talk about, and have no treasures in heaven.

Four Figures in the Christian's Life.

BY S. W. BERRYMAN.

The Christian is represented as sitting, standing, walking, and running with Christ. Paul refers to the Ephesian Christians as sitting with Christ. "And raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus." (Eph. 2: 6.) By the term "sit" Paul does not mean that he and the Ephesian brethren had taken their seats in the kingdom of Christ and become inactive. They had been raised up from the liquid grave of baptism and were sitting with Christ, but not in a physical sense. The Christian is not in a state of inactivity while sitting with Christ. To "sit" with Christ means to have fellowship with him. "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers." (Ps. 1: 1.) To sit in the seat of scoffers would be to have fellowship with them; to sit with Christ is to have fellowship with him. This blessed fellowship does not begin till we are "raised up" in baptism. As long as we are in the kingdom of the devil, we have no fellowship with Christ; but as soon as we are translated out of the kingdom of darkness into the kingdom of God's dear Son, we become heirs of God and joint heirs with Christ. We now have the promise of an eternal inheritance. God is our Father and Jesus Christ our Elder Brother. In this state of fellowship we can approach God in prayer through Christ, our High Priest, who knows our every need and who ever lives to "make intercession for us." If we continue to "sit" with Christ or continue in fellowship with him through this life, when he returns we shall receive "an inheritance incorruptible, and undefiled, and that fadeth not away." We shall then be permitted to continue in fellowship with him through the ceaseless ages of eternity. Heaven, with all that heaven means, shall be ours to enjoy. In that beloved country God shall wipe away every tear from our eyes, and the joy of our home shall be eternal. Nothing will be permitted to enter there that would interfere with our happiness. But in order to enter that home we must live in fellowship with Christ in this world. We come into fellowship or covenant relationship with him by obedience; we continue in that state by walking "after the Spirit, and not after the flesh." Walking after the Spirit, we have fellowship with Christ; but if we walk after the flesh, we have fellowship "with the unfruitful works of darkness." (Eph. 5: 11.) We cannot walk in darkness and have fellowship with Christ; and "if we say that we have fellowship with him and walk in darkness, we lie, and do not the truth." (1 John 1: 6.) To have fellowship "with the unfruitful works of darkness" is to "fulfill the lust of the flesh;" and if we do so, we have no inheritance in the kingdom of Christ and of God. (Gal. 5: 16-21; Eph. 5: 3-5.)

We, as children of God, should never cease to praise our Heavenly Father for his great love in leading us out of darkness into light and fellowship, into the kingdom of his dear Son, where we have forgiveness of sins and an inheritance among them that are sanctified; where we are "fellow heirs, and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel." God, through his unfailing love, has delivered us from condemnation to a state of justification and fellowship, where we are no more "strangers and sojourners, but fellow citizens with the saints, and of the household of God." Being members of the house of God (God's family), we enjoy the blessings of assurance. Our hearts are filled with love and hope. In this blessed state we press forward with happy hearts toward the goal, having fellowship with God, Christ, and one another.

Those of us who know the truth should work day and night to bring others to Christ, that they, too, may have fellowship with him and be made heirs of the "inheritance of the saints in light." There are thousands who know not the truth, and we come in contact with some of them almost every day. Now, if we live right ourselves and take the interest in teaching them this truth that we should, I am sure that our efforts would not be in vain. Everybody would not turn a deaf ear to our message, but some would give heed to the truth when spoken in love. But many church members, instead of talking to the lost about their condition and striving to teach them the right way, talk to them about things that will not benefit them, neither in this life nor in the life to come. In this way

Christians fail to let their light shine before others.

Now, in conclusion, let us remember that if we live in fellowship with Christ and his people in this world, we will be permitted to live with them in the world to come. It is a fact beyond dispute that if we go through this life in fellowship with the devil and his people, we will spend eternity in fellowship with them. The joy of heaven is worth too much to miss for a few worldly pleasures. Then, we can well afford to deny ourselves all fleshly desires in order to gain an entrance there. Do not forget that in that fair land we shall be fully satisfied. Everything that the heart can possibly desire will be ours to enjoy. May God help us to so live that we may enter there.

Humility.

BY JARRATT L. SMITH.

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." (Prov. 2: 10, 11.) Humility has been described as the first sought and the last won of the Christian graces. Humility is not the effervescence of momentary abasement, but the sum total of modest thought. It is not to be gained by lowly speech, sober looks, or submissive gaits; it is to be gained by the gradual molding of the heart in the wholesome experience of trials, defeats, progress, and blessings, and in the increasing knowledge of God and the Lord Jesus Christ. So it is that this grace resides upon the highest pinnacle of the Christian edifice.

Humility looks forward to a soaring spirit. As obedience implies the capability of disobeying; as faith is brightest when inducements to unbelief are spread around; so, and even in a higher degree, humility exists only when the soul is uplifted to high and lofty things. The wisest of men has said: "Better it is to be of a humbl spirit with the lowly, than to divide the spoil with the proud." (Prov. 16: 19.) Why? Because "pride goeth before destruction, and a haughty spirit before a fall." (Prov. 16: 18.) Our Lord places humility in the very front of his teaching. "Blessed are the poor in spirit"—there is the abasement: "for theirs is the kingdom of heaven"—there is the soul set upon uplifted aims.

Self-repression is another element of humility. Repentance must begin with humility. Some great astronomer said: "As the moon appears smaller when she approaches the sun, so does the soul become less in its own sight as it draws nearer to God."

Reverence for God is another element of humility. He who is uniformly reverent to Almighty God will most naturally and easily pay proper respect to men; and a man who respects himself will show respect unto his fellow man.

Our Savior teaches us in his own example to raise high our aspirations, to refrain our souls and keep them low, to devote our attention to what is before us, and to cultivate the humble spirit for him. On Calvary, at the foot of that cross which is set up toward heaven, drawing all men unto it, we may come to learn—what we can learn nowhere else—how to lower our pride and to foster humility in our souls before the wondrous sacrifice of the Son of God.

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On the Colorado Field.

BY E. C. FUQUA.

Yesterday (June 22) I baptized two excellent ladies, a mother and daughter, who came about eighty miles for this purpose, having read one of my tracts on "The New Testament Church" and learned that God still has a true church on the earth—one which can still be entered as it was entered in the days of the apostles. Tired of the superfluity of religious naughtiness with which the world is to-day overrun, these excellent persons determined to be religiously right or not religious at all. That is, to my mind, the sensible thing to do. Why be religious at all, if our religion is of no value against the indulgence of the flesh? (Col. 2: 23.) Like the eunuch, they wanted to know what hindered them to be baptized. I told them exactly what the evangelist told the eunuch; and there were two baptisms exactly like that one recorded in Acts 8: 36-40, and two more happy persons who went on their way rejoicing. In this religiously confused old world it is refreshing to know that there is still a church which men may enter, and in which they may be blessed, precisely as existed in New Testament times. This church appeals to all sincere seekers after truth and righteousness when once they learn of it. The one thing essential is to first remove the sectarian veil which shrouds the religious heart when it reads the New Testament, so the heart can see clearly exactly what the New Testament says. True conversion will always follow this. And this is the most essential work needed to-day. To read and understand the New Testament is all men need to convert them to Christ; but this veil which lies upon their heart when they read it—the confusion wrought in their minds by the conflicting religious theories of this age—must first be removed, and then they can see clearly. It is peculiar how easily one who was reared a pedobaptist can see that the eunuch was sprinkled, and that there were babies in Lydia's household; and how clearly it is stated, to one reared a modern Baptist, that the Pentecostians were baptized after their sins were remitted, and *not* "unto the remission" of their sins! This is due to the sectarian veil that shrouds the hearts of these people, which it is our duty to remove by insisting that the language of the New Testament, in both these cases, is altogether unseen and unbelieved, and that the real cause of these different visions is *unbelief* of the truth, by which alone men may be saved.

This is the principal work to be done in the Western mission field. The denominations call it "proselyt-

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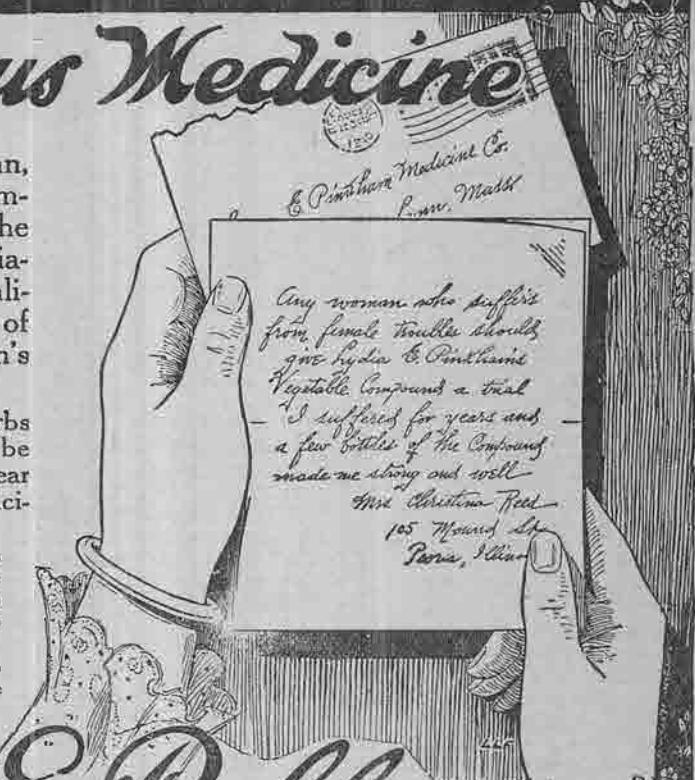

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ing;" but, with me, a people who can see babies in Lydia's household, and people saved before being "baptized into Christ," "in whom we have redemption through his blood, the forgiveness of our trespasses," or sins, (Eph. 1: 7; Col. 1: 14), are not possessed of sufficient judgment in religious matters to have any weight in lessening my energies in the direction of leading deluded children of God out of denominational "Babylon." It is a sin for any child of God to enter spiritual Babylon; and, call it what we may, to get such deluded people out of that thing is to save them from their sins. "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." (Rev. 18: 4, 5.) This applies as much to any Protestant denomination as it does to the Roman Catholic Church, and I will strive as earnestly to get a child of God out of the one as I would to get him out of the other.

But in Colorado we have an exceptional privilege of reaching vast numbers of sincere men and women who have never been imbued with sectarian religious training, but who, on reading the New Testament, can straightway see what it says and become "obedient to the faith" taught therein. I baptize many of these characters here. Indeed, this field is ripe for teaching along all lines. Never in my life have I been as enthusiastic over the prospects of the future as now. I pray for wisdom and strength with which to fully do the work that should be done. I have found a schoolhouse, and one sister living within a few miles of it, in Wyoming, some fifty miles from Fort Collins, and here I hope to plant a congregation. I am booked for a meeting there immediately. Brethren, pray for this and for all other mission fields.

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CHURCH NEWS

Tennessee.

Indian Mound, July 8.—Our meeting at Slayden closed last Friday night. Brother J. D. Derryberry led the song service. His work was done well. We began a mission meeting here Sunday morning in the Freewill Baptist meetinghouse. It is our earnest desire to establish a congregation here. Last night one of the best citizens of the village made the good confession. After the service the Baptist "pastor" came to me personally and warned me not to preach on "controverted points," lest it should cause trouble. I agreed not to preach anything but "the word." I ordered a tent from Clarksville this morning, to be put up this afternoon. We hope, by the Lord's help, to accomplish much good here.—William P. Walker.

Texas.

Seagoville, July 7.—Our meeting at Pleasant Grove, near Seagoville, starts off nicely. We trust, hope, work, and pray for a good meeting—a meeting which will be a good one in the estimation of our Lord. Last night a week ago I again closed out my promised work and stay with the good and excellent little congregation in South Park, of Beaumont. This little congregation needs the work for some time yet of a faithful, able, and discreet minister of the gospel, who is willing to put in all his time looking after the sick and delinquent members and getting others generally to attend and hear the gospel faithfully preached. They realize they will have to be exceedingly careful to get the right man, lest he may do more harm than good. A single young man who will be discreet and act as Paul admonished Timothy to do can do a good work there.—J. C. Estes.

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His education and training and the development of his mind, body, and character depend on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training, he can always point out some one influence, some one life that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association, and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, have given great prominence to his school and have characterized the success that he has merited in successfully shaping the lives of thousands of youths at the shaping age.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

Roanoke College.

Roanoke College closed its sixty-sixth session on June 12 with an unusually interesting commencement. Like all institutions, Roanoke experienced an interruption of its regular work on account of the S. A. T. C. Because of the very large number of upper-classmen who had dropped out of college to enter the service, the graduating class was the smallest for fifteen years.

At the annual meeting of the Board of Trustees, held during commencement, important action was taken for enlarging the usefulness of the college. The curriculum has been reorganized to meet new conditions growing out of the war, the B.S. degree will be offered in addition to the A.B., the science courses will be strengthened, the faculty has been enlarged, and the erection of new buildings will be begun within a year.

Every indication is that Roanoke will have the largest attendance in her history next session. In addition to the students of the past year, an unusually large freshman class is expected, and a large part of the men who had dropped out of college to enter the service will return.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Aspiration.

I would be true,
For there are those who trust me;
I would be pure,
For there are those who care;
I would be strong,
For there is much to suffer;
I would be brave,
For there is much to dare;
I would be a friend of all—
The foe—the friendless;
I would be giving,
And forget the gift;
I would be humble,
For I know my weakness;
I would look up,
And laugh, and love, and lift.

—H. A. Walter.

There is a duty and a glory in little faithfulness. There is a peril and a shame in little sins.—Farrar.

As for comforts, leave them to God, let him do therein as shall best please him.—Thomas à Kempis.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Friendship Promotes a Glad Heart.

Of the early Christians it was said: "They did eat their meat with gladness." Next to having a pure heart, there is nothing that can come to us in this world so good as a heart that is glad, a heart that goes bounding along the way, happy to be alive and busy about its work. The world is full of heavy-hearted people. We meet men and women every day, and we know when we look into their eyes that their hearts are like lead. Sometimes they are rich people who have an abundance of the things that others envy, but they seem to have nothing that can drive away the enemies of gladness. I am convinced that no message on this subject is of any value unless it may apply to us all alike, rich or poor. It must be universal and within the reach of every soul to be of any great comfort. I believe that there are some things that may be depended upon to lighten the heart of its load.

The first secret of a glad heart is friendship. You recall the familiar lines:

'Tis friends who make this desert world
To blossom as the rose,
Strew flowers o'er our rugged path,
Pour sunshine o'er our woes.

We can never be quite in despair so long as we are conscious that we have good, strong, noble friends whose hearts are true to us. It is a great mistake to live in this world without cultivating friends. I do not mean doing it in a commercial way in order that they may stand by you when you need them; but I mean that our hearts should come into sympathetic touch with good people, so that we shall draw daily from the knowledge of their sympathy and appreciation. Jesus Christ, the Son of God, felt the need of such friendship. That is one reason why he chose the twelve apostles and kept them close around him. The apostle Paul craved such friendship. "Having confidence in you," he wrote to the Corinthians, "that my joy is the joy of you all." And the beloved John wrote: "Greater joy have I none than this, to hear of my children walking in truth." We must not forget that the nucleus around which all our great friendships must gather is our friendship with Jesus. He said to his disciples, and through them to us: "I have called you friends." If we sustain that relationship to Jesus, then we have constantly one great window of light into our hearts.

☼ ☼ ☼

Those Who Think Well of Us.

Another secret of a glad heart closely akin to friendship is found in the consciousness that some people who know us think well of us and regard our work with kindness. The action of such a consciousness is very quick. Who of us has not risen in the morning from an almost sleepness night, gone through the breakfast without enthusiasm or appetite, and thought of the day's work to come with fear or disgust? But the postman brought with him a remedy all but miraculous in its effect. It was in the shape of a letter full of thanksgiving and appreciation and breathing a kind regard. How quickly it acted on the tired nerves! The headache was swept away at once; all the languidness was gone. Life was worth living. Your work was not a failure, after all. Somebody cared; somebody thought of you; and so you went to your work with a glad heart and faced the day with music in your soul.

Now, it is always possible to have that kind of help to give us good cheer for the beginning of every day; for if we live honestly toward God, true to the light of our knowledge, trying to please him in everything, we shall certainly have the consciousness that God, who knows us better than any one else, is pleased with us. Is it not true that much of the unrest and disquietude of soul from which we suffer comes from the consciousness that, however much other people may be pleased with us, God is not pleased? In such a case there is only one way to have a glad heart, and that is to make it up with God, to frankly confess our sins and receive forgiveness. In one of David's psalms he exclaims: "I will go unto God the gladness of my joy." Even in the midst of the storms of life the trusting child of God can say: "I have seen the Pilot's face, and he smiled." ☼ ☼ ☼

Other Secrets of a Glad Heart.

Another secret of a glad heart is found in the consciousness that we are helpful. I have always noticed that it is more likely to be the person in a family who is waited on and petted and spoiled who is heavy-hearted than the one who carries most of the family burdens. Selfishness never has any wings. Selfishness is like heavy dough that will

not rise, but always sinks. You might as well fill a ball with lead and expect it to bounce as to fill your heart with selfishness to make it cheerful and happy. Jesus was happy though he saw the cross before him, because he saw how much he would help and bless the world. During the cruel war that is just ended we heard more people sing and saw more people smile than ever before. The fact that the world was sad and weary could not keep them from being glad, because they were doing their level best to be helpful. It reminded us of these words of Emerson: "Wondrous is the strength of cheerfulness; altogether past calculation are its powers of endurance."

Finally, a certain secret for a glad heart lies in the assurance that this is God's world and not the devil's; and though we cannot see how it may be coming out for the best, God does see; and though we do not behold it, there is a bright side to any present difficulty, and in his own good time God will make us know that all things work together for good to them that love him. "Weeping may endure for the night, but joy cometh in the morning."

Count them over again for your soul's comfort, these secrets of a glad heart: Friendship, appreciation, helpfulness, God's guidance. Now, any one of these could keep us from despair, but every one of us may have them all. You may have them just as surely in the narrow path of the wage earner as if your income were counted by millions. You may have them in the kitchen or in the foundry as certainly as in the parlor or in the countingroom. They are doors which God sets before you, and which no man or woman other than yourself can shut.

Our Contributors

The Home.

BY H. LEO BOLES.

Among the well-recognized forms of human society which have the support and approval of the common people, the home stands out as preëminent; it is the fundamental institution. The other forms of association may be said to be by-products of the home. It is not my intention to give expression to the many sacred sentiments which cluster round the home, but to call attention to some things which need to be emphasized to-day in order to preserve the sanctity of it.

The family is the oldest institution in the world. It was organized in the garden of Eden by Jehovah when Eve was created. After the lapse of ages the ways of living and habits of life were crystallized into social institutions. The most common of these are the State, the school, the church, and industrial organizations. The family is the primary and the most important of all the institutions of man; it is God-ordained and heaven-regulated; hence, it is at the foundation of all human societies. Moral and religious life have ever centered in the home, and from the home life must come all the issues of the social life.

The child's earliest education is obtained in its mother's lap in the home. Home is the first and most important school of character in which are taught the most sacred lessons of life. Here every human being is supposed to receive the best moral training; it is here that he imbibes the noble principles of conduct which shall govern him throughout his life. We have frequently heard it said, "Manners make the man;" less often have we heard it said, "Mind makes the man;" but I think that a truer statement would be, "Home makes the man," for the home training is fundamental in developing a character and includes the manners and the mind. In the home the heart is trained, the habits are formed, the intellect is stimulated, the ambition is fired, the hope is brightened, and the character is molded. Surely the place and the institution where such wonderful work is done must be held as sacred.

Whatever may affect the home for evil jeopardizes all social institutions. The home is the source or beginning of all progress, development, and civilization; it must be kept pure or the other institutions will be corrupted. The safety of any country or nation lies in the purity and sanctity of the home. I fear that the modern trend of society and our present-day civilization are detrimental to the home. If this fear is well founded, it behooves us to look well to the home life. The living and rearing of family in apartment houses and in crowded tenement houses of the city have a tendency to destroy the reserve and restraint which belongs to home life. We are reminded here of the adage that "God made the country, and man made the city." I am constrained to believe that the country furnishes better opportunity for the ideal home life than the city. The opportunities for the quiet instruction of moral and religious principles are better in the reserved quietude of the country home. In the city, the retired modesty, purity, and sanctity of the family life is so often dwarfed. I deplore the restless desire of the country people to flock to the cities. Children cannot be so well trained in the sterling habits and duties of life with such environments as are often found in the cities.

The family has had an interesting growth as an institution in society. No moral good seems to have been given readymade from heaven, but the gifts of God have been such as to call forth the best of human endeavor. The early families as recorded in the Bible were not perfect. Adam and Eve, Abraham and Sarah, Isaac and Rebekah, Jacob with Rachel and Leah are not perfect examples of home life, but they were lofty examples of domestic virtue for the Amalekites and Canaanites, and many families today would be improved by imitating these Old Testament models. One of the first moral lessons of the Old Testament is a family lesson. Under the instruction of Jehovah, the Hebrew nation gradually threw off the corruption of polygamy, emerged from the baseness of human passion, strengthened itself against the laxity of the divorce evil, and attained the purity, power, and permanence of the Christian family with its perfections under the New Testament teaching. It was a slow, but successful process by which, under the guidance of the sacred truth of God, so divine a creation as the Christian home has been developed. When the Christian home stands out in its completeness, perfected by the discipline of the New Testament teaching and guided by the Spirit of Christ, it becomes an emblem or type of heaven itself.

The Christian home has been chosen and consecrated as a means of grace to the world. It is interesting to note that much of the teaching of Christ is done in the home. His personal influence was felt in the homes of men. A record of his life as given in the Gospels reveals the fact that he sought the opportunities of the home life to teach his sacred lessons. He went to the home, the heart of society, and there implanted the principles of his kingdom. He sat at meat with publicans and sinners; he went in the house of the Pharisees; abode in the house of Simon, the leper; attended a feast at the house of Levi; lent the influence of his presence at the marriage feast in Cana; and was received into the house of Mary and Martha. He made the home and its opportunities the means of his redemptive power and grace, sanctifying and hallowing the

home as one of the great redemptive forces of the world. The truths and principles he gave for the regulation of the home life become the means of salvation to each member of the family. No one can follow the spirit and teaching of Christ pertaining to the home without becoming a child of God. If there were more home teaching and house-to-house preaching to-day, the church of God would be in a better condition. Paul taught "publicly, and from house to house." Foreign missionaries have learned that the most effective teaching is from house to house. Present-day teachers are putting the emphasis upon public teaching or pulpit preaching and neglecting teaching from house to house. Churches and communities make a mistake when they board a preacher at a hotel during a meeting and let him deliver sermonettes to the assembly. The preacher should go from house to house, not just to eat a good dinner or have lunch, but as a messenger from God to that home. If the example of the Savior and the early disciples were followed, great good would be accomplished.

The virtues which spring up and flourish in the shelter of Christian homes are the healing virtues of civilization. Every true home must be the center around which cluster the blessings of God and from which radiate the light of beautiful character. The Christian home must be the center and power of a better and a holier life. One cannot be a Christian, cultivating all the beautiful graces of the Christ life, independent of some home life. The institution of the home is not exalted above the church or public assembly; but without Christian homes, there can be no true churches. If any great reformation is brought in any community, State, or nation, to be the most effective, it must begin in the home. Every home true to Christ must be an altar upon which must be sacrificed the noblest and best of human lives.

I deplore the fact that in recent years women have invaded the field of politics and business, leaving and neglecting the home duties. The modern tendency in education is to train women in the different professions of life instead of training them for home builders. It seems that the more proficient women become in these professions, the less she is prepared to make the home what God intended it to be. Women should be taught their true mission in life; they should be trained to be "discreet, chaste, keepers at home." God has made husband and wife equal partners in building and maintaining the home; it is her part to be a keeper at home; her business is at home. She is not only to stay at home, but to work at home, doing such work as will add to the support and comfort of the family. The whole movement of woman's suffrage has a tendency to wreck home life and, I fear, will bring disaster to the nation. Anything that so vitally affects the home life will also affect the church. All who would sacredly guard the home must oppose modern activities of women in public life.

"Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest;
For those who wander they know not where
Are full of trouble and full of care;
To stay at home is best."

The Need of More Bible Schools. No. 1.

BY G. DALLAS SMITH.

That there is a great need of more Bible schools among us to-day is evident to every thoughtful person. The need is absolutely urgent. The store of Bible knowledge possessed by the average Christian is pitiably small. In fact, the general lack of Bible knowledge among Christians is simply appalling. The Bible is, we all admit, the greatest and best book in all the world, and yet we usually treat it as if it were of no account to us or to our children. We will bend every effort to give our children a literary education (all of which is well enough), but frequently take little or no interest in studying the Bible ourselves or having it taught to our children. How can we reconcile such practice with our profession! Some years ago an elder in the church said to me, as I was urging him to bring his children to the Bible class: "My children just cannot attend the class; they cannot make their grades unless they stay at home and prepare their lessons." Now, the clear implication was this: "My children must make their grades whether they ever know anything about the Bible or not." And this is no isolated case. This is the spirit manifested by Christians everywhere. We see to it that our children do not miss a day from school, if possible, and that they prepare their lessons, even if they do have to "burn the midnight oil" to do so. Our children can better afford to neglect any other study than that of the Bible.

I heartily appreciate all the good work that has been done and that is being done by our various "Bible colleges"—such as David Lipscomb College, Abilene Christian College, Freed-Hardeman College, Thorp Spring Christian College, and other like institutions. They have done a great work, and are still doing a great work, and I would that their number could be greatly increased. But I am thoroughly convinced that such schools can never meet the real demands of the day. And if we had five times as many such schools as we now have, *all well equipped and endowed*, still they would be inadequate to meet the demands of the situation. The trouble is that such schools, as good and as great as they are, can never reach the great mass of those who need their influence. The great mass of boys and girls will not be able to attend these schools. Comparatively few of our young people will go away to any college. Then there are multitudes of fathers and mothers who need to be taught the Bible as badly as the young people do, but who, for good reasons, cannot attend these Bible colleges. All these need to be taught the Bible, of course. And some provision should be made to this end.

Neither can we expect all our preachers in the future to come from these Bible schools, as desirable as this may be. Not long since I heard a young brother state it as his honest conviction that in ten years from now a preacher without a college education could not find any place to preach. Now, I am not much of a prophet, but I predict that college graduates will be about as scarce in our pulpits ten years from now as they are at the present time, and they are painfully scarce to-day. Most college graduates are looking for something that promises more financial success than preaching the gospel. I recently met a young brother who is a college graduate and who has preached a few times. Speaking of this young man, another brother said: "He is a very fine young man, and is well educated. He could make a great preacher, but I fear he has too much education to preach." I asked: "What! Has he become too smart to believe the Bible?" "No," said the brother, "but there are so many opportunities for such young men to make money." And so it is. Not many college graduates are content to work for what the churches are willing to give. And I see no reason to think that college graduates will be any more willing to make the sacrifice in the future than they are now.

Furthermore, many of our very best and most successful preachers of to-day are men who never rubbed their backs against a college wall. They have not been able to quote Greek and Hebrew as fluently as college graduates can do; but they have learned to "dig" for themselves, and have been able to educate themselves in the "school of adversity." They have learned the word of God and are able to preach it with telling effect. And if this class of preachers should suddenly drop out of the ranks, I imagine the few who would be left would feel quite lonely. And in the future we may reasonably expect a goodly number of our best preachers to come from the homes of poverty

and want, and, therefore, to enter the work without a college education. Now, these poor boys who are to become our preachers in the future should have the very best opportunity possible to learn the word of God. The knowledge of Hebrew, Greek, and Latin is quite important, to be sure; but a knowledge of God's word is absolutely indispensable to a preacher. He cannot succeed without it. And such a knowledge is indispensable to every child of God.

Now, how can this great mass of boys and girls, men and women, fathers and mothers, be reached? Our Bible colleges cannot reach them. This is evident. Even if we had fifty Bible colleges instead of a half dozen, they could not reach the classes described above. What, then, is the remedy? This problem would be easily solved if every congregation in the land would become a Bible school in and of itself. And this is just what every congregation should be, if it is to be true to its mission in the world. The work of teaching the word of God is in the hands of the church, and every congregation has a work to perform in carrying out this great work. What is your congregation doing along this line? Are the members of your congregation, old and young, being taught the word of God effectively? Every congregation could and should become a real Bible school, and who can estimate the good that would result in a few years?

Letter from France.

To My Friends: I am now (July 4) on my way to Paris to get my sailing orders. I am at the classification camp at Le Mans, France, where my son, Clark, has been for about five months. Clark was discharged from the army in France in order that he might accept a business position with the National War Work Council, so that he could remain in France and go home with his father. We expect to depart immediately on our journey back to our dear homeland. We should reach New York not later than July 25, if not too much delayed. Sailings are very uncertain. I shall be delayed a few days in New York getting my discharge from the National War Work Council. There is a lot of red tape to be unwound. Clark and I hope to reach home by August 1. How much we do want to go home! Every true American in France wants to go home. I never before in my life so much desired to go home.

I feel most thankful for three things: (a) That God has sustained my family and me during these trying circumstances; (b) that such good people as the Cookeville church and other personal friends made it possible for me to go; (c) that God, in his providence, permitted me to go into the armies and for almost two years perform the service I have. If God so wills, I hope to give the church and the world a better service because of the experience I have. But it will not be possible for me ever again to endure the hardships I have endured. I have seen the world as I never could have seen it without this experience. I think I have a broader view of life and a deeper sympathy for suffering humanity.

It appears to me that peace is coming to the world; that the League of Nations to prevent war is to come into existence; and with these conditions, there will be a new era in the history of the world. I think we are at the dawn of the greatest era for world-wide propaganda of Christian teaching since the days of the apostles. We must take a larger view of life, get a vision of the whole world, and measure up to our responsibilities. God is opening the door and offering unto us a world-wide opportunity. Let us not throw the opportunity away.

The peoples of the European and Asiatic nations are looking to America for help. They hardly know what they need. If the world is to be made a better world, there must be a vast amount of follow-up teaching done to bring the peoples of these nations up to self-government. Something better must be given them. Now is our greatest opportunity to get Christianity before all of the people. I don't want to be a dreamer, but I do think I see an immense opening, the dawning of a better day. I do want to see my brethren get out of the ruts and stretch themselves to reach and help the people of the world who are in darkness.

This shall in all probability be my last until I reach home, sweet home. Fraternally, JOHN E. DUNN.

Love.

Three persons were talking of love. They were not all old, for love is of all ages; neither were they all men or all women, for love is of both sexes; and they were not all educated, for love speaks all languages and yet can converse in silence, for the foundation of love is perception. The young man said: "Love is the power whereby a man rises to greater heights. He finds it in ambition, in work, in his home and wife and children. It is a living soul that he discovers for himself, and it warms his heart and makes him able to leave life enriched and fruitful." The young woman said, and she was only a peasant girl: "No, love is something different from that, as I have found for myself. It came to me unexpected like a fiery flame, and it devoured me. Many bitter tears I shed upon its smoldering ashes; often I would have drowned its flames with my tears. It cost me all that I possessed and in a measure left me a beggar girl. Yet it was glorious; for I tasted the bittersweet of self-sacrifice, and I learned that in losing my life I found it. At times it strained the very vitality of life itself; at other times it seared my powers of thought, my capacity of joy, my hope of living; but ah, it was something divine and has left me surer of my immortality." The third speaker had listened with a look of profound interest. He, too, was a man; but no words can describe the simplicity of his appearance, the worldly poverty of his condition. He said: "The true love is not of ambition or home or work, neither is it of a glorious self-sacrifice, but it is the love of love. To love what love really is in itself, to seek it or its shadows through all created and uncreated things, to hover when it springs slowly forth to life, to guard it when it grows mid strange surroundings, to adore it when it puts forth the power immortal and transforms base things unto itself. God is love, and love of love is love of God. It has ambition—to rise to him: it has work and home, for in his Father's house it does its daily round of prayer and work; it has self-sacrifice—for the cross stands everywhere, and as men or women stretch their arms to seize what love can give they make that mystic sign that calls forth from the universe the soft murmur of 'Calvary.' Let us seek its first earthly home: let us now go even unto Bethlehem."—Selected.

I ought to consider the duty to which I am called each day, as the work that God has given me to do, and to apply myself to it in a manner worthy of his glory—that is to say, with exactness and in peace. I must neglect nothing; I must be violent in nothing; for it is dangerous either to perform the works of God with negligence or to appropriate them to ourselves by self-love and false zeal. In that case, we act from our own individual feeling, and we do the work ill, for we get fretted and excited and think only of success. The glory of God is the pretext that covers this illusion.—Selected.

As through language the soul speaks to the ear of man, so by action the soul addresses itself to the eye of man. Action is a more perfect unveiling of the soul than language, for it implies more deliberation.—H. P. Liddon.

Training Little Children

By MRS. RUTH HEPPNER SWAINE.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Develop Right Relationships from the Start.

All kindergartens have one characteristic in common—the respect which the children show for the individual rights of others. Where many little children are gathered together, there must be governing laws and obedience to these laws.

In the ideal kindergarten these laws are more feelings than facts. The children grow to respect and obey them spontaneously, almost unconsciously. Thus, even when they are four and five years old, they can be led to a right relation toward their fellow beings. Could anything be more important?

All children do not live near a kindergarten, but all children have playmates. A wise mother will quickly establish the law of right relationships among the children who play in her home. Even a busy mother—and are not all real mothers very busy?—can with a word now and then impart a feeling for the rights of others; and this, once gained, is never lost through life.

The kindergarten is the most democratic of institutions. The children feel no class distinctions; in fact, there are none in the world of the three-year-old. My Philip plays as joyfully with the little fellow in the servant quarters next door as he does with the son of my best friend. The public-school kindergarten is particularly interesting, because all classes mix freely and are entirely free from self-consciousness. Each little individual contributes his personal traits toward the making of the whole. A fault may serve as great a purpose as a virtue, and both may serve as mirrors wherein the child sees himself. Under the guidance of the kindergarten he will see wisely.

Moreover, the children soon learn to love the calm of the kindergarten room, and come readily under the influence of the ruling spirit—the denial of self for the good of the whole.

In your own garden, the back yard, there cannot be the close supervision that there is in the kindergarten, and elimination sometimes becomes a necessity. If you are fortunate enough to live among your own kind, where all the children in your neighborhood are reared similarly, you will probably not have any serious problem; but if you live in a cosmopolitan neighborhood and there is an older child with avowedly wrong tendencies, the safest step is to encourage him to seek his older playmates. I would deny him my babies of three to six. If the child comes to your gate who has had less of a chance than your own little ones, it is surely a privilege to take him in, for he will soon begin to thrive under the new influences. If you have much spare time, take in as many children as you can. Supervise them closely; and rather than let willful weeds grow among your flowers, eliminate.

Be one of the playmates yourself as often as possible. Join the little group in the yard for a few glorious minutes, and you will come back to your housework completely rested. A whistle from mother for a moving train is such a surprise, or an unexpected laugh over the tumbling blocks makes it only a joke where it might have been a tragedy.

The child feels your interest ever in back of him then, and it is very human to desire the interest of those we love. Toss the ball around the circle, push the swing, make believe partake of the sand cakes, and observe the new values the old plays take on.

Draw the children of the neighbohood to your own garden if you wish to experience a delightful sense of peace and love. No flowers you might coax to grow there are half so worth while. With your guidance and their daily association, they will learn many lovely things and carry them through life. Friendship, care for the weaker ones, unselfishness, joy in the joy of others, and a feeling for the right are the beautiful things of life that may be cultivated and that will be a joy forever.

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Great art thou, O Lord, and greatly to be praised; great is thy power, and of thy wisdom there is no end. And man, being a part of thy creation, desires to praise thee—man, who bears about with him his mortality, who bears about with him the witness of his sin, even the witness that thou "resistest the proud"—yet man, this part of thy creation, desires to praise thee. Thou movest us to delight in praising thee; for thou hast made us for thyself, and our hearts are restless till they find rest in thee. And how shall I call upon my God—my God and my Lord? For when I call him, I ask him to come into me. And what place is there in me into which my God can come—into which God can come, even he who made heaven and earth? Narrow is the dwelling of my soul; do thou enlarge it, that thou mayest enter in. It is in ruins; restore thou it. There is that about it which must offend thine eyes; I confess and know it. But who will cleanse it, or to whom shall I cry but to thee?—St. Augustine.

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After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it.—Drummond.

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Pass Around the Loving Cup.

Pick out the folks you like the least and watch 'em for a while:
They never waste a kindly word, they never waste a smile;
They criticize their fellow men at every chance they get;
They've never found a human just to suit their fancy yet.
From them I guess you'd learn some things, if they were pointed out—
Some things that every one of us should know a lot about.
When some one "knocks" a brother, pass around the loving cup—
Say something good about him, if you have to make it up.

It's safe to say that every man God made holds trace of good
That he would fain exhibit to his fellows if he could.
The kindly deeds in many a soul are hibernating there,
Awaiting the encouragement of other souls that dare
To show the best that's in them; and a universal move
Would start the whole world running in a hopeful, helpful groove.
Say something sweet to paralyze the "knocker" on the spot—
Speak kindly of his victim, if you know the man or not!

The eyes that peer and peek to find the worst a brother holds;
The tongue that speaks in bitterness, that frets and fumes and scolds;
The hands that bruise the fallen, though their strength was made to raise
The weaklings who have stumbled at the parting of the ways—
All these should be forgiven, for "they know not what they do;"
Their hindrance makes a greater work for wiser ones like you.
So when they scourge a wretched one who's drained sin's bitter cup,
Say something good about him, if you have to make it up.

—Author Unknown.

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EDITORIAL

Premillennialism. No. 1.

BY J. C. M'QUIDDY.

Premillennialists claim to interpret literally. They quote Luke 1: 32 to prove that Christ is literally on the throne of his father David. They make much of "dispensational truth." They divide into three periods—Yesterday, To-day, and Forever. The first era, Yesterday, comprises the "days of his flesh," which extend from his birth at Bethlehem to his death on Calvary. The second era, To-day, they make this present age. The third era is the coming time of the Lord's return to the earth in power and great glory.

Premillennialists teach that Christ expected to establish his kingdom during his first advent and that God had foreordained and predestined that this should be done. However, when the Jews rejected Christ and did not accept him as their king to sit upon David's literal throne, he went back to heaven, where he is now seated on the throne at the right hand of his Father. The kingdom waits, or is held in abeyance. They claim that it did come nigh in the days of John the Baptist. After Christ's rejection and crucifixion, the church was put in as a surprise institution. The church was established on the day of Pentecost and will continue until the Rapture. They teach that at the Rapture the first resurrection will occur, when all saints who have ever lived will be raised from the dead and, together with the living saints, ascend in the air to meet Christ. Then, the premillennialists teach that a great tribulation period, which is to last seven years, will follow. During this time the church and the Holy Spirit will be taken from the earth and the "man of sin" will be supreme ruler of the earth. It is contended by them that this period will be characterized by the greatest wickedness and persecution the world has ever known. During these seven years the Jewish nation will pass through great distress and persecution. After this seven-years' period they claim that Christ and the holy angels and the saints will descend to the earth at Jerusalem, destroy the man of sin, and the church of Christ will rule over the nations of the world, while the world will be forced to accept and acknowledge Christ as King of the Jews and the world. They tell us that at this time Christ will reign for one thousand years in Jerusalem on David's throne. This will be a literal reign, one of flesh and physical force. This they call the "kingdom age, or millennium." During this period of one thousand years Satan is bound, regathered Israel is converted, and a vast majority of the inhabitants of the earth are saved. Israel shall have the preëminence over all other peoples. After this thousand years Satan is released, wickedness again prevails, judgment is set, the wicked dead are raised and judged, and later the fallen angels are judged, who, with the wicked, take up their eternal abode in the lake of fire, or hell. An eternity of joy has now begun for the righteous and an eternity of misery for the wicked. This is but a brief outline of the doctrine of millennialism.

I shall now give some reasons and cite some scriptures which prove beyond a doubt that this doctrine is not true. We should interpret literally whenever this is possible and other scriptures do not forbid. Christ on the throne of David was to rule over the house of Jacob forever. We know that this cannot refer to a literal reign, for there was no ruler over Israel during the Babylonian captivity, and there has been none now for nearly nineteen hundred years. Christ's reign shall be an unbroken reign and shall last forever. Not only this, Christ did not come to restore the fleshly kingdom to Israel, for he tells us that his kingdom is not of this world. He taught his subjects not to resist evil, not to render railing for railing, but contrariwise blessing. He never came to force the world to obedience by the acceptance of the law of Moses. The Holy Spirit declares: "For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith." (Rom. 4: 13.) Again, we read in Gal. 3: 29: "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Paul had just shown that there was no distinction in Christ between the Jew and Gentile, but all who by faith had accepted Christ were heirs of the promise and were the spiritual seed of Abraham.

Just so we learn that Christ sitting on the throne of David should be a great spiritual ruler, who would rule his subjects, not with a rod of iron, but by love and by leading them to accept principles of righteousness and justice. "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." (Rom. 14: 17.) The Bible nowhere conveys the idea that the final judgment of part of the human family will be before the death of all mankind. The judgment comes after death. The Spirit says: "And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the

sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." (Heb. 9: 27, 28.) "Men" here embraces the human family. To the human family it is appointed to die. After this death cometh judgment. Christ will appear at this judgment to judge all according to the manner in which they have lived. This gives us the idea that the whole human family will be judged at the great judgment day and not at different times, as represented by the premillennialists. Eternal destinies are fixed at Christ's second coming. The Scriptures plainly teach that the premillennialists are wrong in contending that after Christ's second coming the predicted salvation of Israel will occur and through them and Christ's personal presence the salvation of the world will be almost accomplished.

The Scriptures place the second coming of Christ after this event. In support of this position, I quote 2 Thess. 1: 6-10: "If so be that it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marveled at in all them that believed (because our testimony unto you was believed) in that day." It should be noted that when the Lord comes the second time he comes in flaming fire, taking vengeance on them that know not God. There is nothing said about his coming at the Rapture to resurrect the saints and to save the living righteous and give time for repentance to the wicked. There is not an intimation that there will be a thousand years between Christ's second coming and the destruction of the wicked. He is represented as coming in flaming fire, which means the destruction of the wicked; and when he comes thus to destroy the wicked, "he shall come to be glorified in his saints, and to be marveled at in all them that believed." This coming is sudden and the change "in a moment, in the twinkling of an eye." (1 Cor. 15: 52.)

There is nothing here to warrant the belief that the righteous dead will be resurrected and that the righteous living shall meet the Lord in the air, while the Lord shall begin a thousand-years' reign for the conversion of the Jews and the salvation of the world. We find the same thought in Matt. 25: 31-46: "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. . . . And these shall go away into eternal punishment: but the righteous into eternal life." "When" and "then" are key words to show us the meaning of this scripture. *When* Christ comes the second time, *then* shall the righteous inherit eternal life, and *then* shall the wicked go away into eternal punishment. No man, who has not been biased by premillennialists' teaching, can read this scripture and imagine for one moment that the eternal punishment of the wicked is to be delayed for one thousand years after Christ's coming and that the righteous do not inherit the kingdom until one thousand years after his coming; for "when" and "then" apply to both alike. These scriptures clearly fix Christ's second coming at the end of time. This is when he meets his bride, as seen in 1 Thess. 4: 15-17, which read: "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The millennialists' theory of the second coming of Christ makes a final separation of the good and bad one thousand years before the end of time, according to their interpretation of Matt. 10: 25. Their position humiliates Christ by taking him down from the throne where he rules as "Lord of lords, and King of kings," where he is sovereign over all, and makes him become a ruler over Israel in a body of flesh and bones. It takes him out of heaven, where he is ruling, and puts him on David's literal throne in Jerusalem as a fleshly ruler, and to rule with a rod of iron. Again, premillennialists, by their interpretation, separate the wheat and the tares before the harvest, which harvest is the end of the world.

"The Unity of the Spirit in the Bond of Peace."

BY E. A. E.

Dear Brother McQuiddy: At this time (July 9) we are in Winchester, Ky., on our way home from our meeting in Rochester, N. Y. I had no opportunity of seeing the Gospel Advocate of July 3 until now.

I have just read with interest and encouragement your good article on "Christian Unity," clearly setting forth the teaching of the Bible on this subject.

The failure of not a few teachers of Israel to study and to see the meaning of Christ's prayer in John 17 and the plain teaching of the New Testament on this subject and the utter disregard of the will of God some congregations, or many members of some congregations, have manifested in forming factions have become very discouraging and grievous. All the strife and bitterness, confusion and division in different places come from disobedience to God's command to strive to "keep the unity of the Spirit in the bond of peace." All must in deep reverence for the will of God tremble at his word on this duty as much so as on every other subject; but we know this has not been done. Many, it seems, give no heed to the scriptures which you quote on lowliness, meekness, forbearing one another in love, teaching and admonishing one another with all long-suffering, and "giving diligence to keep" this unity and to maintain this peace. With all the teaching of God before us on eating meat, for instance, or not eating meat, when that causes one to do wrong; on avoiding untaught questions and others which Paul mentions; on eating vegetables and observing days and against attempts to decide upon the weak brother's scruples (let him hold these to himself); on forbearance, forgiveness, and love, with all that love embraces—with all this before us, it seems that no casual reader of the Bible can fail to see just how this unity and peace are to be kept or to feel the enormity of the sin of causing division contrary to the teaching of Christ. (Rom. 16: 17, 18.)

You most clearly show that Christ did not pray for, and the New Testament does not teach, the simple merging of all religious denominations into some huge organic union by temporizing and swapping doctrines and doing away with the gospel in general. Christ did not pray that Pharisees, Sadducees, Herodians, etc., might compromise with one another and get together in some religious organization for economical or any other reasons. They were together in crucifying him.

Recently a good brother of no mean ability referred to

John 17 as Christ's "unanswered prayer." The prayer of Christ unanswered! At the grave of Lazarus, Jesus said: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." (John 11: 41, 42.) Paul declares that Jesus was "heard for his godly fear." (Heb. 5: 7.) "The unity of the Spirit in the bond of peace" in the church at Jerusalem—"the mother church," the model church—is an answer to Christ's prayer. There were many thousands of members in that church. (Acts 2: 41; 4: 4; 5: 14; 6: 7.) Soon the number *of men* in the church, not counting the women, were five thousand. After that "*multitudes* both of men and women" were added, and after that still the number "*multiplied . . . exceedingly*," and, in addition to all that number, "a great company of the priests were obedient to the faith." These multitudes of disciples were from the Jews, "devout men, from every nation under heaven," with their different and conflicting ideas and customs. Yet through the teaching of the word of God they continued "in fellowship," "had all things common"—that is, "sold their possessions and goods" and gave to the needy, but only "according as any one had need;" ate "their food with gladness and singleness of heart;" were of "one accord" and "of one heart and one soul." Could there be more complete unity of the spirit" and greater and more perfect peace? When a difference arose, or "a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration," how was it settled? In a way that "pleased the whole multitude." Just after that we read that "the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith." (Acts 6: 1-7.) This perfect unity and peace and great generosity brought the church into favor with God and men—"and great grace was upon them all." Over so great and grave a question as whether or not the Gentiles must submit to circumcision, etc., in order to be saved, "the apostles and elders, with the whole church," came to "one accord," and acted accordingly.

The same cause—the same spirit of humility and service, unity and peace, love and generosity—will produce to-day the same result. Also, in the same way the church will grow in the grace of God, gain favor with men, and command the respect of all. But how is it? In many places that which is called "the church" has become a reproach, and in others, through lack of unity and peace and all speaking "the same thing," the church has lost an opportunity of a generation.

Not only was the peace, unity, generosity, and fellowship of the church at Jerusalem an answer to Christ's prayer, but every congregation to-day working in the same spirit and love is an answer to it.

Another brother of influence and ability says of Christ's prayer and the unity and peace taught in the New Testament, as you quote him:

> These men for whose unity exclusively the Lord Jesus prayed are those who had come to him, to whom he gave God's word, whom he cleansed, separated from the world, endowed with eternal life. The prayer is extended in verse 20 to include all those also who shall believe on him through the apostles' word. That he means by this true believers only, having the same essential qualification as the apostles, need not be mentioned. For the unity of these and no others did the Lord Jesus pray. It is evident, therefore, that in a union of the unsaved, unwashed, who are still of the world, or an amalgamation of these with his own people, the Lord can have no interest; but as to the latter, is absolutely opposed to any such alliance.

Just about the time I am ready to say amen to this I am called back to the expressions, "these men for whose unity exclusively the Lord Jesus prayed" and "having the same essential qualification as the apostles," and I am puzzled to know what he does mean. When he says Jesus means by all "that believe on me through their word" "true believers only," I understand him and say, yes; but when he says "men for whose unity *exclusively* the Lord Jesus prayed," "having the same qualification as the apostles," "who had come to him, to whom he gave God's word, whom he cleansed, separated from the world, endowed with eternal life," I ask, has he not done this now for all his disciples, or Christians? And I confess I do not understand him; or if I do, I cannot harmonize his teaching with the prayer of Jesus and teaching of the New Testament. Hence, I ask, "*exclusive*" of whom? Are not all Christians "true believers?" And what is "the same essential qualification as the apostles?" Does he draw a distinction by these expressions between this exclusive class and other disciples? And that Jesus prayed for the unity of *this class* and not for all his disciples? If he does not mean this, why does he use these expressions? If he does mean this, he is clearly in opposition to the word of God. He further darkens counsel and seemingly contends with the Almighty by saying:

> What shall we say? What can we do? If in that which was the church of Christ in the apostles' days, and which came into existence through their labors, a perfect unity could not be obtained, we cannot expect it now, nor need to be distressed if it cannot be accomplished or maintained.

This forces upon us the conclusion that by the expressions, "men for whose unity *exclusively* the Lord Jesus prayed," "having the same essential qualification as the apostles," etc., he means the unity of an exclusive class among Christ's disciples, which unity the ordinary disciples cannot maintain. He shows this by saying there are disciples "*for whose unity exclusively* the Lord Jesus prayed"—the apostles and those who have "the same essential qualification as the apostles" *(essential to what?)*—and that in "that which was the church of Christ in the apostles' days, and which came into existence through their labors, a perfect unity could not be obtained," and that "we cannot expect it now, nor need to be distressed if it cannot be accomplished or maintained."

Are there any now for "*whose unity exclusively*" Christ prayed, "having the same essential qualification as the apostles?" And who are they?

All this is a flat contradiction of Christ's prayer and the teaching of the New Testament. We have seen that "the church of Christ in the apostles' day, and which came into existence through their labors," did maintain or "keep the unity of the Spirit in the bond of peace." Besides, these declarations have God teaching churches to endeavor to do that which God knew "could not be obtained" or "maintained;" for if they could not do it, God knew they could not.

After openly declaring that that for which Christ prayed and God teaches cannot be "accomplished," this brother himself lays down a false basis of unity, as quoted by Brother Earnest C. Love:

> All proposed unity that does not take for its basis all the teaching of God's word—holding all that is known, and providing for room and acceptance of that which may become known in the course of our study of God's word—any unity that depends upon the observance of human limitations of faith and teaching and does not stand upon all the truth, I say, is a false unity, sectarian in its nature.

"Providing for room and acceptance of that which may become known in the course of our study of God's word" is the crux of this, as Brother Love says. This makes provisions for unity which Christ does not. He says, "but for them also that believe on me through their word." That is all, and, by the way, that embraces all—"that they may all be one"—and not "*these men for whose unity exclusively*" Jesus prayed. Paul teaches that faith comes through hearing the word of God. God's basis of unity is that "all speak the same thing." When "all speak the same thing," all will hear the same thing, believe the same thing, do the same thing, be the same thing, and "be perfected together in the same

mind and in the same judgment." In order to "speak the same thing," all must "preach the word," speak as the oracles of God speak; "hold the pattern of sound words," "even the words of our Lord Jesus Christ;" "know nothing," "save Jesus Christ, and him crucified;" and, on the other hand, must avoid all "questionings and disputes of words," all "fables and genealogies," all "foolish and ignorant questionings," "profane babblings," untaught and unrevealed things. In Eph. 4: 1-6 Paul lays down lowliness, meekness, long-suffering, forbearing one another in love, one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father as the basis of "the unity of the Spirit in the bond of peace." Phil. 2: 1-11 contains the same unity and conditions of it. In the face of all this teaching of the word of God, together with Rom. 14; 15: 1-13; 1 Cor. 8 and 10, how do such excerpts as the above sound?

Again, I ask, shall not the word of God on "the unity of the Spirit in the bond of peace" be respected and obeyed?

Moral Decay of the Modern Stage.

Dr. William Burgess, Director of the Illinois Vigilance Association, presents an indictment of the modern stage. He says:

"With a few worthy and notable exceptions of legitimate drama, the stage now reeks with such moral filth and sensual exhibits which might make devils blush. Art, music, beauty, dress, gross and grotesque ugliness are all woven into scandalous revels of diabolic movements—libels upon the very name of dance or ballet.

"Only a few years ago the Parisan cancan was tabooed, and the so-called burlesque theater was a resort only of men whose baser desires found response there, and a few women whose character was only too well understood.

"Now, in the presence of many women, young girls, and children, no hug-step or wriggling monstrosity is too vile for the burlesque and vaudeville stage. They parade the stage, down the aisles, or on raised platforms over the heads of men in the audience. The chief attractions, not only of this class of shows, but of many of the higher-priced theaters, are not the sprinkling of really clever and worthy acts one finds on the program, but displays of fleshly debauch of seminudeness, more repulsively lewd than naked human form can ever be; and these wanton revels are employed chiefly as settings for sensual song, filthy story, dialogu , and action, of all which it is a libel to call them 'comedy.'"

Mr. Burgess says he "is furnished, for his exposé of this modern degradation of the stage, with a mass of evidence taken from private interviews and secret investigation, which he expects to have completed for a campaign of attack upon this moral rottenness."

"For foulness of suggestion; for evidence of downright vice; for base allusions to the natural functions and powers of sex; for vile suggestions of sex perversion, and for chorus-girl corruption (despicable and cruel as anything in the records of white slavery itself), nothing can exceed this testimony. If published as evidence, for appeal or for courts of justice, like the reports of vice commissions, much of it must appear in cipher."

Mr. Burgess is a believer in the stage in its legitimate function and purpose. He is a Shakespearean scholar and author of "The Bible in Shakespeare." He urges that the National Dramatic League join in a conflict against this degradation of the theater. He calls for a movement supported by all churches—Catholic, Protestant, Jewish, and others—to redeem this nation from corruption of the divine instinct for amusement.

"There is no greater force for education than that which reaches the young mind through amusements. To permit this force to be exploited for money, as a direct accessory and often as agent for the worst forms of vice, is an infallible way to counteract the moral worth of the school, the library, and the church.

"Our cities are suffering from panics of crime and vice." No wonder! We have sown the seed. This is the harvest!

Legislation controls our public schools and determines the matter and methods of education, while licentious plays and seductive moving-picture shows are poisoning the morals of our youth.

To save the nation, the theater must be purged of this diabolic show of flesh and the devil, which is demoralizing men, women, and children by millions more rapidly and more effectively than all the forces can educate them for healthful and honorable citizenship.

Charity does not demand of us that we should not see the faults of others; we must, in that case, shut our eyes. But it commands us to avoid attending unnecessarily to them, and that we be not blind to the good, while we are so clear-sighted to the evil that exists. We must remember, too, God's continual kindness to the most worthless creature, and think how many causes we have to think ill of ourselves; and, finally, we must consider that charity embraces the very lowest human being. It acknowledges that, in the sight of God, the contempt that we indulge for others has, in its very nature, a harshness and arrogance opposed to the spirit of Jesus Christ.—Fénelon.

First, keep thyself in peace, and then shalt thou be able to make peace among others.—Thomas à Kempis.

RELIEF FUND

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

Previously reported	$8,422.15
John E. Word, Dinuba, Cal.	5.00
Mrs. W. H. Ashley, Manchester, Tenn.	10.00
South Pryor Street Church, Atlanta, Ga.	17.26
Church at Lavergne, Tenn.	12.25
Church at Albany, Texas	6.00
Miss Martha Allen, Nashville, Tenn.	5.00
Lee Jackson, Tillatoba, Miss.	5.00

Our interest in Armenian and Syrian relief should not be either discontinued or diminished. Why should the general interest in this great relief enterprise sag? The peoples of the Near East have been robbed and wounded and left lying and bleeding by the wayside. The priest and the Levite have passed on, and the good Samaritan—the Christian heart of the world, and especially the Christian heart of America—must apply the wine and oil and otherwise relieve the necessities of the pathetic situation.

Thousands of our brethren have probably not contributed to the Armenian and Syrian fund or the Polish fund. The Savior is in distress in the Near East. The persecution endured, especially by the Armenians, resulted very largely from their faith in Christ. Is it possible, therefore, that any church or individual Christian in the United States can turn the deaf ear and thus say "nay" to this cry of distress?

Whether the offering be large or small, it should be made. A contribution of one dollar or fifty cents will help—no one knows how much. The rich and the poor should have part in this great relief task. "It is acceptable according as a man hath, not according as he hath not." (2 Cor. 8: 12.)

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

Missionary

From San Francisco to Tulare.

BY J. M. M'CALEB.

I landed in San Francisco on June 3 and was met by Brother Love. We dined with Sister McRae, then went to Santa Rosa, the home of Brother Love. I spoke four times to the Santa Rosa church, and, by request, wrote a brief of three of my speeches for one of the Santa Rosa papers. Brother Love is working hard to establish a printing plant so that he can produce more Christian literature. I was pleased to find him much better equipped than he was seven years ago. What he needs most now is a thousand dollars to pay off what remains on the press. The churches on the coast should rally more liberally to his support and thus put him in a position to do even a greater work than he has yet done. I was also glad to note that the Santa Rosa church had built a neat house of worship since I was with them seven years ago. Brother Felix Owen, a natural architect, has taken a leading part in putting up the house. He is also an efficient leader in the song service.

On Sunday morning, June 8, I returned to San Francisco, accompanied by Brother Owen, and spoke to the church both morning and evening. As at Santa Rosa, the brethren here are moving on in peace. Both churches show marks of progress. I found Brother Green preparing, with his wife and sister-in-law, to go to the Samoan Islands, down toward Australia, south of the equator, as a teacher in the public school. He is a zealous young man, well reported of by all the church, and he promised to write me concerning his experiences while there. I was also pleased to meet young Brother Sewell, son of L. R. Sewell and a scion of the old stock back in Tennessee. I met his widowed mother at Madera, Cal., ten years ago. Sister McRae is the same untiring worker and is the Phœbe of the church. I spent the night with Brother Dumm, who, like the Sewell boys, was only a lad when I saw him last back at Logansport, Ind., when we (wife and three children) were the guests of Sister Chronice, who, I learned, is now in Pensacola, Fla. In addition to the meetings of the church, a pleasing feature of Sunday's experiences was the picnic in the Golden Gate Park instead of going home for dinner.

On Monday morning I went across the bay from the "city" to Patterson. Brother Craig and his daughter, Virginia, met me in the car. Sister Craig is the same cheerful woman with her household duties, her chickens and turkeys. I found Brother Oscar Kirk sick with malaria. Sister Kirk comes from Springfield, Mo., a beautiful town with its great elm trees along its streets and the squirrels playing among them, a picture so pleasing that, though seen but once twenty years ago, it has never been forgotten. I spoke on Monday night to some of the brethren at Patterson. Next morning I helped Brother Craig hunt up the old turkey and her little ones, which had strayed off into the alfalfa fields. On the way to the depot we called by Brother Kirk's and left a jar of Sister Craig's good buttermilk she sent over. The little town of Patterson has grown much since seven years ago. The brethren seemed pleased with my report of the work in Japan. Patterson gives a regular percentage of its weekly offerings to the work in Japan.

The train ran into Fresno ahead of the time announced and there was no one to meet me. I lingered around a while, and was just about to go out into the town in search of some one when Sister Arterburn and Chess laid hands on me and prevented my departure. I spent two nights with the brethren. I met Brother Hall, with whom I stayed overnight down in Florida and helped him pick some beans. Brother Hall has lost his wife since then. Here I also met and dined with Willie Miller, a neighbor boy back at Shady Grove, in Hickman County, Tenn. We had a pleasant season together in talking over old times and the changes since then. I took one meal with Brother Halliday Trice. Sister Trice is a faithful mother to her five sturdy boys. Brother White and Sister Etta Larimore White came seventeen miles and were at the first night's meeting. She said she knew all of my family except me, having met them back in Louisville a few years ago. I met Brother White at his father's home at Pomona several years ago when he was only a boy. Sister White seems to have a good husband, and I am certain he has a good wife.

At Tulare the first one whom I met was a lady newspaper reporter. She kindly told me the way to the home of Brother Williams. As I was leaving the station, I saw two men approaching who seemed to have their eyes on me; and as they seemed to come peaceably, I put down my grip and greeted them, and they proved to be Brother Williams and Brother White. The latter I had met seven years before on my way out to Japan. Soon we were in the car, but had not gone far till we saw the tall figure of Brother Larimore, and we all returned to 129 D Street together. I was glad to see Brother Larimore and "Miss Emma" looking so well. My sole object in stopping off at Tulare was to visit friends and hear Brother Larimore, who is conducting a series of meetings here. Our beloved brother, however, rather insisted that I speak, and I took it that he meant it and yielded, to my own disappointment.

Since arriving at San Francisco several have suggested to me that I ought to work with the Japanese on the coast here rather than go back to Japan. Brother and Sister White were especially anxious that I do so. I have long felt that somebody ought to be giving their whole time to teaching the Japanese here in California. But for me to take up work here would only be robbing Peter to pay Paul and would really be detrimental to the work as a whole. A much better thing would be for some new man to come to the coast here and take up his abode in a Japanese settlement, get him a Japanese teacher, and associate with the people as much as possible, and thus get into their customs, manner of life, and modes of thought. I would be quite willing to spend a few weeks with such a one to help him get started in his work among them.

2625 Montgomery Street, Louisville, Ky.

Book Notices.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

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Send us one new subscriber to the Gospel Advocate, accompanied by $2, which is the regular subscription price, and we will forward you a copy of the Teachers' Testament. We hear you say: "A good thing to do, and liberal enough."

Query Department

By J. C. McQUIDDY

Ben Isenberg, Cave City, Ky., writes that there was some discussion in their Sunday school over 1 Cor. 13: 9, 10. He desires to know if the New Testament is that "perfect" thing spoken of. He says:

Of course we teach that the New Testament is that "perfect" thing spoken of, but can we give chapter and verse to prove it? If so, write me where to find it. I understand the New Testament is a perfect law, but that does not suffice. There are other perfect things, too. What I want to know is, can we give chapter and verse to prove that the New Testament is that "perfect" thing?

There is no chapter and verse showing that the "perfect" thing spoken of is the New Testament. When the language referred to was written, the New Testament had not been given to the world. As the chapter clearly shows, there were those who spoke with tongues, others were prophets, and hence the necessity of interpreters to explain the meaning of tongues and prophecies; but the time was soon to come when prophecies and tongues would cease and when knowledge should vanish away. As a matter of fact, we know that the gift of prophesying has ceased long ago. The same is true of speaking in unknown tongues. These were granted to the church while it was still in an immature state. When Paul wrote First Corinthians, he stated that knowledge was only partial, and assigned this as a reason why prophecies and gifts should pass away, as knowledge and gifts were only imperfect and fragmentary. When God's revelation was fully completed and the church was fully matured, a perfect state or condition would come; and when the church was fully matured, special gifts ceased. But it appears to me that the perfect order will not come until we have a complete and glorified church.

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Brother G. B. Reagor, West Point, Miss., sends the editor the following queries:

Did the devil have "the kingdoms of the world" to give Christ if he would worship him? (Matt. 4: 8, 9.)

The devil had acquired by conquest the kingdoms of this world. Jesus came to be a King, a spiritual King, and as a spiritual ruler to sit upon the throne of David and control the universe. The way to this crown was weary, painful, and beset with thorns and blood. Satan proposes to Christ an easier way. He would rally the Jewish nation around him, set him on the literal throne of David, and make him, the Messiah, king of the world, if he would only give up his idea of a spiritual kingdom "not of this world" and worship the god of this world by conforming his kingdom to the worldly ideals of Israel. If the devil had not been able to make good his promise, the offer would have been no temptation to Christ. Satan tempted Christ to turn away from the path of self-denial, the cross, and the tomb, and to establish an outward worldly domain. The devil tempted him to do the very thing that premillennialists say that he came to do, but did not do because the Jews rejected him.

After one worships as directed on the first day of the week, is there any scripture prohibiting him from doing manual labor as on any other day, except to be governed by the laws of the country?

When one does his full duty on the first day of the week and worships God, as did the early church, he will not have much time left for anything else. The first day of the week is to be given to the service and worship of God. Man's constitution demands one day's rest in seven from manual labor. The New Testament nowhere forbids man working on the first day of the week. As the law of the land forbids, and we are required to be subject to "the powers that be," no one with the proper respect for the religion of Christ will devote his time to manual labor on that day.

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W. L. Hughes, Haleyville, Ala., requests an explanation of some things mentioned in 1 Cor. 7: 36-39. Read the passage. He asks:

(1) How can a man behave himself "uncomely toward his virgin?" (2) What does Paul mean by the phrase, "so decreed in his heart?" What does he mean by "giveth her in marriage" and "giveth her not in marriage?" (3) What is meant by "the flower of her age?" How old would the virgin have to be before she passed "the flower of her age?"

(1) Paul was discussing whether it was better to marry or not to marry, holding that it was preferable not to marry, provided the unmarried were content. If a father had a daughter who was not content to remain in the single state, he would behave himself unseemly toward her to prohibit her marrying.

(2) But if a father has decided that it is better for his daughter to remain single, having considered all the facts in the case, it is well for her to so remain. All that is meant by giving her in marriage is that the father gives consent for his daughter to marry, and not giving her in marriage means the withholding of his consent to the marriage of his daughter.

(3) "The flower of her age" means when the daughter arrives at the years of maturity. This would not be the same age with all persons. But Paul is discussing the subject of marriage; and while he holds that it is better not to marry, provided one is content, yet he positively says, "Let him do what he will; he sinneth not; let them marry," showing that it is not a sin to marry. The Bible teaches elsehere that it is better to marry than to live in sin.

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H. L. Kirby, Hartselle, Ala., inquires as to the meaning of 1 Cor. 14: 33, 34, which reads: "For God is not a God of confusion, but of peace. As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law."

When this language was written, the church was in its incipiency or undeveloped state. There were persons who spoke with tongues and there were also prophets. It was necessary to have interpreters to explain the meaning of those who spoke with tongues and also to give the meaning of prophesy; but in order that everything in the church should be done decently and in order, but one should speak at a time. The "law" referred to in verse 34 is evidently Gen. 3: 16, which says: "Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Clearly, the speaking that is forbidden is public speaking and such speaking as usurps authority over the man. As man was first created and then the woman, so woman must be in subjection to the man, as directed by the Holy Spirit.

AT HOME AND ABROAD

Lee Mansfield is in the midst of a fine meeting at Wichita Falls, Texas.

F. W. Smith has returned from a very successful meeting at Hopkinsville, Ky.

S. F. Morrow preached at Fisher's Chapel, near Greenbrier, Tenn., Sunday. There were two baptisms.

A. B. Lipscomb reports one baptism at the regular service at Russell Street Church, this city, last Sunday.

R. A. Craig writes: "The work is moving along nicely here at Parksville, Ky. Nine were baptized Tuesday."

We hear good reports from the newly established congregation at Rochester, N. Y. Sister Eunice Fisher wrote that twenty-nine persons met for worship the first Sunday after Brother Elam's meeting.

From R. W. Jernigan, Bridgeport, Ala.: "On July 5 I began a tent meeting at Gonce, Ala., which continued ten days, with good crowds and fifteen additions."

Brother Jernigan paid this office a visit last week, which was appreciated.

Report of funds forwarded to Forest Vale Mission, July 15: From Charleston Church, $7; William F. Fierbaugh, $2; C. W. Sewell, $1; William J. Campbell, $5; by Christian Leader, $31; Garrett Avenue Church, $5; Beauchamp, $10. Total, $61. This report is made by F. B. Shepherd, Amarillo, Texas.

From J. D. Floyd, Tullahoma, Tenn.: "I wish, through the Gospel Advocate, to say to the many brethren and sisters who have written me letters of sympathy on account of the death of my dear ones that I fully appreciate their thoughtfulness in writing and ask that they will accept this as a reply."

From C. G. Vincent, New York City, July 14: "Arrived yesterday on the 'Cap Finisterre' from Brest. Had a rich experience during my term of eight months with the A. E. F. in France. Am leaving for Battle Creek, Mich., where my wife is taking treatment. Address me for the next few weeks in care of Sanitarium, Battle Creek, Mich."

An Announcement.—From about the first of September I hope to start on a trip south as far as Florida, and west as far as Abilene, Texas. Churches in these regions who wish assistance in stirring up the membership to more Christian activity in the missionary cause will please write me now, so that I may lay my plans in advance.—J. M. McCaleb, 2625 Montgomery Street, Louisville, Ky.

The latest word from Brother Jelley, Belapur, India, June 13, reads: "No word of a ticket yet. The passage agent thought he could get me off on June 14, as there are always cancellations at the last moment, and he promised to wire me of any chance. I even agreed to come first class if unable to get second-class passage. I could do this, as I am leaving the children. The controller of passages states that all of the A's and B's will doubtless get off between the twenty-first of this month and the first part of July. I am a B3. The other day I attended the baptism of two men in the Nasik District. They will no doubt be outcast, there not being even a nominal Christian of their caste in that district. Pray for them."

From A. J. Traylor, Smyrna, Tenn.: "James A. Allen and I held a very successful meeting here last week. The good seed sown will live in the hearts of the people for years to come. We had large crowds and splendid singing. One was baptized into Christ, and two who had wandered away came back to make a new start. O, if we could only realize what Paul said: 'For to me to live is Christ, and to die is gain!' I will begin a singing school at Lascassas on Monday, July 21, which will be followed by a meeting, conducted by C. E. Wooldridge. I believe that all of God's people ought to learn to sing. Isn't it sweet to lift our voices up and praise God? Paul exhorts us to sing and make melody in our hearts to the Lord."

James E. Laird and M. S. Mason commend Charles F. Hardin, of Campbell, Mo., an available preacher and song leader. They write: "Brother Hardin is a devoted Christian, a promising preacher, and a talented and accomplished vocal music instructor and leader. He has resigned remunerative secular employment to devote his entire time to spiritual work. He must be called and kept busy in order to have support for his family. As a song leader and general assistant, he will double the results of meetings wherever he goes. The cause demands that we support good song leaders and bring our singing up to the standard. Do not let Brother Hardin return to secular employment. We are sacrificing the cause when we do it. He is willing to do his part in sacrifice if the brethren will do theirs in liberality. Write him."

From Tice Elkins, Fort Worth, Texas, July 14: "My wife went on the operating table to-day at eleven o'clock and was under the power of drugs one hour and a half. I came here with less than fifty dollars, and the operation, room rent, board and room for myself, and extra nurse for my wife will cost me three hundred and fifty dollars. We have been well treated by our brethren, have suffered for nothing; but now my money is all gone and I must have your fellowship again. I may get to work some this fall—I hope to—but it is uncertain; and the surgeons are very frank to tell me that wife will never be cured, never be well again. We will be here three weeks yet, and any one writing me will address me at Fort Worth, Texas, care of Dr. Harris' Sanitarium. Brethren, pray that the mother of my little children may be restored to them."

M. S. Mason writes: "This call is made to all loyal brethren, but especially those who may read this whom Brother Lemon served. B. J. Lemon died in Northeast Arkansas about one year ago. He was a brilliant, sacrificing, and successful preacher. He left no relatives and only enough money for burial expenses. He deserves a monument to mark his grave. James E. Laird and I are each giving five dollars. The congregation where he gave his best services, perhaps, gave twelve dollars. There is about fifty dollars at hand. The monument will cost about one hundred and twenty-five dollars. We are placing the proposition before those we believe obligated and concerned, and we want the money not later than September 1. This is a very worthy way to show appreciation and gratitude for services so capably rendered. Send your contributions to James E. Laird, Campbell, Mo."

From Thomas H. Burton, Union, S. C., July 14: "The Master's work in Union is progressing nicely. We have had seven confessions and one who was satisfied with her baptism since last report. Sixty-eight in Sunday school yesterday—about twenty-five grown people, a large class of young people, and the remainder children. It certainly makes us happy to see how the dear people are taking to the gospel way. We now have about thirty-five members. The majority are women—working pepole, at that. So we have not much of this world's goods, but we are growing rich in heavenly things. We are planning to buy a centrally located lot and build a nice house to worship in. We see no reason why we cannot have a congregation in this town numbering two hundred and fifty inside of twelve months after the meetinghouse is completed. I will spend September in Tennessee, if the Lord wills. I have some meetings to hold near Lebanon, and I will also visit my aged father while on the trip. I will have Brother Gibbs, who is located with the Pikeville brethren, to work here while I am absent. Pray for us."

SICK KIDNEYS MAKE LAME BACKS

Cause broken, unrefreshing sleep, and in many cases that tired feeling that makes it so hard to get up in the morning. They also cause loss of appetite, lack of ambition, and other troubles.

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At the cost of a small jar of ordinary cold cream, one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier, by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as sallowness, freckles, and tan, and is the ideal skin softener, smoothener, and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands. It naturally should help to soften, freshen, bleach, and bring out the roses and beauty of any skin. It is wonderful to smoothen rough, red hands.

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E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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CHURCH NEWS

Arkansas.

Delaney, July 14.—The meeting at this place is progressing with great interest. Four confessions and baptisms to date. All-day services yesterday, with dinner on the ground. This is the home of Brother M. S. Gabbard, one of our able young preachers. He is helping much in the meeting. Brother Robert Reed, another able preacher, from Combs, is also helping with song and prayers. I will close here Friday night, then preach at Wesley over Sunday, then on to Center Ridge.—Will W. Slater.

Havana, July 14.—Our meeting a few miles out from this place closed on Thursday night with one baptism. This was a mission meeting arranged by Brother L. O. White, who lives out in that neighborhood. Brother White and his good wife came into the church from the Methodists, and they are live and working members. They attend the worship here at Havana every Lord's day. I am now at Havana in a meeting that starts off fine. The largest crowds, they tell me, they have ever seen at our meetings. I will close here next Sunday; then I go to Ravia, Okla., to hold a meeting.—D. S. Ligon.

California.

San Francisco, July 12.—Brother and Sister Larimore spent last Sunday with us, and we enjoyed and were encouraged by his good sermons. We expect Brother Borden to begin our meeting on July 27. Our new address: Richmond Hall, corner Fourth Avenue and Clement Street.—Mrs. T. J. McRae.

Kentucky.

Benton, July 14.—My meeting at New Providence closed yesterday. One was added to the church, with much good otherwise accomplished, I am persuaded. This was my fourth meeting with these good brethren, during which more than forty have become obedient to the faith. But not all this is due to my efforts. Others planted, I watered, and God gave the increase. The church here stood by me loyally in the way of support. I began last night at Oak Valley, in Marshall County, with good interest. Everything points to a successful meeting.—Coleman Overbey.

Louisiana.

Forest Hill, July 12.—Beginning on Tuesday night, July 2, and closing one week later, I assisted Brother A. K. Ramsey in a meeting at Simpson. Much opposition was manifested by the "Holiness" people; but we had a most enjoyable meeting, with one from the Baptists to take her stand for the Bible alone. We believe this to be only the first fruits of a great harvest for His name's sake. Simpson is supposed to be the oldest congregation of disciples in Louisiana, but it has dwindled down to a very few. However, Brother Ramsey is building upon the sure Foundation, and the harvest is almost ripe.—C. C. McQuiddy.

Vigor

SUCCESS IS ACHIEVED by vigorous men and women. When one is lacking in strength and endurance, when good health is wanting, when physical power is at low ebb, it is impossible to accomplish one's work.

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H. D. Castleberry, Marine Engineer, Port Vincent, La., writes: "I consider Foley Kidney Pills the greatest medicine for kidney and bladder trouble I ever used. I recommend them to all who suffer with kidney and bladder trouble."

Mississippi.

Corinth, July 15.—We have just closed a wonderful meeting here, led by our highly esteemed brother, G. C. Brewer. Eight souls were added to the church, for which we are thankful. The church has enjoyed a great spiritual feast. Last Lord's-day morning every one seemed to be in place on time.—(Mrs.) Lillie Moore.

Doctors Discourage Use of Poultices

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Doctors say that boil germs thrive on mussy linseed and similar poultices and plasters; they multiply and spread. That's why other boils appear near the affected part of the body.

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SONG BOOKS Send 35c for a copy of "RESURRECTED SONGS," or 50c for "VAUGHAN'S REVIVAL." R. S. contains a greater number of old hymns and a less number of the revival songs, while V. R. has a greater number of new, live gospel songs and a less number of the old hymns.

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Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size, dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

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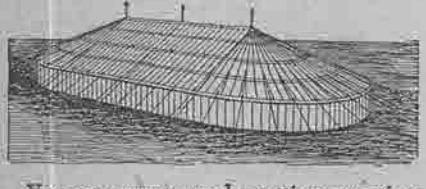

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Mission Plans.

BY MAX LANGPAAP.

The subject of missions is of transcendent importance. It is a real live, burning, everyday issue with the church of Christ. By this I mean that we cannot shirk the responsibility of preaching the gospel to those who are in need of it. Individually and collectively, the church must cheerfully and gladly bear this burden. It continually stares us in the face. We simply cannot get away from it. As well try, as the prophet Jonah did, to get away from the all-seeing eyes of the Almighty God as to think for a moment that we are not responsible in a measure for the spreading of the glad tidings, not only in our own country, but also in the lands far across the waters. Let the church of Christ shake off the indifference that comes from the lack of consecration to, and sacrifice for, the grandest work the world has ever seen or can see. Awake, brethren, and let your light shine in the darkness! The world sorely needs the pure gospel. If we do not get it to the perishing, they will probably not get it at all. We have a glorious mission, and we ought to be immensely proud of the great honor given to us.

The situation that engages our present serious thoughts is concerning those Christians "scattered abroad." The question is, how may these brethren get the work started in their localities?

By the expression "scattered abroad" we mean that there are members of the one body who have become isolated from an established congregation. We have hundreds of such cases throughout the country, and there are not a few of them in California. How are these brethren going to start a work in their respective localities? The advice I am giving along this line may help some. I hope that it will, and I give it that God may be glorified.

A mission, using the word in its religious sense, is an embryo congregation. It is the ambition of the one starting a mission to see it broaden out into a real congregation.

You may have read of the banyan tree of India. This is a remarkable tree. It seems to start growing like any other tree, with a single trunk and roots and branches. It is only when it gets to be of any size that it shows a most remarkable way of spreading itself. From the spreading branches it drops down shoots that take root in the ground also, this being done continuously until some trees have been known to cover literally acres of ground. This is a splendid example of how the church of Christ should be growing.

But what about the isolated brethren? In the first place, when a brother or sister is compelled by circumstances to go to any section of the country where there are no other members of the one body, it is his or her duty to keep in touch with the home congregation or to get in touch with one nearer. How are we to know that there is a brother or sister in this or that place, if he or she does not make it known?

In the second place, this brother, isolated from his brethren in Christ, ought to feel that he is responsible to a certain extent for seeing that the gospel is preached where he now lives. Such a one does not need to be a public speaker. Some of the finest preachers the church has are not public speakers. Many a precious soul has been led to Christ through the medium of quiet, unassuming, private work. This kind of work can only be done successfully by an entire consecration of the teacher to the cause of Christ. By this I mean that the heart must be wholly the Lord's. Present your bodies a living sacrifice—that is, all of the best that is in you.

When a Christian removes to a place where there is no church, he ought to first find out whether there is any other Christian in reach. If there is, then he has the nucleus for a mission, and perhaps a real congregation. If he cannot find any other Christians, then he ought to try to convert his neighbor. At least, he can sow the good seed. He will not be the less rewarded if some one else reaps the harvest.

A keen insight of human nature, a meek and quiet spirit, and a mind as tolerant as the Bible teaches are essentials in this work. Too often an opportunity of doing much good in a

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

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Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

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certain place has been nullified by the extreme intolerance of the Christian and the lack of good common sense used in approaching the one who ought to be taught the way of salvation. A burning love for the salvation of souls is a stimulus that is absolutely required for personal preaching. A half-hearted love will accomplish little of benefit.

Praying without ceasing that the blessing of God may foster and further the work is a duty that cannot be neglected. God may know what we need, but he requires the asking of it from him through prayers of faith and confidence.

Every church in the country ought to be in touch with one or more of the brethren scattered abroad, and it is their responsibility to see to it that the brother has the proper encouragement in this mission work. There is not a church in the United States but what ought to have several missions started in needy places. I do not think that it is always a lack of money that causes such a dearth of this kind of work. I think it is a lack of consecration to the cause of our Lord and Master; a lack of burning love for the salvation of the souls of the perishing; a narrow vision of the mission of the Christ and his people; indifference, indecision, selfishness; and to sum up the whole matter, there is not enough of the fear of God in the hearts of many of those who call themselves "Christians." Why cannot petty opinions and theories be either abandoned or kept at home in a great crisis of this kind? I know, and you know, and so does every one else who has made a close study of the situation know that the church of Christ in the earth to-day, as a whole, is not at all living up to the ideal set forth by our Lord. The world for Christ is proclaimed aloud by the writers of the New Testament. We are the custodians of this gospel. It is too good and precious to keep entirely to ourselves. If we do not love perishing souls of men enough to lay ourselves out in this great and noblest of all works, then there has not been the presenting of the body as a living sacrifice to the service of God. May God bless and help us open our hearts to the urgent needs of mission work.

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminishing strength and endurance. Hood's Sarsaparilla is the greatest vitalizer—it acts on all the organs and functions, and builds up the whole system.

We secure positions for teachers, who are Normal and college graduates, throughout the South and Southwest. Write us. **THE YATES-FISHER TEACHERS' AGENCY,** 326 Stahlman Building, Nashville, Tenn.

In answering these ads mention your paper. It commends you.

The Mission of the Commission.

BY IRA B. HENTHORN.

It has been said that all a good soldier desires to know is that he has understood his orders correctly. He receives his instructions from a superior officer—a higher authority; he understands clearly the commission given him; he performs his full duty under that commission. It is not a question of reward, nor yet of commendation. He is told to *do;* he does what he is told. He is told to *go;* he goes.

We speak of the Christian life as the "Christian warfare;" we sing, "Onward, Christian soldiers." We exalt Christ with our lips as our "Great Commander;" we sing, "I'll go where you want me to go, dear Lord;" we attest our obedience, our reverence, our loyalty, in many words, and straightway we forget what we have said—and what He said who is "head over all things to the church, which is his body."

Jesus said to the eleven: "All authority hath been given unto me in heaven and on earth." The argument of practically the whole of Hebrews is the supremacy of Jesus Christ over all other authorities whom the people of God had known before. We, as churches of Christ, accept his authority with great acclaim, deploring and condemning every tendency to detract from it or divide it with pope, presbytery, or ecclesiastical conference.

Christ's witness to his own authority was given the eleven before he gave them his orders. He identified himself—donned his insignia of the rank which gave him the right to give orders—and then transmitted to them his "great commission;" and the first two words of that great order from that great Commander in Chief are, "Go ye."

"Go ye." A mission, forsooth! A command, rather; a command to action. "Go ye therefore." The Supreme Commander has spoken. The order is from authority. The "therefore" points out the right to command, the source of the order, the "all authority." The good soldier now needs but to understand the command—to comprehend fully his instructions. Go where, Lord, and what to do?

"Go ye into all the world." "Make disciples of all the nations." "Preach the gospel to the whole creation." "Baptizing them into the name of the Father and of the Son and of the Holy Spirit." "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

It is truly a great commission. It enjoins what is in fact embodied in that word, if we but separate from it

Feeling Blue? Liver Lazy? Take a Calotab

Wonderful How Young and Energetic You Feel After Taking This Nauseless Calomel Tablet.

If you have not tried Calotabs, you have a delightful surprise awaiting you. The wonderful liver-cleansing and system-purifying properties of calomel may now be enjoyed without the slightest unpleasantness. A Calotab at bedtime, with a swallow of water—that's all. No taste, no salts, nor the slightest unpleasant effects. You wake up in the morning feeling so good that you want to laugh about it. Your liver is clean, your system is purified, your appetite hearty. Eat what you wish—no danger. The next time you feel lazy, mean, nervous, blue, or discouraged, give your liver a thorough cleansing with a Calotab. They are so perfect that your druggist is authorized to refund the price as a guarantee that you will be delighted.

Calotabs are sold only in original, sealed packages. Price, thirty-five cents. At all drug stores.—Adv.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 8." **Carolina Pigeon Plant,** Clinton, S. C.

Freckles

The fairer the skin the more ugly it is when marred by freckles, and they are really unnecessary. As soon as the warm sunshine or the hot winds bring them out, causing the natural embarrassment that every woman feels, get from your druggist a package of Kintho Beauty Cream. This is usually an easy and effective way to remove them, and quickly have a soft, clear, youthful and beautiful complexion, which of course, should have no freckles.

Use Kintho at the first sign of freckles, applying night and morning, and you should be delighted to see how rapidly these ugly spots begin to disappear. It is also well to use Kintho Soap as this helps to keep the skin clear and youthful

KINTHO MFG. CO., Ellicott Sq., Buffalo, N Y

Calomel Salivates and Makes You Sick

Acts like dynamite on a sluggish liver and you lose a day's work.

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

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

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

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

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

the first syllable—a *mission*. It is specific, easy to understand. There is no need for extended explanation.

"But we of to-day are not enjoined to go into all the world," says one. "That was spoken to the eleven, and the eleven did it. Hence, we have no commission to do that." Then it would follow that we have none to "make disciples," nor any order to be "baptizing them into the name of the Father and of the Son and of the Holy Spirit." The same eleven received the latter part of the commission as received the first portion. They received it at the same time, from the same authority. Furthermore, they did the latter duty as the first; and their orders read further, "teaching them to observe all things whatsoever I commanded you."

If they relieved us—you and me—of obligation in the first, by what logic can it be shown that in the same accomplishment they did not relieve us of obligation in the latter? And with the obligation, the authority also, by which we go and "make disciples" and continue "baptizing them?" What about the "all things?" Was not the last command one of the "all things?"

But where are "all the nations?" Where will we find "the whole creation?" How big is "all the world?" How reach so great a field? Suppose we ask, "Who *may* be saved?" Let Jesus answer: "Whosoever." Let Paul testify by the power of the Spirit: "Whosoever shall call upon the name of the Lord shall be saved." But will they call on him on whom they believe not? Or, indeed, can they believe on him of whom they have not heard? Or will they ever hear, except one preach the good tidings? But, says Paul, "how shall they preach, except they be sent?" Where? Sent to our neighbors? Yea, verily. Do you feel the need of sending one to preach to the next county? "Go ye." Is there a great and needy field in Maine, or Florida, or Idaho, where you want to labor in person or by a "sent" messenger? "Go ye!" Are there representatives of all the world in the great untouched Northwest? There are, indeed—Swede, Dane, German, Russian, Chinese, Armenian—Oriental and Occidental. All need the faith which "cometh of hearing." Would you go into that field, rather than others, with your effort? Then "go ye," for you are needed. And "to the whole creation," even "unto the uttermost part of the earth."

"Be urgent in season, out of season." "Do the work of an evangelist," if you may; or help send a preacher, if you cannot reach and teach those whom you feel ought to have as good a chance, at least, as you have had, to hear, to believe, and call on the name of Christ in obedient surrender to him, wherever they may be. If they do not live in Kansas, or Texas, or America, are *they* to blame? Or is your duty less? "Fulfill thy ministry," whatever thy ministry may be. Do, not your bit, but your best, to get the message of salvation to all the lost. Fill up, yourself, from the fountain of life, the word of God. Let your heart overflow with the love of Christ. Remember, if you would speak the words of salvation to others, that "out of the abundance of the heart the mouth speaketh." Take a special interest in, and interest others in, some definite needy field of the many. Concentrate your efforts and prayers and let the Lord use you in his own way.

"Lift up your eyes and look on the fields, that they are white already unto harvest." "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

Ho! reapers of life's harvest, why stand with rusted blade,
Until the night draws 'round thee and day begins to fade?
Why stand ye idle, waiting for reapers more to come?
The golden morn is passing. Why sit ye idle, dumb?

What if the day is near when the "great voice" will say: "Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe?" (Rev. 14: 15.) Will there then be those who might have been saved by your effort, but were not because you hesitated—those who were "almost" saved by your help—"almost, but lost?" "Go ye."

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

In answering advertisements, please mention this paper.

The Pale Horse. No. 3.

BY J. PERRY HODGE.

It is important that we understand the difference between death which is followed with hell and death that is followed with a crown of life; for in Adam all must die. There cannot be any escape from this death. But in Christ shall all be made alive. (1 Cor. 15: 22.) In Christ alone, then, is there any chance of living again after paying the Adamic penalty; all others must pay the Adamic penalty, and, after paying it, condemnation will still rest upon them, and hell, the death condition, will be their portion. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8: 1.) "But he that believeth not is condemned already" (John 3: 18); and not only will death end their present life, but hell will follow. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6: 23.)

In the great warfare between the Spirit of Christ and the spirit of the devil, the false prophet and the tempter have been and are still prominent factors in leading men away from following Christ, into sin, thereby placing them under the devil's power of death, with hell following. The spirit of the devil in the false prophet, in the beast, and in the dragon have merely operated to gather men together to fight against God through a false system of religion, through beastly desires as the basis of government (a false idea of government), and through rebellion and actual warfare against the principles of righteousness, yielding themselves instead to the service of sin, and death as the wages thereof. (Rom. 6: 16.) This warfare is "the battle of that great day of God Almighty" (Rev. 16: 13, 14) in which the spiritual contest is being fought out in the great Armageddon (Rev. 16: 16), of which the battle in the valley of Megiddo, in which Josiah in disguise went against Necho contrary to the word of the Lord (2 Chron. 35: 20-24) and was slain, is said by some to be a type, since, it is said, "Armageddon" means, in Hebrew, "the valley of Megiddo," and since Josiah did that which was right in the sight of the Lord, turning neither to the right nor to the left (2 Chron. 34: 1, 2), until in disguise he chose to fight, in a battle where the word of God had warned him not to engage, and was mortally wounded. The word "Megiddo," or "Megiddon," means "place of God." Whether or not there is some typical connection I shall not presume to say; but if God has told us to beware of false prophets who come to us in sheep's clothing, but inwardly are ravening wolves, and has told us that by their fruits we shall know them, and in the face of all this we are deceived by their seductive doctrines, turned away from following the Spirit of Christ, and follow them into the various false systems, it seems that all such as do these things and are thus led into serving sin, that leads to death, instead of serving righteousness, that leads to life, are engaging in a battle in which God has warned them not to engage, and will certainly receive their mortal wound if they are not dissuaded from entering the battle into which the spirit of the devil, through the mouth of the false prophet, the mouth of the beast, or the mouth of the dragon, has led them. Those who have been led by the false prophet or by the tempter into this great warfare have gone into war and have been slain by the sword; and hunger, through oppression and bad government, has resulted in the death of many who have been impoverished, maimed, and otherwise disabled to provide for their wants and necessities; pestilences have come to curse humanity through uncleanliness and a lack of proper sanitation, and wild beasts have disputed the right of man to invade their domains in the wilds where they have fled from oppression arising from beastly rule which they by yielding to sinfulness have helped to build up. All these agencies of destruction have done their work "in the fourth part of the earth," where, if they had continued faithful unto death, a crown of life would have been theirs, instead of hell following the death to which they went because of their having been turned away from following the Spirit of Christ, one of the four spirits sent forth to walk to and fro through the earth, to follow the course that leads to such a death, with hell following.

That load becomes light which is cheerfully borne.—Ovid.

Sometimes a light surprises
The Christian while he sings;
It is the Lord who rises
With healing in his wings.

When comforts are declining
He grants the soul again
A season of clear shining
To cheer it after rain.

—Selected.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13 **Murine Eye Remedy Co., Chicago.**

Freckles

are "as a cloud before the sun" hiding your brightness, your beauty. Why not remove them? Don't delay. Use **STILLMAN'S Freckle Cream**

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet.

"Wouldst Thou Be Fair"

Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists.*

STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

PELLAGRA

G. S. is guaranteed for one bottle to benefit any case of pellagra, rheumatism, constipation, blood, liver, or kidney diseases. Many thousands claim one bottle has entirely relieved them. My guarantee is good to you. At druggists' or agents', or postpaid, $1 per bottle, or six for $5. Write for testimonials and mention this paper. Take Gross' Liver Pills, 25c.

L. M. GROSS,
Box 17. Little Rock, Ark.

"BAYER CROSS" ON GENUINE ASPIRIN

BAYER

"Bayer Tablets of Aspirin" to be genuine must be marked with the safety "Bayer Cross." Always buy an unbroken Bayer package which contains proper directions to safely relieve Headache, Toothache, Earache, Neuralgia, Colds and pain. Handy tin boxes of 12 tablets cost but a few cents at drug stores—larger packages also. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Your Choice $4.35

All Sizes
$4.35
On Approval

All Sizes
$4.35
On Approval

These two beautiful shoes are the Smartest Styles of the Season. They are worn by the best dressed men and women everywhere. Trim and neat, they fairly sparkle with style. You will be proud to wear them. Your friends will instantly recognize their good taste and smart style. You have only to see them to appreciate their splendid qualities, and try them on to enjoy their blessed comfort. That is why we are glad to send them to you ON APPROVAL.

SEND NO MONEY!

Simply mail coupon and your pair will come at once, postage prepaid, direct from the Shoe Market of the World. Boston is the shoe style center of America. You do not have to wait till these shoes travel to New York or Chicago. We want you to get your pair Direct, with no obligation on you to keep them unless you are convinced that they are the most beautiful, comfortable, stylish boots you ever saw.

This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected wearproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

This high-cut lady's dress boot is made of selected leather. Soft as velvet on tender feet. Neat, plain tapering toe. Beautiful high Louis Heel, or Medium Military Heel. Extra long-wearing leather soles, semi-flexible. Your choice of black or rich Havana brown. The most beautiful boot for Summer and Fall, 1919.

Send NO MONEY, Mail This Coupon TODAY

Pay nothing until shoes arrive. We even pay the postage. Simply mail coupon. Either pair or both will come at once direct to you, from the Oldest, Largest house selling Direct from the Shoe Market of the World. Let the shoes themselves convince you. Compare them with shoes at $7.00 and $8.00 a pair. If you are not delighted, send them back at our expense.

Boston Mail Order House, Dept. X
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Send shoes I marked, prepaid. I enclose no money, and am buying on your Approval Plan. I will pay only $4.35 a pair on arrival. I Risk Nothing!

☐ Men's Button Size..... Color.....
☐ Men's Lace Size..... Color.....
☐ Ladies' High Heel Size..... Color.....
☐ Ladies' Low Heel Size..... Color.....

Name .....
Address .....

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

Rays of Hope Still Brighter.

BY J. J. VANHOUTIN.

Christianity is the spiritual monument which was erected over the empty tomb of Jesus. His wonderful life, death, resurrection, and teaching before and after his death were a complete fulfillment of about four hundred and seventy-six prophetic declarations found in the Old Testament. Over forty years ago I read the Old Testament Scriptures through three different times just to find out the number, and no infidel, heathen worshiper, or Epicurean philosopher has ever been able to remove one of those ancient prophetic declarations or give to mankind any theory that gave a brighter ray of hope. The denial of Christ's resurrection leaves the human race in the darkness of death without one ray of hope. Without the light of the Bible, no man can tell from whence he came, whither he goes, and whether or not death ends all. Is man mortal or immortal? Is he doomed to grow up like a fading flower, and then, after a few brief years have fled and the toils of life are over, lie down in death and forever cease to be?

The doubtful mind in dismal disbelief,
The word of God in heart will not receive.
O faithless man, if you are brought to grief,
Then blame yourself, not God, who would retrieve.

No one can read the Holy Scriptures faithfully, reverently, and thoughtfully, and practice its teaching, without being made purer and better in life and stronger in the hope of immortality. The Bible has been extolled and eulogized by about all of the leading good men of our world until a person can scarcely speak a word of praise in regard to it without using words which millions have used in eulogy of its greatness. It is the Lord's great table from whence all spiritual food for the soul is obtained. It contains the best laws and most profound teaching and greatest mysteries that were ever written. It gives more comfort and consolation to the true believer in the hour of affliction and bereavement than all other books in the known world. It settles all subjects in debate and removes all doubt from the troubled mind. It encourages the poor, strengthens the weak, and consoles the orphan. It contains the best will that was ever sealed and leaves to the obedient the greatest inheritance ever known. It contains all that the Lord requires of us, and is the law by which we are to be judged. It appears to be the great lamp which God has taken off the mantle of heaven and handed down to all mankind to illuminate their pathway, brighten their hope, and guide them to the haven of everlasting rest.

A Century of Service

In 1820 a good, old-fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients, and has likewise met the needs of millions of other doctors' patients. Gray's Ointment, the compound he prepared, is now rounding its hundredth year of honest, good, old-fashioned service and value. It is very effective for sores, boils, cuts, bruises, burns, stings, eczema, and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs, and begins healing. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you.

Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

Now that the peace treaty has been signed and the Willard-Dempsey pugilistic contest has come and gone at a cost of one hundred and twenty-seven thousand five hundred dollars paid to them for brutality, the people are anxiously waiting for something else of a sensational nature to interest them. The majority of the people are interested more in such things than they are in the salvation of their souls. These are certainly trying times for those who are striving to follow in the steps of the blessed Christ. A great number of the returned soldiers are worse morally than when they went away, while a few seem to be as good or better than before going into the war. Some preachers were greatly affected by the war spirit and to some extent have lost influence with the church. Members of the church, some of them, took a very active part in the way of assisting the government, but will not do anything for the church—will not even attend the worship on the first day of the week. All these things militate against the efforts of the few who are trying to spread the gospel—God's "power unto salvation."

The time for protracted meetings is at hand, but I hear but little said about it, unless it be that the farmers are so far behind with their work they cannot attend. I am, the Lord willing, to begin a meeting at Glady Hill next Lord's day (July 13). Heretofore it has been a camp meeting, but now I think that is a thing of the past—people too busy. On the first Lord's day in August I am to begin at Jones' Chapel, in Lake County; the fourth Lord's day in August, at Bethel; the first Lord's day in September, at Cloverdale; and the fourth Lord's day in September, at Hornbeak—my home congregation. Sometime in August Brother R. C. White is to begin a meeting at Oak Ridge; Brother Slayden begins at Glass sometime in August; Brother Carney is to hold a meeting at Mount Zion, but I have not learned the date. I am hoping and praying for good meetings at all these places.

Brother Freed is to hold the meeting at Troy this year. Brother J. W. Dunn is to be at Rives sometime during the summer. Brother L. E. Jones, of Troy, goes to Warren County for three or four meetings. Brother Joe Ratcliffe is to hold a meeting at Burrus Chapel, in Lake County. I have not heard from Brethren Howell and Lannom, of Obion, as to their summer's work.

A few days ago I saw L. E. Jones, of Troy, and he tells me that he does not get enough from his preaching to support his family. Brethren, call him for work and keep him busy. He is a good man and a good preacher. If he is not a good man, I am not in possession of facts; but I do know him to be a good, loyal preacher of the gospel.

I hope to be able to make good reports of the work in West Tennessee during the year. Subscribe for the Gospel Advocate and keep posted.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

Keep Yourself Fit

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

PARKER'S HAIR BALSAM

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

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

Babies Smile

when stomachs do their work and bowels move naturally. Fretful, crying babies need

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

to make the stomach digest food, and bowels to move as they should. Contains no alcohol, opiates, narcotics, or other harmful ingredients.

At your druggists

Stop Itching

Skins with Tetterine

50c. at your druggist's or from SHUPTRINE CO., Savannah, Ga.

Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

ABILENE CHRISTIAN COLLEGE

A FIRST-CLASS COLLEGE

GIVING THE FULL FOUR-YEAR COLLEGE COURSE AND CONFERRING THE STANDARD

BACHELOR OF ARTS DEGREE

upon its graduates. Upon the completion of the Freshman year, the State Department of Education issues to those who include in this year's work one hundred and twenty hours of work in Education

FIRST-GRADE TEACHERS' CERTIFICATES.

B.A. graduates who have done as much as one-fifth of their College Course in the Department of Education will receive permanent certificates.

DEPARTMENTS.

The institution includes the College of the Bible, the College of Arts and Sciences, the School of Fine Arts, the School of Home Economics, and the Academy.

FACULTY.

College of the Bible—George A. Klingman, A.M., Ph.D., Dean; W. W. Freeman, A.B., Th.D.; H. E. Speck, A.M.; Batsell Baxter, A.M.; R. C. Bell, A.M.; S. V. McCasland, A.B.; Walter W. Sikes, A.B.; Mrs. J. P. Sewell, B.S.; B. U. Baldwin.

College of Arts and Sciences—H. E. Speck, A.M., Dean, Mathematics; George A. Klingman, A.M., Ph.D., Bible; W. W. Freeman, A.B., Th.D., Ancient Languages; H. L. Schug, A.M., Modern Languages; G. C. Morlan, A.M., Education and Philosophy; Robert C. Bell, A.M., English; Batsell Baxter, A.M., Social Sciences; Roy R. Coone, A.M., Natural Sciences; C. D. Speck, LL.B., Assistant in Social Sciences; Walter W. Sikes, A.B., Assistant in Languages.

Academy—Miss Etta Wagstaff, B.S., English; S. V. McCasland, A.B., Science and Spanish; Miss Jewell Watson, A.B., Latin and History; Miss Elizabeth Nelson, A.B., Mathematics; Miss Callie D. Harris, French.

Fine Arts—Mrs. J. P. Sewell, B.S., Art; Miss Orban Phillips, Voice; Miss Pat Malone, Piano; Miss Bernice Coperer, B.Mus., Violin; Mrs. G. C. Morlan and Miss Elizabeth Jo Hill, A.A., Home Economics; B. U. Baldwin, Sight Singing.

REMEMBER

Our work is standard; our location, ideal; our equipment, excellent; our faculty, experienced and well trained. We take personal interest in the development of each individual student; our graduates and holders of certificates are in demand.

Write for our Bulletins.

J. P. SEWELL, President,
Abilene, Texas.

The Master's Vineyard

Tennessee.

Lewisburg, July 7.—As usual, we had two good meetings yesterday. We begin here for a protracted meeting with home forces next Lord's day.—H. H. Adamson.

Greenbrier, Route 2, July 14.—According to previous arrangements, our meeting at Bethel opened yesterday, with services morning and evening, and with large attendance and excellent attention. There were visiting brethren from Nashville, Coopertown, and other places. We hope that much and lasting good may result from our labors in the name of our blessed Master.—B. W. Davis.

Indian Mound, July 15.—Our tent meeting continues with much interest. It is the talk of the town. Everybody here is discussing the "new doctrine." This is the first revival ever conducted here by a minister of the church of Christ. We came here to establish a New Testament church. We have accomplished our desired purpose. They will begin the work and worship next Lord's day. I will give a more definite report of the meeting next week. The kingdom is spreading.—William P. Walker.

Brownsville, July 14.—We met in our new meetinghouse on the first Sunday in February last. Though we are few in number, we started building last August, and, by the assistance of the brotherhood and by donating all we could afford, we have a nice, neat house. Brethren John T. Smith and Fred Blanchard held a week's mission meeting here the first week in June, supported by the churches at Dickson, Maury City, Friendship, and Bethel. Brother W. S. Long, of Washington, D. C., is to hold a meeting at Cliff Creek, eight miles east of here, beginning on July 27, and we are expecting him to preach a few times for us here in town when he gets through at Cliff Creek. There has never been a strong church in this county. Cliff Creek is the largest of the three congregations in the county. Following are the donations on the church since last report: Church at Rucker, Tenn., $5; Fayetteville, Tenn., $10; Trezevant, Tenn., $11; Sunday school at Stantonville, Tenn., $5; Hartsville, Tenn., $10; Berea congregation, Bethpage, Tenn., $10; Ethridge, Tenn., $10; Bues Chapel, Lake County, Tenn., $7; Viola, Tenn., $15; Yorkville congregation, Dyer, Tenn., $7.50. Brother William Ethridge, of Dresden, was with us on the fifth Sunday in June. He said we had a good field before us and that this county was truly a mission field that ought to be developed. We are planning to finish the outside of the house this summer. We had a business meeting after services yesterday and raised nine hundred and twenty-two dollars from seven families. We need about three hundred dollars help from churches that wish to help worthy congregations that are doing their best to establish the common faith. We are already carrying a large note. Brethren, speak to the churches and have them join you in this God-given opportunity.—Walter L. Brummett.

Texas.

Seagoville, July 14.—Our meeting at Pleasant Grove, near here, in the midst of a most busy time with farmers and truckers, has grown in interest from the beginning—one week ago yesterday. However, there have been no additions so far. Last night the crowd and attention were simply fine. A good many prejudiced sectarians are beginning to come out, to the glad surprise of many of the brethren. Many of the brethren tell me here, as at many other places: "This is the most prejudiced hole you ever struck." Yet they do not know what I have been up against. Comparatively speaking, this is an easy place; still, it is hard enough. It is hard to do much good following some would-be ministers of the gospel unless you can stay there a long time and wear away the prejudice first.—J. C. Estes.

Mount Pleasant, July 14.—I have just closed a week's meeting at Cooper's Chapel, four miles from home, with six baptisms and two restorations. The attention and attendance were the best for years. I go from here to Atlanta for my next meeting. I have four more meetings for the summer. I have received eight dollars and fifty-six cents on the mission work in Bowie County. This is a very small amount, but I am thankful for it, and ask others to fellowship me in this work. I assure every one that this will be used strictly in this work, as well as any more that may be contributed. I would give a list of the contributors, but have lost two or three of the names; but I thank the brethren and sisters, anyway. The war has wrecked our happy home by taking the life of one of my darling boys. Pray for us.—Ed S. Duncan.

Doucette, July 10.—I held a meeting near Elbert, Col., the first of June, but no results. I preached one Lord's day for the struggling band in Denver, and met a lively little congregation.

I would not discourage foreign mission work, but it seems to me that we could reach the goal quicker by converting the foreigners in the cities in this country and sending them to their own countries to do mission work. Denver, with over two hundred thousand population, has one church, with possibly fifty or sixty members. Several preachers could be kept busy in Denver, and there are other large cities in the same condition, and these cities have hundreds of thousands from every country in the world. Surely the large cities, as well as the rural districts, are being neglected; but "how can they preach, except they be sent?" At Elbert, fifty-two miles south of Denver, Brother J. C. Schmidt and family are the only loyal members, and they read the Gospel Advocate. They supported the meeting, and were exceedingly liberal. I visited Colorado Springs, Colorado City, the Garden of the Gods, and went up on the top of Pike's Peak, and to the top of the tower that stands on the summit of the Peak, and through a powerful telescope I saw into the adjoining States and looked down upon the beautiful city of Colorado Springs, which hovers under the shadow of the mountain. Leaving Denver, I boarded the Colorado Southern for Enid, Mont. We passed through the entire State of Wyoming, along the mountain range, through tunnels and along deep canyons, up Windy and Big Horn Rivers, passing close to Yellowstone National Park, with its snow-capped mountains, which were in plain view, to Billings, Mont. Here I changed cars, and took down the Yellowstone River, passing through beautiful irrigated valleys on one side and the mountains on the other to Enid. This trip carried me along the mountain range over a thousand miles from Denver, and every mile was interesting, and makes one glorify the wonderful works of God. From Enid, I had a cross-country trip about eighteen miles, which carried me across the Divide between Yellowstone and the Missouri Rivers to Elmdale, Mont., where the meeting was held. The meeting was a success. Large crowds and fine interest. Two were restored and one made the confession, and a number of others were expected to make the confession at the water on Monday; but I was pressed for time and could not remain for the baptizing. I left that in the hands of Brother J. O. Golphenee, the only loyal preacher in that country, and this is the only loyal congregation in the State. The members are Missourians, and one is soon impressed with the idea that they have to be "cited," for no disloyal preacher will find any comfort among these brethren. On June 30, in company with Brother Younge, we started in his "Ford" for Culbertson, where I boarded the Great Northern for Doucette, where I am now in a meeting. This route carried me through North Dakota, to Minneapolis, St. Paul, Des Moines, Kansas City, Pittsburgh, Joplin, Calvin, Texarkana, Shreveport, and Nacogdoches. I left my home, Tyler, Texas, on March 7 and arrived at Doucette, Texas, on July 4, traveling through twelve States, covering about forty-five hundred miles. So I have been very busy in the work. I begin a meeting at Prairie Grove, near Mount Vernon, Texas, July 19; at Cloverport, near Toone, Tenn., on August 2; Marietta, Miss., on August 16; Delay, Miss., August 30; and Water Valley, Miss., on September 13. I expect some real good meetings when we get on the east side of the Mississippi. Each place will please take notice and be ready for the work.—W. F. Lemmons.

Alvin, July 8.—Brother Ulrich R. Beeson and the writer closed a meeting here last evening, with a fine crowd present. One baptism and a congregation of twenty members set in order. We begin at Myrtle Springs next Sunday.—John W. Hedge.

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REV. J. W. MALONE, A.M., D.D., Pres., Cleveland, Tenn.

Through the columns of this paper we wish to thank the former friends and customers of John B. Vaughan for their continued support of the work which he gave so much to build up.

Mr. Vaughan has given to the world a great message in sacred song—the story of Jesus, and him crucified. His love, power, and mercy is told in such beautiful variety that the work is a great power for good. We aspire to nothing greater in this life than to be permitted to successfully carry on the work, as many from over the States write us how the singing of the songs has brought many to a saving knowledge of their Lord and Savior Jesus Christ. Thus the Lord, true to his promise, continues to bless the labor of dear Mr. Vaughan, just as he will that of you and me if we work in his name and for his glory.

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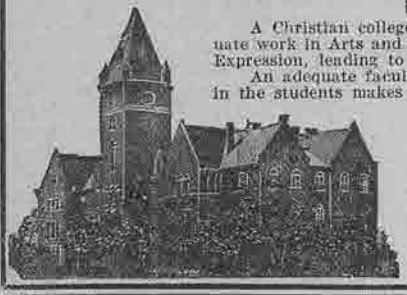
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Work in Florida.

BY ALONZO M'EWEN.

Feeling it our duty to Jesus the Christ, the brotherhood, and Brother Joe Netherland, we desire to come within the notice of the brethren in other States, and consequently report the splendid meeting we have just had at this place. Two months ago the services of Brother Joe Netherland, of Yuma, Tenn., were secured, and he began a series of meetings here, during which he preached some very interesting gospel sermons. But after this the work was left to drift, and a house-to-house canvass was begun, which at first showed little signs of good results, but after a few days the "tide turned" and some became obedient to the faith. The baptizing was done at the place of worship, the brotherhood having equipped the building with a pool during the meeting.

One of the most stirring and joyous incidents was when a man who had served the "faith only" plan for forty-two years came forward, made the good confession, was buried with the Lord in baptism, and rose to walk in newness of life. While we welcome any and all on the divine plan, we were especially interested in this because of his sons and their wives being "lively stones." We feel assured we have one more live one.

Again we were made to rejoice over an elderly man who has a large family of little ones, whose wife was already a disciple, and at whose home we had an interesting service. During our services at the place of worship he came forward and yielded to the Master. We especially commend his wife, our sister, for gaining her husband, and we feel assured that she, somewhere and sometime, had explained "the way of the Lord more perfectly" to him.

In addition to this, Brother Netherland was called to a home where a woman had had a severe fever that badly impaired her hearing. He, in his untiring and amiable way, taught her with scratch pad and pencil, and she became obedient. This was joyous, indeed.

Another incident was one considerably out of common in our meetings. Brother Netherland was called by one of the brethren to teach a colored Methodist minister, and after two or three visits he was baptized for the remission of his sins in the river Miami. There is "much water" there, and Brother Netherland preferred handling the subject instead of the element, as all Christians do. We all contemplate much real good to come from this conversion, for he is very zealous and active and is being well taught. Brother Netherland furnished him all the help he could during the time he remained with us.

Our meeting closed on Sunday night with two baptisms, and Brother Netherland left on Monday. We shall miss him very much, and hope it may be ours to enjoy another such meeting in the future, conducted by this worthy friend and brother.

Another elder was appointed, and we feel very proud in securing such a consecrated character, zealous of good works, persistent for truth, and an efficient teacher. The elders are outlining a mission work to begin here soon, and they are promised the cooperation of the brotherhood.

Just a word about our little city. It is situated mainly between the Biscayne Bay and Miami River, on the Florida East Coast Railroad, about four hundred miles south from Jacksonville. It is only a few miles to the Atlantic Ocean, where there is plenty of fishing, bathing, and yatching (ask Brother "Joe"). The streets are made especially attractive with coconuts, mangoeos, guavas, grape fruit, Avacada pears, and many other good things, and made beautiful as well as fragrant with the royal ponceannah and lovely tropical flowers too numerous to detail. The climate is that of perpetual summer. And when I say "summer," I do not wish to convey the idea that it is oppressive or excessively hot; it is cool and nice, being fanned by the gentle breezes from the water. The city has a very progressive spirit, there being many fine buildings now under construction, and many plans and details are now being worked out, which, together with her thirty-five thousand population, makes it especially desirable to live in. Come to Miami; we welcome all, and especially our brotherhood.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Powell.

At 12:40 P.M., October 17, 1918, the spirit of M. L. Powell, of Strayhorn, Miss., left its house of clay and crossed over into the great unknown. Brother Powell was forty-eight years old when he died. He was one of the first members of the Crockett congregation, and when the congregation was organized he was made a deacon. He read and believed the Bible. The writer was with him when the end came. He called around his bed his family and admonished each member to take the Bible as a guide through life. He then called for the negroes that worked for him and gave them the same admonition. In his death the community has lost a splendid citizen; the church, a faithful member; his wife, a devoted husband; and his children, a kind father. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." J. P. LOWREY.

Ferges.

Isham Evans Ferges was born in Virginia on April 11, 1826. Twelve years later the family moved to North Carolina, and from there to Shelbyville, Ill., where he lived until grown. At the age of twenty-one he was married to Amanda J. Harrison, and to this union nine children were born. At the age of twenty-two he embraced the gospel of Jesus Christ and lived as true to its teaching as mortal creatures well can here on earth. He had lived near Liberty Hill, Texas, for many years. Sister Ferges died eleven years before he did. It was a long and lonely period to him; but his daughter-in-law and son were ever kind and good. Sister Sudie is as good, kind, and sympathetic a creature as I have ever met, and Brother Ferges dearly loved her. He has often expressed himself to me of her being so good to wait on him day or night. He left this earthly tabernacle on August 22, 1918. He was a pilgrim on earth ninety-two years and a faithful servant of the Lord seventy years. Such a life is worth living.

J. P. WHITEFIELD.

Pewett.

On April 30, 1919, God called home to rest Mrs. Rebecca Pewett, who for more than half a century blessed the home of Brother W. P. Pewett with her wifely love and care. Sister Pewett was born just three-fourths of a century ago last December 5, and we are made to feel that she must have been an obedient child to her parents, for her days have been "long in the land." She was a constant reader of the Gospel Advocate, often reading over again old ones until her sight became too poor to read. She reared two sons and five daughters, all of whom, save one daughter, survive her. Truly her children were blessed in having her care and counsel through their youth until they had reached the years of mature manhood and womanhood. In her younger days she was a member of the Missionary Baptist Church, but in after years, having been taught "the way of the Lord more perfectly," she became a Christian in name and in practice, studying the Scriptures and rejoicing in the promises contained therein. She had been very feeble for more than a year before her death, weakening and fading away as the days went by; and just as the April showers were wooing the flowers of May into bloom, she fell peacefully asleep in the arms of Jesus. So peaceful, indeed, was the going down of her life's sun that it was like the setting of the morning star, which goes not down behind the darkening west, nor hides behind the tempest cloud, but fades away into the light of heaven. SAM HARBISON.

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To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

FROM THE FIELD

Texas.

Ennis, July 14.—Fine crowds, good interest, and one addition yesterday. Brother D. F. Draper spoke at both hours. I close three years' work with the Ennis church this month and begin with the church in Waxahachie on August 1.—Ben West.

Mount Calm, July 14.—The series of sermons by Elder G. Dallas Smith, of Cleburne, during the last ten days, at the church of Christ at this place, closed on Sunday night. Thirteen souls accepted Christ by primary obedience, putting on Christ in baptism, and five others who had neglected their Christian duties confessed their faults and announced their intention to live as the Lord directs. Brother Smith, by his faithfulness and Christian deportment, endeared himself to the entire membership, and promised to return the first Sunday in next July to help us in our labor in the vineyard of the Lord.—C. A. Zachary.

Mount Calm, July 14.—I closed a good meeting with the church here last night, with thirteen baptisms. Also a number confessed their faults. It has been quite a pleasant meeting to me. The congregation is composed largely of two families—the Goodloes and the Nelsons, formerly from Rutherford County, Tenn. Having lived six years at Murfreesboro, it is good to meet these people who know so many of the people whom I know and learned to love during those years. They are a thrifty and liberal people, and the church here is in a healthy condition. I am to return for a meeting next July, the Lord willing.—G. Dallas Smith.

Houston, July 6.—The meeting conducted by Brother L. S. White for the Central Church was a success from every view. Brother White did his work well and the brethren were sure that they had the right man. Four were baptized and several took membership with us. Central Church was organized under the direction of Brother G. A. Dunn and other godly brethren who thought that a church was badly needed in the central part of the city. They began this work in January, 1918, with only a few members. Since that time this church has contributed over three thousand dollars to this work. They are now getting ready to buy a lot which is to cost about thirty thousand dollars, and a building is to be erected as soon as possible. There are only about sixty or seventy members, but each is untiring in his efforts. Many in this church contribute one-tenth and even more of their income. Our place of worship at present is in the Chamber of Commerce room.—C. P. Poole.

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E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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SPECIAL "GIVING" NUMBER

Gospel Advocate

Volume LIX. NASHVILLE, TENN., JULY 31, 1919. Number 31.

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The New Testament Ideal of Giving

John R. Weathers Discusses Two Bestowments.

In speaking of religious giving, I refer exclusively to the giving that is manifest in "true religion," so concisely defined in James 1: 27. In this form of giving will be found two kinds of bestowment—one that results simply in a *gift*, and the other as a *payment*. The real gift is a thing bestowed as an occasional charity, mark of approval, or expression of remembrance or affection; but a payment is that which is given or yielded to meet a prescribed or legal obligation that cannot be justly avoided. Gifts *may* be given; debts *must* be paid. The word of God abounds with allusions to gifts and gift-making, and shows that the practice of giving gifts prevailed generally even among the heathen.

One of the plainest instances in the New Testament is to be found in the first part of the sixteenth chapter of the First Corinthian letter, wherein Paul urges a congregation of the church of Christ to take up a *special* collection for the immediate relief of persecuted saints located in Judea. This exhortation of the apostle was for a charitable *gift* to meet a pressing emergency that existed in a certain locality. And the same thing is occasionally done at this time by our Christian brotherhood as necessities from time to time arise. Paul further directed that, in order to accommodate him, the collection should be made and laid by in store "upon the first day of the week," and that members should contribute as God had "prospered" them; but he did not say what part of their prosperity should be given. It was not necessary to do so on that occasion.

I am unable to see that Paul, in the incident of his missionary career referred to above, had in mind a general rule for the financial support of the gospel. This matter, as I understand it, had been disposed of in the ninth chapter of the same letter. In this chapter the apostle discussed the Lord's general provision for the substantial, or financial, care of his covenants. In verse 13 Paul asked: "Do ye not know that they who minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" Here the Corinthians were reminded of what the Lord had required—even the tenth part of the income of his "chosen people"—for the substantial support of his ministration on the earth. This was God's financial standard of assessment.

In the next verse (14) of the same chapter the apostle declares: "*Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*" Are you doing so now, brother preacher? If not, why not? Paul tells us in this verse that "the Lord hath ordained." Ordained what? An indefinite something? The phrase, "even so," means "in like manner;" it is the same "Lord" that dealt with the typical tribes of Israel; and we have learned that the ordinances of the Lord are divine laws. What are the nature, application, and limitations of this ordinance? It certainly belongs to the gospel age and is a divinely important item in "the perfect law of liberty."

In view of Paul's purpose in this ninth chapter and the intimate relationship in thought, language, and position of these two verses, and of the vital importance of this reasonable interpretation, may we not safely and loyally accept the declaration expressed in the inspired fourteenth verse as the literal reënactment by the Holy Spirit of the Lord's standard assessment for use in the church? Are we not compelled to refer to the thirteenth verse for the logical interpretation of the fourteenth?

I know that, in our desire to be guided by the word of God alone, we may properly suspicion and resent the intrusion of anything apparently beyond the ordinary pale of "the perfect law of liberty." I would not dare to wrest the Scriptures. But we know that the whole Bible is the word of God, and that the Old Testament and the New Testament have a close interdependent relationship. Jesus said early in his Sermon on the Mount: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Has the need for substantial support of God's cause in the world been fulfilled? If so, when did it go, and what has taken its place? Of what was the Mosaic tithe a type? Is the haphazard practice in vogue in our congregations now the real antitype of the tithal shadow? Our venerable Christian friend, the lamented David Lipscomb, says in his "Queries and Answers" (page 420): "We may use the old dispensation and the decision under it to see how to interpret the laws of the new covenant." So, as we all believe that we owe something to the cause of Christ, and as the New Testament is generally held by our brotherhood to be silent regarding the part of our increase divinely required, we must look back through the history of God's unfolding operations till we find the divine financial standard, which I truly feel was (and is) the tenth part.

Furthermore, since it is generally held that the New Testament is silent respecting the tax rate, any rate may be paid into the treasury without violation of divine requirement. Then, why not preach and practice the conscientious payment of the tenth part into the Lord's treasury? It can be properly done. Think of what it would mean! The brotherhood would feel stronger and happier; preachers could devote their whole time to proclaiming the gospel; missionaries could go boldly and triumphantly into all the world and preach the pure gospel; our great half-heathen cities could be reclaimed and redeemed; the poor and distressed could be clothed and fed; our superannuated and disabled preachers and their families could be cared for; the press and libraries of our "peculiar people" would flourish and grow mightier in influence; Christian schools would spring up and grow and fill the world with the light that once appeared only in Judean skies. Brethren, the *tenth* is the talisman of triumph, the companion of the truth, the Mosaic shadow that will lead us out of the wilderness of doubt and confusion, and the *part* that has always pleased the Lord. Why not meet it in our giving and "go over the top" in triumphant pursuit of the chattering cohorts of Satan? Let us give more money for the support of the most vital cause in all the world.

L. L. Brigance Tells How Much to Give.

Among "professed" Christians the principle of giving is generally recognized. Even those who have only a "smattering" idea of the teachings of the Bible admit that it is our *duty* to give. I have met just a few "old skinflints," misers, covetous, men—Shylocks, Scrooges, Silas Marners—who denied it both in theory and in practice. I think of an old man, who is nominally an elder in the church and who is in prosperous circumstances, that argues against it and refuses to practice it. But such examples are exceedingly rare, so rare that they almost excite our curiosity as to whether such a one is not a heathen or a reprobate. But with the "multitudes of them that believe," this phase of the subject needs no argument.

The fact that it is generally conceded to be our duty to

give by no means proves that we are meeting the divine requirement in this respect. It is one thing to acknowledge a duty and quite another to perform it. When the contribution plate is passed, the majority of church members go through the *formality* of giving—that is, contribute something because is is customary to do so; others are doing it, and it might attract unfavorable attention if they did not. The matter has been given no thought, no conscientious attention. Out of whatever "change" happens to be in the pocket a small piece is selected and cast into the Lord's treasury. About the only care taken is to see that the piece is not too large. And thus consciously or unconsciously we express our interest in "the greatest cause on earth." The real trouble is that Christians in general have never given the matter any careful, conscientious thought. They have not searched the Scriptures diligently to learn what their duty is, nor have they given it any serious consideration when they have been taught. On account of our innate selfishness, the subject is not as attractive as the "mode" or design of baptism, and consequently we have had very little regard for it.

A primary mistake of Christians has been their failure to recognize God's ownership. Man has assumed that everything belongs to him—that he owns the earth. He has counted God out entirely and claimed all creation for himself. The exact opposte of this assumption—or, rather, presumption—is the truth. Man owns nothing, not even himself. "Know ye not that . . . ye are not your own? for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." (1 Cor. 6: 19, 20.) If a man is not his own, how can he own anything? "The earth is the Lord's, and the fullness thereof." (Ps. 24: 1.) "Seeing he giveth to all life, and breath, and all things." (Acts 17: 25.) "Who giveth us richly all things to enjoy." (1 Tim. 6: 17.) "The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. 2: 8.) "Both riches and honor come of thee." (1 Chron. 29: 12.) The earth, with all its wondrous wealth of land and sea, belongs to God; man owns nothing. God owes man nothing; man owes God everything.

Man very irreverently and impiously talks about what belongs to him—what he has made or acquired. Man can create no wealth, nor can he acquire it except by God's permission and help. "And [lest] thou say in thine heart, My power and the might of mine hand hath gotten me this wealth, . . . thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." (Deut. 8: 17.) God is the owner of the earth with all its natural resources. He very graciously leases it to man upon very liberal terms, and man, out of his ingratitude and dishonesty, is rarely willing to pay the rent. He doesn't charge him so much per acre and compel him to pay it regardless of success or failure, but just a part of the crop—as he is prospered. (1 Cor. 16: 2.)

A steward is one employed to look after the business and interests of another. He holds the property of his master in trust to be used for his good. He is bound by every moral and legal principle to be honest, industrious, and discreet in the administration of his trust. He must not misappropriate nor use for himself that which belongs to another.

Christians are stewards. (See Luke 12: 42; Tit. 1: 7; 1 Cor. 4: 1; 1 Pet. 4: 10; etc.) They are only trustees of the property they control—not the owners. They must administer it as a trust according to the will and directions of their Lord. They have no right to use it as they please, but as he pleases. It is his will that they use a part of it—whatever is necessary—to supply their own needs. He is very liberal with man in this matter and in general allows him by far the greater part of what he receives for his own use. But in the face of God's generosity, man is frequently so greedy that he refuses to divide with God at all; and when he does, it is often a mere pittance that he gives him.

Most men will admit that God requires us to give, and that we ought to give, etc. They accept the proposition in theory and deny it in practice. "Many begin by giving God everything in general, and then go on giving him nothing in particular." But the question is, how much shall we give? We are told in the New Testament that "it is more blessed to give than to receive;" that "God loveth a cheerful giver;" that "he that soweth bountifully shall reap also bountifully;" and many other passages of like import. Under the law the Jews were required to give a tenth of all their increase for the Levites (Num. 18: 21-24), and it seems also a tenth for the feasts (Deut. 14: 22-24), and a tenth every third year for the stranger, the fatherless, and the widow (Deut. 14: 28, 29). In addition, there were the freewill offerings, which constituted another large amount. Altogether it seems safe to say that the Jew gave not less than a third of his income to the Lord, and in spite of these demands God said: "Thou shall lend unto many nations, but thou shalt not borrow." (Deut. 15: 6.) But I can almost *hear somebody thinking* now: "Yes, but we are not living under the law." No, but we are living under the gospel—"that which excelleth," "is more glorious," and whose blessings in every way are a thousandfold greater than those of the law. While the New Testament does not say just what per cent of our income we shall give, by what process of reasoning can we conclude that God requires less of us under the gospel than under the law? Will some one answer this question? The gospel endeavors to enlighten the mind, to appeal to our conscience, and to stir up our sense of gratitude, rather than to lay down hard and fast rules about giving; but there is every reason to believe that woe will be to him who, out of a covetous and selfish soul and an ungrateful heart, withholds more than is meet.

It would probably be safe to say that members of the denominations give upon an average five or ten times as much for their religion as those do who claim to stand aloof from and oppose all denominations. A slogan that is now being given great publicity is, "A million tithers in Methodism." The Mormon Church enforces tithing upon its members. About seventy years ago it was driven out of the Eastern States and compelled to settle down on the scorching plains of the West. But it went to work and made the "desert rejoice and blossom as the rose." In spite of their being compelled to give a tenth of all their income, no people has ever enjoyed greater prosperity than the Mormons. To-day the Mormon Church is one of the strongest financial institutions in the world. The president of the church, as trustee of its funds, is a director in a long list of the greatest financial enterprises in the United States; its temple at Salt Lake City is one of the finest buildings in the world; it carries on a world-wide religious propaganda and its missions reach every quarter of the globe. How do you account for the world importance of this semi-heathen, semi-Christian religious body? The answer lies in its zeal and *liberality*.

The Adventists are another prosperous people who practice tithing. There may be others of the denominations that follow this practice; and if not churches, thousands of individuals.

Ought all Christians to give a tenth? I do not say so. But I am not the one to decide and settle this matter, except for myself. The New Testament does not say what part or per cent we should give; but while the *tenth* may not be the exact part we should give, I feel sure that upon an average we ought to give *ten times* as much as we are now giving. Our conception of the money side of Christianity has been, and is yet, shamefully small. The average church has been content with nickel and dime giving. For a man to give a dime or a quarter when he is able to

give a dollar or five dollars is a disgraceful piece of shame and hypocrisy. We are told to "purpose" in our hearts and to give as the Lord has "prospered" us. We ought to make a careful estimate of our expected or known income and then purpose to give a certain per cent—ten, twenty-five, or fifty per cent, according to our prosperity—and then carry out that purpose as faithfully as we do any other financial obligation in life. No Christian is living right before God who is not giving regularly into the Lord's treasury up to the fullness of his duty "as he has been prospered." It is doubtful if any one ought to give less than a tenth, and no doubt many ought to give much more. No Christian has a right to *hoard* up money. He has no right to *lay* up more than a sufficient amount to meet his reasonable needs through life. All over and above this should be invested in the kingdom of God. Hence, those who are greatly prospered above their needs should give far more than a tenth.

If all church members would just obey the gospel and give as the Lord prospers them, the Lord's treasury would be full; and with the proper use of these funds, the kingdom could be extended rapidly to the ends of the earth. I think one of the greatest of all duties before us to-day is to teach, urge, and exhort Christians and churches everywhere to greater liberality in the cause of Christ. Every preacher, editor, elder, deacon, and all spiritual-minded persons will be recreant to their duty if they fail to put forth and keep up a greater effort along these lines in the future. May the grace of God, the love of Christ, and the influence of the Holy Spirit all combine to help us do it.

W. L. Reeves Tells Us Why.

God so manifests his goodness to us in the abundance he gives us of this world's goods that we get a most splendid lesson from his example concerning our duty to give.

Labor, punctually and judiciously expended, will bring to almost all of us more than we need of the temporal blessings of this world's goods. Think of the wheat, corn, potatoes, etc., one man can harvest as the result of his own labor. He cannot consume it all himself. Since God, the bountiful giver, has thus continuously blessed us, what can we lawfully do with the overplus?

Paul says for man to "labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." (Eph. 4: 28.) This passage makes it clear as to our duty in the matter. There are many needy people in the world, and God gives the increase, and has ordained that through our ability, which he also gives, we are to "bear . . . one another's burdens, and so fulfill the law of Christ." (Gal. 6: 1-5.) If we do not do as he says, he, the great Judge, will hold us accountable for our stewardship. (Luke 16: 2.)

If it be but little with which any of us are blessed, we are stewards over that amount, according to our ability; and Christ says: "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much." (Luke 16: 10.) Thus we see, if we do not give liberally, we are not faithful servants, but are unrighteous.

From the law of Moses we learn that in that "moonlight" age of the world God demanded of every man that h should bring a gift when he appeared before the Lord at the three appointed times in a year. God told them he would bless them with increase, and he has told us the same in these words: "He that soweth bountifully shall reap also bountifully." (2 Cor. 9: 6.) But here is what he told those people back there: "Jehovah thy God will bless thee in all thine increase, and in all the work of thy hands, and thou shalt be altogether joyful. Three times in a year shall all thy males appear before Jehovah thy God in a place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before Jehovah empty: every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee." (Deut. 16: 15-17.)

Now, the very same principle that we find in the foregoing is as clear as the noontide sun in the New Testament. So let us compare points and see.

1. God promised to bless them with increase from the work of their hands. It is promised us that we shall reap bountifully if we sow bountifully. (2 Cor. 9: 6.)

2. They were to "be altogether joyful." We are to "rejoice evermore." (1 Thess. 5: 16.)

3. They were to appear before Jehovah at stated times and appointed places to worship as instructed. We must do the same. Here is the law to us: "Not forsaking our own assembling together, as the custom of some is." (Heb. 10: 25.) Again, we read: "And upon the first day of the week, when we were gathered together to break bread. Paul discoursed with them." (Acts 20: 7.) Thus our duty to assemble is made very clear.

4. They were required to bring something to give. Moses said: "And they shall not appear before Jehovah empty: every man shall give as he is able." (Deut. 16: 16, 17.) The New Testament demands no more nor less of us. It commands every member of the church to give as much as he or she is able to give.

"It is acceptable according as a man hath, not according as he hath not." (2 Cor. 8: 12.) "He that giveth, let him do it with liberality." (Rom. 12: 8.) Again, in the Old Testament we read: "The liberal soul shall be made fat." (Prov. 11: 25.) There is no question for controversy about it. God certainly will bless those who are liberal givers, and especially is this the case when the giving is done according to his will. But to give according to his will, several things are absolutely necessary for the gift to be acceptable unto the Lord.

1. It must be from a willing mind. "For God loveth a cheerful giver." (2 Cor. 8: 12; 9: 7.)

2. It must be given in the right motive. Love is that motive. "And if I bestow all my goods to feed the poor, and have not love, it profiteth me nothing." (2 Cor. 13: 3.)

3. It must be done regularly and continuously. "Upon the first day of the week let each one of you lay by him in store, as he may prosper." (1 Cor. 16: 2.)

4. We must give liberally, and not grudgingly. Our giving should be so liberal that we will have to deny ourselves at considerable sacrifice. A living sacrifice is what is demanded. (Rom. 12: 1, 2.) Christ said: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9: 23.)

5. Giving must be done in the name of Christ and to the glory of God. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus." (Col. 3: 17.) Again: "Whatsoever ye do, do all to the glory of God." (1 Cor. 10: 31.)

6. Most certainly, all the giving any Christian does must be done in the church. "Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever." (Eph. 3: 21.)

Giving is for the benefit of the needy. We should not do all of our giving to the rich, hoping to receive more in return; but the law of Christ says to "give to him that hath need." (Eph. 4: 28.) We can do no better than to give to the world that which they need most of all, and that is the gospel of Jesus Christ our Lord. I am sure this is the only remedy for the evils and needs of the world as it is to-day. This being true, how incumbent it is upon every professed Christian to make a great sacrifice in giving liberally of his or her means to send the gospel to those so badly in need of it!

The gospel, when obeyed, will cause the rich to divide

their goods with the poor; it will make good men of bad ones; it will drive out ignorance and make people wise unto salvation; it will put the indolent and idle people to work; and, by doing these things, it will cause enmity, strife, and fightings to cease; and love, joy, and peace will prevail instead, and plenty of this world's goods will be supplied for all those who are now naked and on starvation.

Then, giving to support true gospel preachers so they can take the gospel—God's only remedy for the evils of this world—to all people of the earth is the greatest work any man or set of men can do for ignorant, suffering humanity. I appeal to those who have this world's goods that they give more liberally to the spreading abroad of the "glorious gospel of Jesus Christ," which is the only hope of the ignorant, suffering, sighing people of the sin-cursed earth.

M. L. Moore on First Giving Ourselves.

We are the Lord's by creation. He has made us and sustains us daily, although at times we use the strength he has given us to weaken his cause, both in ourselves and others. So that being the Lord's by creation does not make it sure that we please him. Some of the creatures he has made seem to do all they can to set aside God's purpose in their lives.

Next, we are the Lord's because he has bought us with the precious blood of his Son, our Savior. What a price for such unworthy beings! How sad to think the purchase necessary!

Again, we are the Lord's because we give ourselves to him. In the matter of our creation and our purchase or our redemption we were passive, as it all came about through the grace of God.

It is not a small matter to always act so as to show that we belong to another. When we belong to another, all that we have and all that we are belong to that one. Then, having given ourselves to the Lord, of course all that we have and are belongs to him. So, then, we cannot think, speak, or act as we please, but as our Lord directs in all things. Since we are the Lord's, wholly his, we do not have the right to think or speak of what we shall give to the Lord's cause, for "the earth is the Lord's, and the fullness thereof;" but, rather, we should think of what we shall take out of the Lord's cause for ourselves. The temptation is great in these days of money loving and money getting to rob God. I am truly fearful that many of us give just enough to the Lord's work to keep our consciences from hurting us. We are all too prone to measure our giving by the standard of another. If we have really given ourselves to the Lord, we will not become overexercised about the actions of others. Our vision will be all the clearer to get the mote out of our brother's eye when the beam is removed from our own. This beam is not found in the eye of one who is fully given to the Lord. The Lord says, "Fret not thyself because of evildoers;" yet I often find myself failing to keep the Lord's direction here. This, I fear, is because I have not fully given myself to him. I love to think of our Lord's answer to one who asked him: "Lord, and what shall this man do?" "*If I will that he tarry till I come, what is that to thee? follow thou me.*"

I am so thankful that we are to stand or fall in the eyes of our Lord, and not according to our way of thinking of one another, to say nothing of the evildoers in the world. May the Lord help us to so give ourselves to him that we may, like him, love those who may even seek to do us greatest harm. Let us not fear to come near to Him whose we are, and always think, speak, and act as in his presence.

F. W. Smith Discusses the True Spirit in Giving.

The most important element entering into the matter of offerings in the service of God is not the "quantity," but the motive back of the offering. This fact is most clearly taught, not only in clear and explicit passages of scripture, but also in concrete examples. As to whether or not God will accept an offering and bless the giver depends entirely upon the spirit or motive prompting it.

"For if the readiness is there, it is acceptable according as a man hath, not according as he hath not." (2 Cor. 8: 12.) The context in which we find this passage deals with the matter of giving to the poor saints in Judea, and the very basis of acceptance is a readiness or willingness of mind. This same principle holds good with reference to every gift or offering we make in the service of God, be that offering much or little. When David, the king of Israel, was gathering material out of which the temple, the house of God, was to be constructed, he said: "Who then offereth willingly to consecrate himself this day unto Jehovah?" (1 Chron. 29: 5.) God wanted no material in that marvelous building that did not come as a freewill offering, and nothing by constraint or compulsion would have been accepted; and the same is true regarding the spiritual temple, the church of Jesus Christ. Money procured by church fairs, mock marriages, ice-cream suppers, etc., for religious purposes, is an *abomination* in the sight of God, a prostitution of the holy religion which Jesus Christ died to establish, and a surrender to the world the sacredness of a blood-bought institution.

No doubt there are some who give to charitable and religious institutions, prompted more by a desire to be lauded by men for their liberality than simply from a desire to honor God and be blessed of him. The case of the rich men who cast into the treasury of their abundance, but received no blessing, while the poor widow's gift was recorded as worth more than that of all the rest, is in point. They gave only of their "superfluity," which embodied no element of sacrifice, while she gave all of her living. The spirit or motive in this case was very different, hence the praise bestowed upon the widow. It is a poor service—if, indeed, it can be called "service" at all—when men and women devote to the cause of Christ that, and only that, which they think they can well spare from their possessions for fear of running short.

Again, the Master said: "Take heed that ye do not your righteousness [almsgiving] before men, to be seen of them: else ye have no reward with your Father who is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men." (Matt. 6: 1, 2.) Here were men who gave to be seen of men, in order to receive the plaudits of men, and in so doing lost the blessings of God. Why? They were prompted by the wrong spirit. They did this, too, in the synagogue, the place where they went ostensibly to worship God. Instead of being possessed of a spirit of devotion, humility, and supreme reverence, they were thinking of themselves—their own glory and honor. Hence, they must needs call the assembly's attention to what they were doing; and to accentuate it still more, they must talk it on the street. If there had not been a danger then and also now of Christ's disciples becoming guilty of this sin, then how can we account for this teaching and warning given by the Christ?

Let us, then, one and all, examine our hearts and see that the proper spirit actuates or prompts us in all of our giving, whether it be much or little. Do not wait to be "begged" and "drummed" to give when the duty is before you, for fear you may give under protest and lose your reward. Let the gift be a voluntary offering, as free as a flowing fountain, and God will richly reward the giver.

J. W. Brents Discusses the Gain in Giving.

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6: 6-10.)

The above was written by an inspired man, but it would have been true just the same, inspiration or no inspiration. As I write these lines I am reminded of near and dear friends "who would be rich," but have fallen "into temptation and a snare, and into many foolish and hurtful lusts;" men whose lives were full of good deeds, and their lives were a benediction and a blessing to the world; but the "love of money" has led them away from their "first love" and they are "fallen." Only true repentance can save their souls from "perdition and destruction."

The money problem is the most vexing one that we have to meet. It is in our nation, our homes, and in the church of the living God. There is no doubt that the church is woefully handicapped for the lack of funds. There are innumerable places where the gospel could be preached and should be preached, and there are many who would love to enter these virgin fields, but a support is lacking. The widows and orphans are often neglected because the church treasury is empty. We need to send out millions of tracts, while to-day we are doing nothing worth while along these lines. These things go neglected and undone all because there is no money to do it with.

Then, when the preacher opens his mouth along these lines, he is accused of being "out for money," when he "had better be preaching the gospel and saving souls." Also, when our papers publish worthy calls for help, some are ready to have their paper stopped. Such people are like the old negro whose wife was constantly begging him for money. Some one asked him what she did with so much money. His reply was: "I don't know; I ain't nebber gib'n her none yit." So, brother, when you criticize the preacher and the paper for teaching along these lines, ask yourself: Have I answered any of these worthy appeals and done my part along these lines?

The money problem will never be solved till all are taught to give. Not just the head of the family, but father, mother, brother, and sister should give. If not, why not? Can the head of the home do all the praying and singing and partaking of the Lord's Supper for the whole family? The Bible says: "Let each one of you lay by him in store." And I think, instead of giving our children pennies to give to the Lord, we should give them nickels and dimes. When they buy the little dainties they love, we always give them nickels and dimes; but when they start for the lesson on Lord's day, we send the penny along. Here at Hollywood a banker asked one of our elders why the penny was so much more moral than the twenty-five-cent piece? The elder failed to answer. When the banker counted out the contribution which was made on the previous Lord's day, most of it consisted of pennies. Hence, the banker's answer was: "Pennies go to church more than the quarters."

There are several reasons why we should give. The best one I know of is this: God, our Father, requires it. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall also reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." God teaches us to give, and that is enough for any Christian. He tells us also that "it is more blessed to give than to receive." Many of us are too much like the old darky who said it was good enough for him just to receive. Too many of us fail to realize that there is a blessing couched in every gift we make. It is like Shakespeare's mercy; it is twice blessed—it blesses him that gives and him that receives. It is certainly right that we should give to help the poor and needy and all worthy undertakings; but I, for one, believe in giving to help myself. I should realize that I am poor and needy, wretched and miserable, blind and impotent in His sight; and, instead of blessing him only that receives, let it also bring God's favors and mercies and benedictions again to me. The attitude we take toward our money is a true index to our lives and characters.

C. A. Norred on the Savior's Rule and Promise.

The words of our blessed Master as recorded in Luke 6: 38 amount to an announcement of the rule of divine retribution—the rule that that which we give will, under divine providence, be returned unto us.

It is not always easy to believe that the rule here stated is true. The man of the world can see little sound judgment in such a statement. To him it seems that to give is to lose. Many Christians, also, have failed to learn the truthfulness of this rule; they fail to grasp its reality. The rule is stated in words that are as clear as those which announce the divinity of Jesus. There can be no mistake. "Give, and it shall be given unto you." Marcus Dods observes that "wealth pursues the men who part with it most freely." This observation is not without scripture confirmation. Abram, while a wanderer, relinquished, as with a wave of the hand, all the rich plain of the Jordan. At first glance it might seem that Abram possessed little business insight, but a comparison of the lives of Abraham and Lot will show that Abram was richly rewarded.

But there are rewards other than dollars and cents. To live in the hearts of those whom we have served is no small thing. The gratitude of the Galatians, which was sufficient to make them ready to pluck out their eyes for the apostle Paul, was evidently remembered with tender affection by the writer of the letter to the Galatians.

Next to the riches of godliness is the riches that consists in true friends. He who out of a warm and generous heart sows unsparingly will find springing up around him a wealth of friends that will make his life richer and fuller of meaning.

"Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom."

The Day of Big Things.

BY A. B. BARRET.

I sometimes think that there is less of the majestic and more of the microscopic about us than any other people in the world. We are in need of the tonic of something big. Yonder are the mountain peaks, but we have lost ourselves in the maze of the host of obstacles that lie between. We are too prone to drift among small things, as small anxieties, small pleasures, small ideas, small talk. Some one has well said that "we can forget our tiddlywinking in the contemplation of immensity;" and this is true, for "it is magnificent medicine." If we could only sink our shallow worries forever in the unplumbed depths of some big and worthy thing! We may not sit by and behold the stupendousness of Niagara, nor that of the Pyramids, but we surely can have "the mind which was in Christ Jesus." God has said: "They shall cry unto the Lord, and he shall send them a Savior, *and a great one*."

No doubt you have heard no little exhortation not to

despise "the day of small things." My fear is that we have already become so enamored of the day of small things that we are not looking for the day of big things. I am praying that God will yet send us a faithful servant to lead us into the blazing sunlight of something immense! Our grave danger that lurks by our pathway is that of putting the emphasis in the wrong place. Yes, disproportionate emphasis is our danger. Emphasis and proportion touch every phase of our being, true or false, sane or insane. It all depends upon whether or not we have properly placed the emphasis and closely observed the proportion of things. A beautiful work of art can be marred by drawing one feature out of proportion. So it is that the entire meaning of a word can be changed by giving it a different accent. Great and bloodless theological wars have been waged over the pronounciation of one word! This is how sectarianism thrives. The sectarian says, "He that *believeth* and is baptized shall be saved;" or, "He that believeth and is *baptized* shall be saved;" but the Christian quotes it just as it has been emphasized by the Holy Spirit. There are certain features of the truth that God has stressed, and they are important, just as the sun is the central luminary about which all of the lesser planets revolve.

In our text our Lord adroitly exhibits the shame of the Pharisees, which lay in the fact that they had lost themselves in the labyrinthine forest of little things. Spiritual disintegration and decay were the result, and they became the "straitest sect of the Jews' religion." They paid tithe of mint, anise, and cummin—O, yes!—but they neglected the weightier matters of the law, justice, mercy, and faith. The one they ought to have done, but not to have left the other undone. As blind guides, they strained at the gnat and swallowed the camel. And so do many of us. If we would hold justice, mercy, and faith as the weightier matters of God's law, the smaller things would thereby be adjusted in the very nature of things.

But where are our justice and mercy for each other, and our faith in each other? Remember what God has said about him who has shown no mercy! The trouble is, we do not love each other. For this cause we are suspicious and afraid of each other. John says: "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love." (1 John 4: 18.) What justice and mercy are there in a heart that condemns and ostracizes a worthy brother because he happens to differ from us in some of his views touching Bible teaching? Are we just and merciful in acting thus, and that before we have heard the man himself? The Romans and the Jews did not condemn criminals before they were first heard in their own behalf. (Acts 25: 13-26; 1 John 7: 45-52.) We are cruelly jealous for our tithe of mint, anise, and cummin, and thus we lose sight of the weightier matters, justice, mercy, and faith. The secret is, we are supersensitive and hypercritical. I remember to have seen a cartoon in the Ram's Horn some years ago that exactly fits the case. A critic had his microscope down carefully scrutinizing the text, and he was terribly worried to know whether he had discovered a period or a flyspeck. Too many of us have discovered the flyspeck. Our pharisaical spirit demands that if you would be numbered with us you must subscribe to our own special, private interpretation of scripture; and that in the face of the declaration by Peter, inspired of the Holy Spirit, "that no prophecy of scripture is of private interpretation." (2 Pet. 1: 20.) The Pharisees virtually said to Christ that if he should persist in eating with publicans and sinners he need not expect their indorsement; for they were like the elder son, in their own estimation. (Luke 15: 1-32.) And we remember what Christ said: "Except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no wise enter into the kingdom of heaven."

But we are not one whit behind John, in one particular at least. You remember, he said: "Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us." Of course, it was the supreme offense not to follow John and his companions; but did you never read what Christ said? "Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward." And then follows that majestic word of warning that it behooves every one of us to heed: "And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea." (Mark 9: 38-42.) Even Paul could say: "Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defense of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? [Ah, yes! What then? Brethren, hear this answer!] only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice." (Phil. 1: 15-18.) It were a great thing for Christians to say as much to-day. Brethren, have we the courage to be so bold? Is it not possible that we might entertain (hear) angels unawares? (Heb. 13: 2.) Certain I am that I much prefer to run the risk of hearing one who is "not of us" than to be found guilty of having offended "one of these little ones" that believe on Christ.

Brethren, what boots it if we place the emphasis where God has not put it? Indeed, we shall be as sounding brass and clanging cymbal, though we speak with the tongues of men and of angels, if we have not love. Yea, we may do ever so much, but it will profit us nothing, if we have not love. God says love never fails. It abides. It is the greatest thing in the world. God is love. We ought to love him, because he first loved us. But if we say we love him, and hate our brother, we lie. The truth is not in us. Then shall we not rather love one another with pure hearts fervently? (1 Cor. 13: 1-13; 1 John 4: 1-21; 1 Pet. 1: 22-25.) Ephesus had been preëminently a church of love. More than twenty times do we find the word "love," in some form, in the Ephesian letter. It closes with this sweet message: "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with a love incorruptible." But—alas!—they soon came to love with a corruptible love. O, yes! They had works, toil, and patience; they could not bear evil men, and didst expose the false apostles among them; they were patient, and didst bear for Christ's sake, and they did not grow weary, and they hated the works of the Nicolaitans; but they had left their "first love." And this was the one thing that Christ held against them. It was enough. They had fallen, and needs must repent and do the "first works." We pride ourselves in the thought that we have the truth, and we are confident that we are loyal to Christ; but I tell you, we have fallen far short of the big, fine spirit of love that runs through Christian doctrine, like a golden thread through some rare tapestry. I do pray that we may have a vision, and that it shall be the Lord of love and mercy beckoning to us to come up from whence we have fallen and "do the first works." This will be our day of big things.

Old Testament Examples of Giving.

BY H. LEO BOLES.

The word "give" is a very common word in the Old Testament; there are more than a thousand instances of the use of the word referring to sacrifices. The Old Testament is a book of types and shadows. Every fundamental principle and institution of grace found in the New Testament is set forth in figure and shadow in the Old Testament. "The Old Testament is the New Testament *concealed;* the New Testament is the Old Testament *revealed,*" is largely an expression of truth. Hence, we may study with profit the examples of giving in the Old Testament, as they unfold the beautiful principle of sacrifice and service revealed in the New Testament.

It may be well to remark that the subject of giving to the Lord is broader than is generally supposed; it includes not only the giving of money and property, but also the giving of service, self, love, and life. The giving of money may be considered the least sacrifice that man can give; while one cannot give himself and life without at the same time consecrating his money to the Lord or honoring Jehovah with his substance and with the first fruits of all the increase. "Behold, to obey is better than sacrifice." "For thou delightest not in sacrifice; else would I give it; thou hast no pleasure in burnt offering. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." (Ps. 51: 16, 17.) The idea of substitution is found in Old Testament giving; the gift or sacrifice represents the giver. The poet well expressed the truth when he said:

> Not what we give, but what we share;
> For the gift without the giver is bare.

There are so many Old Testament examples of giving that all cannot be mentioned in one short article. Only a few have been selected to impress the universal principle of sacrifice. A sacrifice calls for a gift. Some have made sacrifices and gifts synonymous; others make a distinction. The first example that we have on record is that of Cain and Abel as recorded in the fourth chapter of Genesis. We are told that "by faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh." (Heb. 11: 4.) This example is mentioned to call attention, not to what was given, but to the principle which is involved in the giving. This principle is an Old Testament example of giving. The gift is a substitute for the giver, and it must be done according to the law of Jehovah; it must be offered or given by faith. Jehovah has revealed this condition of giving in the record of the first example that we have. God must be obeyed. No sincerity, no uprightness of intention, can atone for the violation of this principle. This is seen in the example of Cain. It is fundamental that "without faith it is impossible to please God," and "he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."

Next, attention is called to Noah. Noah has the distinction of being the second father of the human race. After the flood had subsided and the dry earth began to appear, Noah and his family made arrangements to go out of the ark. The earth once more appeared fresh and new. It was expedient that the wicked generations of earth should die, that the earth might appear fresh and cleansed. The first thing that Noah did after going out of the ark was to build an altar to offer sacrifices unto the Lord. In the newness and freshness of the earth, this altar was the first building in the new world. Animals were scarce; only those that had survived in the ark could be had; yet, before they were turned loose to replenish the earth and before Noah and his family could use any for food, an offering is made unto Jehovah. We may gain the lesson that poverty and destitution do not excuse one from giving unto the Lord. Jehovah demands the first fruits of our increase either in time, talent, brawn, brain, muscle, or money. The first day that Noah spends upon this washed and reconsecrated earth is neither a day of business nor of pleasure, but one of piety and gratitude toward God, which is expressed in his sacrifices, and *giving* a portion of what had been protected in the ark unto the Lord.

Abraham is one of the preëminent examples of Old Testament giving. After he had rescued his nephew, Lot, from the wicked kings of Canaan, on his return, he met Melchizedek, king of Salem and priest of the most high God. Melchizedek blessed Abraham, and Abraham gave him tithes of all the spoils. The gifts which the patriarch brings to the priest of God are expressions of his deep gratitude for the victory over his enemies and a pious acknowledgment that Jehovah was an exceeding great reward. In this example we find the amount given expressed: he gave him "tithes"—a tenth of his increase. This amount was later required of the children of Israel. The writer of Hebrews, commenting on the greatness of Melchizedek, says: "Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils." (Heb. 7: 4.)

There is another instance in the example of Abraham which should not be overlooked. Jehovah commanded him, saying: "Take now thou son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Gen. 22: 2.) A New Testament writer, commenting upon this supreme gift of Abraham, says: "By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son." (Heb. 11: 17.) This demand was stern and absolute; the response was prompt and immediate; there was no hesitation or delay; the resignation was full and complete. Abraham gives in faith the dearest treasure of his life. We do not have anything that is too good or too precious to withhold from Jehovah. God pours out the rich treasures of heaven upon that one who so completely and faithfully gives unto him his best. Abraham's character was stronger, his life purer, his service unto Jehovah freer, and his joy in the blessings of God sweeter, after he had been tested and had offered this gift. From the example of Abraham we get the lesson of offering our children unto the Lord. They should be nurtured in the admonition of the Lord, trained in the way that they should go, educated to give their service and all unto God. The great need of the church to-day is for fathers and mothers who will train their children for the Lord. Where there is an Abraham in the home to-day, there will be an Isaac upon the altar.

Jacob had been driven from home by the threats of Esau, by the fears of Rebekah, and by the commands of Isaac. He was on his way from Beersheba to Haran. He stopped overnight at Luz, or Bethel. Jehovah appeared unto him there in a dream and revealed himself to him as the God of Abraham and his father Isaac. Next morning, before continuing his journey, he made a vow that if God would be with him and keep him and provide for him, and would bring him back to his father, that he would give him one-tenth of all that he should possess. Before leaving the place of so sacred a vow, he set up the stone that he had used for a pillow as a monument and named the place "Bethel," the house of God. He consecrated the place by pouring oil upon the stone. The oil with which he consecrated this pillar was a part of the slender provision that he was taking with him. Undoubtedly he had but little with him; yet of that little he freely and cheerfully gives a portion of it, if not all, to the Lord. The amount that Jacob vowed to give Jehovah was afterwards

incorporated into the law of Moses, and all faithful Jews tithe their increase. In addition to the tithing of the Jews, they had their daily, weekly, monthly, and yearly sacrifices of their peace offerings, sin offerings, meal offerings, burnt offerings, and trespass offerings. The great lesson of giving and sacrificing was impressed upon Israel through all of these offerings, sacrifices which were destined to keep alive in the Hebrew heart the sense of sin and the need of atonement until the Lamb slain before the foundation of the world should be made or given for the sins of the world.

Moses is another example of Old Testament giving. This is an instance of giving himself in behalf of others to the Lord. He had been upon the mount forty days receiving the law to be delivered unto Israel. Upon his return, he found that Israel had gone back to idol worship, and the blaze of Jehovah's wrath burning fiercely. Moses steps in between the hot anger of Jehovah and a rebellious people and begins to make intercessions for Israel. His supreme sacrifice is not found in his intercession, but is seen in his offering to die for the people. He offers himself as an atonement for Israel. He was willing to die; willing for Heaven's wrath to fall upon himself, if only the people might be spared. There seems to be in this sublime self-devotion of the great servant of God and leader of Israel a foreshadowing of the wonderful love which was manifested by Christ in giving himself for sinful man. The psalmist expressed it in this language: "Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them." (Ps. 106: 23.) There is a similar example in the life of David, who offered himself for the people. David prays: "Let thy hand, I pray thee, be against me, and against my father's house." His willingness to die for the people seems to touch the heart of Jehovah and his anger is turned from the people.

We should not fail to mention the sacrifices of the three mighty men who broke through the ranks of the Philistines and brought David water from the well of Bethlehem. After it was brought to David, he would not drink it; it was too precious, as it represented the lives of his three friends, so he gave it as an oblation to Jehovah. He felt he was too unworthy to drink of this cup; it was "the chalice of that love that can look with a smile into the face of death." Hence, he must give such a priceless sacrifice unto his God.

I must close with reference to Hannah, the mother of Samuel, as an example of Old Testament giving. She was the beloved wife of Elkanah. She was barren. While worshiping Jehovah in Shiloh, she prayed for a son. She vowed that if Jehovah would give her a son, she would give him unto Jehovah all the days of his life. Jehovah answered her prayer, and she gave Samuel unto Jehovah. Hannah had long been afflicted with barrenness and cruelly insulted by her rival on account of her barrenness, but is now blessed with an infant, which calls forth all of the maternal instincts and duties; she is possessor of perfect bliss on earth in the fond affections of a mother. She willingly and cheerfully gives this son in the very tender years of his life unto Jehovah. She is separated from him as he lives with Eli in the tabernacle. Samuel was a gift obtained from God by prayer and devoted to God in gratitude. God received Samuel from Hannah, and blessed her with other children. He takes our gifts and multiplies them and returns them unto us. Before Hannah died, she reaped abundant interest for her precious loan to the Lord, as Samuel became a mighty blessing unto all Israel even in her day. God be praised for the many lofty examples of giving revealed in the Old Testament.

Money As a Test of Our Loyalty to Christ.

BY LEE JACKSON.

Apparently there are great numbers of men and women among us who believe themselves to be loyal Christians while holding very grave misconceptions as to their responsibility to God for the use of their money. Of course, it is understood that by the term "money" is meant that which as a medium of commerce represents our wealth or worldly possessions. This is what is meant by the term in its modern use, and it is what it means as used in the Bible. The real value is in such things as sustain life and which minister to man's comfort and happiness. If the earth produced nothing and no wealth of this world's goods was accumulated, all the money that could be coined as a medium of commerce would do us no good.

One of the great mistakes that many well-meaning people make is in holding to the idea that efforts put forth for the accumulation of wealth are necessarily wrong. Even the teaching that we are to lay by in store for the Lord's treasury as we prosper shows that it is the Lord's will for us to prosper by a judicious management of the things that we possess for use in his service. The admonition, "in diligence not slothful; fervent in spirit; serving the Lord" (Rom. 12: 11), is to the effect that we are to do the best that we can in our business use of such worldly advantages and opportunities as we may possess; and, other things being equal, these advantages and opportunities are much greater for those who are "rich in this world's goods" than they are for those who are handicapped by poverty. It is not the accumulation of valuable wealth, but the misuse of that wealth after it is accumulated, that is sinful. There is a legitimate use to be made of our time and opportunities for the increase of our worldly possessions, and this right use of efforts for the gain of such goods as will be helpful to ourselves and helpful to others in doing the Lord's work for the good of his cause is required of us as a duty. In his instruction that a man should "labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need" (Eph. 4: 28), he sets forth a principle that underlies everything in the line of Christian service. In order that we may be ministering servants of the Lord in an effective way, it is necessary for us to increase our possessions beyond what is absolutely required for our own legitimate wants. A slothful and improvident life is not in harmony with the precepts of New Testament teaching, and we are held to account for any willful neglect to properly apply our time in the use of our opportunities In the parable of the talents it is said of the unfaithful servant, "Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest." The unfaithful servant is condemned in the parable because he neglected to so use his Lord's money that there might be an increase in interest. This applies as much to the use of our material wealth with which God blesses us as it does to the use of mental endowments, bodily organs, or personal advantages. God designs that wealth in the hands of his people shall be a blessing, and not a curse. The more wealth that the Lord's people possess, if it is rightly used, the greater the good for the Lord's cause in the world. The Master receives his own with interest.

The fatal mistake that so many make is in thinking that they hold an absolute personal right to all they possess, and that, therefore, they have the right to use their own money as they please, regardless of the claims of God or the claims of man. Under this fatal error vast sums of money are wasted in foolish luxuries, and is thus as truly lost to the community as if sunk in the depth of the ocean. There are certain things belonging to what are designated as luxuries that we can indulge in legitimately to a limited extent, and the money thus spent is not really lost to

the general community; but there are useless, foolish, and hurtful things for which men are constantly spending their money, and that money is lost to the community as completely as if consumed in the flames. Not only the cause of Christ, but the general material and moral good of society suffers immeasurable loss as the result of this reckless expenditure of money. Deluded by this idea that they have an absolute right to use their own money as they please, professed Christians are as guilty of thus wasting their God-given wealth as the men of the world who make no pretensions to a recognition of God's claims upon them. In the light of the parable of the talents, as well as in the light of the whole tenor of New Testament teaching, as unfaithful servants, men and women will be held to account for this misuse of this wealth which they only hold in trust as the Lord's stewards. As only stewards, and as not holding anything as a possession by absolute right as against the claims of God, Christians are to understand that whatever wealth they possess is to be used as a means to the attainment of an end, and the end which is to be sought is the enlargement of the cause of righteousness among men who need the saving and ameliorating effect of gospel teaching. Not to use any of the powers which we possess for the advancement of God's cause is unfruitfulness in his vineyard, and the unfruitful branch is to be cut off. This applies to the use of our worldly goods; and the man who claims loyalty to Christ in everything else and yet withholds his money from the Lord's service is grossly in error as to what loyalty to Christ really means. It is on this question as to the right use of money that the Bible needs to be thoroughly studied, and in our preaching so as to properly enforce its lessons we ought to avoid making the impression that certain amounts in limited gifts is all that God requires; it is the complete consecration of men and women in the use of all that they possess that God is calling for.

As properly understood, no man can give anything to God, for God does not stand before us in the attitude of a beggar. God alone holds absolute ownership in all that the world is and in all that the world contains. We cannot benefit God by using our money in his service, but we can benefit ourselves and benefit those who are dependent upon God's grace and upon his material bounties. We receive God's blessing in the consecration of ourselves and all that we have to his service, and through our Christian ministrations the sin-afflicted world is blessed of God. There have been many and varying remedies proposed for the correction of existing evils in the world of mankind, and remedies are still being proposed for the righting of conditions that appear to be getting worse; but all organizations and all measures proposed for the righting of the world's wrongs and for the alleviation of human suffering have only shown themselves to be failures in the last analysis. As was remarked by one of Robert Owen's members of Lanark colony: "These worldly measures serve only to patch up poor human nature; but when the evil is stopped in one place, it breaks out in another." The only potent remedy for these existing evils is Christianity; the complete conversion of men and women to Christ—a conversion that will mean the complete surrender of men with all that they possess to the service of the Christ. There is probably a greater condemnation to-day resting upon professed Christians for their failure to consecrate their money to the service of the Lord than ever before, and this because of the fact that they have more money and better opportunities to do good in the use of it than ever before. Our wealth, if scripturally used, would educate our children in a way that would fit them for efficient service in the kingdom of Christ; the gospel would be preached, and all worthy and efficient preachers would be cared for in a manner that would keep them from becoming dependents in their declining years; in a large measure the evil of improvident poverty would cease, because humble workers would be encouraged by the prevailing spirit of the Christ to cheerfully labor at the work for which they are suited; and the helpless would be fed and clothed. As men and women earn their wealth they need to be taught how to use it in the name of the Christ and to his honor and glory.

Wisdom vs. Gold.

BY H. I. COPELAND.

"How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!" (Prov. 16: 16.)

The above text opens the door to unlimited and the gravest thought. The figure is interrogative. The writer of the proverb neither doubts nor expects an answer to the question. Every sane person, I suppose, especially every member of the family of God, accepts without question the divine decision that "the love of money is the root of all evil," even though many appear to give it no heed. The book of God reveals the unquestioned truth that "they who coveted after money erred from the faith, and pierced themselves through with many sorrows."

What seems to be the ultimate object of the majority of people? The answer is not difficult. Think of the homes wrecked and ruined, the lives disgraced and imprisoned, the crushed hopes and the almost endless hours of wretched restlessness caused by the infamous love of money! That eager desire to get money robs the mutual and most devoted lovers of the peaceful and unspeakable happiness of righteous devotion. It grabs you and grips you; you hate it like a demon for a season, then you love it and become worse than the worst.

The love of money carries with it characteristics which make you shun the righteous and their exhortations and seek the vile. It magnifies the possibilities of its possession and minimizes the true grandeur, gentle worth, and destiny of the truly righteous. It forces you to praise it, and yet you condemn it, but God teaches that it is a fine thing to shun.

Very few are are able to possess wealth and not be stained by it. The spell begins by telling you that you must have money and that people require it of you; then the power of that "wisdom that is from above," which is "peaceful" and "easy to be entreated," begins to wane, and that which is base, sensual, and vile begins to ascend the throne and soon rules with a mighty force. It causes you to question the veracity of others and lose confidence in your own ability to make good.

Wisdom's nature is entirely different; it sees good in all men and everything. It is gentle, kind, patient, loves and is lovable, is easily entreated, and makes life short, peaceful, and prosperous. It thinks no evil and is guileless. It vaunteth not itself and is meek and lowly in heart. Righteous wisdom is closely related to divine love; in fact, they go together and cannot be separated.

It is not wrong to make money and use it rightly, but it is a grave and great sin to make money for its own sake. The wisdom which is from above is industrious; it loves God, and "all things work together for good to them that love God;" hence, those who are righteously wise will receive all the necessaries and have the sacred assurance that God loves them and will never forsake them. The grace of God and the hope and sweet assurance of another life increase with each day and hour.

Why should people waste their lives in weary pursuit of that which is so destructive to them? The great organic Cause which conceived the stupendous scheme of creation knew its every detail and spoke with an infinite love for, and deepest interest in, mankind. May we not listen to Him with unquestionable confidence?

Giving from the Woman's Viewpoint

Sister Fannie Hurst Explains the Motive.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) And that blessed Son, Jesus, in perfect obedience to his Father's will, gave up his home in heaven and came down and gave more than thirty years of his life to humanity that he might place before us a pattern after which to fashion our lives, and finally gave himself for the cause that he loved. O, matchless examples of giving! And what unspeakable love that prompted such gifts! And, that we may in turn give expression to our love for him, God has bestowed upon us the great privilege of giving to him, and what a glorious privilege it is! For when a man loves or is interested in anything, either spiritual or carnal, he not only has a strong desire to give, but he is going to give of his time or talent or influence or money, or even of all these, to that thing. For example, the man who loves money more than anything else is willing to give practically all of his time and strength to the making and hoarding of money. Then there is the young man who loves and sacrifices his earnings to "a good time," as does the young lady who worships beautiful raiment. But the man in whom the love of God dwells richly is the man who considers it not a burden, but a happy privilege, to give to the advancement of Christ's kingdom; for, after all, it is only an outlet for the love that is continually springing up within him, and he is happy in the knowledge that up yonder where his heart is he is laying up for himself treasures, "where neither moth nor rust doth consume, and where thieves do not break through nor steal." (Matt. 6: 20.)

We are told that our Father loves the man who gives cheerfully. He says: "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 7.) Here we also learn that God is not well pleased with his children when they cast their offerings into the treasury with an almost audible groan and then go away complaining that the preacher is always begging for money, when the truth is, they themselves are lacking in love; and if they would study God's word, they would find that this matter of giving has never been emphasized enough. When Christians learn to put God first in their lives, instead of placing the things of the world before Jehovah, they are going to stop grumbling about the little they put in the church; for, because of the wonderful peace and joy that will be theirs as a result of giving, they will learn that it is indeed "more blessed to give than to receive." (Acts 20: 35.) Then it will be that the church will be in a position to do more effectually the work that God has given us to do—namely, to feed the hungry, to clothe the naked, to minister to the sick, to care for the widows and orphans, and not only to preach the gospel to the poor in our homeland, but to rally to the support of the blessed missionaries who have given up their homes and kindred and have gone into lands that they know not, because Jesus Christ, just before his ascension, told them to go. Do you fully realize that God promises to reward us only as we give? In 2 Cor. 9: 6 he tells us: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." Here we notice that not even a small reward is promised to the man who gives nothing; yet there are some members of the body of Christ who exercise great care in keeping away from worldly places and who look with much disfavor upon sin generally, and yet, somehow, they have soothed and lulled their consciences until they can face God on the first day of the week and refuse to lay by even the smallest amount to help carry on his work. If asked why they failed to participate in that part of the worship, they would say they were not able. Ah, we had better be absolutely sure that we are, indeed and in truth, not able, before we make that statement; for God knows whether or not we are keeping back for our own use that which belongs to him.

Then there are those who say by their actions that they love tobacco or the picture show and circus with all the attendant evil influences, or other things too numerous to mention, more than they love Jesus Christ, who died that they might live. Why do I say this? Because they seem to give freely and cheerfully to these things; but when it comes to giving to the Lord, they have very little, if anything, for him. Brother, sister, God is proving every one of us, for he is looking behind the gift, or the failure to give, and is seeing that within us that prompts the deed. Then let us wake up and begin now to follow the instructions given us by Paul, who says: "Upon the first day of the week let each one of you lay by him in store, as he may prosper." (1 Cor. 16: 2.) This commandment was not given to the rich only, but to "each one," which embraces every Christian in every congregation, it matters not how remote it may be. He also tells us to give as we may prosper; so, if we have been giving only ten or even twenty-five or fifty cents each Lord's day, when the Lord has prospered us to the extent that we should give a dollar, we have not been living in obedience to this command. God told the children of Israel, when they failed to give as he had commanded, that they had robbed him (Mal. 3); and he has told us how he was displeased with them so that we might not make the same mistake and fall.

It may be that you are in doubt as to how much God would consider giving as you are prospered. Well, he was not pleased with less than a tenth from the Jews. Do you not feel that you would be void of appreciation and love, if you should be willing to give less than did the Jews, when God has done so much more for you than for them? He has given his Son as a sacrifice for you, and has brought you from under the law of bondage and placed you under the law of liberty, and, instead of a temporal home in the land of Canaan, he is offering you an eternal home in heaven.

Let us not feel embarrassed or discouraged if we have not as much to give as some other brother has; for if, in giving a penny, we are actually giving as we are prospered, God considers it as great a gift as, and perhaps even greater than, the largest amount cast in by the rich; for we are told that when the rich men were casting much into the treasury, and the poor widow came and cast in "two mites, which make a farthing," Christ "called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living." (Mark 12: 43, 44.)

God has made stewards of all his children; and while some have charge of more of his goods than others, we will all be called upon some day to give an account of our stewardship. Perhaps you had never thought seriously of the fact that out yonder in the future, when we shall all stand before the great Judge, this question of giving will be brought up again, and for the last time. Then will many be cast into "the eternal fire which is prepared for

the devil and his angels," not necessarily because they were murderers or thieves or adulterers, but because, while in this life, they had passed by this commandment to give as a thing of little or no importance. But, on the other hand, the King will say to them who have given of their time and means: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matt. 25: 34-40.)

Sister J. J. Walker Pleads for a Real Sacrifice.

"I gave my life for thee,
What hast thou given for me?"

"I've suffered much for thee,
What hast thou borne for me?"

"I bring rich gifts to thee,
What hast thou brought to me?"

If I give the leavings of my means, it is certain my service is trashy. I must give until I suffer or feel the weight of the gift, else I have made no sacrifice. Webster says sacrifice is "to make an offering of," "a great lessening of the amount of," etc. Paul says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

God never demands more of any one than he is able to bear. When he said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6: 38), he spoke a truth. For who of us has not seen this principle hold fast in the lives of Christians who give unselfishly and willingly until those who observe think they have gone the limit of their ability; yet, when an opportunity for good and giving presents itself, that one was ready with his means to support the cause? "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Cor. 9: 8.)

Those who put nothing—or no sacrifice—into the cause of Christ neither give good service nor receive blessings from it. "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3: 9, 10.)

If we love the cause of Christ, it must cost us something. We must serve the Lord with our money and labors.

Jacob vowed a tenth of all his property to God. (Gen. 28: 22.) God instituted tithing in the law of Moses on Sinai. One-tenth was holy to the Lord. (Lev. 27: 32.) When we as Christians tithe, we only give what is the Lord's; and if we give no more, we do not make a sacrifice to him.

Our children must be trained to give. This lesson drilled into them during their impressionable years makes them more useful men and women in the cause of Christ when they become citizens of his kingdom. Nothing can be more vital to building a character than usefulness.

We sometimes make the mistake that the head of the family can give for every member of the family. Paul said, "Let every one of you lay by him in store, as God hath prospered him," which shows that we are responsible for all that passes through our hands, whether men or women.

The Widow's Mite.

BY JOHN R. WILLIAMS.

"And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living." (Mark 12: 41-44.)

There are some leading thoughts contained in the above passages to which our minds should be directed, that invite a careful, prayerful, and thoughtful consideration—(1) the treasury, (2) the rich and poor, (3) the much and little cast into the treasury.

The treasury was something into which all were casting money. The Lord "beheld how the multitude cast money into the treasury." Let us not forget the fact that to-day he beholds how we cast money into his treasury—the motive and the amount given. The Lord watches the action of men and women to-day as well as then; he watches the rich, the poor, the much, the little, and blesses us accordingly. He it was that said: "It is more blessed to give than to receive."

Let us call attention to the rich. "For they all did cast in of their superfluity." "Superfluity" means abundance, excess, more than needed. "And many that were rich cast in much;" but the "much" was in excess of their needs, of the "abundance" above their needs.

Next he calls the attention of the disciples to "a poor widow, and she cast in two mites, which make a farthing." We are told that the "mite" was the smallest piece of money used in Palestine in the time of our Lord. This poor widow, when she cast in two mites, "cast in all she had, even all her living." The rich gave that which they did not need, without which they could get on in the world. That which they needed, they kept; that which they did not need, they gave. That which the poor widow needed, she gave—"even all her living."

But we are told by Paul that we can give all we have and then not be profited. "And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." (1 Cor. 13: 3.) Now we have touched upon the keynote, the true motive behind our every gift—love. How much love for God does that man have who is worth thousands of dollars and then puts a dime, nickel, or copper cent into the Lord's treasury on the first day of the week, knowing that the Lord is beholding how we cast money into his treasury? When he puts in his dime, nickel, or copper cent, does he expect to hear his Lord say: "Behold, how he loves me?" The worst part of it is, when he puts in this small amount, he calls it "the widow's mite," thus lying to himself and to God. He seems to forget, if he ever knew, that one man and his wife were killed because they lied to God about what they gave.

If God should strike dead to-day all who lie about their giving, the help to bury them would be scarce indeed.

"I gave, I gave my life for thee;
What hast thou given for me?"

After all, the poor widow was richer than the rich, because she, like her Lord, gave all.

That giving is a duty we owe to God needs no argument for those who believe the Bible. "If ye love me, ye will keep my commandments." Love is, therefore, the prompting motive in all duties of the true and faithful child of God.

"But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also

bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 6, 7.) One great trouble with the church to-day is that it does not plan and purpose how much (not how little) it intends to do for God and suffering humanity. Unless we have some "purpose" in view, some object to be attained, we have nothing to encourage us to work, nothing to induce us to give.

Now I wish to impress upon the minds of all who may chance to read this article this one stubborn fact: if the church of God in Obion County would even give as the rich, of their superfluity, of their excess of the money not needed for a living, a house of worship could be erected in every neighborhood and filled with true, devoted, converted men and women to sing God's praise and make known his law for poor, fallen, sinful man.

"Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days." (James 5: 1-3.) Certainly this is a sad, sad description of the money lover—of the man who refuses or fails to give of his means for the spread of the gospel and the salvation of the lost. The man who places money above life is a dangerous man in any community; and the sooner the last spadeful of dirt is placed upon his grave, the better it will be for that community.

Quit lying about the widow's mite, open your pocketbooks, and give—give freely, lovingly, cheerfully—and the Lord will bless you in your giving.

"Giving for the Spread of the Gospel."

BY F. B. SHEPHERD.

In casting about for a reason why the church of the Lord Jesus has not made the advancement equal to her possibilities and opportunities, perhaps nothing can be more nearly correct than to say it is because of her failure to properly finance her activities. We have only to read the sacred Book to realize that one of the greatest handicaps God's work has suffered has been the lack of liberality upon the part of his professed followers. The first difficulty that came up to mar the beautiful harmony of the Jerusalem church was over the question of giving (Acts 5); and if to-day we look over the large number of underpaid (and sometimes unpaid) preachers who are forced to forsake the active service in order to find in secular employment the necessaries of life for their families, we should not wonder that hundreds of talented young men coming from Christian homes and educated in Christian colleges are seeking other walks of life rather than pay the price of being preachers.

When asking for an article on this subject, Brother Lipscomb did not designate what phase he wished me to discuss; so I shall take the liberty of stating general principles. Perhaps the first thing we need to learn in giving for the spread of the gospel is that "giving" is really an accommodative term. We brought nothing here (1 Tim. 6: 7), can acquire nothing of our own (Job 1: 21), and may carry nothing away (Eccles. 5: 15); but are merely "stewards" of God's property (1 Cor. 6: 20), and must give account to him for the way we have administered it while in our charge (Rom. 14: 12). There is in the sixteenth chapter of Luke a rather significant parable which the Lord concludes with: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's, who shall give you that which is your own?" How sad to think that many will not be allowed to enjoy the mansions prepared for them because they have failed to administer the Lord's property here to the furtherance of his cause!

There are four great principles that apply in "giving to spread the gospel," which, if observed, will insure its being carried to the "uttermost part of the earth" and firmly established.

1. We should give as we are prospered. (1 Cor. 16: 2.) It is unfortunate that in making the Authorized Version the translators interpolated the name of God, so that many have tried to excuse their thriftlessness by accusing God of being responsible for their having nothing to give. How wonderful the divine wisdom that allows no loophole for excuse and leaves man's accountability to be measured by his possibility, his responsibility by his ability, his obligations according to his advantages! (Luke 12: 48.) So that many will be held responsible for having nothing to give. (Eph. 4: 28; Tit. 3: 14.) It is not what a man *gets from* his religious life that measures the depth and quality of it, but what he *gives to* it. Many a man's religion is so cheap it is not worth carrying home.

2. We should give liberally. (2 Cor. 8: 7.) He who assumes the name of Christ simultaneously assumes responsibility for the welfare, sustenance, extension, and perpetuation of his kindom. (Matt. 25: 14-30.) Billy Sunday says: "There are churches in which, if you were to call for the singing of 'Old Hundred,' some 'tightwad' would ask to sing 'Ninety and Nine' and save the difference." How awful to think that such an illustration is all too nearly the facts in the case; when, if it had not been for the liberality and love of God, our Creator, this life with all its sorrows and disappointments would be but a brief prelude to an eternity of soul anguish!

3. We should give cheerfully. (2 Cor. 9: 7.) Here, perhaps, lies the secret of our lack of means to spread the gospel. The preachers have taught people to give; they have begged them to give; they have, perhaps, sometimes tricked them into giving; but they have failed to teach them the "joy" of giving. Let us put our giving on the highest possible plane. Let us not give just to excel the church over yonder; let us not pay our preacher merely that he may set a better table or own a finer car than his fellows; let us not build Bible schools and endow chairs that we may "compete successfully" with the Baptists or Methodists, or have two missionaries to their one (this is sectarian rivalry); but let us give because we *love* to give—give until it *hurts*, give until we know not what to do with what we have given—then the love of God will be shed abroad upon us, the windows of heaven will open and floods of prosperity will sweep over us until our storehouses will not contain the good things God will send, and we will have experienced the real joy of giving. The church or the individual that learns the "joy" of giving, rather than the "responsibility" of it, is realizing the blessedness of the Christian life. As well talk of the *responsibility* of breathing in order to live as of the *responsibility* of giving to further the cause of Christ.

4. We should give by equality. (2 Cor. 8: 12-14.) Let us realize that the financing of the kingdom is a mutual obligation. The case of the widow and her mite is illustrative of this principle. She is commended, not because she gave a mite, but because she *gave all she could*; and the rich are condemned because they did not do as well. "According as a man hath" is the requirement, and we must learn that every member, whether young or old, rich or poor, should have fellowship in supporting the gospel. Fathers cannot give for their children, nor husbands for their wives. A few rich men should not finance the work to the extent of robbing poorer ones of the joy and blessedness of giving; but if the system as prescribed by Paul were followed to-day and the rich gave in the same proportion as the poor, we could flood the world with missionaries instead of being able to count them on our fingers.

The Question of Church Finances

H. T. King Considers Three Important Questions.

Church finances is a subject that lies close to the heart and life of every congregation, whether large or small; for it is not possible for a congregation to live without having some expense, and to meet this expense involves the problem of finance. There are many phases of this great subject that could be discussed with propriety, but it seems well to limit this paper to just three.

I. How Shall Church Funds Be Raised?

There is a pronounced tendency upon the part of many to disregard the *how*, just so the funds are obtained. Because of this sentiment we witness fairs, festivals, suppers, and worse things given for the purpose of raising money to meet the expenses of the church. These things are possible because of two things—ignorance and an unwillingness to sacrifice for truth and right. God has ever demanded of his servants sacrifice; for with sacrifice he is well pleased, and by sacrifice we are ennobled. It is not so much that God needs the money as that we need the blessing of sacrifice that we are taught to give. Any giving, then, that does not involve sacrifice will fail to meet the approval of God. We, then, should know that, to raise money for the work of God through the church, each one should "lay by him in store, as God hath prospered him;" each one should give "as he hath purposed in his heart; . . . for God loveth a cheerful giver;" each one should give with the full understanding that "he which soweth bountifully shall reap also bountifully."

God not only teaches that each one should give liberally and cheerfully and regularly, but he also teaches that we should give proportionately. This is one thing that woefully hinders our work. Our finances will always be in a depleted state until the church membership is induced to recognize its partnership with God and is led to give to God a definite proportion of its income. I do not say that each one should give the same proportion, nor do I undertake to say what proportion any one should give; but I do say that God demands that we give as we are prospered, and that plainly demands a proportionate distribution of our income. It is true that the Jews were required to give a tenth, and it seems to me that we should be ashamed to give less. But to give liberally and intelligently and regularly and cheerfully will help us to find the right proportion.

II. Who Shall Hold and Disburse Church Funds?

The New Testament teaching on this phase of the subject is clear that this work comes within the duties of the elders and deacons. It seems to me that they should discuss all features of this work fully and frequently among themselves and present their conclusions and make their recommendations to the congregation, and also at frequent intervals make full report of the financial obligations and standing of the church. To facilitate this work, one of the board of elders and deacons should serve as church treasurer and work in harmony with them as they direct affairs in obedience to God.

III. What Is Legitimate Church Expense?

Only in a very limited fashion can this question be answered in an article of this kind, but in a general way I will point out some things that should be recognized as church burdens to be assumed by the whole church and paid for from the general church funds.

(1) As a place to meet inheres in the idea of a congregation, the meetinghouse becomes a financial burden that should arouse the interest and enthusiasm of every member of the local body of Christ. Our meetinghouses should be erected for and held in trust for our King and his work. With that end in view, we should carefully consider the full nature of his work and build our meetinghouses accordingly. We have been too miserly in these things, and, as a consequence, many of our houses of worship are not suited to the work that every church should render. Especially have we overlooked the important items of teaching the word in class formation and caring for those who want to be baptized. It is not at all rare to find congregations trying to conduct a number of classes in Bible study in the main auditorium and then going miles to water for the baptizing of those who want to obey the Lord. A little more comprehensive planning and more scriptural liberality will correct these evils. In addition to the house of worship, we must have Bibles and Bible-study helps, song books, communion service, wine, etc.; and as these are for the entire church, they should be provided for from the common treasury.

(2) Helping the poor, just plain charity, is a matter that should not be overlooked when studying this question. In fact, some of the finest lessons of the whole Scriptures are given in connection with this very phase of the subject. To meet our obligations in this work is to serve God in a very pleasing manner. As objects of charity, we should consider first of all our needy brethren in our own congregation. We should not overlook the worthy poor near our doors. But if we have these provided for, we should have fellowship with suffering brethren and humanity in general as far as we possibly can. We should work with our hands that we may have to give to them that have need, whether they are found in our own congregation or community or wherever they are.

(3) Supporting the gospel by having fellowship with faithful men who proclaim it is one of the greatest works that can be engaged in by a congregation, and the expenses of this work should be assumed and borne with gladness. Congregations should support those men who preach for them to the extent of their ability according to the nature of their work and their needs. It is not right that men should be starved into disrespect by their brethren with whom they labor. Any man who can preach the gospel has ability. If he has deliberately chosen this work in which he serves to the glory of God, his needs should be met by the church. If he gives full time to a congregation, that congregation should supply his needs directly or by scriptural coöperation. If he goes about as an evangelist, churches that know him to be faithful should do for him as the church at Philippi did for Paul—should send "once and again" to supply his needs. Not only should we have fellowship with men of God who preach the gospel to us, meeting their needs as fully as we are able and as their work with us justifies, and then, in addition to that, extending fellowship to those who go into destitute places to build up the Lord's cause, making provision for them to do the work with boldness; but we should also help to provide for those men who have preached the word with power, but are now by some circumstance kept from doing anything further in that line. I think one of the best things about the church at Philippi was her fellowship with Paul, the aged prisoner, in his dungeon in Rome. It is a shame for grand old men to be neglected in their declining years just because they were unable, out of the pittance received, to provide something in the earlier years to tide them over to the end of the journey.

James A. Allen on the Contribution.

A financial contribution, in either goods, possessions, or money, has always been required of adherents by all ecclesiastical systems. Man is a dual being, having a soul as well as a physical body, being a spiritual as well as a material being; and in this present world, according to the nature of things, a system that contributes to man's spiritual wants lays a contribution upon his carnal things. If he is not open, free, and liberal in contributing his carnal things, he has not got very deep into spiritual things. He is still at the door of spiritual participation and enjoyment.

If the love of money is a root of all evil, the proper use of it is vitally connected with the advancement of all good. Paul says: "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?"

The contribution under Christian law is taken upon a different principle than was the contribution under former dispensations. The Mosaic law was a government of restraints, checking evil actions without touching the heart, from which the action comes. The law of Christ is a government of principle, making the action pure by cleansing the heart. So, under the Mosaic law, the Jews gave a tithe of their possessions. Even their father Abraham gave a "tenth of all" to Melchizedek. Jacob vowed that "of all that thou shalt give me I will surely give the tenth unto thee."

Paul teaches Christians how to give in 2 Cor. 9. Among other things, he says: "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver."

F. E. Exum Proposes a Financial System.

For years I have taken note of the fact that the greater part of the preachers of the church of Christ, during the course of their sermons, complain that the church is not making creditable progress toward carrying out its mission in the world, and not a few attribute the cause to the fact that the great majority of the members of the church are contributing but a small part of what they are actually able. They, however, seeming to realize the futility of small and scattered efforts, usually touch rather lightly on the subject of giving by only intimating that the members are not contributing enough, and let it go at that. The situation as it stands is a grave one and can never be remedied by the spasmodic efforts of preachers who now and then touch on the subject of giving, but will require the combined and systematic effort of the elders of the congregations and the preachers. What the church needs is a real financial system, and that is what it must have if the great power that is now lying dormant and useless is ever to be brought into use. Around about us in practically every State in the Union and in every nation under the sun are great fields white and ready for the harvest, but the church of Christ is not sending harvesters into them. Why? Because we have no real financial system; we are not doing all things "decently and in order." There is great confusion in handling the finances of the church, because each congregation, which is really but a small part of the whole body, handles all its finances independently, as though it were the whole body. Congregations made up in the main of quite prosperous members, both in the cities and in the country, that should be imparting great strength to the body of Christ through the medium of money for the purpose of sending out and maintaining preachers in the great fields about us, are really giving little or no strength to the body as a whole because the leaders seem to feel that the only need they have for money is to meet the small incidental expenses of the congregations, and the members contribute small change to these small purposes. A permanent and real financial system can be obtained only by conforming to the teachings of the apostle Paul in Eph. 4: 16, 17 and Col. 2: 18, 19, where he shows us that *the whole body* should be knit compactly together by joints and bands into a cooperative and harmonious working unit. The working of the church with all the parts thus tied together would embrace the coöperative and systematic handling of the finances of the church. It seems to me that the elders and preachers should first get together in a series of meetings and establish among themselves the coöperation necesssary to bring clearly and forcefully before the members of each congregation the gravity of the situation, the reason for it, and the remedy. This should have the effect of raising the average contribution per member from nickels, dimes, and quarters to dollars. The elders would need to appoint a member or a committee to receive and disburse funds for evangelistic, missionary, free literature, and other great work. Each congregation should then send weekly or monthly to this central treasury all money above the needs of the home congregation and vicinity. By so doing, a steady stream of money amounting to thousands of dollars per month would be made to flow into the central treasury, a great many evangelists and missionaries would be sent out on the firm basis set forth by the apostle Paul that "they who preach the gospel should live of the gospel," and every member would have opportunity of doing his full duty. To bring this all about, we need no separate organizations, but simply need to put together the pieces of the great organization lying about us.

S. F. Morrow Discusses Fellowship.

"And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) We here ask the question for the careful and prayerful consideration of the reader in the light of the teachings of the Bible: Who can say that one of the above-named Christian duties is more important than the other? We feel certain that all will agree that they are equally important. Therefore, can we worship God acceptably on the first day of the week, if we fail to do any one of them? Just here, I fear that most of us treat "fellowship," like some of the denominations treat baptism, as nonessential, and, if at all, sprinkle, pour, or immerse, just as you please. We say "copper," "nickel," or "dime," just any one of them. All will admit that this is our fearful condition.

"Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper." (1 Cor. 16: 1, 2.) From these verses I want to call attention to two lessons.

First, the collection is being made for a specific purpose. Just here I want to say that elders should keep the work that is to be done before the congregations more than they do. There are always widows to care for, poor that need the gospel, and old and infirm need the best of the land.

Second, give as you "may prosper." This certainly means to give a part of all that we may make, except necessities. Under the law of Moses they were required to give a tenth. We who are living under the "perfect law of liberty" should not think of giving less than a tenth. Our beloved David Lipscomb said: "Money can be used as angels' wings to carry us to heaven, or as a leaden weight to carry us to hell."

Dear brethren, will you please answer this question: "Am I using the means, time, and talent that the Lord has blessed me with, to his honor and for the salvation of precious souls for whom he died?"

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The War's Lessons on Giving.

BY M. C. K.

The subject of giving cannot be properly understood and appreciated in all its varied relationships and bearings without a fair knowledge of the whole Bible. Extending all the way from Genesis to Revelation, its consideration is not only coextensive with God's dealings with man as revealed therein, but it is reflected in the changing light of different dispensations, different peoples, different circumstances, and for different objects. Including the variety of motives that may prompt it and the different ends which it may have in view, with its multifarious effects, salutary and otherwise, upon both the giver and the receiver, it is truly a many-sided subject; and it is to be hoped that, in designating this issue of the Gospel Advocate as our "Giving" Number and in devoting its columns exclusively to a general and special consideration of the theme, there may be such an exhaustive treatment of its various phases as will set the whole subject in an informing and inviting light.

As the heading indicates, it is the purpose of the present article to call attention to the war's lessons on giving. Of course this means the gigantic world war which practically ended on November 11, 1918, when the armistice was signed, and which has been followed by the momentous Paris Peace Conference and the signing of the Treaty of Peace at Versailles. This world-wide holocaust, with its tens of millions of men and money involved and with its long and heart-rending chapter of indescribable suffering and sacrifice, contains many valuable lessons on giving, to some of which we now invite attention.

This does not mean that the war originated any principles on giving that did not exist before its lurid glare flashed over continental Europe and thence practically over the whole civilized world. It only means that the great war, with its tremendous tax upon the man power and other resources of the different nations which had been drawn into the mightiest struggle of the ages over the question whether might makes right or right makes might, furnished the occasion and the inspiring motive for such a gigantic outpouring of gifts as the world has never before seen. It did not create the principles, but furnished the occasion for their exemplification in practice. Like the candle or the lamp, which does not create the light, but furnishes a point for its manifestation to men, so the war did not create anything on giving, but furnished a manifestation point from which its radiant light even now gleams over the world.

So far as the purposes of this article are concerned, it is unnecessary to have a complete statement of all the vast sums that were given by all the nations during the war, the gigantic total of which, as well-informed readers know, would mount up to many billions. To show the normal operation of the principle of giving and its far-reaching effects when the people become fully aroused and stirred to the point of genuine appreciation of what it means to be liberal when their own priceless interests with those of all others are involved, it is sufficient to note its operation in any one of the so-called "drives" for funds after the people became truly awakened. For this purpose we select the Red Cross drive of the summer of 1918. In the preceding summer, just after the declaration of war, the first effort put forth by this agency to raise funds for the relief of suffering in connection with the war succeeded in enlisting about five million givers out of the population of one hundred million in the United States; but, after a year's experience with the horrors and sufferings entailed by the war, the effort made by the same agency succeeded in enlisting forty-seven million enthusiastic contributors, an increase of forty-two million givers in one year, which was nearly half the total population of our country. The sum asked for by the nation at this time was one hundred million dollars. Before the figures of the "drive" were all in, the Literary Digest of June 15, 1918, said:

The Red Cross fund mounts to a figure nearly two-thirds in excess of the original sum asked for. From Washington it was announced on June 2 that the total was $166,439,291, with indications that when all reports are tabulated "a $70,000,000 oversubscription of the $100,000,000 goal will be shown."

Mr. Henry P. Davison, the government's agent in charge of the work, after stating that "every Red Cross division in the country oversubscribed," says:

The supreme feature of this achievement is to be found not in the amount of money subscribed, but in that it came from every part of the United States—from its cities, its towns, its farms, its factories; from the rich and the poor, regardless of sect, color, or political creed.

And The Nation, a New York publication, said:

We have tapped new resources, have laid bare unsuspected possibilities of unity, discipline, organization, unselfish generosity, that required only the occasion to make them flame into blazing activity. Where in the world's history has there been an instance of democratic unity to surpass the manner in which the American people followed their chosen leader into this conflict, giving him whatever powers he held necessary to carry on a war from which every American shrank?

Here is a twofold lesson that should be impressed, not only upon every church, but upon every individual heart. (1) "The supreme feature of this achievement," says Mr. Davidson, "is to be found not in the amount of money subscribed," great as that amount was, but it was in the fact that "it came from every part of the United States—from its cities, its towns, its farms, its factories; from the rich and the poor, regardless of sect, color, or political creed." That is, all were aroused, all were stirred, and practically the whole country was awakened and felt the importance of contributing even the smallest amount toward the widespread and pressing need. This is one of the secrets of success in giving in the churches: all must be enlisted, all must be stirred up to feel the pressing demands of the appeal, and then all, according to their ability, must give, no matter whether rich or poor; and thus not only are the needed means supplied, but the fellowship is complete and both givers and receivers are blessed. (2) "We have tapped new resources, have laid bare unsuspected possibilities of unity, discipline, organization, unselfish generosity, that required only the occasion to make them flame into blazing activity." This is another and a most vital secret of success in giving in the churches. They must know the object for which they are called upon to give; yea, they must be thoroughly intelligent at this point to the full extent of appreciating the genuine and pressing need to which they are called upon to give, so that they can and will give, not because some other person calls upon them for it, but because they see and appreciate the worthiness and pressing need of the object; and when they are thus confronted with the serious and imperative demands of the case, their ability to give, as The Nation expresses it, will "flame into blazing activity."

In numerous instances and on various occasions these principles of giving are exemplified in all periods of man's history covered in the Bible. At the building of the tabernacle and the temple, as well as on other occasions, the people were called upon to give, and the response was usually prompt and generous and God was recognized as the ultimate source of all gifts. When the people "offered

willingly with a perfect heart to Jehovah" for the temple, "David, the king, also rejoiced with great joy," and said:

Blessed be thou, O Jehovah, the God of Israel our father, forever and ever. Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all. Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. (1 Chron. 29: 10-14.)

This was the true conception of giving even in that age of the world; but, notwithstanding the many instances of lavish giving recorded in the Old Testament, the sacred principle involved in the act was never fully brought to light in all its sublime glory and beauty until its radiance beamed from the cross of Calvary. Here, concerning the greatest of all gifts of all the ages, we are told that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) This was God's side of it. Then we are told that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20: 28.) And again: "I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself." (John 10: 17, 18.) This was the Son's side of it. And, finally, of the Macedonian Christians, Paul says: "First they gave their own selves to the Lord, and to us through the will of God." (2 Cor. 8: 5.) This is man's side of it; and when man thus *gives himself to the Lord*, all other giving that is required of him will come as a matter of course.

Moreover, the full extent of the blessedness of giving is never realized without this complete self-surrender and sympathetic enlistment of the givers in the cause to which they give. In this respect giving is like "mercy" in the mouth of the author of "The Merchant of Venice:"

> The quality of mercy is not strained;
> It droppeth as the gentle rain from heaven
> Upon the earth beneath. It is twice blessed;
> It blesseth him that gives and him that takes.

Hence, those who do not give, not only fail to bless others, but they fail to be blessed themselves. They do not appreciate the words of Jesus, "It is more blessed to give than to receive" (Acts 20: 35), and those of Paul, that "God loveth a cheerful giver" (2 Cor. 9: 7). Benefit to the giver as well as to the receiver is an essential consideration in the program of all true giving.

> That man may last, but never lives,
> Who much receives, but nothing gives;
> Whom none can love, none can thank—
> Creation's blot, creation's blank.

Finally, let the question of giving be clearly and forcibly presented at proper intervals from the pulpit, and let the churches become thoroughly informed on the subject. It was the fact of becoming enlightened on the part of the people on the world situation and their becoming awakened to the ravages of the war and the needs of suffering humanity which brought generous response to the appeals for help; and on the same principle, in proportion as the churches become informed as to the entire worthiness and pressing needs of any object which they are called upon to help with their money, will their response be prompt and generous. All the churches everywhere should learn a most valuable lesson here from the great war. The people must know about, and be brought into sympathetic appreciation with, the worthiness of that to which they are called upon to give. Bring them face to face with appealing and unanswerable facts in the realm of motive, and they will give with a generous hand.

God's Will on Giving.

BY E. A. E.

It is useless to attempt to teach people to give according to the will of God until they have been convinced that it is his will for them to give. So long as they think they can give or not give as they choose, or according to their own convenience, or that they are doing so as an accommodation to others, or that they can select their own institutions or channels through which to give, they cannot be taught to give regularly, cheerfully, and liberally to the glory of God, and, therefore, as he directs. All who give in obedience to God not only do so regularly, cheerfully, and liberally, but really enjoy giving and are greatly blessed in so doing.

Giving is the foundation of salvation. God in his love *gave* his dearly beloved and only begotten Son to save all who believe on him. (John 3: 16; 1 John 4: 10.) Jesus, though rich, became poor that we through his poverty might become rich, and for this great reason Paul urges all to give. (2 Cor. 8: 8, 9.) "Giving" is a very comprehensive word, and, as used in the Bible, embraces the life of service to God. The first thing to be done in order to be saved and to live the Christian life, therefore, is to give one's self to God—body, mind, and soul. The secret of the great liberality of the churches of Macedonia so highly commended by Paul was that they first gave themselves to the Lord and then to Paul to assist him according to the will of God to the utmost in relieving the poor. They gave out of their "deep poverty" so cheerfully and freely as to be "rich" in liberality. Read 2 Cor. 8: 1-5 and note these facts: (1) They rejoiced in an opportunity to help those in distress; (2) they themselves were afflicted and in "deep poverty," yet the riches of their liberality abounded; (3) they gave according to "their power," which means their ability to give; (4) they went "beyond their power," or the rule of giving according to their ability, and denied themselves for the time of the comforts of life in order to give more; (5) thy "gave of their own accord;" (6) they did not have to be entreated by Paul to give, but they besought him "with much entreaty" to allow them to participate in "this grace and fellowship in the ministering to the saints;" (7) they went beyond Paul's desire and expectation in this matter—not as he "had hoped;" and (8) the reason for all this, as has just been stated, is, they first and without reservation gave themselves to the Lord.

When people now do this *first thing*, they will find no trouble in learning what to give, when to give, to whom to give, through what to give, to whose honor to give, and why they should give.

Giving money is only a part of the much which must be given. We must give money and other material things; but we must give time and attention, give sympathy and personal service, give encouragement and support, give fellowship and love. Love is "the bond of perfectness."

> Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth. (1 John 3: 16-18.)

Speaking briefly, God required abundant offerings of the Israelites—namely, daily offerings of different kinds; offerings on the Sabbath, at new moons, the great yearly festivals; sin offerings, peace offerings, freewill offerings; the first fruits and first-born of animals; the tithes, and the tithe of the tithes offered by the Levites; the gleanings of the fields and vineyards left for the poor; the sabbatical year, when the ground was not tilled, the vineyards were not pruned, the fruit was not gathered, but was all left for the poor, the hired servant, the stranger and so-

journer in the land; the year of jubilee, when every man was restored to his possession and family, the bond servant was released, but was not sent out empty; no interest and rent were required of the poor Israelites. (See Lev. 25.) Besides, great offerings were made on special occasions. Note the sacrifices David offered when Solomon was made king—"a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel;" also the gifts out of his own private treasury for building the temple. (1 Chron. 29.) Solomon, at the dedication of the temple, in gratitude and as a "peace offering," sacrificed "two and twenty thousand oxen, and a hundred and twenty thousand sheep," and he and the people "sacrificed sheep and oxen that could not be counted nor numbered for multitude." (1 Kings 8: 5; 63.) See what Hezekiah and Josiah offered. (2 Chron. 29: 32-36; 30: 24; 35: 7.) All these, from the daily offerings to the great numbers offered by these kings, were very costly. The Israelites gave far more than a tenth. We must not stop with saying they gave a tenth, when they were required to give so much more.

To neglect the offerings which God required of the Israelites was to rob God, to lose his blessings, and to invite curses and destruction. (Mal. 3: 9-12.) The earth is Jehovah's, and the fullness thereof; the world and they that dwell therein," and he claimed all this as due him; besides, the salvation from sin was in the shed blood of the animal sacrifices as a type of that blood without the shedding of which there is no remission. (Heb. 9: 22.)

So long as Israel obeyed God in making these offerings, in caring for the poor, in looking after the stranger and sojourner, in releasing the bond servant and restoring every man to his possession, and in being faithful otherwise, he greatly blessed them with abundant harvests, in their families and homes, in spiritual blessings, and in causing all their enemies to be at peace with them.

All these offerings and this treatment of the poor in the Old Testament have been "written for our learning, that through patience and comfort of the scriptures we might have hope." (Rom. 15: 4.) "The Israel of God" (Gal. 6: 16; 3: 7, 29; Phil. 3: 3) to-day should be more liberal according to God's will than Israel after the flesh. All our readers know that God still commands his children to give. He forbids their setting their affections "on the things that are upon the earth;" he commands them to set their hearts "on things that are above." (Col. 3: 2.) He forbids their laying up for themselves treasures on earth, but commands them to lay up "treasures in heaven," and gives the reason—"for where thy treasure is, there will thy heart be also." (Matt. 6: 19-21.) He declares they cannot serve God and mammon (Matt. 6: 24) and commands them to seek first his kingdom and his righteousness, which embrace useful employment and industry, and makes them the promise that "all these things shall be added." He commands them in following honest callings with industry and economy to be contented with food and covering and not to be envious and jealous and restless, for the reason that they brought nothing into this world and it is certain they can carry nothing out, and "godliness with contentment is great gain." He teaches that all who "are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition," and that "the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." (1 Tim. 6: 6-10.) He charges those who "are rich in this present world that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." (1 Tim. 6: 17-19.) He commands them to feed and clothe the hungry and naked, to care for the poor, to help widows and orphans, and to do good unto all men as they have opportunity. (1 Tim. 5: 1-16; James 1: 27; Gal. 6: 10.) He has ordained that, as they that ministered about sacred things of the temple and waited upon the altar had their portion with the altar, so they that proclaim the gospel should live of the gospel. (1 Cor. 9: 13, 14.) And he says that he who lays up treasures for himself "and is not rich toward God" is a fool. (Luke 12: 13-21.)

The Bible Way of Contributing.

"Concerning the collection for the saints," the churches are instructed as follows: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16: 1, 2.) This manifests the wisdom of God, for God is the author of this system. Note the following: (1) It places before all a proper purpose for giving—"the necessity of the saints;" (2) regularity, and when—"upon the first day of the week;" (3) who—"each one;" (4) how much—"as he may prosper." This is equality; none are eased and none are burdened. (2 Cor. 8: 13, 14.) No human wisdom or system can equal this, to say nothing of surpassing it. God, who created and controls the universe, can direct the finances and other affairs of a congregation.

God requires a congregation to use only the money which it has; he does not require more of a congregation than it can do. It is not money as such that he seeks; he seeks to lead his people through their own liberality to higher and richer spiritual blessings and to salvation eternal.

Jesus and the apostles had a treasury—"the bag" (John 12: 6) (which Judas robbed). Out of this treasury they bought things to be used in the service of God and gave to the poor. (John 13: 29.) The church at Jerusalem had a treasury (Acts 2: 44, 45; 34: 35; 5: 1, 2; 11: 29, 30.) Paul taught churches to have one.

It should be added here that all contributions to the poor, to the spread of the gospel, and to the general good of men cannot go through the contribution made by the church on the first day of the week, or "the church treasury." Christians are commanded to do good unto all men as they have opportunity, "and especially toward them that are of the household of the faith." (Gal. 6: 10.) Individuals are to entertain strangers, feed the hungry, clothe the naked, visit the fatherless and widows in their affliction, teach the ignorant, and help in different ways by personal effort to support and to extend the gospel. Besides, much help and sympathy can never go through the treasury.

The Way to Make Money to Give.

God's way of making money "for the church" is stated as follows:

> Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. (Eph. 4: 28.)

As Paul labored with his own hands in order to minister unto his own necessities and to those with him, he set the elders of Ephesus and the whole church an example, *that so laboring* they ought to help the weak, "and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20: 35.) This is God's way, the right way, therefore, and the successful way to "raise money for the church," as it is called; but this way many shun. They are either unwilling to work or to give of what they have made. If all church members would do this, they would have all the money God wants them to give, for he does not want them to give more than they can honestly make. Many work

hard to make money to hoard up or to spend upon their own lusts; but few *work* for it to give to others—to give to the Lord. They may give a little of what is left after supplying their own needs and comforts; but they do not work to make it to give. When many fail to make and to use money as God directs, they resort to other ways to raise it, such as suppers, excursions, charades, foot-and-ankle shows, mock marriages, and various other entertainments which gratify the appetites and lusts of the flesh. Such things, instead of sacrifices, are abomination in God's sight. David spurned the thought of making an offering to God which cost him nothing. (2 Sam. 24: 18-25.) Araunah's gift could not have been David's offering. So, now, the gifts of others cannot be our sacrifices. We must give of our own labor and earnings and until it costs us something.

(To be continued.)

Laying By in Store.

BY GEORGE W. FARMER.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16: 1, 2.)

As we come to consider the important lesson taught in the above scripture, we are forced to remember with shame and regret that the finance of the church for long years past, and even down to this very day, has been, and is, one of the most difficult features of the church work to handle. In many instances the church has been shorn of its power and robbed of its influence, God and the Christ have been dishonored (Eph. 3: 21), and the holy religion of Christ is put in the background or brought into disrepute because of the church's failure to provide means by which its work is to be done.

To make up for for this lack, in some instances, the would-be dear children of our dear Heavenly Father have been driven, or allowed themselves to be led, into practices ridiculous and shameful—box suppers, cake raffles, baby shows, foot shows, leg shows, old fiddler's contests, *ad infinitum*.

Now, why all of this fuss-and-feathers botch and bungle-some failure? It is the same old story over and over. When we depart from the Lord's appointed ways, we always fail.

Let us hear Paul to Titus: "Who [Christ] gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Tit. 2: 14.) Again, we hear Paul's charge to Timothy: "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." (1 Tim. 6: 17-19.) Paul to the church at Colosse: "To walk worthily of the Lord unto all pleasing, bearing fruit in every good work." (Col. 1: 10.) Paul to the church at Corinth: "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written, He hath scattered abroad, he hath given to the poor; his righteousness abideth forever." (2 Cor. 9: 6-9.)

The points that we wish to note in the above scripture connections are those pertaining to good works in which God's people are to engage. They are created to do *good works*, to be rich in every *good work*, to abound in all *good works*.

Let us here ask ourselves this question: What are some of the good works in which we are to engage that call for our material means, as is indicated in the text? They are clearly pointed out in God's holy word: feeding the hungry, clothing the naked, administering to the sick and afflicted, and caring for the orphans; relieving the distressed, oppresed, and suffering in every way possible within our means (Matt. 25: 31-46); preaching the gospel, making Christians, establishing churches, building church houses, and providing in an honorable way all things necessary to carry out this work.

But how is it to-day? Are we succeeding as well as we should in this work? Is not the progress of the work in most instances, if not all, greatly retarded because of want of means? We have whole counties in Tennessee, as well as in other States, where we have not a single congregation after the New Testament order; in fact, we have counties in our State and in other States where it would be hard to find a single member after the New Testament order. We claim to be missionary in spirit; we make large claims to be exponents of the New Testament order, pure and simple; and yet how few missionaries we have in the foreign fields, aside from the fact that there are many fields we have never touched; and many fields are abandoned, both at home and abroad, because of a want of means to continue the work. Evidently we are derelict in a large measure in our solemn duty to provide means by which the work of the church is to be carried out.

Just let us go back to the early history of the church and see the readiness with which God's people responded to the needs and demands of the church. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) Let us note the term "fellowship." Here it is taken in its largest sense, as we believe. It means an association of persons in partnership with each other. Then, Christians are partners with each other, sharing in each other's joys, sorrows, sufferings, distresses, sacrifices, work, toil, victory, and defeat; in fact, the whole realm of human duty is embraced in the inspired declaration, "We are God's fellow workers." (1 Cor. 3: 9.) Each individual, be he young or old, rich or poor, should calculate and lay his plans to do some of this work, even to the extent of his ability; and each congregation, be it old or young, rich or poor, should calculate and lay its plans to do this work, even to the extent of its ability.

Some congregations and some individuals never calculate to do much, if anything; therefore, they lay no plans to do, and, of course, do not "abound unto good works."

Let us here note the liberality of the early Christians: "And all that believed were together, and had all things common, and they sold their possessions and goods, and parted them to all, according as any man had need." (Acts 2: 44, 45.) "For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need." (Acts 4: 34, 35.) Read in this connection Acts 6: 1-7, and you will see their willingness and their preparedness to care for their widows. I know of widows and their children to-day who do not get to go to church even, because of their deep poverty. Luke, supposed to be the writer of the book called "Acts of the Apostles," has certainly given us this history for our edification and encouragement; for he says he wrote that we "might know the certainty of things," and this is the reason why we refer to them.

We see the readiness and preparedness for this particular work.

But Paul says: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye." He proposes the Galatians as an example to the Corinthians; the Corinthians, to the Macedonians; the Corinthians and Macedonians, to the Romans. (Rom. 15: 26, 27; 2 Cor. 9: 2.)

When is it to be done—this laying by "in store?" "Upon the first day of the week." Some people never lay by anything unless there is a preacher there when they are expected to be called upon, or when the protracted-meeting is on hands and they are expected to do something toward supporting the meeting. It is shown by observation and experience that more is contributed when contributed regularly at appointed times than when all is contributed at one time.

How many? Each one—those in moderate circumstances as well as those in good circumstances—each one is to "lay by him in store" as he is prospered. The meaning certainly is that each one set apart, and look forward to that end, an amount in proportion as he is prospered, and this is to be done on the first day of the week; not as he is prospered on that day only, nor the week following the first day, but for the whole week preceding the first day.

Where is he to put it? "Lay by him." By putting in the bank, in the bag, at the bottom of the trunk, behind the chink, in a hole in the wall, or buried away in a tin can in the earth? Suppose each member should do one of these ways! Then what? There would have to be a gathering "when I [Paul] come," and that he does not want. No congregation would ever be in position to do anything in a regular, systematic way to undertake it in that way. There is to be fellowship; and in order to that, these individual contributions are to be gathered. Some of our best commentators, in commenting on this scripture, say let each one lay by him, *putting it into the treasury*. This seems to me to be the only sane, businesslike way.

But, after all, the question of how much we must "lay by" comes up. Two or five men may be prospered equally under like conditions, and each may give as he feels he is prospered, and yet one or two give as much as, or more than, the other three. There is no "equality" in this, and God wants "equality" in this laying by. (2 Cor. 8: 11-15.) How is this to be settled? As to myself, I have decided how to settle it and have my own conscience at ease. I go back and study the requirements of the Jews under the law. First I read Gen. 28: 22; then the law for tithing. (Lev. 27: 30-33; Num. 18: 21-28; Deut. 12: 5-18; 14: 22-27; 26: 12-14; Mal. 3: 7-10.) I suggest that we all study these scriptures.

But some one is ready to say: "You are now wanting to resurrect the old law." No, no, by no means. Paul says the law was the "schoolmaster to bring us to Christ" (Gal. 3: 26); but if Jehovah required a tenth of the Jew under the law, when things stood in the relation of types and shadows to the real, the true, to one who stands in the blazing sunlight of the gospel noonday and amid the church with all of its glories and privileges, with its weighty and far-reaching responsibilities—is Jehovah going to require and expect any less of that one! I can hardly believe that he will. Nay, he has a right to expect more, if any difference. Let us not take umbrage under the fact that the law is dead, and by so doing hinder the spread of the "glorious gospel of Christ." We owe something to God to-day. We talk about giving. We do not give at all; we owe it to the Lord; and he has provided an easy way for us to pay it, if we will only follow that way.

If each congregation would school its members to lay by in store in proportion as they are really prospered, even one-fifteenth instead of one-tenth, we would be able to preach the gospel in every nook and corner in all the world and help in every other worthy cause. The fact is, too many of us have been playing too long at this sacred work.

It is to be hoped and greatly desired that there will be great improvement along these lines. May God bless and save all the faithful.

Are There Many Children in Need?

Many good, inexperienced people wonder whether there are so many children, after all, that are in need as seem to be represented by the various child-saving agencies. They look a bit skeptical when the statement is made that in the United States there are at least 200,000 children every year who become public charges. This estimate is very conservative. Probably more than a quarter of a million children reach the point every year of dependence upon some one else than their parents for support. The Provident Association of St. Louis alone last year aided 5,774 children under fourteen years of age. The question as to whether these children would perish or survive, would be handicapped by disease or be strong and healthy, would be illiterate or be cultured, whether they would be stunted in their moral growth or develop into desirable citizens, was largely determined by the assistance given them through the people who sustain the Provident Association.

What is true in the city of St. Louis is true of every other great city in the country. One of the greatest fields of activity challenging the modern church of America today is that offered by the dependent children. These children are susceptible and responsive to Christian influence. If the church will come to their rescue in their misery and wretchedness and throw around their lives a wholesome, Christian influence, the ranks of the church will be recruited, while the ranks of the criminal element will be reduced.—World Call.

RELIEF FUND

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

Previously reported	$8,482.66
Stewart's Creek Church, Tennessee	17.38
Sunday school of California Avenue congregation, Nashville, Tenn.	5.00
Roy Robinson, Cimarron, Kan.	1.00

So great is the need in Syria that Dr. Howard Bliss, speaking for the A. C. A. S. R., said that the dogs in Beirut had long ago disappeared. They were the natural scavengers of the Oriental cities. But they had disappeared because their places had been taken by women and men and children, pawing over the refuse piles in the city, not once or twice, but many times, in the hope that they might discover by some chance a grain of wheat. They pawed over the dung of horses and mules and donkeys for some lost piece of grain. Now, around the magazines of distribution one can always see a group of boys and girls picking up the separate grains which may have been dropped in the road.

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

AT HOME AND ABROAD

Be sure and keep this number for future reference.

May this special number promote the happiness of the cheerful giver.

The "Giving" Number of the Gospel Advocate deserves a careful reading.

We are indebted to the many contributors who have written special articles for this number.

The editors of the Gospel Advocate are pained to learn of the very serious illness of C. M. Pullias, of Birmingham, Ala. We wish for him a speedy recovery.

J. S. Trotter closed a meeting at Beasley's Chapel, near Boston, Tenn., Sunday. Three were baptized. He begins next Sunday at Pinedale, in Davidson County.

John T. Smithson writes: "The meeting at Rose Hill, Tenn., closed with good interest and one baptism. My next meeting will be at Pleasant Ridge, Tenn."

The many friends of C. A. Moore, this city, will be grieved to learn that he is suffering from a distressing accident in which his left leg was badly fractured. He is in the city hospital.

The death of D. J. Shipp, of Lebanon, Tenn., on July 19, removes from this world a most worthy citizen and an exemplary Christian in every respect. He was for many years a member of the Bellwood congregation. Brother Elam conducted the funeral services.

From Andrew Perry, Watseka, Ill., July 26: "Please tell all the readers of the Gospel Advocate that I will be in Tennessee at once. While I have some work promised, I still have more time to devote to the Master's work. Address me at Bethel, Tenn., till August 6; then at Clifty, Tenn., for two weeks longer."

From George T. Searcy, Oklahoma City, Okla., July 21: "My meeting at Chismville, Ark., will begin on August 9 and continue ten days. I will spend two months in Arkansas on my vacation. Any congregation in Arkansas wanting a meeting during those months should write me at 734 East Ninth Street, Chismville, Ark."

From Joe Ratcliffe, Cardwell, Mo., July 24: "Our meeting here is seven days old. There were six confessions last night. This is a splendid church. I go from here to Paradise, Texas, for a meeting, and from there to Tennessee for some meetings. All of my time is taken till October 15, at which time I could begin another meeting."

From J. N. Armstrong, Franklin, Tenn., July 23: "I am in a meeting near Franklin. Healthy growth; one baptism. I held a meeting here nineteen years ago. Not many here now that heard me then. I am to begin a meeting Sunday at Woodson's Chapel, on the Edmondson pike, out of Nashville about ten miles, four miles from the Flat Rock car line."

From E. V. Cowan, Success, Ark., July 23: "We had a real good meeting at Heber Springs. Three obeyed the gospel and many others were convinced, and some renewed their 'first love' and promised that they would continue faithful. I am now in a good meeting at Success, with interest good. I go from here to Water Valley for my next meeting."

From D. D. Woody, Rives, Tenn., July 26: "For the encouragement of the Christian brotherhood, I desire to report a series of meetings which I conducted near Jackson a few days ago. Aided by a few brethren, I held services under a tent for about eight days. Notwithstanding the difficulties and opposition, we succeeded in baptizing seven persons into Christ. I thank God that my efforts have redounded to his honor and glory."

From J. S. Daugherty, Kirbyville, Texas, July 21: "I closed my second meeting this year at Steep Creek, in San Augustine County, last night. Three erring brethren were restored and four were baptized into Christ. Also a congregation of about twelve agreed to keep house in the future for the Lord. This is the sixteenth congregation in eleven different counties, all in Texas, which the writer has 'set in order' during his nine years' ministry."

The Belmont Avenue church of Christ, this city, is conducting an open-air meeting at the corner of Division and Nelson Streets. The revival began Sunday night with a splendid audience. Morgan H. Carter is preaching each evening at eight o'clock. The series of messages will be of interest to those in Christ as well as others. The cooperation of all Nashville Christians is requested. Take a Belmont car to Division Street and walk down two blocks.

From R. A. Craig, Shelbyville, Ky., July 24: "The church at Parksville, Ky., needs a preacher and teacher at once. This is a great opportunity for some preacher who wishes to be busy most of his time. Parksville is in Boyle County, in the center of an excellent farming district, and traveling facilities are fine. Nowhere can you find better people than the brethren at Parksville. The school salary is sixty-five dollars per month, with liberal contributions from two churches. If you are interested in this work, write me at once."

From A. J. Traylor: "J. W. Grant and I have closed a meeting at Sharpeville, Tenn. One who had wandered away came back with the determination that she would live for Christ. Brother Grant presented some splendid sermons, but it seems he could not get the unsaved to realize how dangerous it is to live out of Christ. We worked faithfully to add more to God's family, but it seems that they wanted to live in the world a little longer. I am glad of the interest the people took in the singing school this week at Lascassas."

From R. R. Clark, Red Boiling Springs, Tenn., July 22: "T. B. Larimore was with us last Lord's day and preached to a large audience. He and Sister Larimore were visiting the Springs for a few-days' rest. It had been about nine years since he was here, and we were delighted to have him with us, and wished that he could have stayed longer. He also went to Willette, where he held services at the burial of our dear brother and kinsman, Gilbert Crabtree. M. L. Moore, of Franklin, Ky., will conduct our meeting, beginning on the fourth Lord's day in August."

From W. F. Lemmons, Mount Vernon, Texas, July 23: "I closed a meeting at Doucette a week ago, but had no additions. However, we put the little band to work on every first day of the week, under the leadership of Luther R. Campbell, who lives at Woodville, only two or three miles away, and publishes the county paper there. The few were pleased with the work we did. I go from here to Cloverport, near Toone, Tenn., to begin a meeting on August 2, and from there to Mississippi. I am in a meeting at this place, with unusual attendance and interest. The crowds are large, and w hope to see some results."

From W. S. Long, Jr., Brownsville, Tenn., July 27: "I am now in a meeting at Cliff Creek church of Christ, near Brownsville. From here I will go to Sharon for a meeting in August, and shall return to the work in Washington, D. C., the last of August. It is my earnest prayer that all the churches will help heartily to build a house of worship in the national capital, and do so soon, for it is seriously needed. We have about one-third of the funds needed. The faithful members are doing what they can, and your support will be sincerely appreciated. Address all donations to J. W. Gibson or T. F. Colvin, elders, 2500 Pennsylvania Avenue, S. E., Washington, D. C., or to E. L. Mills, treasurer, 2002 G Street, N. W.

M. C. Cayce writes: "On July 13 I closed an eight-days' meeting at Walter Hill, Tenn. This was my second meeting with them, and I have been preaching there once a month between meetings. Closed with a packed house; three baptized, two restored. I am wanted back next year. Jeff D. Derryberry was a great help with his splendid song leading. I hope to have him with me again. I am now in a meeting at Jackson's Temple, in Dickson County. This is a young, but enthusiastic, congregation. Brother Carter is a fine song leader, and the song service is excellent and earnest. Attendance and attention good. One added to date. On the first Sunday in August I am to begin a meeting at Rock Church, Bellvue, five miles from Dickson."

From H. A. Rogers, Macrorie, Sackatchewan, Canada, July 21: "The meeting in Monmowala Schoolhouse closed with five baptisms. I am holding a meeting in Macrorie, with good interest and attendance. In my financial report for sixteen months in the Gospel Advocate of July 10, it will be noticed that after expenses were deducted there was a balance of five hundred and seventy-five dollars. I purchased a Ford roadster for this work only, which cost me six hundred and fifty dollars, leaving seventy-five dollars on the other side, and all my time given to Christ. Brethren, contributions have been very light of late, and unless more assistance comes I shall be obliged to do something else for a time. The door is wide open in this country for the Lord's cause. Shall we heed the Macedonian call?"

A GOOD MEDICINE FOR LOSS OF APPETITE

General debility and that tired feeling is Hood's Sarsaparilla. This highly concentrated, economical medicine is a great favorite in thousands of homes. It is peculiarly successful in purifying and revitalizing the blood, promoting digestion, restoring animation, and building up the whole system.

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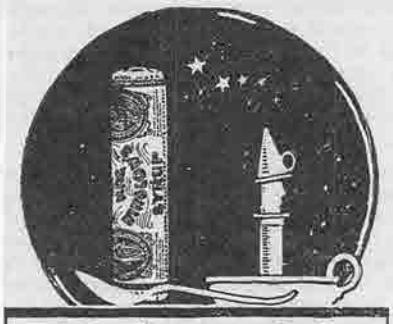

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E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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The Master's Vineyard

Alabama.

Coffeeville, July 19.—Our meeting is to begin on the fourth Lord's day in July, conducted by Brother G. W. Jarrett, assisted in the song service by Brother J. H. Shook, of Belmont, Miss. Brother Jarrett is a sound preacher and an able man to teach the true way, and should be kept busy all the time. Address him at Coffeeville, Ala. —J. C. Cook.

Arkansas.

Havana, July 20.—The meeting here is the best. Brethren tell me that people are coming almost every night who never before attended our meetings. A very large crowd last night, and two confessions. I baptized one yesterday and will baptize these others to-day. Some of the brethren thought we would not have the large crowd we had been having during the week, as it was "show night," but the crowd was large and the interest the best. Brethren, it is a great mistake to let people think the church must give the right of way to the "movies" on Saturday nights. Where I hold meetings, in city or country, I preach on Saturday night the same as other nights, and it is a mistake not to do it. I may close here to-night. The meeting at Ravia, Okla., will begin next Friday and continue over the third Lord's day in August.—D. S. Ligon.

Canada.

Macrorie, Saskatchewan, July 17.—On June 21 Brother H. A. Rogers, of Carman, Manitoba, arrived here to hold a meeting in the Monmawala Schoolhouse. Brother Rogers held a meeting here during the winter while the writer and family were at the coast. On this occasion four were baptized into Christ and the church revived to such an extent that the members were encouraged to work more earnestly for the Master. Owing to the glowing accounts received of Brother Rogers, we naturally looked forward to meeting him with considerable pleasure. Upon acquaintance with Brother Rogers, we found that the reports we had received were more than justified. He is a powerful and earnest speaker, loyal and true to the Master, and brings out his points in a forceful and unmistakable manner. He is a man blessed with many lovable qualities, a consistent visitor, and a great measure of his success is doubtless to be attributed to this part of his work. From the commencement the meeting aroused considerable interest, which was sustained right on through to the end. The actual results would be difficult to ascertain. Five adults were baptized into Christ —four sisters and one brother. This brings our total membership to thirty-eight. The meeting continued till the afternoon of the second Lord's day in July, Brother Rogers speaking twice each Lord's day and once every evening with the exception of Saturday. On the evening of July 13 he began a meeting in the village of Macrorie. We trust that his efforts will bring much glory to the Master and that

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

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G. S. is guaranteed for one bottle to benefit any case of pellagra, rheumatism, constipation, blood, liver, or kidney diseases. Many thousands claim one bottle has entirely relieved them. My guarantee is good to you. At druggists' or agents', or postpaid, $1 per bottle, or six for $5. Write for testimonials and mention this paper. Take Gross' Liver Pills, 25c.

L. M. GROSS,

Box 17. Little Rock, Ark.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

many souls may be added to the kingdom. Brethren, pray for him and us. —George Weston.

District of Columbia.

Washington, July 15.—Many of the brethren in the United States are interested in seeing a good house of worship in the national capital. Many have said: "Let us build a good house while we are at it." I am glad to hear them say so, for that is the right thing to do. Now it is right that every one know the facts in the case, and I am taking this opportunity to give them. We are compelled to build a building that will meet the requirements of the Engineering Department of Washington. The building inspectors of the city demand a fireproof house with a thirteen-inch wall, and one that is in keeping with the section of the city in which the house is to be erected. This being true, we must build a good house. If we wanted to build a cheap house, we would not be allowed to do it. I am glad that this is so, for the church of Christ should have a good house of worship in Washington. Now, Christians, you have said you wanted to see a good house in this city; then help us now, and do it by multiplying your donation by two. We have raised $9,500. The lot cost $5,295, counting guarantee of deed, etc. We have on hand in the bank $4,105 to go into the building. The house we shall be required to erect will cost twenty-five thousand dollars. So you see we need twenty thousand dollars yet in order to complete the building. Send all contributions to J. W. Gibson, 2500 Pennsylvania Avenue, S. E., Washington, D. C., or to E. L. Mills, 2002 G Street, N. W.—W. S. Long.

Kentucky.

Sedalia, July 22.—I closed the meeting at Wildersville, Tenn., yesterday morning, at the water. I baptized eight persons; two from the Baptists and one from the Methodists. We had large crowds at each service. The church at Wildersville is in a fine condition. The brethren there have the cause of Christ at heart; they are proving their faith by their works. Brother Sam Ringold led the singing, and he did it well. I go to Pottsville for my next meeting.—I. A. Douthitt.

Melber, July 22.—I have just returned from Sharpe, where I held a good meeting. One young man, a brother-in-law of the lamented young Brother Luton, became obedient to the gospel. I do not think I have ever seen a church, as a whole, manifest their appreciation of one's obedience to the truth more than did they of his. This church has made marked improvements in the past four years. They have remodeled and repainted their house, and the spiritual atmosphere is much better. Brother Overby, of Murray, preaches for them monthly. The Lord willing, I shall hold their meeting next year, beginning on the fourth Lord's day in July. If not providentially hindered, I shall begin a meeting at Pleasant Hill, Ark., first of August. I shall go from that place to Antioch, in the northern part of Louisiana; from there to a place in Kentucky; and then to the David Lipscomb College.—L. E. Pryor.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Your Greatest Problem—That Boy of Yours.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Petersburg, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs, and he wants to train him for that end. His school has been built and equipped and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects. Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., to-day, and let him send you a catalogue and tell you what this school can do for your boy.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.**

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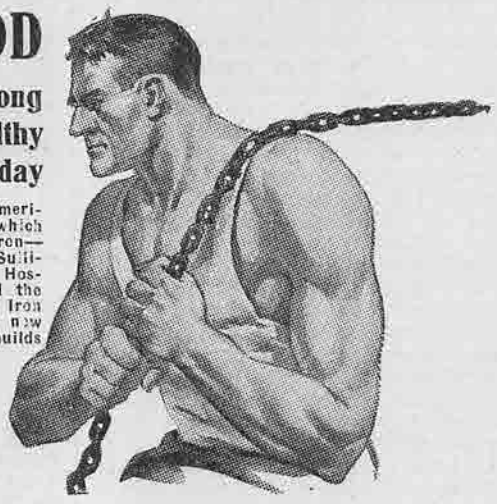

"To make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron" says Dr. James Francis Sullivan, formerly Physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital. Nuxated Iron by enriching the blood and creating new blood cells strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and endurance into the whole system. It often increases the strength of weak, delicate people in two weeks' time. It is estimated that over 3,000,000 people use Nuxated Iron annually as a tonic, and blood-builder.

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And Find Out Where Your Blood Stands

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Manufacturers' Note: Nuxated Iron recommended and prescribed by physicians is not a secret remedy but one which is well known to druggists everywhere. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

THE BIGGS SANITARIUM, Asheville, N. C.

What Are You Doing for the Church?

BY R. A. CRAIG.

Brother, are you doing anything to make the church a stronger institution, both spiritually and financially? Is it not a fact that the church is being neglected, while denominations and fraternal orders are being supported? That these denominations and fraternal orders are wide awake and taking advantage of every opportunity to increase their strength is a fact that cannot be denied.

What has made the Salvation Army forge to the front so rapidly? I believe this question can be answered with one word—namely, work! We know they have labored hard to reach the people, and especially so during the great war. Soldiers come back from the front singing praise to the Salvation Army. I do not believe these boys have been converted, but I do believe they have learned something of the spirit of the Master. Not only is the Salvation Army busy, but denominations and fraternal orders are doing a wonderful work indeed. The Methodists are calling for millions of dollars, and they will raise it without trouble.

"But," says one, "you are just alarmed and have not considered what we have done in the past." I think it is time to be alarmed. A call has gone out from Washington, our national capital, for funds to help build a church. This call, I think, is over a year old and the work is not complete; the money has not been raised, when, in fact, it should have been raised in one week after the call was made. Brother, is not this enough to alarm us? It shows plainly a lack of love for the cause of Christ.

I believe the church should be an organized body. I also believe the order of organization is laid down in the word of God. Webster says an organization is "a number of individuals systematically united for some end." I do not believe we are systematically united. If we were systematically united, we could do far more and greater work than we have ever done. I believe our preaching brethren should come together at least once a year to discuss in a scriptural way the work of the church. I do not know what the church is doing where you preach; I do know it would do more if the brethren were scripturally organized. One thing that hinders greatly the work of the church is its members' working for the good of temporal orders. Brother, why not drop your life-insurance policy and use that money in the church? Why not come out of the lodge and support the church? I am not sure that I have the popular side of the question, but I am sure that I have the scriptural side. "No man can serve two masters." We cannot join these orders and please God. I firmly believe that any man who lends his influence to these orders loses faith in God. Brother, what is the church for? Why did Christ shed his blood for the church? I am persuaded that when you answer these two questions you will for all time see the importance of the church.

The Acceptability of the Gift.

BY J. J. VANHOUTIN.

Gifts are usually a demonstration of respect and the love the giver has for the person or object for which the gift is given. Under the Jewish worship, gifts were usually the tenth part of what a man produced; and when a man gave as he was "prospered," he usually gave the tenth; and where that law or rule was binding, there was just about as much love manifested in the gift as there is now when a man pays ten dollars tax on one hundred dollars' worth of property. Some pay willingly and some pay grudgingly; but who ever heard of a man going beyond and paying more than what the law required? While paying tax is right, it is not done as a manifestation of love. When Paul gave the rule to lay by in store as God had "prospered" them (1 Cor. 16: 1, 2), their love prompted them to go far beyond what Paul at first had required them to give. About a year after this he wrote his second letter, in which he approves and commends their liberality, prompted by love, and urges them to continue in their willingness to give, that it was a manifestation of their love, and then rescinds his first order to lay by in store as God had prospered them, and says, "I speak not by commandment," thus placing the

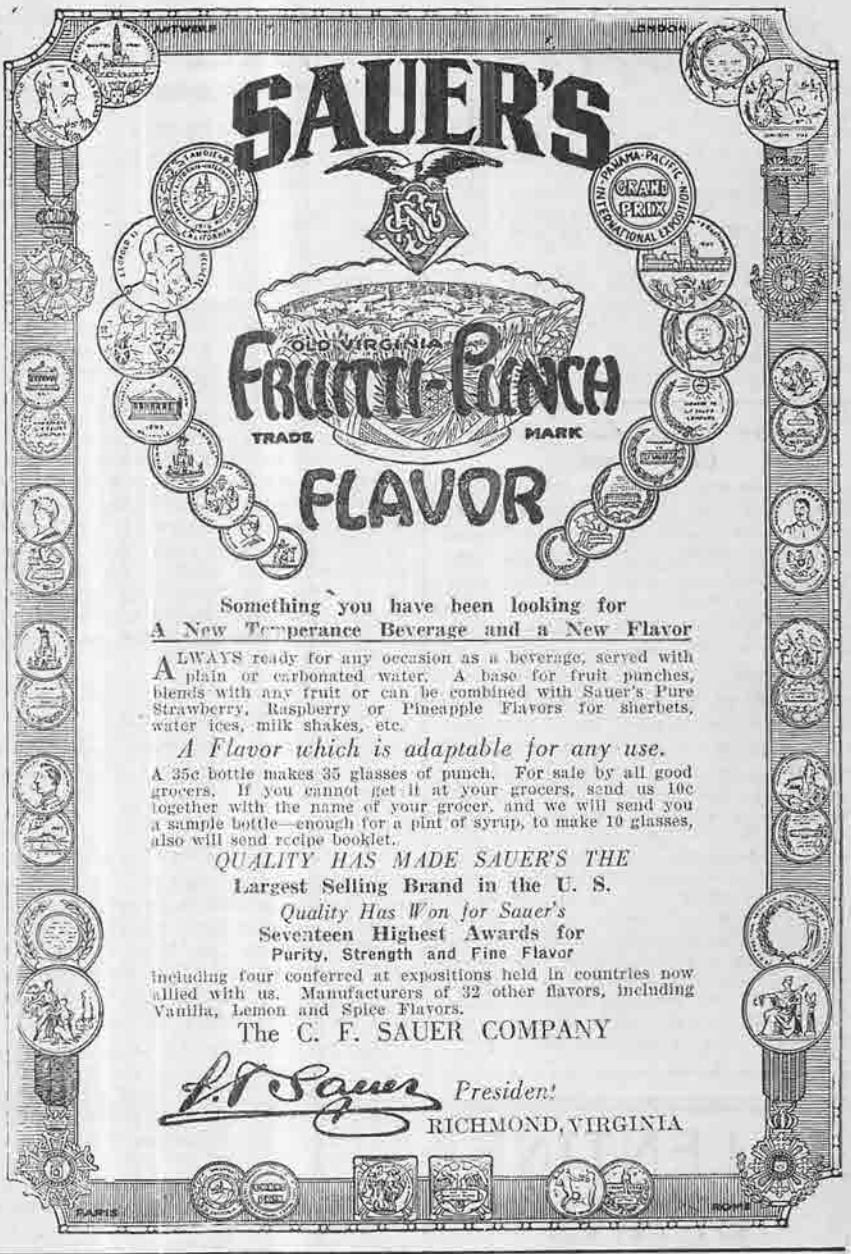
acceptability of their gifts upon the principle of love, leaving every man to decide for himself as to what he could willingly give; for, in order that the gift be acceptable, there must first be a willing mind.

On the day of Pentecost the first Christians found themselves severed from the Jewish worship and deprived of food and the right to partake of the Jewish feast. Then the Christians began to divide out among themselves, and many sold out and made equal division; but after the fraud by Ananias this selling out was checked. (See Acts 5: 13.) From the second chapter of Acts, and first verse, to eighth chapter, it appears that we have only three days' time, and it is plainly stated where the apostles stayed during the two nights. And the persecution and dispersion of the church in the evening of the third day, at the death of Stephen, forever ended the sale and equal division of property. Then freewill gifts or offerings became the rule, and is to the present day.

A gift in promise is not acceptable until it is paid. The Lord does not work upon a credit system. When Paul repealed the amount specified in the word "prospered" in 1 Cor. 16: 2, he did not repeal the day. So the first day of the week still stands as the day upon which Christians should contribute of their means for the benefit of the poor and the support of the gospel, these being the only two things for which any mention is made for using the gifts. The Lord surely left the members of his church the right and privilege to provide for their own comfort and convenience, the cost of which is in no way required of the Lord to be paid out of his treasury. My Christian brother, if God's great love for the world (and you) so prompted him to give his Son to die for you that you might be redeemed, why not, in return, freely give of your richest treasures that the hungry souls might be fed with the "bread of life?" The preacher is not to bear the burden alone. And the Lord "loveth a cheerful giver," for the Christian's great duty is to remember the poor.

Quiet Giving.

Almsgiving has been exalted by the scribes to an act in itself meritorious before God. The word "alms" and "righteousness" were, indeed, used interchangeably. "For one farthing given to the poor," said the rabbis, "a man will receive heaven." "He who gives alms will be kept from all evil." In an age when the religious spirit was dead, outward acts of religion were ostentatiously practiced, at once to earn a reward from God and to secure honor for holiness from men. Religion was acted for gain, either present or future. Against such hypocrisy Jesus warns his followers. They were to draw no attention to their charity by having it proclaimed in the synagogue or by ostentatiously giving it in the streets, to earn praise of men, but were to hide it as if they would not even let their left hand know what their right hand was doing. Sincerity only gave charity value. The amount was not essential; the spirit was all. Insincerity had no reward but the empty honor from men, got by deceit; sincerity was rewarded by their Father in heaven, who saw the secret deed.—Geikie.



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Murine Eye Remedy Co., Chicago

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

In answering advertisements, please mention this publication.

Freckles

The fairer the skin the more ugly it is when marred by freckles, and they are really unnecessary. As soon as the warm sunshine or the hot winds bring them out, causing the natural embarrassment that every woman feels, get from your druggist a package of Kintho Beauty Cream. This is usually an easy and effective way to remove them, and quickly have a soft, clear, youthful and beautiful complexion, which of course, should have no freckles.

Use Kintho at the first sign of freckles, applying night and morning, and you should be delighted to see how rapidly these ugly spots begin to disappear. It is also well to use Kintho Soap as this helps to keep the skin clear and youthful

'NTHO MFG. CO., Ellicott Sq., Buffalo, N

Poultry Expert Gives Away Chick Food

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A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred for No. 1 or 2, round or shaped notes, and $15 for No. 1 and 2 combined, round notes only. Send 30c for samples. Money back if not pleased.

E. A. K. HACKETT, Dept. No. 56, FT. WAYNE, IND.

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CHURCH NEWS

Mississippi.

Corinth, July 21.—We began a meeting yesterday at Acton, Tenn., six miles out from Corinth, with a full house. The prospect seems good for a good meeting.—R. N. Moody.

Charleston, July 22.—Our work here is moving along exceedingly well. Two have been added to the one body, coming from the Methodist and Holiness faith. The attendance and interest are good, both on Sundays and at the midweek prayer-meeting services. Last Sunday morning I preached at Enid, and in the afternoon at Compromise, near here, where I will begin a meeting next Sunday night, the Lord willing. After the services I returned to Charleston and spoke to the home congregation at night. My intention is to return to Nashville the last of August and enter David Lipscomb College. Brethren, pray for us in our work here.—D. R. Hill.

South Carolina.

Union, July 21.—Two confessions since our last report.—Thomas H. Burton.

Tennessee.

Lawrenceburg, July 23.—We closed our meeting at Odd Fellows' Hall, Giles County, on Sunday. There are some good Christians in that community. Six were baptized. We shall begin a meeting next Sunday at Mount Carmel, Ala.—Thomas C. King.

Somerville, July 24.—Our labor at Indian Mound, in Stewart County, was not in vain. By the Lord's help and our efforts, fifteen were added to the one body, a New Testament congregation was established and everything set in order. Let the brethren who are supporting this grand, glorious work rejoice with us. Brother J. D. Derryberry (my singer and coworker) and I are conducting an arbor meeting in Fayette County this week.—William P. Walker.

Puryear, July 22.—I have just closed a nine-days' meeting at this place. We had good interest, large crowds, and eight additions. The song service was conducted by J. R. Stockard, of Milan. Brother Stockard leaves for Nebo to conduct the song service for Brother E. M. Borden, beginning on the fourth Lord's day in July. I go to Conyersville, two miles east of Puryear, to begin a meeting on the fourth Lord's day in July.—Boone L. Douthitt.

Eagleville, July 21.—The meeting at Midway (midway between Murfreesboro and Eagleville) closed last Tuesday night, with one baptized and the church fired with a greater zeal to press onward in the work of the Master. Brother George W. Farmer, of Lebanon, did the preaching, this being the second time he has assisted the church at this place in a protracted meeting. Brother Farmer is one who speaks the truth in love, yet he does not shun to declare "the whole counsel of God."—M. M. Lamb.

Mount Pleasant, July 21.—My first meeting for this year was at Riverside, beginning on July 6 and continuing eight days. We had splendid interest. Four were baptized and one was reclaimed. I made my home while there with Brother and Sister H. N. Mann. I think I have never been in a more ideal home for a preacher. Brother Mann preaches all over the country near Riverside, and is held in high esteem by everybody in the neighborhood. He has collected the material for several congregations, and he is frequently called on to baptize several at his ordinary monthly appointments. Brother Jeff Logue, of Mount Pleasant, led the song service, and did it well. The meeting was a pleasant affair to me and will long be remembered.—C. S. Austin.

Dickson, Route 3, July 23.—I left Florida on June 23, and have just finished my third meeting since coming into this section of country. I preached ten nights at Colesburg, near Dickson, with one restored and one baptized; preached eight days at Northcut's Cove, near McMinnville, with two baptisms; spent eight days at Chestnut Grove, near Viola, with nine baptized and eight reclaimed. I go to Friendship congregation, near Murray, Ky.;

PALMER'S "BLOOD-SUCCESS" Tablets

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For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

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Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money saving shoe book for the asking.

Soothe Your Itching Skin With Cuticura

All druggists: Soap 25, Ointment 25 & 50. Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Little Rock Church, near Lyle, Tenn.; Allen's Chapel, near Cumberland City; and Oakwood church, near Clarksville, Tenn., which ends my work in this section for the present.—T. B. Thompson.

Fountain Head, July 23.—The first of the year found me in charge of mission points at Buck Lodge and Pondville. Early in the year I got the "flu" and was prevented from preaching for about three months. Since then I have preached monthly at the above-named places and at Sulphur. My mother died in May, and I am now homeless. I have just closed a protracted meeting at Buck Lodge. There was once a good congregation at this place, but because of deaths and removals there are very few left. Among those who have preached here in the past are J. A. Harding, Walter Harding, Flavil Hall, J. H. Curry, and J. M. Dennis. Buck Lodge is on the Louisville and Nashville Railroad, about ten miles north of Gallatin. If any of the preaching brethren should stop off here, ask for Joe Wilson or Richard Ashlock, and you will be sure of a welcome. I would be glad to find a location where I could preach to one or more good congregations and find some work to do during the week to make my living. The "flu" has left me in a weakened condition, so I am unable to stay on the farm or work at hard labor, and my entire support from the churches this year is between four and five dollars. Any one desiring my services in a protracted meeting or for a permanent location should address me in care of J. W. Hodges, Fountain Head, Tenn., Route 3.—Albert L. Stewart.

Texas.

Center Grove, July 21.—I am here in a fine meeting and am hoping for the best. This is one of the best churches in all Texas. They have a good membership, a new house, and our singing is fine. The rain has hindered some, but the sun is bright to-day. I go next to Wylie, and then to Hatfield, Ark. I am then coming to Tennessee for some work, and have time for two meetings. Any one interested may address me at Ben Franklin, Texas.—C. H. Smithson.

Waxahachie, July 21.—The Amarillo meeting continued fifteen days, with fourteen added by baptism and seven by restoration and membership. Patrick's Chapel meeting continued eleven days and resulted in nineteen baptisms and one restoration. I am now at Bardwell in a meeting. The Bardwell church is one of the strongest in Ellis County. I go from here to Sylvanna, and then to Delta County. I have had nearly one hundred baptisms this year. Too much rain in Texas for meetings and farmers. Sad to see crops ruined as they are by so much rain.—J. S. Dunn.

Grand Saline, July 20.—I closed a ten-days' meeting at Sand Flat last Lord's-day night. Three were buried with the Lord in baptism and the congregation was greatly strengthened. On Monday night I met Elder J. C. Matthews, Primitive Baptist, in debate. We discussed the general church proposition, apostasy, and unconditional election. Brethren attended from all over the county and adjoining counties and were well pleased with the discussion. Time only will tell the results it will bring. The church at this place has been greatly helped by having had Brother Foy E. Wallace, Sr., of Longview, with them for the past two Lord's days.—Willis G. Jernigan.

Sherman, July 22.—This leaves me in a good meeting near Savoy, in Fannin County. The meeting is being conducted under a tent in a splendid pecan grove, and the interest is good to begin with. I go next to Vinson, Okla., for a meeting, to embrace the first and second Lord's days in August, and thence to Eden View, Okla., for the third and fourth Lord's days. I will be in Tennessee, beginning at Dixon Springs, and have some time open for meetings in the early fall. My meeting at Childress resulted in twenty additions to the church there, about half the number by baptism. The church seemed to be very much revived, and I feel that much good was done at Childress. Brother Tice Elkins was with me in the beginning of the meeting, but was compelled to take his wife to Fort Worth for an operation, and we greatly missed him. Brother Wilkerson and wife and Brother W. G. Cypert were with me part of the time and rendered valuable assistance in the meeting. The time of the harvest is here and we should do all we can. I am glad to be out of the army work and back to civil life once more.—J. H. Lawson.

A lad possessed a diamond
Among his pebble store—
To him one pebble more.

There came one day a stranger,
And from a royal crown
The jewel glistens down.
—Ida Ahlborn Weeks.

AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

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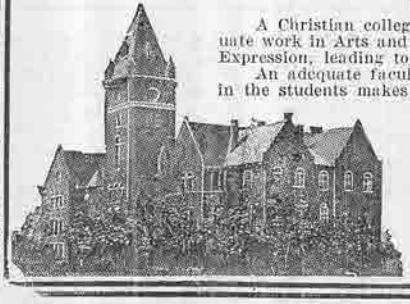

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An adequate faculty of college graduates personally interested in the students makes an atmosphere of fellowship, industry, and service.

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Simply mail coupon and your pair will come at once, postage prepaid, direct from the Shoe Market of the World. Boston is the shoe style center of America. You do not have to wait till these shoes travel to New York or Chicago. We want you to get your pair Direct, with no obligation on you to keep them unless you are convinced that they are the most beautiful, comfortable, stylish boots you ever saw.

This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected wearproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

This high-cut lady's dress boot is made of selected leather. Soft as velvet on tender feet. Neat, plain tapering toe. Beautiful high Louis Heel, or Medium Military Heel. Extra long-wearing leather soles, semi-flexible. Your choice of black or rich Havana brown. The most beautiful boot for Summer and Fall, 1919.

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Send shoes I marked, prepaid. I enclose no money, and am buying on your **Approval Plan.** I will pay only $4.35 a pair on arrival. **I Risk Nothing!**

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A Nickel for the Show, a Penny for the Church.

BY D. S. LIGON.

I do not wish to be a pessimist in the eyes of the people, but an optimist; but allow me to say just here that I am not so optimistic that I cannot see things as they really are before my eyes. If I am not mistaken in the way things look to me, parents are making a very poor effort to obey the divine injunctions to "train up a child in the way he should go" and to "bring them up in the nurture and admonition of the Lord." Instead of this, they are "bringing them up" in the way they should *not* go, both by precept and example.

Because of the conduct of many parents to-day, the children have a very light estimate of the church. The father will smoke his nickel cigar in the home, in the meetinghouse, and all other public places before ladies and decent men, and also right before his own boy and the boys of others, without, it seems, a single thought of his bad example set before the public, and especially his own children. And the mother—some mothers, at least, in some countries—will get out her mouth mop, fill it full of snuff, and swab and spit, and then spit and swab, right before her daughter. Of course, she is very particular to tell the girl she must not do that. But what is the use to tell the girl this? Actions speak louder than words. Such passages of scripture as, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," has but little meaning to some church members. I offered to preach the gospel for one whole year in a certain county in Oklahoma just for the amount the brethren in the county spent a year for tobacco in all forms. They did not take me up, but went on their way chewing their cud. O, how it does grieve me to see a little, innocent boy going about smoking a cigarette! But who is to blame? In most cases it is the father, but not always; but it is surely the example set by some tobacco worm in the form of a man.

Then comes the moving-picture show. And I put it down right here that nine hundred and ninety-nine out of every thousand are too low, suggestive, sensual, and devilish for the eyes of parents, much less of their children. Once we had preaching on Saturday nights, but nowadays it seems to be out of order to even try to have preaching on Saturday night even in protracted meetings. The evening is given over to the cravings of the flesh and the demands of the enemy of souls. I have held meetings where members would deliberately take a "lay-off" and go to a show any time they took a "show fever;" and when Saturday night came, I have known members of the church who seemed to think it just awful to have preaching on Saturday night, as this night seems to be given over to the devil by parents, the church, and many of the preachers. Brethren, too many of the members of the church are wanting to have a "good time" on Saturday night at any cost, then place a penny in the contribution box on Sunday. Many parents will give their children a nickel or a dime once or twice a week to go to the show, and on Sunday they hand them a penny for the Lord. Parents, be not deceived; your children can see where your heart is and where your interests are. I tell you, brethren, I know what I am talking about; for I once was engaged to take a religious line of pictures and lecture on them over the country, but the picture-show man would almost invariably throw in one of his that would kill all the good influence of any man's lecture. I remember when I was in Camp Cody I gave a lecture one night, and as soon as my lecture was over the director put on a "show" for the boys, and I tell you now the picture was so sensual and suggestive it could not be of any moral help to the boys, but sapped from their minds, no doubt, much of what I had taught them. The show is largely like the dance in effect on moral life. Yes, the show is incompatible with Christianity, and I do not believe there is any Christian, old or young, who can visit the show from one to three times a week and keep the soul in tune with the divine

Spirit and be as devoted to the church as the Lord demands. Yet some Christians will "pay the way" to the show on Saturday night, and are not alarmed when their children will not, or, at least, do not, go to the Lord's house for worship on Sunday.

I sometimes wonder what the average member of the church thinks the following scriptures really mean: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." "If any man love the world, the love of the Father is not in him." I tell you what I think about them. Here it is: No child of God can be friendly with the wicked ways of the world and at the same time be a devoted friend of God and his cause. And if any man love the Father, the love of the world will not be in him.

I know the preacher who preaches against these things will be put on the "black list" by many members of the church, but he certainly will be approved of God. I was refused an appointment once because I had lectured in the town against the saloon, and have been frowned upon and perhaps will never be asked to preach at some places where I have spoken out against tobacco and the show practice among members of the church; but I know whom I serve. It is the Lord, and not man. But here it goes—a nickel for the show and a penny for the Lord.

A peaceable man doth more good than he that is well learned.—Thomas à Kempis.

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FIELD REPORTS

Texas.

Fort Worth, July 25.—I write to say that my wife is improving very well, if outward appearances are to be trusted. The doctors do not seem to be entirely satisfied about her, but I am in great hopes now that she will get well. It will be two more weeks, at least, before I can take her home. Now, there are several brethren who are sending to our relief, but I have not reported the donations lately. The reason is that several notations of money received is in a book at home, and I cannot report them from memory; so I have intended to wait till I get back home and then report all at the same time. But every cent I receive will be reported as soon as I can get to it. Brother W. E. Morgan came to see us to-day, and brought a lovely bouquet of flowers from Sister Philpot at Bowie. Many are sending flowers and other remembrances more substantial, but none the more pleasing. Brother Morgan is one of the noble sons of God on earth. Many of the brethren and sisters of Fort Worth visit wife and cheer her up, and she is responding to their encouragement well. I preach every Sunday here, and find a host of friends who know how to make life's burdens lighter. I will in a few days report all money received, and make known the latest decision of the doctors about her condition. Pray for us. Write to me in care of the Harris Sanitarium.—Tice Elkins.

West Virginia.

Waverly, July 21.—At our regular meeting at Horse Neck, yesterday, four excellent persons, all heads of families, came forward at the night service and confessed their faith in Christ, and are to be buried with their Lord in baptism on Wednesday evening. Great crowds of deeply interested hearers attend every session of our meetings there, and we confidently expect accessions to the one body there. It is the most inviting field for home mission work known to me. Even at our Wednesday-night prayer and singing services the house is crowded to overflowing—not with a bunch of "rowdies," but with persons, church members and others, eager to learn and take part in singing the sweet songs of Zion. They are now engaged in building a neat and comfortable house of worship at that place, and they need help in this work. Let any reader of the Gospel Advocate who would like to have fellowship with them in this needed work send an offering to Brother Noah Brothers, Willow, W. Va., Route 1, Box 31, and it will be faithfully applied to the work and gratefully acknowledged through the columns of the Gospel Advocate. Beginning on the last Monday evening in October, the Lord willing, a fourteen-weeks' Bible reading will be held with the church there. It is hoped to read the Bible (both Testaments) through at that reading. Any young men or women desiring to prepare themselves for more and greater usefulness in the church of Christ are cordially invited to attend this Bible reading. Boarding and lodging can be obtained on reasonable terms among the brethren there. It is a delightful place at which to attend a reading of this kind. For further particulars concerning boarding, etc., address R. R. Bunner, M.D., Waverly, W. Va. As I am not able to do much work, I am striving to make this an ideal New Testament congregation of disciples of Christ in all things that pertain to the work and worship of the church of God, and, as far as can be seen now, it is getting well along in this direction. In connection with the reading of the Bible, we hope to have a good class in English grammar and church history.—A. A. Bunner.

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Constipated?

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RAMON'S LIVER PILLS

FROM THE FIELD

Oklahoma.

Milburn, July 14.—I closed here yesterday, with two baptisms. I began last night at Goodman and will continue one week. From there I go to Roff for ten days.—J. A. Cullum.

Tennessee.

Martin, July 15.—On July 1 I closed a meeting at Blackman, in Rutherford County, with no visible results. I went from there to Patterson, near College Grove, and held a meeting, closing on July 9, with two baptisms. I am now in a meeting at Martin, with a splendid beginning. Brother W. R. Overton, of Greenfield, is leading the song service.—Charles Taylor.

Patterson, July 15.—Brother Charlie Taylor, of Paducah, Ky., recently held an eight-days' meeting at this place, with two additions. The church feels that it has been made stronger and better by having him with us. We hope to have him with us again next October. Brethren, let us pray that God will give us more preachers like Brother Taylor, men who will dare to have a purpose and will dare to make it known—Christian men of undaunted courage, undying love, and unwavering faith, who will thrust "the sword of the Spirit" into the very heart of sectarian theology until, mangled and bleeding, false religions shall die.—Ada Maxwell.

Texas.

Childress, July 5.—It is with a sad heart that I write to say that all our hopes are crushed again, at least for a time. For two months my wife has gradually grown better, and all of us and the doctor felt sure she would soon be perfectly well again; but yesterday morning, from 2 A.M. until 10 A.M., she had seven of those terrible spells, two of them horrible beyond description. She is very low this morning, and I am writing the brethren where I expected to go in July for meetings to make other arrangements. I now expect it will be two more months before I can leave her safely; but if she recovers sooner, I will go to some work, for we cannot live much longer unless I do. I want to say that I am not going to appeal to the brotherhood again for help, for some have censured me for doing this, and, because my wife was not confined to bed all the time, have said I should have been at work paying my debts. My debts are growing now, and I know not what the end may be; but I can labor with my hands, and have done it all spring and summer, and, while we thank those who have helped us so much with all our hearts, we will try to make it somehow until I can leave home and work out a living. God bless the noble-hearted who have helped us, and God bless those who have hindered us and made it harder for us to live.—Tice Elkins.

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"And if I may,
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10. To make the house of God our spiritual conservatory.

11. To mingle with and love children.

12. To make our dollars almighty in doing good.

13. To ever keep young in spirit.

14. To always listen with the idea of learning from every one we hear.—Exchange.

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The Pale Horse. No. 4.

BY J. PERRY HODGE.

As a matter of fact, death with hell following is the portion of all the world who fail for any reason to accept Christ, for there is salvation in no other. "For there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.) Therefore the fact that through the falling away of those who had accepted Christ, they, too, would fall under the great destroyer, death, and having not remained faithful to him till that time, hell would also follow this fourth part of the world the same as those who had not accepted him at all. This was the matter that was of interest to John and to all those who are followers even now; for unless we remain faithful unto death, hell will follow us the same as though we had never been in Christ. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8: 1.) "But he that believeth not is condemned already." (John 3: 18.)

The spirit of destruction represented by the pale horse, therefore, is the work of the dragon, "that old serpent, called the Devil, and Satan, which deceiveth the whole world." (Rev. 12: 9.) He has deceived the faithful through false prophets; he has deceived them that would have been faithful by giving them substitutes for the true faith; he has enticed and led astray through tempters such as were led by the beast nature in them to follow after the flesh instead of the Spirit. He planted the seeds of death and destruction in our mortal bodies; he has poisoned and polluted the truth and cast it down to the ground (Dan. 8: 12) and sown the elements of death in every institution that has ever been established for the upbuilding of the human race; but he will yet be taken and bound for a thousand years (Rev. 20: 1-3), and after being loosed for a little season (Rev. 20: 3, 7) will be cast into the lake that burns with fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever (Rev. 20: 10). This will be the destruction of death, the last enemy that is to be destroyed. Let us rejoice and be glad that the rider of the white horse and those that follow with him are still going forth conquering and to conquer.

In conclusion, we wish to make it clear that the four spirits that are represented by the four horses and their riders are still engaged in deadly combat, and that one or the other of these spirits prevail in the lives of each and every individual man and woman on earth to-day. If the spirit that rules your life is Christ, then you are at war with the other three. If you are a false prophet or a part of some false system that has been built upon the doctrines of the devil as taught by the false prophet, then you are at war, either consciously or unconsciously, against Christ; and since Christ will ultimately prevail against every enemy, you who have been seduced and led astray by these false doctrines, unless you come out of that condition, will have your part in the lake that burns with fire and brimstone when the false prophet is finally cast there. If you are led by the beastly desires and instincts of your nature instead of by the Spirit of Christ, then you are at war with Christ; and when the beast, with all his governments of earth and his dominion over the hearts and lives of men who have been and are drawn away and enticed through the beastly desires and appetites, is cast into the lake that burns with fire and brimstone, you will also have your part there, unless you crucify this old beastly nature and put on Christ and continue faithful unto death in his service. If you are engaged, either actively or passively, in destructive work against the principles of truth as made known in the word of God, whether you have been seduced by the false doctrines of the false prophet or have let your unbridled nature have its way in your life through the lusts thereof or through indifference, or from any other cause you are not building for Christ, then you are following the road of death and engaged in the work of destruction and are at war with Christ, and death and hell will be your portion when the dragon is finally cast into the lake that burns with fire and brimstone; for all these, the false prophet, the beast, and the dragon, with all their systems and their followers, will be taken by the rider of the white horse and shall all be cast into that lake (Rev. 19: 20; 20: 10), for whosoever is not for Christ is against him. There is but the one safe way, and that is to be for Christ. Those who are for Christ know that they are for him when they walk by faith and not by sight. There is no other safe rule. When the word of God directs every step in your life, then you are walking by faith and on the safe side. There are many ways that seem right to a man, but the only absolutely safe rule to follow is that of letting the word of God direct your every step.

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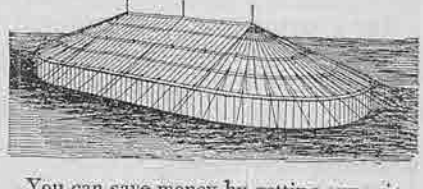

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Jesus Christ, the King.

When John the Baptist began preaching in the wilderness, he said: "The kingdom of heaven is at hand." Hence the kingdom of heaven is essentially connected with the office and ministry of Jesus Christ. It is the system of divine government and grace through Jesus Christ. It is a kingdom because Christ is King, saved men and women are subjects, and God's will is law; it is of heaven because heaven is its origin; its nature partakes of the nature of heaven and heaven is its consummation. The Jews were familiar with the expression, and to them it meant that God was King, and it referred also to the reign of the Messiah which they were expecting.

If you will search your Encyclopedia Britannica, you will find that Peter the Great of Russia, in order to teach and uplift the Russian people, entered the army himself as a private soldier, worked for wages as a ship carpenter, lived among the workmen in a small two-roomed hut. He learned personally nearly all that he wanted to know—gunnery at Konigsberg, shipbuilding at Deptford, anatomy at Leyden, engraving at Amsterdam. There is still another example of a king leaving his palace and all the insignia of a king, his decorations and his magnificence, to go among his people, among the poor and sick, to learn their needs and give them aid, as was done at Messina after the earthquake. The king was just as really their king then as when he sat upon his throne; but he did not have the appearnace of a king, but the form and appearance of a common man, a helper, a doctor, a nurse. Albert, king of the Belgians, during the war did not sit upon his throne, but there was not a subject at home or in exile who did not consider him the noblest king alive. These historical examples help us to understand and appreciate Paul's matchless description of heaven's exiled King.

Paul says in Heb. 10: 12: "But he, when he had offered one sacrifice for sins forever, sat down on the right hand of God." In anticipation of that time he said to the apostles in the commission: "All authority hath been given unto me in heaven and on earth." And the first time they stood up to preach, Peter said: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." His name then began its power, for it marks the time when he took his seat on his mediatorial throne and was bequeathed the scepter. The reign of Christ on earth began on the day of Pentecost. The significance and power of his name shall continue through all the centuries of the Christian dispensation in which we are now living until the time when the purposes of his reign have been accomplished and he hands over the kingdom to his Father. "For he must reign, till he hath put all his enemies under his feet." (1 Cor. 15: 25.) To ignore the name of Christ is to repudiate his mediatorship between God and man; to seek to pull the crown from his head, the scepter from his hand, and to dethrone him as the rightful ruler and lawgiver, priest and prophet of the world.

☼ ☼ ☼

Everybody's Book.

The Bible is everybody's book, as no other book is or can be. Some books are written for the rich, some for the poor; some for the learned, some for the ignorant; some for the wise, others for the simple; some for little children, others for grown people; some are for people of one language, and some for those of another; some for people of one occupation, which have no interests to people who follow other pursuits. There are works on navigation, agriculture, mechanics, mineralogy, mining, astronomy, geology, biology, theology, finance, politics, archæology, etymology, ornithology, icthyology, and so on to the end of the chapter. Then there are works on mathematics, music, art, sculpture, architecture, painting, drawing, and every conceivable subject. All these run in special lines, cater to special tastes, and reach special classes.

The Bible touches every class. Translated into hundreds of languages, it meets the wants of people on every continent and every shore. The aged love it, the young delight in it, little children lisp its sacred lessons, and aged men and women murmur its words of promise with broken voices and tearful eyes. Men in the vigor of health rejoice in the words of heavenly grace; weary souls on beds of pain and sickness are comforted by its divine con-

solations. Thousands of years ago men found these words of God more precious than necessary food. Now, after centuries have gone by, they still remain the solace and the joy of trusting hearts. Savage nations find their best literature and instruction in this first book they learn to read; and the civilized and enlightened, those who lead the march of human progress and know the blessings of culture and refinement, prize this book above all other books the world has known. Everything about it bears the impress of a divine mind, revealing universal law and universal love.

"Thy testimonies are wonderful."

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Not Enough to Be Respectable.

The New Testament teaches that merely respectable people may be esteemed, respected, admired, and even courted in this world, and yet they will be damned in the other. Dives, who awoke in the other world in torment, was very likely a respectable citizen in this world. He doubtless lived in the handsomest house in town and by his gracious hospitality enriched the circle of his friends. The priest and the Levite who saw a wounded man on the Jericho road and passed by on the other side were on their way to church. The Pharisee who said, "God, I thank thee, that I am not as other men are," told the truth. He was not as many other men are. He was no extortioner, no adulterer. He attended divine services with amazing regularity and made his proper support to the religious institutions of his day. You will find a long, pious procession of such people on the pages of the Bible. They pass by with hands folded, praying and singing as they go; but they are going straight in the direction of the bottomless pit. After a while they will stand before God in the judgment, and, harking back to their respectable lives, they will say: "Lord, Lord, we have preached in thy name, and in thy name we have cast out devils; we come before thee bringing our good records with us." But the righteous Judge will frown upon them and say: "I never knew you. I never heard a prayer you said; you did not pray to me. I never heard a sermon you preached; you did not preach to me." No, they preached and prayed and did their works of charity and public service for their own satisfaction and for the impression it would create upon the community. They had no religion. They had respectability in the place of it.

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Unmask!

I have never been to such a function, but I am told by those who have attended a mask ball that for the greater part of the time dancers wear their masks, and while wearing them they dance and laugh and flirt outrageously. But late in the evening the master of ceremonies cries "Unmask!" and then they all come off. If Jesus were here to-day, I believe he would say to a great many professing Christians: "Why feignest thou thyself to be another?" Don't wait for death to unmask you. Don't wait until you reach the border line between time and eternity. But unmask! Unmask! Tear away the gauze of self-complacency and respectability that beclouds your eyes and let the world see who you really are. It may embarrass you at first, but it will save you at the last. Are you sick and tired of pretense and hypocrisy? Do you not long for something truer and nobler and grander than merely make-believe? Would you not be wholesome and genuine and true? Are you not ready to say, with the great apostle Paul: "By the grace of God I am what I am?" Are you not ready to pray with David: "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting?"

OUR CONTRIBUTORS

"Who is a Christian?" No. 1.

BY J. D. WALLING.

Under the above caption, A. McLean writes two articles in the Christian-Evangelist. His purpose evidently is to prove to his readers that one can be a Christian and go to heaven when he dies without being immersed. If this is true, the world should know it. But the Bible, and the Bible alone, is authority on "who is a Christian." If Brother McLean is able to sustain his contention by this authority, all is well. In article No. 1 he starts off with a question and answer in the Millennial Harbinger, as follows:

Under date of July 8, 1837, a good woman in Luenburg wrote Alexander Campbell a letter in which she expressed her surprise at a statement from him in the Millennial Harbinger, published by Mr. Campbell, to the effect that he found Christians in all Protestant parties. She asked: "Does the name of Christ, or 'Christian,' belong to any but those who believe the gospel, repent, and are buried by baptism into the death of Christ?"

Mr. Campbell's answer is as follows: "In reply to this conscientious sister, I observe that if there be no Christians in the Protestant sects, there are certainly none among the Romanists, none among the Jews, Turks, Pagans; and therefore no Christians in the world except ourselves, or such of us as keep, or strive to keep, all the commandments of Jesus. Therefore, for many centuries there has been no church of Christ, no Christians in the world; and the promises of Messiah have failed, and the gates of hell have prevailed against his church! This cannot be; and therefore there are Christians among the sects. But who is a Christian? I answer, every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins, and obeys him in all things according to his measure of knowledge of his will. A perfect man in Christ, or a perfect Christian, is one thing, and a 'babe in Christ,' a stripling in the faith, or an imperfect Christian, is another."

Then Mr. Campbell argues from this contrast, and concludes by saying:

"But every one is wont to condemn others in that in which he is more intelligent than they; while, on the other hand, he is condemned for his pharisaism or his immodesty and rash judgment of others, by those that excel in the things in which he is deficient. I cannot, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy, without their own knowledge and consent, as aliens from Christ and the well-grounded hope of heaven. 'Salvation was of the Jews,' acknowledged the Messiah; and yet he said of a foreigner, an alien from the commonwealth of Israel, a Syrophenician: 'I have not found so great faith, no, not in Israel.'"

Following this, McLean goes on to say: "Should I find a pedobaptist more intelligent in the Christian Scriptures, more spiritual-minded, and more devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most." The most deplorable of all this is that God, Christ, and the Holy Spirit are all left out of it. What if the "conscientious sister's" faith does find no Christians in the "Protestant sects," and this does prove there are none "among the Romanists, none among the Jews, Turks, and Pagans," whose fault is it? When did God, Christ, or the Holy Spirit make the faith and practice of the Romanists, Jews, Turks, and Pagans the standard by which the world is to know who are Christians and who are not? Jesus said to the Jews: "Ye will not come to me, that ye may have life." (John 5: 40.) The Holy Spirit, speaking through Peter,

said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (Acts 10: 34, 35.)

God for four thousand years honored the limitations of man. When the world was in its infancy, the loving Father nursed it through the patriarchal age, then for fifteen hundred years he provided a schoolmaster till it should be able to "walk by faith." If men now fail or refuse to exercise that faith, whose fault is it? Not God's, surely. Jesus said: "I came that they may have life, and may have it abundantly." (John 10: 10.) But he said: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.)

But suppose that "for many centuries there has been no church of Christ, no Christians in the world;" what has that got to do with the present question, "Who is a Christian?" All that have gone on before are in the hands of God, and nothing that man can say, believe, or do can change their condition. But Brother Campbell's premise is false, and, therefore, his conclusion is false. He says: "The promises concerning the everlasting kingdom of Messiah have failed, and the gates of hell have prevailed against his church! This cannot be; and therefore there are Christians among the sects." Christ did not promise that the gates of hell should not prevail against the church, but the gates of hell should not prevail against the matter under consideration—that is, the confession that Peter had made: "Thou art the Christ, the Son of the living God." This test was made. See Heb. 2: 14, 15; also, Rev. 1: 17, 18: "I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." Should the church fail, as it did for centuries, the life principle is in the seed, and the seed sown can produce the fruit. But the seed must produce the fruit, if it is ever grown. Jesus said: "The seed is the word." We have not said that "there are no Christians among the sects;" but we do say that, if there are, they are Christians because they were made so by a faithful obedience to the truth. The Holy Spirit, speaking through the apostle Paul, said: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.)

Brother Campbell says: "I cannot, therefore, make any one duty the standard of Christian state or character." But God has not left it to man, not even to Alexander Campbell, to "make any one duty the standard." Neither has he left it to man to limit his standard to one or any number of duties. God has fixed the standard and said: "Why call ye me, Lord, Lord, and do not the things which I say?" If people would be content with the Lord's standard, find what it is, and do it, there would be no such questions as "who is a Christian?" To be sure, Christ said to a Syrophenician: "I have not found so great faith, no, not in Israel." But when did he say it? Not till the centurion had given him evidence of that "great faith," or his faith had expressed itself in action. Read the record —Matt. 8: 5-14.

From the foregoing Brother McLean says: "Should I find a pedobaptist more intelligent in the Christian Scriptures, more spiritual-minded, and more devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most." To be sure, you could not. But what will Jesus say to each of them? "For this is the love of God, that we keep his commandments." (1 John 5: 3.) But McLean plugs his own gun when he says: "It is the image of Christ the Christian looks for and loves, and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known." Exactly so, and this much is known. "Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work." (John 4: 34.) "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me." (John 5: 30.) "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.)

But look at this: "The preachers of 'essentials,' as well as the preachers of 'nonessentials,' frequently err. The essentialist may disparage the heart, while the nonessentialist despises the institution. . . . I would not sell one of my eyes for all the gold on earth; yet I could live without it. There is no occasion, then, for making immersion, on a profession of faith, absolutely essential to a Christian —though it may be greatly essential to his sanctification and comfort." But, Brother McLean, there are no "nonessentials" in the gospel. Paul says the gospel is "the power of God unto salvation." (Rom. 1: 16.) There are no "nonessentials" in God's power. Therefore, Paul says: "For therein [in the gospel] is revealed the righteousness of God." (Rom. 1: 17.) There are no "nonessentials" in God's righteousness. David said: "For all thy commandments are righteousness." (Ps. 119: 172.) Baptism is a commandment of Christ. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." (Matt. 28: 19, 20.) But Jesus' command was to "make disciples." How make disciples? "Baptizing them." Then Jesus' command was to baptize the taught. Christians are, therefore, made by teaching, and baptizing the believers. Sprinkling and pouring are not baptism. Can one be a Christian and go to heaven when he dies in disobedience? Hear Paul: "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1: 7, 8.) Baptism is in the gospel as a command of God. But the Lord Jesus will take vengeance on those that obey not the gospel. Therefore, the Lord Jesus will take vengeance on the unimmersed. When things have become "nonessential," God has taken them away, as he did the law. Brother McLean needs his eyes, because there are lights and objects. He has a use for eyes. But if he were a fish in the Mammoth Cave, he would have no need for them, and would have none. Solomon said: "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." (Prov. 6: 23.) David said: "Thy word is a lamp unto my feet, and light unto my path." (Ps. 119: 105.) Again: "The opening of thy words giveth light; it giveth understanding unto the simple." (Verse 130.) Again: "And all thy commandments are truth." (Verse 151.) Jesus said: "And ye shall know the truth, and the truth shall make you free." (John 8: 32.) But all God's "commandments are truth," and baptism is one of God's commandments. Therefore, by obedience to God's commandment to be baptized one is made free. But Jesus is the Savior. Brother McLean would better sell his eyes than depart from the truth. When he leaves the word of God, he is going it blind.

The Need of More Bible Schools. No. 2.

BY G. DALLAS SMITH.

Continuing from a recent article, let me emphasize the fact that the work of teaching the Bible is not in the hands of a few men and women who may be teaching in Bible colleges. While theirs is an important work, and I bid them Godspeed and wish their number might be greatly increased, still, as has been pointed out, such colleges can never meet the crying demands of the day. The great mass of Christians, old and young, who need the influence

of Bible teaching, cannot attend these Bible colleges, of course. Some other means of reaching the masses must, therefore, be devised.

But with every congregation turned into a Bible school, with every congregation in the land faithfully teaching the Bible, our purpose would be, in a large measure, accomplished. One of the God-given duties of every congregation is to teach the Bible to all, both young and old—*to saints and to sinners*. But many of our congregations are asleep on this subject. They seem to have but little conception of their duty at this point. Brother, will you not get busy and see what can be done in your congregation to improve and make more effective the teaching service? Remember, it is God's means of lifting up Christ before the world; it is God's means of drawing people to Christ that they may be saved. Teaching the Bible is, therefore, the greatest work in all the world to-day. Why do we take such little interest in it?

"But we have our Sunday school, or Bible school, every Sunday morning," says one. Well, every legitimate effort to teach the Bible, *whether on Sunday or some other day of the week*, should be encouraged, of course. And whether we call it a "Sunday school," a "Bible school," or simply "Bible study," as long as the congregation is conducting the work under the direction of the elders of the congregation, no one should hinder such a work. If any one should object to the name "Sunday school," I would not contend with him for a minute (although it would be a Sunday school if taught on Sunday, of course). But should any one object to the congregation teaching the Bible to all, *both young and old, on Sunday or any other day in the week*, I am ready to contend at this point; for the Bible clearly teaches that every Christian should become a teacher in course of time. There may be some good objections to what is commonly called the "modern Sunday school;" but there can be no vital or reasonable objection urged against teaching the Bible to all people, old and young, saints and sinners, on Sunday or any other day of the week. And let us remember that this work of teaching the Bible is not all in the hands of the preachers. It is the work of the church—*of every member of the church*. Are you doing your part, my brother, my sister?

But the "Sunday school," or the Sunday-morning "Bible school," *as usually conducted*, does not accomplish what is needed, by any means. There are several reasons for this. First, but little interest is taken in the work by the members in general. Usually a few men and women and a few children compose the school, while the great majority of the members remain at home. Now, as a matter of fact, every member of the church should be interested in this Bible study; for frequently the members need it as badly as the children do. In the second place, not enough time is given either to the preparation of the lessons or to the recitations. Not infrequently the teacher and pupils come to the class without any preparation—*a thing they would never think of doing in literary schools*. And in the classes where the lessons have been prepared, usually so little time is given to the recitation that very little can be accomplished. In the third place, the International Sunday-school Lesson plan, which is generally used in the Sunday-morning classes, is not, *in my judgment*, conducive to the best work in Bible study. It is a poor system, if worthy to be called a "system" at all, and would not be tolerated in our literary schools for a moment. I intend no criticism of those why may prepare the comments on these lessons, of course. It is the plan of the lessons—*the unsystematic plan*, which we are, by common consent, forced to follow—that I criticize. I have thought for some years, and I still think, that our brethren should get together and bring out some courses of study that would enable us to teach the Bible with more satisfactory results. But until this is done, if ever, by all means have your Sunday-morning Bible study, using the International Lesson helps, or any others you may choose; for a Bible school with such helps is a thousand times better than no Bible study.

Every congregation in the land might meet one night in the week and spend from one to two hours in learning and teaching the Bible. Such a Bible class might take the place of the midweek prayer meeting, for which there is no specific requirement, and which usually amounts to but little. And it is safe to say that almost any congregation could increase their Bible knowledge one hundred per cent in one year by meeting weekly and following some systematic plan of Bible study. Brother, will you not undertake to work up such a class in your congregation? Eternity alone can reveal the good that you may accomplish in this way.

Promises and Faith.

BY JULIA ERLE M'RAE.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble: I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation." (Ps. 91.)

These beautiful promises are for the security of the godly, and it is with such promises that our spiritual bodies are nourished. As our daily trials and temptations greet us, we must *stop* and *think* of Christ's suffering on this earth. Think, too, of the wonderful love for us that prompted him in giving his life for us. Can we, then, as children of God, fail to stand the test—fail to know that each trial is only a step upon the ladder of knowledge and wisdom that we must gain in order to become strong in his service? Can we not be faithful and true, even as Christ was faithful and true? Indeed, we can, if we only possess that love and that faith which, when combined, win victory. Then with simplicity let us humble ourselves to God, who in his wisdom and justice will be a light to our pathway and a comforter in times of trials and misfortunes.

He that dwelleth in God's teachings shall abide with God, and God shall watch over him and protect him from the snare of the fowler and from the pestilence. Just stop and think how perfectly secure one is when he trusts in and abides by the word of Jehovah! He that maketh the Lord, the most High, his habitation, shall not be afraid of the enemies by night nor by day. Even though many enemies try to crush him to earth and trample upon him, the

promise is, they shall not come nigh thee; no evil shall befall thee, because God has given his angels charge over thee. What a blessed thought this is! What a strong link in the chain of wonderful promises! How can one of God's children refuse to believe and know these promises are true? Is it not because our faith and trust in God are weak and not near the mark of perfection?

God will never leave us nor forsake us if we abide in his word. He gives us these promises to make us stronger, and we should have such implicit faith in him that to meditate upon them would strengthen our poor wearied souls. We are too weak to grasp the depth of its meaning at once, but step by step do we gain the knowledge and wisdom of God, our Father.

In our daily life we meet many trials and some very sad misfortunes; but if we will believe that God is with us, we may gain the victory and be stronger for thus trusting in him. Christ is the same yesterday, to-day, and forever. How many have thoughts about this when overcome with trouble? To believe and feel his presence in our hours of trial is to partake of his wonderful blessings. He is ever willing and ready to be a loving Father, if we but give heed to his call.

May we understand and know that each cross we are called upon to bear is only to strengthen us and draw us closer to him. May God in his infinite wisdom bless and direct our lives, so that we may at the end of our journey on earth gain an entrance to that beautiful home on high, where the Prince of Peace reigns supreme, where home sorrows are never known.

A Question to the Point.

BY JAMES B. REDD.

Uncle Anderson Randolph, an old colored man, eighty-seven years old, sat in his daughter's shanty among the cedar glades of Middle Tennessee, almost helpless, for his hands were paralyzed, and his daughter, who took in washing, led him from his bed to his chair. I chanced to stop there one day and leave a little bundle of laundry, and a few days later called for it. The old darky requested me to sit down and talk for a few minutes, and the following conversation took place:

"I doan' know who yo' is, boss, an' I ain't got no way findin' out but to ask you. But I wants to know, is you made yo' peace with yo' God?"

I replied that I had.

"Thank the good Lawd, I'se so glad yo' have. Haw! haw! Would you mind readin' me a chapter from my New Testament?"

"I'll be glad to."

"Bettie, get me my Book. I'se gwine have this white folks read for me."

From the mantle shelf she took down an old, worn-out, large-type New Testament and unwrapped from around it a large, red handkerchief that had been used to keep from losing the leaves, which were badly worn and loose. I read the desired chapter by supplying the words that were gone. He thanked me very kindly for the favor that I had granted.

"Is yo' made yo' peace with yo' God?" is still ringing in my ears.

Baptists Are Raising Six Millions of Dollars.

In some respects it is a critical time with the $6,000,000 campaign. It is usually easy to get the early subscriptions in any enterprise. The largest subscriptions often come first. The bringing up the last ten per cent is often the hardest work. Everybody expects this $6,000,000 to be raised. Some people have felt so sure of it that they have failed to contribute. We expect it to be raised; but we know that its success depends on many contributions. There must be a determined effort in all States, and the $6,000,000 ought to be completed this week and next. President Ayer tells us that there are churches which have as yet done very little. An effort should be made everywhere to reach them. No one expects that in a campaign of this kind every church or every Baptist will do his exact share. Some men and some churches must do a great deal more than their share, or the campaign fails. This is true in all our church work. But no church ought to do less than its apportionment, since this was designed as a minimum, and would alone provide less than half the $6,000,000. Hence, if any church has not raised its apportionment, as made by its State or associational committee, it ought to devote next Sunday to an effort to secure, at least, this. Then, to complete the half million which was lacking at the time of the Denver convention, we must get money from many quarters: from many churches which long ago "went over the top;" from individuals who feel that the completion of the $6,000,000 is so important that they are willing to make additional sacrifices—feel that it is a privilege to help in this greatest financial campaign the Baptists have ever begun. There are many who intend to give who put it off till "the last day, in the afternoon," which makes a great deal more work for somebody. Cannot every church make an effort next Sunday to help end this deficiency?—Journal and Messenger.

RELIEF FUND

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

Previously reported	$8,506.04
Church at Almaville, Tenn., by W. T. Snell	20.00
Sulphur College congregation, Hartsville, Tenn.	2.55
L. W. Waters, Milstead, Ga.	5.00
T. W. Bullington, Lexington, Ala.	5.00
Mr. and Mrs. R. M. Erickson, Riceville, Tenn.	2.00
"A Subscriber," Donelson, Tenn.	2.00
Mrs. J. J. Walker, McMinnville, Tenn.	5.00

A young relief worker, recently an aviator in the army, writes from Urfa:

We have now from five to six hundred orphans here. O, the tragedy that is written on all their faces! Here is a boy whose father's throat was cut before his very eyes; here, another that saw his father hanged; here, one whose father was butchered at the slaughterhouse along with the goats and sheep. Over there is a young girl that came in from the plains, having just run away from the Arabs. She is in rags and her body worn and spoiled from the abuse she has received. Here is a girl, the daughter of one of the richest Armenians in Urfa, whose father has been killed along with the rest of the family. She seeks refuge here, and now she is being trained into a waitress for our table. The other night, in making the rounds, we came across a huddled heap in one corner of the yard. I moved it with my foot at first, then stooped down to pick it up, and found a little girl with her wee small brother lying there—it was their bed for the night. We brought them in, and when Miss Holmes mothered them they dropped off to sleep, placing all trust in the strange, kind hand that petted them so gently.

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

Help us circulate the New Testament and the Gospel Advocate. Send in a long list of new subscribers at once.

Send us one new subscriber to the Gospel Advocate, accompanied by $2, which is the regular subscription price, and we will forward you a copy of the Teachers' Testament. We hear you say: "A good thing to do, and liberal enough."

A Visit to Hopkinsville, Ky.

BY F. W. SMITH.

The writer assisted the church of Christ worshiping on Cleveland Avenue, in West Hopkinsville, in a meeting during the first part of July. Although the weather was extremely warm, the attendance was fairly good, and there were ten additions to the congregation while I was there, two more taking their stand on the truth the following Sunday after I left. Brother J. H. Hines labors with this congregation; and he is a young man full of zeal, energy, and devotion to the cause of Christ. He is in favor with not only the church with which he labors, but the entire community. He is prudent, a good speaker, a diligent student, and is not afraid to preach what he believes. During his short tenure over forty have been added to the congregation and a splendidly located lot procured at a cost of fourteen hundred dollars, on which, we hope, a suitable house will be erected this fall. Several thousand dollars has been pledged for that purpose, and there is no reason why it should not be pushed to completion.

Hopkinsville is a town of at least twelve thousand population, situated in one of the finest farming sections in the great State of Kentucky, and it was here that "Uncle Minor" (V. M. Metcalfe), one of God's noble men, lived and reared his family. He traveled much; and being a great lover of children, he devoted much time to their instruction. They all loved him and called him "Uncle Minor." Brother Metcalfe, with a few others, started the work on Cleveland Avenue—that is, organized a congregation and built a small house. Really, Sister Hillie, Brother Metcalfe's only daughter, was faithfully at work teaching children in her home before the congregation started. Sister Hillie and two of her brothers, John and Tom Metcalfe, are members of this congregation, striving with other faithful men and women to carry on the work begun by their noble father.

I shall always cherish the memory of "Uncle Minor." He was a friend to me at a time that I needed a friend indeed. It was he who spoke the last words over the remains of one of my sisters and those of my sainted mother. Under his own kindly roof and in his own tender and sympathetic manner he comforted us regarding our sister, and in the very house where I held this meeting he preached my mother's funeral, and I shall never forget his words of tenderness as he spoke of the long life of devotion and service my mother gave to her Lord. The very spot seemed sacred as I stood night after night telling the old story she so dearly loved. Twenty-six long years have rolled into the dead past since that cold, wintry day, and yet it all seemed but a day; for I could almost see the casket in which her weary and aged form lay, and hear the splendid tribute to her life and character as it fell from the lips of "Uncle Minor." He knew her, and knew how she had served the Master; hence, he could speak with the greatest confidence.

I went out to the silent city, the city of the dead, where the remains of my mother and sister repose, and stood by the sacred mounds. While I knew that neither of them were there, only the houses in which they had lived, now crumbled into dust, still my soul was swept with emotions known only to those of like experience. Had I possessed the power, no doubt they would have been called back to life; but it would have been selfish to have disturbed those at rest. But, as it was, a lonely and almost desolate feeling crept over me when this thought came to me: "You are the only one left—gone, all gone—and how soon you may go, God alone knows." I turned away from that sacred spot determined by the grace of God to go where I believe with all my heart they have gone.

My mother knew the word of God as few women have ever known it, and she was not afraid to contend for it. I have tried to emulate her example, and there are those who wish to criticize me for contending for God's truth against some in and out of the church. Do so to your heart's content, but rest assured that none of such things move me.

Brother T. D. Moore lives at Hopkinsville, and, in company with Brethren Hines and Pitts, I went to see him at his home. Brother Moore for years was one of the ablest preachers in Southern Kentucky. He preached for old Concord, nine miles west of Hopkinsville, where my mother lived, and she was devoted to him. I have held meetings with Brother Moore years ago, and always found him to be a companionable yokefellow. I was truly glad to see him, and we had a pleasant hour together. Owing to the condition of his health, he has not preached for some time.

My home was with Brother Hines, and he, with his faithful wife, treated me royally. They have three children (a rich preacher), and the oldest, John Pepper, is a born diplomat. He is only five, but from his diplomacy you would take him to be much older. But the trouble with John is, he can work his diplomatic schemes on only one of the heads of the department—viz., John, Sr. As to the other member of the firm, Sister Hines, John Pepper cannot get by. She calls his hand every pop, and has a way of turning the trick that John does not relish. When John desires to put one over dad, he uses his vocal cords, and he knows exactly what kind of a tune to play. But with it all, John Pepper is a fine boy and bids fair to make a good man.

I have promised to return to Hopkinsville for a meeting next year, the Lord willing.

Our Christian Schools.

BY T. M. CARNEY.

By the above term I mean schools in which one may not only get a well-rounded literary education, but schools in which the Bible also is taught and used as an essential textbook for all those who will accept it as such.

The time has arrived for God's people to express their appreciation of such schools. On every hand new theories are springing into action—theories contrary to every Bible principle, and, therefore, destined to turn mankind from the true, simple, and living way. I say the time has arrived for us to express our appreciation of the ame, *and express it as never before.* Why? The answer is that we were never so prosperous as now. My brother, you can never estimate the good to be accomplished by contributing liberally of your means to help maintain schools in which the Bible is taught as a textbook.

If men who were so gifted in speech and writings as David Lipscomb, Alexander Campbell, and others, could give their all to assist in maintaining schools wherein the word of God was taught, do you not think it our duty to continue the great work begun by them? Brother Lipscomb gave his tongue, pen, and all his earthly possessions to this worthy cause of Christian education. Brethren Freed and Hardeman, of Henderson, Tenn., have given, and are still giving, the strength of their youthful and useful manhood to the cause of Christian education. Brother Lipscomb has gone to his reward, and the last-named brethren will eventually do likewise. Brethren, the question is: "Shall we keep faith" with such noble men of God? Every Christian in all the land should "see to it" that true Christian education shall not wane for lack of a material support. If we suffer such to happen, something evil and destructive will be established and maintained in its stead.

My brother, will you think on and pray over this important matter, and then express your convictions and perform your duty in regard to same? If every member who is able will do this, Christian education shall never stand in the background, and the glorious banner of our Lord and Savior will ever stand in the forefront to lead the legions of earth on to higher and holier ground.

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EDITORIAL

Premillennialism. No. 2.

BY J. C. M'Q.

The word of God does not warrant the conclusion that Christ at his second coming will resurrect only a part of the human family at the "rapture;" that the Holy Spirit and the church shall be taken away and that there shall be seven years of tribulation, in which some will be saved; and that then Jesus will begin a thousand-years' reign, which is to result in the salvation of the Jews and most of the world, after the church has made a failure in its efforts for the conversion of the world. This human scheme of redemption makes no provision for Christ's second ascension after his thousand-years' reign.

On the contrary, the Bible teaches conclusively that God has appointed a day in which he will judge the world. At this time the mediatorial reign of Christ ceases and human probation is at an end. This is the general judgment, which occurs after all efforts for the salvation of man have been brought to an end. This is clearly taught in the scriptures here presented. Acts 10: 42 reads: "And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead." This shows that it is Christ who is to judge the living and the dead. We find the same thought contained in 2 Tim. 4: 1: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom." This shows that Christ will judge the living and the dead, by which is meant the entire human family, when he appears the second time. Acts 17: 31 reads: "Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." These scriptures show beyond all doubt that the human family is not to be judged in parcels and resurrected in parcels, but that all, both living and dead, shall be judged upon a day appointed by Jehovah. We find the same thought in 1 Cor. 15: 23, 24: "But each in his own order: Christ the first fruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power." Thus it is seen that when Christ comes the second time, instead of continuing his mediatorial reign for a thousand years, he will deliver the kingdom to the Father, having abolished all rule and all authority and power. And this is the meaning, and with it accords perfectly the teaching of 1 Thess. 4: 15, 17: "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." These scriptures clearly teach that the judgment is not in piecemeals, and that the resurrection of both the good and bad also is not at different times. 2 Cor. 5: 10 also affirms the universal judgment of both good and bad, which occurs at Christ's second advent. "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." In writing to the Philippians, Paul says: "For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself." (Phil. 3: 20, 21.) Christ's second coming is synchronous with the resurrection and the glorification of the body. This is the plain teaching of Paul, as is evidenced by 1 Cor. 15: 51, 52: "Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." John 5: 28, 29 teaches a general resurrection and judgment: "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." This teaches that all who are in their tombs shall hear his voice and come forth—not that only the good shall come forth at Christ's second coming, and then one thousand years later the wicked shall be resurrected. The twenty-fifth chapter of Matthew teaches that, at the judgment, before Christ "shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats"—not that the separation had occurred a thousand years before that time.

"POSTPONEMENT THEORY."

The "postponement theory" originated with man, not with Jehovah. There is nothing in all the teaching of the Bible that gives the least encouragement to the view that Christ came to restore an earthly kingdom to Israel, nor does the Bible warrant the view that because Israel rejected him the restored earthly kingdom was held in abeyance. Every principle and every doctrine enunciated by the Lord Jesus Christ discourages such a view. He tells us in John 10: 17, 18: "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father." Thus it is clear that Christ came to lay down his life and to take it again. It was necessary for him to be made perfect through suffering before he enjoyed his exaltation to the throne. He also taught his subjects to humble themselves in order that they might be exalted. That it was the Father's will for him to die, and that he was conceived of the Holy Spirit and born of the Virgin Mary in order to be the Redeemer of mankind through his death, is clear from the teaching of God's holy word. "But behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man." (Heb. 2: 9.) Again, it is plainly declared: "For the Son of man came to seek and to save that which was lost." (Luke 19: 10.) Instead of seeking to restore to Israel an earthly kingdom in which he should rule with a rod of iron, he suffered and died for us. The Holy Spirit declares: "Because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed." (1 Pet. 2: 21-24.) Also, John the Baptist, forerunner of Christ, did his work perfectly and completely in preparing the people for the coming kingdom of Christ. Matthew (3: 1) announces that this kingdom "is at hand." Also, Mark (1: 14, 15) tells us that Jesus came preaching that "the kingdom of God is at hand." Also, Luke (3: 3) says that John "came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins." John came to call the people to repentance, and not to teach them that Christ had come to restore an earthly kingdom to Israel. I repeat that John did perfectly his work in preparing the kingdom for Christ and that the New Testament nowhere intimates that the kingdom was postponed. It is, indeed, absurd to suppose that the Jews would reject Christ when he had come to do the very thing that they wanted him to do and were expecting him to do; and yet this is the absurd view that Blackstone and all the advocates of the "postponement theory" uphold.

Premillennialists and Adventists should see the absurdity of claiming that "at hand" in the days of John the Baptist does not mean to occur immediately, but may extend over two thousand years and even more, and then contend that the same "at hand" in the Epistles means to occur immediately. They should interpret "at hand" literally and take its common acceptation when there is nothing in the word of God to forbid; but, in order to uphold the "postponement theory," they abandon a literal interpretation and make it mean far in the future, thus destroying and rendering senseless practically all the teaching in the word of God upon Christ's mission to the world and the kingdom of God.

It is distressing to discover what a hold the theories of men have upon some people. The theory that takes Christ off of the throne where he is now seated, at the right hand of God, being sovereign over all, and brings him down to Jerusalem and seats him on the literal throne of David to rule over the Jews in a body of flesh and bones, is, indeed, humiliating. It is also very discouraging to think that some men by their theories will change the character of the kingdom, take the church and the Holy Spirit out of the world, and make it necessary for us to have new laws in order to govern the people and new conditions of salvation for the thousand-years' reign of Christ. This explains why Blackstone says on page 134 of "Jesus is Coming:" "But we have no evidence that the church is the only agent, and it is quite probable that she is not, for we read of another agent in Rev. 14: 6." The angel here referred to had the gospel preached by Paul and the word of God, which is everlasting, which lives and abides forever. May God give us all wisdom to discern and know the truth and to reject the errors promulgated by men.

The Spirit of Christ.

[I republish Chapter XIII. from "Salvation from Sin," by D. Lipscomb. As the chapter is lengthy, I reproduce it in three articles. It is especially needed just now, as there are many who think and teach that a deep spirituality is consistent with a spirit that is prone to discount the importance of doing just what God has said do. As I view the matter, the most spiritual-minded people are those who adhere strictly to the keeping of the commands of Christ. Brother Lipscomb has discussed this subject in a most thorough and convincing manner, and, believing that its publication will accomplish great good at this time, I am cheerfully giving it to our readers.—J. C. McQ.]

"The sweet reasonableness and righteousness, the charity of the gospel, summed up in the single phrase, 'the Spirit of Christ,' is the true orthodoxy of Christianity." This sentence I copy from an article intended to deprecate what the writer denominates the narrowness and sectarianism of those who insist on a rigid adherence to the teachings and a strict construction of the precepts and examples of the Scriptures. It is intended to indicate that the Spirit of Christ is tolerant of variations from his law and does not require rigid obedience to law; that just so there is a mild, pleasant, amiable temper, somewhat religious, even though the laws of God are not strictly obeyed, Christ approves. Now, is there any foundation in the life, the teachings, or the examples of Christ to justify such a conclusion? I fully agree that if we act toward God and man according to the Spirit of Christ, he is pleased with us and our salvation is made sure. If we do not act according to his Spirit, we are none of his.

CHRIST'S SPIRIT MANIFESTED IN HIS TEACHINGS AND LIFE.

We can learn the Spirit of Christ only as it is manifested in the life and teachings of Christ. Has he in his life and teachings indicated that an amiable spirit that looks with favor or excuse upon departures from his law and his examples is acceptable or will be tolerated? The prophecy of Moses, his type as lawgiver, was: "Every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people." (Acts 3: 23.) The forerunner said of him: "Whose fan is in his hand, and he will thoroughly cleanse his thrashing floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." (Matt. 3: 12.) He came to fulfill the law. His first work was to purge out every human addition to the law, to burn up all that was not of God with unquenchable fire. It would be difficult to conceive of an expression indicating greater tolerance of all additions to the word of God. He began his ministry by walking sixty-five miles to be baptized; and when the forerunner, with conscious inferiority, objected to baptizing him, he said: "Suffer it now; for thus it becometh us to fulfill all righteousness" (Matt. 3: 15)—do the whole will

of God. His second recorded expression is, "It is written" (Matt. 4: 4), and an appeal to it as his only support. The first sentence of his teaching was, "Blessed are the poor in spirit" (Matt. 5: 3)—those who have no way or spiritual resources of their own, but are willing to receive help of God upon God's own terms. "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you." (Verses 11, 12.) Much of the Sermon on the Mount is taken up with purging out from the law of God the human additions to the law and restoring the law to its rigid purity as it came from God, that he might fulfill God's law, unadulterated, unmixed with human additions. "Ye have heard that it was said to them of old time, Thou shalt not: . . . but I say unto you" (verses 21, 22), changing to the pure and perfect will of God. He closes it by saying: "Not every one that saith unto me, Lord, Lord [that is, worships me as Lord, Lord], shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 21-23.) Here are men full of religious zeal, so full of his Spirit, they think, that they can work miracles in his name, prophesy, cast out demons in his name; and yet he pronounces them workers of iniquity, and says that he will reject them in the last day. This ought to be a warning that no amount or degree of religious zeal, no amount of service or devotion, no amount of religious feeling, that neglects the will of God, is looked upon with the least allowance by the Son of God. This sermon is closed with the warning that he spoke as one having authority, and not as the scribes, which indicates that what he commands must be accepted because he commands it, and that the service depends upon his authority for its virtue and efficacy. No man can change or modify his commands without attacking the authority of Jesus the Christ. His commands stand by his authority. "One jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Matt. 5: 18.) Christ would be the last being in the universe to encourage or tolerate departures from the strict law of God. He declared to his disciples that it was his meat and drink to do the will of his Father, that he remained one with his Father and in the love of his Father by keeping his Father's commandments, and admonished them to remain in his love by keeping his commandments.

Jesus said to the Pharisees and scribes, "In vain do they worship me, teaching as their doctrines the precepts of men" (Matt. 15: 9)—that is, the observing of a commandment or expediency of man in the worship of God renders the whole worship vain. God refuses to accept worship from one who introduces the precepts of men among the appointments of God. He then presents as a sin as simple and harmless a practice as washing the hands before eating when done as an act of worship, and declares that they who do such things "are blind guides. And if the blind guide the blind, both shall fall into a pit." (Matt. 15: 14.) He says of these: "Every plant which my Heavenly Father planted not, shall be rooted up." (Verse 13.) He denounces as hypocrites those who profess to follow him, yet by human traditions and experiences make vain the commandments of God, who set them aside or substitute for them or dovetail into his service human inventions or devices, even though they be the traditions handed down from the fathers. Now, if as simple and harmless—nay, commendable—a practice as washing the hands becomes a sin and vitiates the whole service when done as an act of worship without divine sanction, what practice not ordained of God can be added that will not vitiate the service and bring condemnation on those doing it? Christ not only shows thus that any worship vitiated by the admixture of human inventions, traditions, and experiences, is offensive to God, but he distinctly declares: "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. . . . If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. . . . That the world may know that I love the Father, and as the Father gave me commandment, even so I do." (John 14: 15-31.) "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15: 10.) "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." (Verse 7.) "Ye are my friends, if ye do the things which I command you." (Verse 14.) Every relationship connecting us to God, every blessing that comes from God, and the love of God itself, depends upon our rigidly, at whatever cost, casting out from our service everything not commanded by God, and warning others to do the same, else all our service to God is vitiated and he refuses to recognize us as his friends. "This is the love of God, that ye keep his commandments." (1 John 5: 3.) Love to God cannot be manifested, does not exist, save in obedience to him. He refuses to recognize any man as loving him, pronounces his profession of love hypocrisy, who does not rigidly put from him every act of worship and service not ordained by God. He who adds to or changes the divine order is classed as an enemy of God.

The apostles follow up this thought with the same teaching. Paul says: "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandments of the Lord." (1 Cor. 14: 37.) To acknowledge this is to obey the things written by Paul as the commandments of God. Obedience to the commandments of God stood above all manifestation of spiritual or prophetic power as showing that the man was of God. James said: "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." (James 2: 10.) "Receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves." (James 1: 21, 22.) Peter said: "Ye have purified your souls in your obedience to the truth." (1 Pet. 1: 22.) John said: "If we walk in the light, as he is in the light [do the commandments of God as Christ did them], . . . the blood of Jesus his Son cleanseth from all sin." (1 John 1: 7.) Not if we are religious, kind, friendly, and fraternal: but if we keep his commandments as Jesus kept them, without a single addition or subtraction, then, and only then, does the blood of Jesus Christ, his Son, cleanse our souls from sin. When we turn from the blood-sealed commandments of God, we turn from the blood itself. Revelation closes with the solemn, awful warning: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them [the things written in this book], God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22: 18, 19.) It is a slander, a gross slander, upon the Son of God, upon the Holy Spirit,

upon the word of God, to intimate that they or any one of them manifest a spirit that looks with favor or allowance upon any degree of amiability, zeal, or religious devotion that sets aside the word of God or brings human inventions into the service of God. The whole Bible, the life of Jesus Christ, the teachings of the Spirit, the lives of the holy apostles, all declare with one voice that implicit obedience to the divine word and order, rigidly excluding all traditions and devices and inventions of men, alone can secure God's blessings. It is infidelity to teach that men can turn from the blood-sealed appointments of God, can neglect or turn from his commandments, and accept any inventions or devices of men in lieu of obedience to divine law, no matter how much they may cry: "Lord, Lord." It is a glaring misrepresentation of the spirit of Christ to say that any one can turn from a rigid and exclusive adherence to the commands of God and still possess his spirit. The spirit of Christ is by preëminence the spirit of faithful, rigid, zealous, exclusive obedience to God in all of his appointments, and the equally rigid exclusion of everything not commanded by him.

The great question of accepting or rejecting God and of God's accepting or rejecting us is involved in this point. He who rigidly and exclusively walks in the appointments of God, accepts him; he who walks in other paths, adds to or takes from his commandments, rejects him. He who consciously rejects or modifies one point or adds one point to God's law is guilty of all. We ought to see and act on the issue involved in this point. The position is ridiculed as legalism, but it is only infidelity lurking in the heart that ridicules a faithful, rigid, exclusive walk in the blood-sealed appointments of God. The spirit of Christ is by preëminence the spirit of a zealous regard for and obedience to the commands of God, and an equally zealous purging out, rooting up, every plant not planted by God.

Christ said: "I am come down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 38.) "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me." (John 5: 30.) "My meat is to do the will of him that sent me, and to accomplish his work." (John 4: 34.) These declarations clearly show that the spirit of Jesus is to do just what God willed and commanded. He came to earth by his life to show exactly what a human life conformed perfectly to the will of God would be, and to encourage others by his example to do that will with a perfect assurance that it would bring happiness in both this world and in that which is to come. The very mission of Jesus precludes the idea that he possessed a spirit that could in any manner tolerate under any pretext a setting aside the strict commands of God. He recognized that God, his Father, was a jealous God and did not tolerate any interference with his law or modification of his appointments. Jesus watched over and guarded the law and appointments with the same jealousy that God himself did. He was jealous of his Father's law and of his Father's honor. His Father's will was his will. "My meat [the very staple of my life, without which I could not exist] is to do the will of him that sent me." It is a gross perversion and misrepresentation of the spirit of Christ to intimate that he could look with the least shadow of allowance upon the changing of the laws and appointments of God.

To give his very best to God would save many a young man from the worst pitfalls that entrap him. It is because he gives the second best of his love, his strength, his ambition, to spiritual things, and keeps his best energies for the rest of life, that the average Christian is such a weak specimen. As George Meredith expresses it: "The reason so many fall from God is that they cling to him with their weakness, and not with their strength."—Selected.

God's Will on Giving.

BY E. A. E.

How Much Should One Give?

Every one should give "according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 7.) From Deut. 15: 7-11 we learn what is meant by "grudgingly;" the heart is not to be hardened against the poor, the eye is not to be evil, there must be no grief over that which is given, but the hand must be opened freely to the needy. The gift must be cheerfully offered. Every one, then, must give cheerfully according to ability. The offering is accepted by the Lord according to that which one has, and not according to that which one does not have. One who in poverty gives little cheerfully is as liberal as one who gives much out of abundance. The widow who cast into the treasury her two mites, that being "all that she had," cast in more than the rich, who "cast in of their superfluity." (Mark 12: 42-44.) Giving must be according to the need. Great need requires great giving, even to the selling of possessions.

Lending to the Lord.

He that has pity upon the poor and gives to the poor lends to and honors Jehovah. (See Prov. 14: 14, 31; 19: 17; 28: 27.) This is one way of honoring Jehovah with one's substance and the first fruits of all one's increase. (Prov. 3: 9.) Since in the last few years, in response to the call of the government, many church members with others have invested in war savings stamps and Liberty bonds and have contributed to the Y. M. C. A. and the Red Cross, they should the more bountifully and regularly and gladly respond to God's call to contribute in every way to his cause. Christians are commanded to render unto Cæsar the things that are Cæsar's—to pay tribute, custom, taxes, and all that the government exacts of them, for the future use of which God does not hold them responsible; but they are commanded also to render unto God the things which are God's. God must be obeyed in each case. What is God's must be given to him. When God calls for a loan or a gift, it must be forthcoming. Different religious denominations are raising millions upon top of millions to further their purposes. What should the church of Christ, simply as such, do? Should it be put to shame?

Jehovah will repay the giver. (Prov. 19: 17; 28: 27.) In this way our bread is cast upon the waters. (Eccles. 11: 1.) This is a very safe investment—safer and far more extensive in rewards than government investments. This is laying up "treasures in heaven." The interest is paid abundantly and regularly day by day in this life, and the principal will be returned in the end in the incorruptible inheritance of eternal life.

The True Motive of Giving.

The motive for giving and the purpose to be accomplished by it are clearly set forth in the Bible: "not grudgingly, or of necessity;" not with a blast of trumpets and to receive glory of men (Matt. 6: 2)—for "if I bestow all my goods to feed the poor, . . . but have not love, it profiteth me nothing;" but they are to feed and clothe and to minister unto Jesus, to give to the support and spread of the gospel, to honor God, to give him his own, to lay up "treasures in heaven," to be "rich in good works," to be "rich toward God," *to be saved.*

Examples of Supporting Preachers.

The Philippians showed great grace or liberality in sustaining Paul as a preacher (1) in their "fellowship in furtherance of the gospel from the first day [of their existence as Christians] until now [when Paul wrote this letter]" (Phil. 1: 5); (2) in sending time and again to his necessities while at Thessalonica for a short time (Phil. 4: 16;

Acts 17: 1-3; (3) in filling the measure of his want after he departed from Macedonia and while in Corinth (Phil. 4: 15; 2 Cor. 11: 7-9); (4) in sending a contribution to him by Epaphroditus when old and a prisoner in Rome (Phil. 4: 18, 19). This congregation did this because it had been taught to do so. Since it did this "from the first day," we must conclude that from the first Paul taught it this grace of giving. All preachers and teachers should teach the same now. Have not churches been dwarfed in growth in giving in the full meaning of the word for lack of both teaching and study? Have not many preachers and elders shied the subject, lest it should be said they were preaching for money? Paul was not shy of this subject. He taught all churches fully in regard to it. He very plainly states that he taught the whole will of God on it, but *not that it might be so done unto him*. He set the matter forever at rest with those who impugned his motives by declining to receive anything from them (see 2 Cor. 11: 9, 10), but he never ceased to teach the will of God concerning it. His declining to receive anything gave the opportunity to teach the more strongly and effectively on it. The only right thing to do is to rise above self, to quit thinking of self, and to teach the whole truth in the love of truth for the sake of saving souls, regardless of consequences. Here is the right course as Paul states it: "Not that I seek for the gift; but I seek for the fruit that increaseth to your account" (Phil. 4: 17); "for I seek not yours, but you" (2 Cor. 12: 14). Preachers can very soon demonstrate the fact that they seek the souls of people, not their money, but fruit which increases to *their* account, and preach, too, all the Bible says on the subject; and if they have any other motive, they cannot long conceal it. To have hearts *right* before God, to preach the *right* thing for the *right* purpose, is the only *right* course to pursue.

Other churches did in the support of the gospel that which the Philippians did. (2 Cor. 11: 8.) Paul made known his "affairs" and his "state" to some churches (Eph. 6: 21, 22; Col. 4: 7-9), said to the Romans that he hoped "to be brought" on his way into Spain by them (Rom. 15: 24), and exhorted the Corinthians to set Timothy "forward on his journey in peace" (1 Cor. 16: 11). The church at Antioch in Syria "brought on their way" the men they sent up to Jerusalem. (Acts 15: 3.) It seems that this being "brought on their way" and "set on his way" implies the necessary expenses of the journey.

That the church is "the pillar and ground of the truth" shows that it must have "fellowship in furtherance of the gospel," or, in other words, support preachers of the gospel. God has ordained that "they that proclaim the gospel should live of the gospel," and he has enforced this lesson in many ways upon all churches. The church that does not practice this, refuses to learn and to do the will of God. As the soldier serves not the government at his own charge, as he who plants a vineyard must eat first of its fruit, as he who keeps a flock must drink of the milk, as the ox must not be muzzled when he treads out the corn, as the man who plows and threshes must enjoy the products of his labor, and as the priests lived of the things of the altar, so must faithful and true preachers of the gospel be supported. This means a generous support. And it is no great thing that they should receive carnal things, since they have sown spiritual things. The true preacher is no pauper or beggar. He has the God-ordained right to a liberal support. H ehas the right, too, to marry, and to expect a support for his wife as well, so long as she does the work of other Christian housewives. (Read again and again 1 Cor. 9—read it all and study it carefully.) There is more in the New Testament on this subject, but this is given as examples and to arouse in all churches a desire and determination to do all the will of God in regard to this grace also.

Examples of Helping the Poor.

The church at Jerusalem, the model and "mother church," furnishes a most striking example and bright light in caring for the poor and in "fellowship" in every way. Acts 2: 41, 47; 4: 4; 5: 14; 6: 7 show the *many thousands* of members. The great majority of these were from different and distant countries and had no means of subsistence. They "were together and had all things common." Those who had goods and other possessions sold them and distribution was made "according as any man had need." Only the needy received anything. This was a common fund, or a treasury, out of which to supply the needy. This was not a communistic, or leveling-up and leveling-down, affair, or joint stock company, with the apostles as general managers. It was a manifestation of great liberality. Liberality to-day in the church should be equal to the necessity, even if that requires the sale of property. (See also Acts 4: 32-37.)

Antioch in Syria is another splendid example of generosity in helping the poor (Acts 11: 27-30), and a demonstration of how God teaches churches to contribute and to handle their means in such work. Study the passage referred to.

Another noted example is the work of the churches of Macedonia, Achaia, Galatia, and of other places in helping the poor Jews. When "James and Cephas and John" gave to Paul and Barnabas "the right hands of fellowship," that they should go to the Gentiles, they exhorted them to "remember the poor," and Paul adds, "which very thing I was also zealous to do." (Gal. 2: 9, 10.) The great contribution Paul raised from the Gentile churches shows not only his zeal for the poor, but the liberality of the churches. This shows also complete church coöperation. (Read 2 Cor. 8: 9; 1 Cor. 16: 1, 2; Rom. 15: 25-29.)

Other examples are visiting the fatherless and widows in their affliction;" children and grandchildren showing "piety toward their own family," and requiting their parents by taking care of their own parents and grandparents and widows; and the church's taking care of widows indeed, or those who have no others upon whom to depend.

The Blessedness of Giving.

The consideration of this subject would be incomplete without noting the blessedness of giving. The temporal blessings are: (1) seed for sowing, bread for food, increased harvests, enriching the liberal so that they can give still more. The spiritual blessings are: (1) goodness of heart, generosity of soul, the mind of Christ to make the offerings; (2) fills "up the measure of the wants of the saints;" (3) causes abundant and "many thanksgivings to God;" (4) proves the submission of the contributors to God; (5) causes the recipients to "glorify" God for this "confession unto the gospel of Christ;" (6) causes the recipients also to make supplications for the contributors; (7) is an offering to the Lord (Heb. 13: 16), "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. 4: 17); and (8) saves the soul. Certainly "it is more blessed to give than to receive."

Give What We Have.

A colored man was asked if he had a thousand sheep would he give the Lord the tenth. He said of course he would. Then, again, if you had three hundred sheep, would you give the Lord one-tenth? Of course I would. If you had two sheep, would you give the Lord one? He said: "You get out of here; I have only two." We can give if we do not have money. People are dying for want of encouragement, love, sympathy, and many things we may give them.—Selected.

Georgia and the Far Southern Field

By S. H. HALL

"The Obedience of Your Confession."

There is a great deal said about "confession" in the New Testament. Paul says that "with the mouth confession is made unto salvation." (Rom. 10: 10.) He also speaks of "the good confession" that Christ himself made before Pilate and that Timothy made in the sight of many witnesses. (1 Tim. 6: 12, 13.) Paul also says that "every tongue shall confess that Jesus is Lord." (Phil. 2: 11.) Christ says: "Every one therefore who shall confess me before men, him will I confess also before my Father who is in heaven." (Matt. 10: 32.) From these and numerous other scriptures that could be cited, it goes without any room for debating that "our confession"—the one we *must* make—is a thing of no little importance.

But in this article I wish to say a few things about what Paul calls "the obedience of your confession unto the gospel of Christ" (2 Cor. 9: 13), and that, whatever it means, it is vitally connected with our giving of our means to support the poor and have the gospel of Christ preached to the whole world. All that is necessary just here to get you to see this is to have you read carefully the scripture in which you find this expression. When I come to it, I will put in italics the thought to be considered in connection with its context.

"For as touching the ministering to the saints, it is superfluous for me to write to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of extortion. But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written, He hath scattered abroad, he hath given to the poor; his righteousness abideth forever. And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration they glorify God *for the obedience of your confession unto the gospel of Christ*, and for the liberality of your contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. Thanks be to God for his unspeakable gift." (2 Cor. 9: 1-15.)

Macknight uses these words in translating the thought emphasized: "The saints in Judea, through the proof which this ministry affords them of your conversion, thanking God for your professed subjection to the gospel of Christ."

It should ever be remembered that "the good confession"—that confession that saves our souls and causes Christ to confess us before the Father—has an *obedience* absolutely essential unto its life and power, as blood is essential to the life of the body. "The obedience of your [our] confession" begins when we repent of all our sins and are buried with Christ in baptism and arise to walk in the new life. No confession from the lips of aliens is ever listened to by Jehovah, unless the obedience of this confession is seen in baptism or the doing of what Christ says to them to do to be saved. We should not forget the words of our Lord: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) How strongly do we who claim to be simply Christians, members of the "one body," just this and nothing more, emphasize the importance of this "obedience of our confession" at the beginning of the Christian's life! But here let me say that this obedience must continue, and that it can never continue with us unless we live the life of continual giving to the Lord. If we were, indeed, converted, we gave "ourselves to the Lord." May we ever remain a gift; and the only way this can be done is to let the Lord control us by going where he wants us to go, staying where he wants us to stay, writing as he wants us to write, talking as he wants us to talk, thinking as he wants us to think, and ever being just what he wants us to be. To do otherwise is to take ourselves back unto ourselves and away from the Lord, thus becoming our own again, which means death and destruction to us. Remember, Paul said: "Ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. 6: 19, 20.)

But the mere giving of ourselves to the Lord is not enough. The giving of our money comes next, and is indispensable. Read carefully the eighth chapter of Second Corinthians. The Macedonian Christians gave much, and gave freely, to the Lord, so Paul declares; but their first gift was themselves. "But first they gave their own selves to the Lord." (Verse 5.) In addition to this, they gave their money; and Paul wants the church at Corinth to do likewise: "As ye abound in everything, in faith and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." (Verse 7.) The grace of giving is what he is talking about—a thing that both the Father and the Son abound in, in that the Son was given freely to us to die that we might live; and through him everything that we need the Father freely gives, if we will only abound also in the grace of giving.

But why write more? Is it not true that every truly converted man or woman gives much, gives freely and willingly, toward the spread of the gospel and the accomplishing of every good work in which money is needed? If we are not giving, just as certain as giving is a proof of our conversion, just so our not giving proves that we have not been converted, else that we have fallen from grace. May the Lord bless us all in "abounding in this grace."

Book Notices.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

Pay your subscription to the Gospel Advocate up to date, renew for two years in advance, and we will give you a copy of the Teachers' Testament, which has delighted many of our readers.

AT HOME AND ABROAD

T. H. Roberson, of Russellville, Ala., writes to tell us that "the 'Giving' Number is simply fine."

A. B. Lipscomb will begin a meeting next Sunday for the Fairview congregation, on the Hillsboro road.

At the Sunday-morning service at Russell Street Church, this city, there were visiting brethren from Texas, Kentucky, Alabama, and Florida.

Andy T. Ritchie, of Madison, Tenn., is in a good meeting at Little Rock, Ark. He will hold three other meetings while in that State. Two of these will be in destitute fields.

From A. G. Freed, Troy, Tenn.: "The meeting here grows. Five baptisms last night, one reclaimed yesterday. The church here is alive. The coming session of the Freed-Hardeman College will be great."

William G. Little, an elder of the church in Pittsburgh, Pa., which meets at the corner of Howard and Estella Streets, acknowledges a gift of twenty-two dollars from Brother and Sister R. R. Scoggan and their daughter, of Louisville, Ky.

We are receiving many expressions of appreciation of the "Giving" Number. The next special will be a "Better Ministry" Number. It will appear the last week in this month. Do not let your subscription lapse, but send us a new subscriber.

From W. T. Buffaloe, Star Route, Monette, Ark., July 29: "I am located for this summer in a Methodist community where I spent my boyhood days. There are possibly three members of the church here. Some teaching has been done here, but little."

From John W. Hedge, Wills Point, Texas, July 28: "The meeting at Myrtle Springs, near here, was a success in many respects. Eight were baptized. Brother Beeson and the writer are now engaged with the church at Alsa. Fine crowds are in attendance."

From Mrs. T. J. McRae, San Francisco, Cal., July 27: "Our meeting began with Brother Borden preaching an excellent sermon to an audience which filled our hall. All visitors are welcome. We meet in Richmond Hall, corner Fourth Avenue and Clement Street."

There is a little preacher in the home of Brother and Sister J. H. Whisnant, of Coal Hill, Ark. His name is "Douglas." Brother Whisnant contemplates a change of location and would like to get in touch with brethren who are interested. He can hold some meetings.

From John T. Smithson, Woodbury, Tenn., August 1: "I am now in an interesting meeting at Pleasant Ridge, near Woodbury. The crowds are large and the interest is good. To date four have been restored to fellowship and one has been baptized. The meeting continues."

A brother writing from Paris, Tenn., forgot to sign his name to the following report: "I am in a good meeting with the congregation at Sulphur Well Academy, with eight additions by primary obedience to date. We are having fine crowds. I go from here to Thyatira, Miss. I have some time for meetings in September and October."

From C. N. Hudson, Lobelville, Tenn., July 31: "On July 20 I began a meeting with the Brush Creek church of Christ, six miles from Linden, which closed on July 26, with nine baptisms and five reclamations. I then preached a few times at Friendship Schoolhouse on my way home, and baptized one. I will begin here at home next Lord's day."

R. N. Moody writes: "The meeting at Acton, Tenn., closed on July 31. There were twenty-two additions—twenty baptized. There were eight confessions the last night of the meeting and three more the next morning at the water, making eleven to be baptized at the last baptizing. This leaves me in Huntsville, Ala., en route to New Hope, where I begin a meeting to-night (August 2)."

From R. A. Craig, Vanburen, Ky., August 2: "My meeting at Parksville, Ky., closed with twenty-two additions. I have just closed a meeting at Shiloh, near Shelbyville, with fourteen additions. I am now in a meeting in Nelson County. We will make arrangements for a preacher to come to Shiloh. The brethren there are coming to life, and I feel that the church has been greatly strengthened by the word."

From W. F. Lemmons, Mount Vernon, Texas, July 28: "I closed an interesting meeting five miles from this place yesterday at the water. Only one was baptized, but there were large crowds and fine interest from start to finish. I go from here to Cloverport, near Toone, Tenn., for a meeting to begin on August 2. Toone will be my post office while there ten days; thence to Mississippi. I hope to accomplish much good while in that field."

We cheerfully give to our readers the following indorsement from J. M. Pigg, S. B. Pigg, W. R. Pack, and James C. Pigg, members of the church of Christ at Friendship, Tenn.: "We wish to say that Prof. A. L. Dixon, of Dellrose, Tenn., has been with us for the past ten days in a singing school and has proven himself to be worthy of his calling in every respect; and those in need of a song leader, either for schools or meetings, would do well to write him at once."

From Charles L. Talley, Cookeville, Tenn., August 1: "I have just finished reading the special number on 'Giving.' It is fine. I think congregations should get them in numbers and distribute to every member not taking the paper. Of course, all should be doing that; but how few of the church members find time or money for that work! Our work here seems to be doing quite well. Two men, heads of families, have been baptized in the last two weeks."

From W. A. Dowell, Sykes, Tenn., August 2: "Beginning on the third Lord's day in July and continuing until Monday night, July 28, our beloved brother, George W. Farmer, preached the pure word of God to us, the visible results being nine added to the one body—eight by baptism and one reclaimed—and a church with thirty-three members set in order to work for the Lord. All who have heard Brother Farmer know he fails not to declare 'the whole counsel of God.' Brethren, remember us in your prayers."

Claude Woodroof will begin a series of meetings at Carroll Street church of Christ, this city, beginning on August 17, with the song service to be conducted by his brother, Everett Woodroof. The Carroll Street Church is halfway ground between the Green Street and South College Street churches. The three congregations are going to coöperate in this meeting, and the Carroll Street people think this will be the biggest meeting they have ever had since they have been located there. Everybody is invited to come and hear the Alabama evangelist. He is an able speaker.

From William Behel, St. Joseph, Tenn., July 31: "On July 20 I began an eight-days' meeting with the church at Mountain Springs, Ala., which resulted in two baptisms. Two sermons each day; good attendance. J. Pettey Ezell was in a fine meeting at the same time only a few miles away. A goodly number were added. I will be quite busy the next few weeks. I am thankful to God that my son, who had been in the army twenty-one months and fourteen days, has arrived home safe. This will give me a better chance to stay in the field, as my son will stay with his mother while I am away. Pray for me."

From George W. Graves, Cookeville, Tenn., August 1: "I began a meeting on the last Lord's day in June with the Palmer's Chapel congregation, in Sumner County, which continued eight days with good interest, but no additions. My next meeting began on the second Lord's day in July with the Wood congregation, in Cannon County. This meeting was well attended, the best we have ever had here. There was one reclaimed. Then our meeting with the Coldwater congregation, on Stones River, continued eight days, with one reclaimed. At present I am engaged in a meeting with the Smyrna brethren, near Cookeville. We hope to have a good meeting."

From T. H. Matheson, Bonita, Texas, July 25: "I have not made a report of my work in over a year, and during the time have had a trying experience. Wife has undergone an operation in the Sherman Hospital, and I have been an almost constant sufferer from rheumatism. Besides, we all had the 'flu.' Thank the Lord that I have in a way carried on my work all the time, with the exception of four weeks, and then I could pull and drag around and keep up appointments preaching. I closed a short meeting at home, Corinth, last Saturday night, with three restored. I am now at Tyler Bluff, preaching to large audiences at night. I go from here to Dye Mound, the largest congregation in Montague County. I have held two meetings at Dye Mound, with about seventy additions. From Dye Mound I return to Bonita, and from Bonita to Bulcher. I am glad that all these places are near home. Physically, I am unable to preach without pain; but spiritually, I am stronger than ever. I desire very much the prayers of the church."

GOSPEL TRUMPET BLASTS

By A. A. BUNNER

The timely articles of Brethren Kurfees, Elam, McQuiddy, A. B. Lipscomb, and others appearing in recent issues of the Gospel Advocate, if read and studied by all concerned as they should be, will certainly do much good in this day of sad departures from the faith.

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"Let Me Alone." (Job 7: 16.)

It is utterly impossible. It is not in the order of things that we should be let alone. If the mother should let the babe alone, the infant would perish. If the sun should let the ice and water alone, the rivers would dry up and our fertile fields would become parched ground. If the soil should let the roots alone, there would be no green on the branches, no fragrant blossoms, no fruitful harvests. The hand cannot say to the heart, "Let me alone." The eye cannot say to the ear, "Let me alone." No, we are all "members one of another." The American cannot say to the Britisher, "Let me alone." The Italian cannot say to the Frenchman, "Let me alone." It cannot be done. No nation lives unto itself. In the Old Testament are these words: "Ephraim is joined to his idols; let him alone." If at this point God should answer our prayer and let us alone, it would mean certain perdition. He gives us conscience, faithful friends, his word, the pulpit's flaming message. He will not let us alone; for "God is not willing that any should perish, but that all should come to repentance."

Do not let us alone, we pray. If we "take the wings of the morning and dwell in the uttermost parts of the sea," may we find thee there. If we "make our bed in hell," do not let us alone. Awake our conscience and keep it awake, that our souls may not enter into the slumber that is the sleep of death. If we are bent upon the pathway of sin, throw across it the brightness of thine own presence, that we may behold the better way. Though we are joined to our idols, do not let us alone; stir us up; arouse us from our lethargy; sever us from the evil thing.—Bruce S. Wright.

The above good article I clip from the Pittsburgh (Pa.) Christian Advocate of July 3. It is good and worth a careful reading and study. "Let me alone" is the final argument of the devil and all who want to remain in error and innovationism. The true man of God cannot let any one alone whom he knows to be in gross religious error. He would be doing a wicked thing and be the enemy of the ones in error. I wonder if Mr. Wright himself would cry, "Let me alone," if one should try in the right spirit to teach him "the way of the Lord more perfectly." Mr. Wright is in gross religious error when he teaches (1) that faith is a direct gift from God; (2) that we are justified by faith only; (3) that sprinkling and pouring are baptism; (4) that infants are subjects for baptism; (5) that the Holy Spirit works independently of the word of God in the conversion of sinners and the sanctification of Christians; and (6) Mr. Wright is wrong in being a Methodist and in teaching for doctrine any part of Methodism. Mr. Wright should wholly abandon and come out of Methodism and be only a Christian and a Christian only, and speak in all things as the oracles of God, and then, while he has his being in this world and is able for duty, "let" no one "alone" who is in religious error. "Cry aloud, and spare not."

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Crude and Savage.

No words that are truer, more kindly, or which carry a deeper reproach and a more needful admonition to all of us, were ever uttered than these, spoken recently by a high church official at a public reception in a home for foundlings:

"There are no illegitimate children. That word should be expunged forever. There are illegitimate parents, yes; but these children are all legitimate; all worthy and fine, and will grow up to be a blessing and an honor to the nation."

Through all the ages the brand of illegitimacy has been inflicted by an unjust and unreasoning world upon all children born out of wedlock. It has fastened upon them a name that is the most degrading and fraught with the most shame in all human language. Yet these children are innocent—as good as any other children and entitled to the same chance in life. It is not they, but their parents, who are illegitimate. The mere statement of that fact compels its acceptance without cavil or contradiction.

Perhaps the war, which is awakening mankind to so many of its sins and imperfections, will wipe out this ancient and hideous injustice. In its desolate wake there are many helpless children of this kind, and there will be many more. Some of them will be brought to this country. To blast their lives with this old prejudice would be a cruelty not less than that which brought them into the world. Surely civilization is not worthy of its name if it cannot put this crude and savage wrong away from it.

The above is a clipping from an editorial in the Cleveland (Ohio) News, and it is so good, true, and timely that I want to help to give it as wide circulation as I possibly can. Several years ago I lived in a certain Ohio town, and in that town lived a young German Methodist preacher (a newly married man), who, to all appearances, seemed to be a nice and good-intentioned fellow. But, unfortunately, his first child came on the stage of being several months too soon. Shortly after the birth of his first-born the presiding elder of that district (a German) came, called a meeting for the trial of the young preacher, and cut off the ministerial head of this young preacher for the sin of fornication. After the trial and its results this presiding elder came into the town and stopped overnight with an old German, a brother in his church, with whom I was acquainted, and the result was that I had quite a conversation with the presiding elder about the whole affair, and in this conversation I asked him: "For what length of time have you suspended the ministerial work of this young preacher?" His reply was: "For all time." I inquired: "Is not that a severe sentence?" He answered: "It is; but the church cannot countenance fornication in any way, and especially in its teachers. If it does, it lets down the bars for all manner of lewdness. The sentence cannot be too severe. It is bound to be severe in order to safeguard the purity of the church."

A case of this kind in the church of Christ never came under my observation. I do not even remember of ever hearing of a case of this kind in the church; and as our work of discipline is congregational, I am not able to say what the majority of the congregations would do with a case of this kind. Perhaps many of the elders of the churches would say, "He married her and the sin is healed, and we can do nothing with him now," and the chances are the transgressors would never be brought to trial. I made up my mind a long time ago that if a young man would take advantage of a young woman and then forsake her and leave her to bear the shame and disgrace that follow these things, though he might become a member of the church and also a preacher, that he never could repent sufficiently that I would listen to him preach if I knew it. This is the way I have always felt about the matter, and I have never seen any reasons for changing my mind. The editorial is good, true, and timely, and deserves a wide circulation.

☼ ☼ ☼

The brethren at Horseneck are now building their new house of worship. A splendid business man, Mr. W. H. Naish (pronounced Nash), of Williamstown, W. Va., donated the lot on which to build the house, and this lot includes one of the finest springs in the State of West Virginia; hence, the congregation will be known as the Naish Spring congregation. As they are now building and have done what they can financially, they need help; and any help sent to Brother Noah Brothers, Willow, W. Va., Route 1, Box 31, will be appreciated by all concerned. My prayer is that they may speedily receive the much-needed help, for great good is being accomplished in that region.

GET A GOOD GRIP ON HEALTH

Look out for the unnatural weakness that indicates thinning of the blood and lack of power. It means that your bodily organs are starving for want of good nourishment; that the red corpuscles are fewer, unequal to demands of health. Hood's Sarsaparilla increases strength of the delicate and nervous, restores red corpuscles, makes the blood carry health to every part, creates an appetite.

If you need a good cathartic medicine, Hood's Pills will satisfy.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

WHAT OF YOUR BOY?

His education and training and the development of his mind, body, and character depend on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training, he can always point out some one influence, some one life that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association, and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, have given great prominence to his school and have characterized the success that he has merited in successfully shaping the lives of thousands of youths at the shaping age.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

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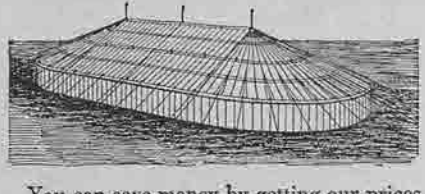

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Dallas, Texas, New Orleans, La., St. Louis, Mo.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

The meeting at Glady Hill, conducted by the writer, closed on the last Sunday night in July. In some respects it was not like former meetings. This year there were no campers; all too busy with their work. Several of the members could not attend regularly, being behind with their farm work on account of so much rain in the spring. But, after all, we had a good meeting. The brethren all think a very favorable impression was made upon the minds of those who attended of other religious bodies. I hope they are correct in this. Four were baptized, two came from the Baptists, and one erring brother confessed and repented of his sins and was received back into fellowship of the congregation—seven in all. This was my eighth meeting at that place, in addition to serving them once a month for the eight years. At the close of the meeting the congregation, by unanimous consent, extended to me a call for life to preach monthly and hold their annual meeting. I certainly appreciate such confidence, and more especially as this congregation is in my home district and only five miles from my home, where I am known best as a man and a preacher.

Next Lord's day (the first Lord's day in August) I am to begin my ninth meeting at Jones' Chapel, in Lake County. I have served this congregation for eight years in monthly preaching, assisted in a four-days' debate with the Baptists, and held their annual meeting each year.

Some congregations change preachers every year, while others seldom change. Sometimes a change is for the best and sometimes it is not. If the preacher is out for what money he can get from preaching, the sooner a congregation changes from him, the better it is for the congregation.

Brother Lannom, of Obion, tells me that he will be forced to take up some kind of secular work, as he does not receive enough from preaching to support his family. When preachers have to seek secular employment to feed and clothe their families, there is nothing to induce young men to enter the evangelistic field. One trouble, however, with a great many young preachers is that they seek employment from old congregations instead of going out into new fields to convert the people and establish congregations. If a young preacher will go into such places with no other motive than to do good, to convert sinners and build up congregations, I am sure he will be fed and clothed. This I speak from personal experience. Congregations are becoming a little slow to call the money-loving and money-serving preachers, be they old or young. Worthy young preachers should be supported by the congregations and kept busy in new fields, building up congregations and erecting new meetinghouses.

Boils Vanish

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs, and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema, and the many similar forms of skin eruption. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. Phone your druggist. If he cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

Lemons Beautify! Make Quarter Pint of Lotion, Cheap

Here is told how to prepare an inexpensive lemon lotion, which can be used to bring back to any skin the sweet freshness, softness, whiteness, and beauty.

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness, and tan, and is the ideal skin softener, smoothener, and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands, and see for yourself.

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

Strength

WOMEN NEED STRENGTH to meet the stress of life during these troublous times. Worry, anxiety or sorrow undermine strength and health. To be strong and well, all the organs of the body must perform the functions assigned to them by nature.

Foley Kidney Pills

help weak, overworked or diseased kidneys and bladder to normal and healthy action, so that the system is freed from waste and poisonous matter that causes backache, pains in side, sore muscles, stiff joints, lumbago, rheumatism, puffiness under eyes and kindred symptoms.

Mrs. J. D. Miller, Syracuse, N. Y., writes: "For many years, off and on, I suffered from kidney trouble and rheumatism. I had a severe backache and felt miserable, and I got to a place where I had to do something. I bought Foley Kidney Pills and after taking two bottles I can say my backache is gone, and where I used to lie awake nights with rheumatic pains, I now sleep in comfort and enjoy a good night's rest. Foley Kidney Pills did wonderful things for me and I recommend them."

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." **Carolina Pigeon Plant, Clinton, S. C.**

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

Save 1/3 ON TIRES

Buy Your Tires at DEALERS COST PRICES

7500-Mile Guarantee!

Sent Free for inspection. It costs you nothing. Express charges prepaid. Examine them before you pay. Write us about our PUNCTURE PROOF TUBES Absolutely Guaranteed for 6000 Miles or a New Tube FREE.

A Revelation of Quality. Our low prices will astonish you

PIONEER TIRE and RUBBER CO.

611 Traders Bldg., Kansas City, Mo.

Four Figures in the Christian's Life. No. 2.

BY S. W. BERRYMAN.

Christians are not only referred to as sitting with Christ, but also standing. However, we do not stand with Christ in a physical sense, but in a spiritual sense. We cannot sit and stand with Christ at the same time physically, but we can spiritually. All Christians are sitting and standing with Christ.

Paul writes to the Galatian brethren: "Stand fast therefore in the liberty wherewith Christ hath made us free." (Gal. 5: 1.) The Christian life is a battle, and in order for us to stand in the battle we must be properly equipped. Hence, Paul says: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (Eph. 6: 11.) If we do not put on the "whole armor of God," we cannot fight the battles of the Lord successfully. "Wherefore take unto you the whole armor of God." (Verse 13.) Paul is very careful to impress us with the fact that we must put on the "whole armor." It would not do for a soldier to enter a fleshly battle partly equipped. He must have a complete equipment to accomplish anything as a soldier. The peace and liberty of his country and his own life also depend on the kind of weapons with which he is furnished and the way he uses them. The same is true with us. Our eternal welfare depends on the manner in which we use the weapons our Heavenly Father has given us. The armor is complete; and if we will take all of it and use it as the Lord directs, we will have no trouble in standing against the wiles of the devil. The armor is both defensive and offensive.

"Stand therefore, having your loins girt about with truth." Truth is the Christian's girdle. Truth is a wall of defense. Then, all should get into the truth and stay there. Sink down into the truth; let it surround you. It is safe, it is sure.

"And having on the breastplate of righteousness." (Verse 14.) The Roman soldier was furnished with a breastplate. This part of the armor was for the purpose of protecting the heart and lungs of the soldier. Righteousness is our breastplate. If our hearts and lives are filled with the righteousness of Christ, they are not likely to suffer harm. We are commanded to live "soberly, righteously, and godly, in this present world." (Tit. 2: 12.)

Stand having "your feet shod with the preparation of the gospel of peace." (Eph. 6: 15.) The Roman soldier wore sandals, or shoes. There were nails fastened in the bottoms of them which prevented the soldiers

Feeling Blue? Liver Lazy? Take a Calotab

Wonderful How Young and Energetic You Feel After Taking This Nauseless Calomel Tablet.

If you have not tried Calotabs, you have a delightful surprise awaiting you. The wonderful liver-cleansing and system-purifying properties of calomel may now be enjoyed without the slightest unpleasantness. A Calotab at bedtime, with a swallow of water—that's all. No taste, no salts, nor the slightest unpleasant effects. You wake up in the morning feeling so good that you want to laugh about it. Your liver is clean, your system is purified, your appetite hearty. Eat what you wish—no danger. The next time you feel lazy, mean, nervous, blue, or discouraged, give your liver a thorough cleansing with a Calotab. They are so perfect that your druggist is authorized to refund the price as a guarantee that you will be delighted.

Calotabs are sold only in original, sealed packages. Price, thirty-five cents. At all drug stores.—Adv.

PARKER'S HAIR BALSAM

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

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

Crocheters Wanted. Positively no canvassing. Stamped, addressed envelope for particulars. Mrs. Meixel, 517 Lycoming St., Williamsport, Pa.

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from slipping and aided him in travel. He could walk over thorns, gravel, and rocks, and his feet were protected. The Christian's sandal is the "preparation of the gospel of peace." If we are prepared to carry the gospel of salvation and to defend its teaching against all error, this will aid us greatly in the battle of the Lord.

"Above all," Paul says, take "the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Verse 16.) Every soldier needs a shield. The shield of the Roman soldier was an instrument made of steel or iron. It was fifteen or eighteen inches wide and was oval shaped. It was from five to seven feet long and fastened on the left arm. This was a great protection to the soldier. Our shield is faith. If our faith in Jehovah's word is what it should be, we will never faint by the wayside or give up the battle. Brethren, let us cultivate our faith, that it may be as strong as that of Abraham. Genuine faith will extract sweetness out of every flower; it brings light out of darkness, comfort out of distress, mercies out of miseries, and honey out of the rock. Faith stimulates to endeavor and ennobles the whole life. Last, but not least, it gives calmness in the hour of death.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Verse 17.) Paul speaks of this helmet in 1 Thess. 5: 8 and calls it the "hope of salvation." Then hope is the Christian's helmet. What would we do were it not for hope? Rich and glorious is hope. It encourages all things good, great, and noble. How dreary would life's pathway be without hope! Hope is an anchor of the soul." (Heb. 6: 19.) Our sword is "the word of God." We will have no trouble in fighting life's battles if we will use this sword aright. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4: 12.)

Now, in conclusion, let us remember that we must stand with Christ in this life if we hope to stand with him in the world to come. The great God and Father of all will bless us and crown us with eternal victory, if we will obey the mandates of our King. Then, brethren, let us stand firm to the end, for our "labor is not in vain in the Lord."

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Reward of Men's Approval.

The mingling of regard for man's approbation with apparently righteous acts absolutely disqualifies them for receiving God's reward, for it changes their whole character and they are no longer what they seem. Charity given from that motive is not charity, nor prayer offered from it devotion.

I think Christ's ear catches the screech of the brazen trumpet in a good many of the ways of raising and giving money which find favor in the church to-day. This is an advertising age, and flowers that used to blush unseen are forced now under glass for exhibition. No one needs to blow his own trumpet nowadays. We have improved on the ruder methods of the Pharisees, and newspapers and collectors will blow lustily and loud for us and defend the noise on the ground that a good example stimulates others. Christ condemned ostentation. His followers too often try to make use of it.

In its coarsest forms this ostentation is out-and-out hypocrisy, which consciously assumes a virtue which it has not. But far more common and dangerous is the subtle, unconscious mingling of it with real charity. The hypocrisy which hoodwinks ourselves is more common and more perilous than that which blinds others.—Maclaren.

The Hot-Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep, and overcomes that tired feeling.

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company, Paris, Tenn.

VALENTINE BEANS

Special prices will be made on stock for fall, on Hopkins' Imp. Valentine and Black Valentines of newest crop. Write us for samples and prices.

SHUPTRINE CO.,

Savannah, Georgia.

HOSIERY.—Darnproof, twelve pairs gents' or ladies', assorted, intense black, guaranteed, $1.50, parcel post, to introduce our high-grade hosiery. **Dixie Hosiery Mills, Kernersville, N. C.**

Your Choice $4.35

These two beautiful shoes are the Smartest Styles of the Season. They are worn by the best dressed men and women everywhere. Trim and neat, they fairly sparkle with style. You will be proud to wear them. Your friends will instantly recognize their good taste and smart style. You have only to see them to appreciate their splendid qualities, and try them on to enjoy their blessed comfort. That is why we are glad to send them to you ON APPROVAL.

SEND NO MONEY!

Simply mail coupon and your pair will come at once, postage prepaid, direct from the Shoe Market of the World. Boston is the shoe style center of America. You do not have to wait till these shoes travel to New York or Chicago. We want you to get your pair Direct, with no obligation on you to keep them unless you are convinced that they are the most beautiful, comfortable, stylish boots you ever saw.

All Sizes $4.35 On Approval

All Sizes $4.35 On Approval

This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected wearproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

This high-cut lady's dress boot is made of selected leather. Soft as velvet on tender feet. Neat, plain tapering toe. Beautiful high Louis Heel, or Medium Military Heel. Extra long-wearing leather soles, semi-flexible. Your choice of black or rich Havana brown. The most beautiful boot for Summer and Fall, 1919.

Send NO MONEY, Mail This Coupon TODAY

Pay nothing until shoes arrive. We even pay the postage. Simply mail coupon. Either pair or both will come at once direct to you, from the Oldest, Largest house selling Direct from the Shoe Market of the World. Let the shoes themselves convince you. Compare them with shoes at $7.00 and $8.00 a pair. If you are not delighted, send them back at our expense.

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Send shoes I marked, prepaid. I enclose no money, and am buying on your Approval Plan. I will pay only $4.35 a pair on arrival. I Risk Nothing!

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☐ Men's Lace Size..... Color.....
☐ Ladies' High Heel Size..... Color.....
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Walk Erect

Strengthen Your Aching Back With

ALKAVIS

When your kidneys and bladder fail in the discharge of their duty much of the poisonous waste, instead of being eliminated, is retained, developing inflammatory conditions. The result is Bright's Disease, Diabetes or chronic Inflammation of the Kidneys or Bladder. Rheumatism and Gout follow.

The System Needs Regulation.

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Liver and Urinary Organs will regulate the organs, cleanse the system, drive out the poisons and stop the aches.

Will Put You on Your Feet.

MINISTER

believes it saved his life. Rev. James Binkley states:

"I Believe Alkavis Saved My Life!"

Green Forest, Ark., April 25, 1909.
The Alkavis Co.

Gentlemen:—I was bothered with Kidney and Bladder Trouble for about twelve years, and finally got so I could not walk without a cane and had to be careful how I stepped. I tried everything I could get that was recommended for it, but nothing did me any good until I tried Alkavis. I sent for a bottle, which did me more good than anything I had tried. I then sent for six bottles of it, and it cured me. I advise all sufferers from Kidney or Bladder Trouble to try Alkavis, for I believe that it saved my life.

Yours truly,
(REV.) JAMES BINKLEY.

Eight Years Later
Renewed Testimony

Green Forest, Ark., December 26, 1917.
The Alkavis Co.

Gentlemen:—Sixteen years have passed since I was relieved of my trouble, and it has not bothered me since. I am now seventy-five years old. For the benefit of suffering humanity, I make this and the above statement.

Yours very truly,
(REV.) JAMES BINKLEY

TRIAL BOTTLE FREE.

Ask your druggist for ALKAVIS. It will save you many pains. If he can't supply you, write for a trial bottle *free*.

ALKAVIS CO.,

81 Warren Ave., Detroit, Mich.

In answering advertisements, please mention the Gospel Advocate.

Among the Colored Folks

Brother Womack's Report.

By an invitation of my sister and other good Christians of Cookeville, Tenn., I gave my presence in a meeting held by Brother M. Keeble, as the doctor had advised me to stay out of the city for my building up in health. It was a source of pleasure to me to be there and hear this young man preach and to spend the time this way with those brethren and sisters. Brother Talley, the white preacher, was present and preached on Tuesday night before the meeting closed. His sermon was a plain, able presentation of the truth. There was a good interest in the meeting. I do not know of any of the colored preachers of the church of Christ that are doing a greater work than this young man. The world is calling for such men. I sometimes think that my days for holding meetings are gone by, and I am trusting and praying the Lord to send more and greater men into the field. I am doing but little preaching.

I am very thankful to all who have remembered me during my days of illness. They are: Hopeful Church, near Munford, Ala., by W. L. Camp; the little band out on the Charlotte pike, by Brother Robert Tolbert and Josie Carney; Brother and Sister T. B. Larimore; the Sugar Grove mission, in Kentucky; sisters of the South College Street Church; Beech Grove, near Brownsville, Tenn., by I. C. Waller; Belew, Miss., by James Hamilton; Brother W. T. Selley and Brother Joe Hasty, this city; Brother Ed Smith; and others. All who have aided and remembered me, when they read this, will know what they have done. The Lord will provide.

The Jackson Street Church is now arranging for a meeting to begin on the first Lord's day in October; and I am thinking of asking the brethren and sisters to come to the city during the Christmas holidays and spend the time in reasoning together, preaching, singing, praying, and talking about and over the Master's work. Brother M. Keeble and other brethren will take up the matter later on, and you will hear from them.

S. W. WOMACK.

Brother Keeble's Report.

At the time of my last report I was engaged in a meeting at Bellbuckle, Tenn. In this meeting a man and a woman were baptized into Christ. I preached in the schoolhouse, and we were interrupted three nights on account of the school exercises. The white congregation, through Brother

Freckles

The fairer the skin the more ugly it is when marred by freckles, and they are really unnecessary. As soon as the warm sunshine or the hot winds bring them out, causing the natural embarrassment that every woman feels, get from your druggist a package of Kintho Beauty Cream. This is usually an easy and effective way to remove them, and quickly have a soft, clear, youthful and beautiful complexion, which of course, should have no freckles.

Use Kintho at the first sign of freckles, applying night and morning, and you should be delighted to see how rapidly these ugly spots begin to disappear. It is also well to use Kintho Soap as this helps to keep the skin clear and youthful

KINTHO MFG. CO., Ellicott Sq., Buffalo, N. Y.

Stop That Headache!
It's Stopping Your Work

Use

Dr. Miles -Anti- Pain Pills

For Any Ache or Pain.
SOLD BY ALL DRUGGISTS
DR. MILES MEDICAL CO., Elkhart, Ind.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

W. R. Mingle, assisted me in the meeting. The white brethren are laboring hard to establish a colored congregation here.

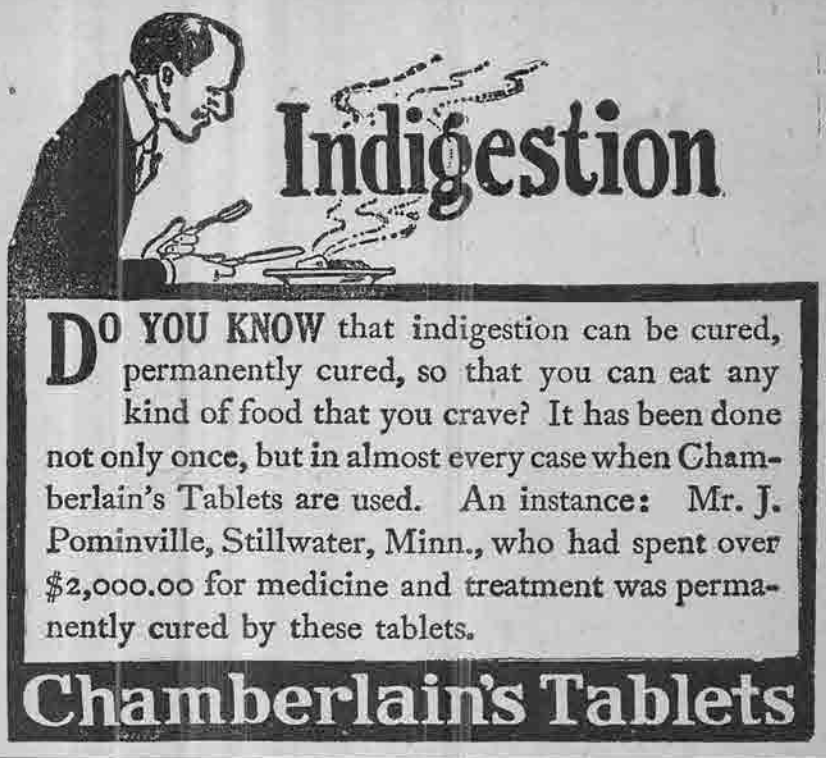
On the third Lord's day in June I began a meeting at Tullahoma and continued it two weeks, with good interest throughout the meeting. We have no meetinghouse here, so the brethren rented the Masonic Hall; and they interrupted us several times during the meeting, demanding the house to give entertainments in. However, we believe a lasting impression was made in favor of the church of Christ. We were blessed with the presence of the white brethren and sisters several nights; and Brother McQuiddy, the elder of the white congregation, made a splendid address, which all enjoyed. He also influenced the church to assist in supporting the meeting. Brethren and sisters came from Manchester, Morrison, McMinnville, Bellbuckle, Shelbyville, Cortner, and Lynchburg to attend this meeting, and their presence served to stimulate an interest. Brother Busby and Brother Curtis are the only colored brethren here, and they made it pleasant for me while with them. On the fifth Lord's day in June I began a meeting at Cookeville. This is a faithful little band with only two male members. Interest increased throughout the meeting. Old Brother S. W. Womack's presence in the meeting seemed to add life to the services. He preached here years ago when there was not a colored member here. This faithful servant is now growing old and feeble, but his work will live after he has gone. Brother Talley, the minister of the white church here, spoke for us on Tuesday night. Through Brother Hayden Young, the white church aided me in this meeting. There were three confessions.

I am very thankful to all who have aided me in my work. M. KEEBLE.

Who Will Help in This Work?

Brother Ridley Stroop is now doing evangelistic work at mission points in Bradley, James, and Polk counties, in East Tennessee. In most of these places he will receive little or no support at all. Brother Stroop is a worthy young man, trying to educate and prepare himself for more efficient work, and he must be supported in this work. How many will help us in his support? Now, I hope you will not let this opportunity for doing good pass unnoticed. Send your contributions to me at Lebanon, Tenn., and they will be sent to Brother Stroop.

GEORGE W. FARMER.



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Calomel salivates! It is mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile, it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated, and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful, and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel to-day, you will be sick and nauseated to-morrow; besides, it may salivate you; while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It is harmless, pleasant, and safe to give to children; they like it.

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G. S. is guaranteed for one bottle to benefit any case of pellagra, rheumatism, constipation, blood, liver, or kidney diseases. Many thousands claim one bottle has entirely relieved them. My guarantee is good to you. At druggists' or agents', or postpaid, $1 per bottle, or six for $5. Write for testimonials and mention this paper. Take Gross' Liver Pills, 25c.

L. M. GROSS,
Box 17. Little Rock, Ark.

CHURCH NEWS

Alabama.

Oakman, July 28.—Since last report we have moved to Oakman, where I have been busy in the work of the Lord, working with the church here and at New Hope. The work is progressing nicely. I am now in my protracted-meeting work. I have just closed a week's meeting at White House, with sixteen added to the one body. I will assist them in a meeting next year, if the Lord wills. I am now in a meeting at Liberty Hill, near Oakman, with fine interest. I go next to Moulton Valley for meetings at Fairfield, Aldredge Grove, and Moulton. I shall be busy till October, and shall then take up the work at Oakman for another year.—A. D. Dies.

Arkansas.

Rector, July 28.—Last September I assisted the church here in a good meeting in which several were baptized and the church was much built up and strengthened in Christ Jesus. I have been called back, and now our meeting starts off nicely. Good audiences and fine attention both yesterday and last night. We are trusting, hoping, praying, and working that the meeting may prove the very best possible. In the way of additions and so far as I could see, our meeting at Pleasant Grove, near Seagoville, Texas, was a failure. I cannot say who nor what was to blame. May the Lord bless the Gospel Advocate.—J. C. Estes.

Russellville, July 29.—The recent discussion at Mill Creek Church between C. R. Nichol and L. H. Shelton was clean and uplifting. Mr. Shelton was to have established a church while here, but now the movement is laid on the shelf, if not buried. On the establishment of the kingdom, Brother Nichol forced Mr. Shelton to admit that when the kingdom was established in Jerusalem all who have not had a chance to be saved would then have a chance, while Satan would be bound, thus taking the same position as Pastor Russell, yet not claiming to be a Russellite. The discussion would have done some of the materialists in the church of Christ good. Brother Nichol's argument that, since the body of a dog is made of the same material as that of man, there is no difference between them, according to Adventists, was too strong to be endured by them.—J. G. Malphurs.

Fort Smith, July 22.—I closed the meeting at Delaney, Friday night, with four confessions and baptisms the "same hour of the night." We had a great meeting. Fifteen were baptized for the remission of sins. I have been asked to return for a meeting next year. The success of the meeting is due largely to the untiring efforts and faithfulness of Brother Gabbard. He is one of the best men I have ever been associated with, and he made great sacrifices for the success of the meeting. Brother Robert Reed, of Combs, another godly man, assisted much with prayer and song. He is a good preacher, a fine literary teacher, and a splendid singer. I will be glad to be with these brethren again. They paid me two hundred dollars for my work, and the sisters sent my wife a large box of nice canned fruit, for all of which we are very thankful. Because of some division among the brethren at Indianola, Okla., and because of not knowing and thoroughly understanding the situation there, I have canceled the meeting I was to have held there, and because of this fact I will have the last half of September vacant. Any congregation desiring my services in a normal singing school or for a meeting may write me—Box 241, Fort Smith, Ark.—Will W. Slater.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

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"SONG BOOK" FOR YOUR REVIVAL AND CHURCH WORK

Send 35c for a copy of Resurrected Songs, a book containing more than 225 old hymns, with more than 75 new, live gospel songs combined, for $3.75 per dozen. Both round and shape notes. The church is coming to realize more and more the value of the old hymns. Send to-day.

JOHN B. VAUGHAN MUSIC CO.
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Kentucky.

Mayfield, July 28.—The meeting at Martin closed with three baptisms and five by letter. I am now at Macedonia, near Mayfield, with splendid interest.—Charlie Taylor.

Shelbyville, July 19.—I recently held a good meeting at Parksville, with twenty-two additions. This church is now in a condition to move along in the work of the Lord. We are trying to secure a preacher to work and teach there next year. I am trying to bring the gospel to every backward church

in Kentucky. It seems that the laborers are indeed few. Brethren, will you pray for us?—R. A. Craig.

Stop, July 24.—Brother J. M. Dennis, of Franklin, held a meeting for the congregation at Stop, beginning on Wednesday after the first Lord's day in July and closing on the third Lord's day. The attendance was larger than ever before at any of our meetings, and Brother Dennis gave them the truth. There were no additions, but his sermons were fine and to the point, and I think the sects better understand our position as to what is required of men and women in order to reach the heavenly home. After the meeting closed Brother Dennis and I attended Charles Brewer's meeting at Monticello four days. Brother Brewer is doing some fine preaching there, with large crowds out to hear him. Brother Dennis is now preaching in a schoolhouse at night. He is to begin a meeting the first evening in August at Mullentown.—W. C. Ramsey.

Mississippi.

Corinth, July 28.—The meeting at Acton, Tenn., still continues. We had to move out into the grove and provide extra seats to accommodate the large crowds in attendance. There have been seven additions to date. I shall begin next Lord's day at New Hope, Ala.—R. N. Moody.

Myrtle, August 1.—On the second Sunday in July I began a meeting at White Sulphur Springs, Tenn., which was well attended, but which closed without visible results. From there I went to Spring Valley, Ala., where I preached twice a day for nine days to large crowds. Seven were baptized and one united from the Baptists. The brethren and sisters seemed encouraged and resolved to do more for the Lord's cause. I go next to Milo, Ark., to conduct my tenth meeting for them, beginning next Lord's day.—W. H. Sandy.

Oklahoma.

Oklahoma City, July 28.—I closed a very fine meeting yesterday at Tecumseh. Twelve by baptism and eighteen otherwise were added to the congregation. The brethren tell us that we had the largest crowds ever known at any meeting at that place. I am on my way to Chickasha to sing for Brother G. A. Dunn in a meeting. My next meeting will be at Victory.—B. U. Baldwin.

Tennessee.

Lewisburg, July 28.—Our meeting here with home forces continued two weeks and closed last night with an overflowing house. Nineteen were baptized and two came from the Baptists. I am to begin at Bluff Spring next Lord's day.—H. H. Adamson.

Greenbrier, Route 2, July 28.—The meeting at Bethel closed last night. Fine attendance throughout and good interest. Two were baptized, two restored. I shall begin next Saturday night with the Shinar Church, Young's Creek, Ky., the Lord willing.—B. W. Davis.

Coxburg, July 27.—Brother R. L. Colley, of Ralston Station, has just closed a nine-days' meeting at Pavatt's Chapel, with one baptism. Much good has been accomplished, for which we are very thankful. His sermons were enjoyed by all. We are glad to know that he is to be with us monthly.—Clara Whitfield.

Memphis, July 28.—Our arbor meeting in Fayette County, near Somerville, continues with success. Several additions to date. Yesterday morning we organized a New Testament congregation. Let the brethren who are supporting Brother Derryberry and the writer rejoice.—William P. Walker.

Pikeville, July 28.—I have just closed a good meeting at College Station with seven new converts, and several confessed their faults. I will preach to-night at Cold Springs; tomorrow night, at Beaver Hill; next night, at Newton; thence to Ravenscroft, where I shall hold a two-weeks' meeting; thence to Doyle.—J. C. Mosley.

Livingston, Route 1, July 29.—Our meeting closed at Bethlehem, in Putnam County, on Sunday night, after eight days' duration. Nineteen were baptized and three were reclaimed. I feel that much good was done. This was my fourth protracted meeting at this place. I was urged to be with them in 1920, which I promised to do. I was assisted the last few days of the meeting by Brother J. F. Brewington, of Livingston, who did some of the baptizing for me. Also Brother D. Robison, of Cookeville, Route 2, assisted greatly in leading the song service. Brethren will make no mistake in calling him to sing in meetings or teach a singing school. My next meeting will be at Big Branch, Jackson County, Tenn. Let us work and pray for the good work to go on.—Willie Hunter.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

Decherd, July 31.—I have just returned from Tracy City, where I have been engaged in a union meeting with the Methodists and the disciples for eight days. The Methodists proposed to enter into a union meeting with the disciples, and we accepted the proposition. I and the Methodist preached night about, and the meeting was one of the best in which I have ever engaged. We got along nicely and closed with the very best of feelings. The Methodists stated that they would not try to hold a series of meetings in the future without our assistance. The preaching was done in the Methodist meetinghouse. We had the Lord's table prepared, and almost every Methodist member ate the Lord's Supper. As it was my time to preach, I took the Bible and taught them why we eat the Lord's Supper each Lord's day. Many of the Methodists said this was the best day they had ever spent in their meetinghouse. I asked them to not use the organ and have congregational singing, and they agreed without a word. They set the organ aside, did away with the choir, and we had the best singing, I believe, I ever heard. The singing was led by Brother T. A. Nicks, a splendid song leader and church worker.—R. E. L. Taylor.

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Burned Hands With Potash

"Last fall I burned my hands with potash so badly that the doctors thought I would lose my nails, and the pain nearly drove me insane," writes Mrs. E. L. Phillips, 166 Loring Avenue, Salem, Mass. "The first application of Carboil gave almost instant relief. Its continued use effected the desired results."

Carboil is an antiseptic compound that stops pain and heals. Can't be beat for boils, carbuncles, abscesses, sores. A good-sized box costs only 25 cents at drug stores.

Clip and mail this to Spurlock-Neal Company, Nashville, Tenn., for free sample.

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STILLMAN'S Freckle Cream

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet.

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Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists.*

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First—Coca-Cola is prepared with cold, carbonated water, which alone is quite refreshing.

Second—Coca-Cola contains natural fruit flavorings, which, with pure sugar, are very refreshing.

Third—Coca-Cola contains a purified extract from tea, called caffein, which is both wholesome and refreshing.

Coca-Cola may therefore be described as "a cold, carbonated, fruit-flavored improvement upon tea, of approximately one-fourth the stimulating strength of the average cup of tea."

Coca-Cola is entirely wholesome, delicious and refreshing.

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An adequate faculty of college graduates personally interested in the students makes an atmosphere of fellowship, industry, and service.

Unexcelled location, large campus, ample athletic facilities, active student organizations.

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For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES.

A Church House at Horseneck, W. Va.

Dear Brethren and Sisters in Christ: We come to you with this appeal in this time of need to our congregation. We are building a neat and comfortable house of worship, and at this time we are in great need of your brotherly fellowship in our work.

We are not asking you for help and failing to reach down into our own pockets, but we ourselves have gone the limit in our offerings to the work, and we ask of you that you help us by setting aside at least one or more of your Lord's-day's contributions, and send it to Brother Noah Brothers, Willow, W. Va., Route 1, Box 31, and he will faithfully apply the same to the work of building the house and acknowledge receipt of the same through the Christian Leader and the Gospel Advocate.

Now, brethren and sisters in Christ, we intend to be a faithful and lively band of Christian workers and coöperators with you in every good word and work in the kingdom of God's dear Son, and intend through the help of the Lord to do mission work to the fullest extent of our ability, both at home and in every place where mission work needs to be done; and if you need help in any way, we will gladly assist you in return.

Do not lay this appeal aside, but help us, and we will appreciate the help from the depths of our hearts. We are a loyal band of faithful workers with you in the kingdom and patience of God's dear Son.

Send all help as indicated above.

[Signed] C. W. Evans, Noah Brothers, and R. R. Bunner, M.D., elders.

We, the undersigned, evangelists of the church of Christ, do heartily indorse the above appeal, and hope that all loyal disciples of Christ will at once and without delay help these brethren in their time of great need. Send contributions to Brother Noah Brothers, Willow, W. Va., Route 1, Box 31.

[Signed] T. Q. Martin, J. M. Cochran, A. A. Bunner, Sr., and A. A. Bunner, Jr., evangelists.

A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it or write WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

Cost of the Rays of Hope.

BY J. J. VANHOUTIN.

Our faith in divine testimony leads us to hope for that which we do not see. The Old Testament Scriptures contain the divine prophetic testimony. The apostles preached "Christ, and him crucified," according to the Scriptures or books of the Old Testament. Did you ever consider what those books cost? Ptolemy Philadelphus desired to have these Scriptures translated out of the Hebrew into the Greek language, but was refused because his father had brought so many Hebrews into bondage. It appears that Philadelphus desired to make amends for the wrongs against the Hebrews which his father had done; so he inquired as to the number of Hebrew slaves, but no one knew. He then ordered an enumeration and engaged enough men to complete the work in seven days. On the seventh day the report was made, and there were one hundred and twenty thousand Hebrew slaves. He paid thirty-three dollars and thirty-three cents for every one and set them free, paying one hundred and twenty thousand times thirty-three dollars and thirty-three cents. Please count up the cost of this first ray. Then gifts were made to Eleazar the high priest and to the Jewish worship, amounting to one hundred times one thousand six hundred and sixty-six dollars and sixty-six cents. Here is the cost of the second ray of hope. Then Philadelphus, having won the good will and favor of Eleazar the priest, who had charge of the Hebrew Scriptures, obtained permission from Eleazar to translate them into the Greek. They selected seventy-two men, six from each of the twelve tribes. They were the most profound scholars known. The king paid each one three times one thousand six hundred and sixty-six dollars and sixty-six cents, making in all seventy-two times four thousand nine hundred and ninety-nine dollars and ninety-eight cents. Here we have the cost of the third ray of hope for the Gentiles. Those translators were furnished board, rooms, servants, and everything needful, and completed the work in seventy-two days. There was great rejoicing over the work; even the king wept for joy. That greatest

Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines: an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

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of all books, now known as the "Old Bible," was placed in the Alexandrian Library at a cost of near three million four hundred thousand dollars. The rays of light were shaded in prophecy. Then Philadelphus gave permission to all nations to translate the Scriptures into their own language. In this way the nations came in possession of the law (of Moses), the prophets, and the psalms, which contained the four hundred and seventy-six prophecies concerning Christ, his birth, death, burial, and resurrection. Then, when the apostles were commissioned to "go preach to all nations," they would preach "how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Then, by the power of the Holy Spirit, they would perform some wonderful miracle, in proof of the truthfulness of the prophecies in those ancient Scriptures which were then in the hands of all Gentile nations. In this way the testimony of the law, the prophets, and the psalms, together with the testimony of the apostles, who were living witnesses of the resurrection of Christ, gave to the Gentile world, as well as the Jews, bright rays of hope which led the true believer through the dark valley and shadow of death.

O Star of Hope, O Star divine!
God's precious treasure, thou art mine.

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Write for our Bulletins. **J. P. SEWELL, President, Abilene, Texas.**

The Master's Vineyard

Tennessee.

Martin, July 27.—The meeting at this place closed on Thursday night. Brother Charlie Taylor, of Paducah, Ky., did the preaching. The singing was led by Brother W. R. Overton, of Greenfield, Tenn. This was one of the best meetings ever had here. I think the entire church was strengthened. Brother Taylor preaches the gospel in a mild, but uncompromising, way. There were eight additions. Three obeyed the gospel and five placed their membership with the local congregation.—N. G. Colley.

Texas.

Hempstead, July 25.—My meeting near Magnolia was a success. Brother T. H. Vernon preached two fine sermons for us and helped otherwise. Four were baptized, two were restored, and the church was greatly revived. They treated me well every way. This is the third meeting I have held in that community. I go next to Maxey for fifteen days. I want to be busy all the time. I have no one dependent on me; so I can go anywhere for meetings, and I will answer calls to destitute places. I would like to correspond with some of the churches. Write me at Vineyard, Texas, Route 1, Box 15.—G. B. Lambright.

Houston, 2501 Fannin Street, July 25.—The first of June I held a little meeting in Lufkin, with sixteen additions to that congregation. There are some fine people at Lufkin. The middle of June Brother L. S. White, of Sherman, Texas, came to my home congregation, the Central church of Christ, in Houston, for a meeting. Brother White did very fine work for us and made friends of all. There were fourteen additions to this congregation while Brother White was here, and three others have connected themselves with the congregation since he left. The first of July I went to Waco for a short meeting, which resulted in seventeen additions, and a proposition is being pushed there to secure a better lot and build a better house. Brother E. W. McMillian is located with this church and is loved by the people there, who seem willing to work with him for greater things. Brother Austin Taylor was leader of song in the Waco meeting. He is fine.—G. A. Dunn.

Fort Worth, July 28.—I preached at Glenwood church of Christ yesterday and last night, also Sunday before, and there were four additions to the church on these dates, with one to be baptized on Tuesday night next. My wife is recovering from the operation as fast as any one could, says Dr. Harris, but he does not talk hopefully of a cure yet; however, he says her chances are a thousandfold better than when she came here. We will go home in one week longer. I herewith report donations received to date, except some noted in a daybook at home, which I cannot get now. I will report all later. Brother Dunn's Bible class, Fort Worth, $13.50; Sister Goodspeed, Texas, $1; J. O. Barnes, Florida, $3; Madill church of Christ, $15; W. C. Foutz, Childress, Texas, $10; church at Dodsonville, Texas, $12.50; John M. Rice, $5; Brother Philpot's family, Bowie, Texas, $75; "Grandmother" Biggerstaff, Childress, Texas, $10; J. S. Darnall, Tennessee, $2; H. Linwood, Ohio, $1; "A Sister," Ohio, $1; some sisters, by Brother Cameron, Fort Worth, Texas, $19; Joseph H. O'Neal, Michigan, $2.50; Brother Arbuckle, Texas, $4; Ed. Purcell, Missouri, $8.30; church at Weatherford, Okla., $10; church at Huntington, W. Va., $19; earlier in the spring, same church, $9; Sister Burdick, Texas, $2.50; J. J. Coats, Texas, $5. Brother and Sister Cambron, of Fort Worth, have given me a room and bed for some days past, with breakfast, thus saving me much-needed money, for which we are very thankful. There are no people beneath the sun who will rally to the needs of God's servants like the church of Christ will; and may God bless every one of you, whether you help us or not.—Tice Elkins.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Jesus' Plainness of Speech.

Jesus Christ, the great Teacher, presented for our consideration a remarkable photograph of that society which his disciples were to purify and illuminate. In our examination of his teachings we cannot fail to be impressed with the plainness of speech that is employed. The great Teacher does not mince his words. He does not use ambiguous terms. He does not cover up his fearful warnings by niceties of expression. He does not administer his sharp medicine of rebuke in sugar-coated pills. He strikes out straight from the shoulder and "calls a spade a spade." In his portrayal we find such characters as persecutors and liars, haters of Christ's disciples, money lovers, self-indulgent, pleasure seekers, unreasonable litigants, libertines, perjurers, the revengeful, enemies, hypocrites, thieves, the morally blind, the censorious, the insincere, false teachers, evildoers, sinners, dogs, and swine. It was the same world as that in which we now live. These faults, for the most part, are those which are prominent in the world of to-day. While it is true that some new terms have been added to our category of sinful practices—such as "grafters," "apostates," "higher critics"—after all, the Christian's duty is the same. To be salt for such a corrupt earth and light for such a dark place is the problem that confronts him now. It is his part not to withdraw from such an environment nor to take up residence in some new State, but to live a new life amid the old surroundings.

Our Filial Relationship.

In this task two requisites are necessary—right relations to God and right relations to men. Jesus constantly spoke of our filial relationship with God, and he taught that our sonship is appropriately expressed by such a ministry to the unfriendly world as will cause it to glorify the Father. To do this, we must imitate the divine example in dealing with men, obeying that heavenly injunction: "Be ye therefore perfect, even as your Father which is in heaven is perfect." There must be a constant desire to please Him rather than to win the praise of the world. This principle pertains to the matter of giving. "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven." It also applies to the matter of prayer. "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." There must be undivided loyalty to his truth and sovereignty. "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." There must be a perfect trust in Him for all temporal good—a principle taught by the preservation of the fowls of the air and the lilies of the field. In a word, we sustain the right relationship to God only when his righteousness occupies the supreme place in our affections. We succeed when we follow the divine rule which says: "Seek ye first the kingdom of God, and all these things shall be added unto you."

Martyrs.

A martyr does not always die for his testimony. When Stephen "fell asleep" at the stoning of the mob in Jerusalem, he was a martyr to the person and character of Jesus. But at the same time there were other martyrs, even they who threw the stones, and Saul, the young man at whose feet the martyrs laid their clothes. Jesus declared that "at the mouth of two or three martyrs every word (testimony) should be established." John the Baptist was a martyr of the light, and bore witness to the personality and authority of Jesus. The woman of Samaria was a martyr of him who told her "all things that ever she did." Jesus was a martyr of himself, and his Father was a martyr of him. The seven men chosen to take the oversight of the distribution funds, in the days when all things were common property, were men of good martyrdom. The Holy Spirit is a martyr to the efficacy of the blood of Christ, the offering by which he has "perfected forever them who are sanctified."

Our Contributors

The Family.

BY H. LEO BOLES.

In a former article on "The Home" it was seen that the family is the primal institution of man, and also the greatest and holiest. It was seen that the highest type of civilization is had only when the family is kept pure; that even the church of Christ is defiled when the family is corrupted. Man's greatest happiness is realized and his mission fulfilled only in the faithful relationship of the family. The beginning, continuation, and end of his earthly life are connected with family relations, and his future life is to be enjoyed in the realization of the Fatherhood of God and the family above.

The ideal family consists in at least six members—the father, the mother, son, daughter, another son and another daughter. These six members give opportunity for the development for all family relations. The relations of husband and wife, father and mother, are enjoyed; each son has a brother and sisters; each daughter has a sister and brothers; and the children enjoy the relationship of a father and mother. It may be said that, if the above relationship is true, there are but few ideal families; yet it seems to take all these members of the family to call out and develop all the relationships of family life.

The father and mother are partners in this relationship; they are equal partners. The Ten Commandments are a succinct summary of all the moral relations and duties of man. The first four of these commandments pertain to man's relation to God; the other six pertain to human relation. Of these six, three pertain to the family and become the fundamental law regulating the family life. The fifth commandment is: "Honor thy father and mother." This regulates the relationship of children to parents. It seems to imply one father and one mother in the family and thus excludes polygamy or polyandry. The equality of father and mother is clearly expressed and stamped upon the minds of the children. There is no question of the rank of the mother in the family, so far as her position in the family is concerned. There is no cloud on the majesty of mother; she stands before the children by the side of her husband, sharing with him all the respect, honor, affection, and reverence. The New Testament has not changed this relationship; for Paul, in writing to the Ephesians, quotes the commandment and tells children to obey their parents in the Lord. This shows that children are to respect the authority of mother as well as that of father. The mother of the family is not to be considered as chattel property or an inferior being. It is clearly understood that the father takes the lead as the executive of the family.

All the relationships of the family demand one father and one mother, at least, at the same time. The Bible clearly teaches monogamy—the union for life of one man and one woman in marriage as the basis of the family. This principle is dominant throughout the whole Bible. The instances of polygamy recorded in the Bible are contrary and antagonistic to this fundamental principle of the human family. Disaster and evil consequences have followed every violation of this basic principle. The ideal of the monogamy relation has prevailed in every highly civilized country and is put in the forefront of the history of man.

The history of the human family is introduced to us with this language: "And God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 27.) The first time that the relation of the sexes to each other was mentioned is expressed in this language: "And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2: 23, 24.) Attention is called to the singular number of the noun, "the man" and "his wife." These words regulate the husband to one wife and the wife to one husband. Jesus, commenting upon this, said: "So that they are no more two, but one flesh." (Matt. 19: 6.) This makes marriage life-lasting; the dualism becomes an individualism; the two become one. Nothing but death can separate the man from his own flesh. The wife becomes one flesh with the husband, and nothing but death should separate them. Paul says: "For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband." (Rom. 7: 2.)

Eve, the mother of all living, is as distinct a personality as Adam. She is a rational and accountable personality as much so as Adam. God holds her equally responsible with Adam for the sins of Eden. This shows that the wife and mother are equal partners with the husband and father in the family. Different physical consequences are placed upon Eve for the transgression, but Adam does not escape punishment for sin. The seventh commandment was intended to regulate the family and secure the blessings of the home as was originally intended in the mating of Adam and Eve. It is intended to regulate the increase of the race by having children born into the family, having them family-born, thus making both parents equally responsible for the life, training, and destiny of the children. The marriage relation sets the boundary for sex union. All sex union outside of the family is sin. This important truth needs to be thundered in the ears of the present generation. A failure upon the part of father or mother to be regulated by the principles that should govern the family begets a disrespect on the part of children for the relationship that they sustain to the family. The parents should set the example in obeying the family relationship. Like parent, like children, is a general truth in the family. We are told that Byron's mother was proud, violent, and ill-tempered; that Nero's mother was a murderess. Ahaziah was a most wicked king in Israel, for he walked in the way of his father, Ahab, and his mother, Jezebel; and we do not expect much better of him. Lord Shaftesbury said: "Give me a generation of Christian mothers, and I will undertake to change the face of society in twelve months." How important for society and for the happiness of the human family for the father and mother to be regulated in the family by the principles of God's truth!

Those "Stumblingblocks."

BY LEE JACKSON.

After reading the strictures of Brother Kurfees on what had been said by J. B. Lehman in regard to his "stumblingblocks" in Mississippi, I was reminded of some things written and published in the Gospel Advocate by our lamented brother, David Lipscomb, more than twenty-five years ago. I have preserved these things in a scrapbook, and it is from this scrapbook that I make quotations.

In reply to an article written by a Mississippian, wherein the claim had been set forth that other agencies besides the local congregations were necessary in order to carry on the work of the Lord successfully, Brother Lipscomb said: "There is not the shadow of any universal church in the New Testament, nor is there the representation of

a tangible church, or of one that may be reached and associated with, save the local church." And in support of his contention for the completeness and sufficiency of the local congregation as an agency for the maintenance of missionary and benevolent work, Brother Lipscomb cited the following passages: "'They assembled themselves with the church.' (Acts 11: 26.) 'When they had ordained them elders in every church.' (Acts 14: 23.) 'When they were come, and had gathered the church together.' (Acts 14: 27.) 'Being brought on their way by the church.' (Acts 15: 3.) 'Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas.' (Acts 15: 22.) 'When he had landed at Cesarea, and gone up, and saluted the church.' (Acts 18: 22.) 'Greet the church that is in their house.' (Rom. 16: 5.) 'Unto the church of God which is at Corinth.' (1 Cor. 1: 2.) 'As I teach everywhere in every church.' (1 Cor. 4: 17.) 'If therefore the whole church be come together in one place.' (1 Cor. 14: 23.)" These, and other passages were quoted, and then Brother Lipscomb said: "These passages might be indefinitely multiplied. No one can possibly doubt that they apply to the individual and local churches." These passages were used by Brother Lipscomb for the purpose of showing that each separate congregation is an independently distinct institution, and that if it is worshiping and working according to New Testament teaching it thus fulfills all that the New Testament means by "church," and fulfills all that is required in order to successfully do the Lord's work in saving sinners. The stumblingblocks that have caused the downfall of so many congregations in Mississippi, as elsewhere, have come as the result of efforts to reach beyond what the New Testament teaches and requires. Men and women love to make a show before the world—love to advertise their own personal importance—and, therefore, become dissatisfied with the simple things which the Lord has ordained for the confounding of the wisdom of the world. Men in their vanity love to feel that they are identified with some general institution, either as a general "Christian Church" or general "church of Christ," and in their zeal for this general institution they forget the necessity for the spiritual upbuilding of the local congregations. This desire to be able to boast of the great things that "our general church" is doing, or of the great amount of money that "our society" controls, has been a very great stumblingblock in the pathway of so many people—a stumblingblock in the pathway of those who, with consecration and humble-mindedness, could have done so much for the Lord's cause.

In the article to which I refer Brother Lipscomb continues: "'He is the head of the body, the church.' (Col. 1: 18.) 'For his body's sake, which is the church.' (Verse 24.) 'Now ye are the body of Christ, and members in particular' (1 Cor. 12: 27); and he compares one member to an eye, one to the foot, one to the ear, the hand, etc., showing beyond all doubt that the church at Corinth was a complete body of Christ within itself and without reference to any other church or Christian in the world. He speaks of the '*whole* church' at one place. We say sometimes, man is erect. We do not mean by this that there is a being consolidating all the men in a State, nation, or the world, that is erect; but we mean erectness is a quality common to all men, and so we speak of man as a whole. Just so, when speaking of things common to all churches, we say the church is the body of Christ, not meaning that all the churches are consolidated together to make one body, but that each and every church is the body of Christ in its locality, and what is common to all is affirmed of the church as of one body."

Much more from the same source could be quoted. When I first began reading such teaching from the pen of Brother Lipscomb, now more than twenty-five years ago, I am ready to admit that I was in a state of confusion on the subject of the church, imagining that in some sense there must exist something as a general church in order to fill up the demands of scripture teaching. This misunderstanding was to me a serious stumblingblock. The reading of Brother Lipscomb's articles led me to restudy the whole subject-matter of scripture teaching as to the church, and this has convinced me beyond the shadow of a doubt that it is through the local congregation, built up and made strong as an effective working force, that the wisdom of God is to be manifested to the powers and principalities for the pulling down of vain imaginations, and every high thing that exalteth itself against the knowledge of God, and the bringing into captivity the thoughts of men to the obedience of Christ. (2 Cor. 10: 5; Eph. 3: 10.) Men in their vanity have sought out many devices for the conversion of the nations and the regeneration of society: but when the trying crisis of war or famine comes, their most cherished ideals are shattered. After centuries of religious working under the most powerful ecclesiastical machinery, endowed with millions of money, only recently a blow was struck that caused the highest civilization in Europe to show itself a failure. Hatred of the vilest type became the actuating force in the hearts of men, and bloody and cruel war broke loose right at a time when men and women were languidly resting under the delusion that the civilized world had gotten beyond that sort of hellish work. And yet, with all of the past bloody lessons before us, we are slow to learn. Everywhere at this present time men are working to bring about stronger organizations and to collect larger sums of money, laboring under the old delusion that organization and money are all that is required to convert the world and bring in a reign of universal peace. Some well-meaning, but misguided, enthusiasts are laboring under the impression that the Almighty has ordained that President Wilson shall organize a League of Nations that will pave the way for the return of the Jews to Palestine and usher in the reign of millennium. Truly the human imagination is a stretchy thing when given a little room for stretching. A great stumblingblock in the way of many people is this imagination that if they were only attached to some great organization they could do great things. The attachment might inflate their foolish vanity, but they would be no greater than before. Money is a great thing, and when rightly used it is a great blessing to the world; but when wrongly used, it is a great curse. The leaven for the lump of human society is the congregation of Christians permeated by the Spirit of Christ, working and worshiping as God has ordained, and no organization nor wealth of money can ever be effectively substituted in its place.

Book Notices.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

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Training Little Children

By MRS. RUTH HEPPNER SWAINE.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Be Kind, but Firm, in Your Insistence on the Right.

The child is a primitive little being. His desires are near the surface, and primarily very selfish. He wants all things for his own. He must also be first in everything; and if he is the biggest force in the play group, what more natural than that he should try to make everything conform to his wishes? But this child, if once actuated by the right, becomes the most generous, the most considerate, and the gentlest of little fellows. A few words, a firm but kind insistence on your part, and he knows the pleasure of giving up for others.

All children have their difficulties with one another; and sometimes, if one judges by the noise in the back yard, they are very big ones.

A moment's wait will usually show whether it is wise to run and help the children readjust their little world. Do this only when necessary. Hold your breath behind the door, and see if happily they are not righting the situation themselves. Even the physical hurts need much less sympathy than the average mother is apt to bestow. Would we coddle our children into becoming physical cowards? From earliest babyhood begin to turn their attention when hurt to some new interest, and observe how quickly the pain is forgotten.

A strong conviction has grown out of the passing years of my motherhood that the greatest service a mother can do her child is to teach him self-reliance. If you begin with the baby, the habit forms easily, and before you know it self-reliance has really become a habit with him. Hold yourself free from fear as he tries out his growing powers. Watch alertly, but wait. Let him try the reach that may topple him over, but secures for him the bright ball. Let him make all the moves he wants to, and, if necessary, be there to catch him as he falls. Hesitate long before you turn a child deliberately away from the thing he has set his heart on doing. Strong initiative is too glorious a characteristic to nip in the bud. Try for one day to stop and think before you deprive your child of the pleasure of simple achievement.

There are countless little tasks a child can do for himself to help mother. Each mother will think of many of these in the course of a day. Remember that in the child's world of new impressions the most trite acts to us are to him the most delightful of plays.

Play is the vital employment of childhood. The art of playing alone, being friends with himself, is a foundation for self-reliance in greater things later in life. A child cannot be more than contented. So hesitate, dear mother, to interfere when your child is quietly employing himself in his own chosen way, even if it is only baby with his toes. Let the spell last as long as it will; the next will last longer. Soon your child of three will play hours by himself. The busy mother often needs this respite.

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Desire is wrong when indulged in such a way that the failure of what we desire makes us discontented. Mere discontent—a sort of sourness that grows upon people who see themselves outstripped in the race of life, an inclination to be fretful and think themselves injured or overlooked, a disposition to give up everything in despair because they are not so successful as others—is not this the temptation of the man with the one talent, the man whom, after all, most everyday people resemble? Many of us need a sharp illness or bereavement to make us realize how very much there is to be thankful for even in a commonplace lot. Perhaps a visit to the incurable ward of a workhouse, where we see an invalid lying on her back for years, yet so happy to try a new pattern of patchwork or to get hold of a new book, or so grateful for some tiny luxury in the way of food, puts us sometimes to the blush. I used to think the man with the one talent—if such a thing may be said without irreverence—was a man who had a rather hard measure dealt out to him; but the experiences of life show every year more forcibly what a strong lesson needs to be given to the mediocre and those just above mediocrity—that is, to most of us Christians who have not the stimulus of brilliant success and great opportunities or the very strong impulse of a special call, and yet who might be such very valuable men and women if we would be cheerful and thankful and "faithful in a little."—Elizabeth Wordsworth.

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Hope looks up and onward with glad expectancy, and is unknown except among the Christians. The heathen world is hopeless. Four hundred million Chinamen look back and down, worshiping their ancestors. Three hundred million Hindus long to be lost in vague unconsciousness because active life to them is full of terrors. But since Jesus was resurrected the Christian is jubilant with hope. The grave has no terrors for him, for he knows he will never be down in it; it only receives his cast-off body. He shall live because his Lord lives. He shall never die, but shall some day simply move out of the tenement of his perishing body and be forever with the Lord. His friends who died in the Lord are not dead, but living, robed in splendors, throned in light, washed from every stain and freed from every throb of pain. Blessed be God for the streams of light pouring forth from the open and empty grave of Jesus, flooding the future with joyous hope—hope that smites the face with radiance and that maketh not ashamed!—War Cry.

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A True Friend.

BY JAMES R. REDD.

When you've spent all your "dough,"
And you've nowhere to go,
  And earth friends you have no other,
There's one that is true,
And she'll welcome you,
  'Tis your dear, old, gray-haired mother.

You were clothed and fed
At the old homestead
  Where to-night she utters a prayer:
Though her poor heart aches
Till it almost breaks,
  Yet you'll find her waiting there.

Now she's wrinkled and bent,
And her life's well-nigh spent
  For you, my sister and brother.
Though she's feeble and slow,
Yet her heart's all aglow
  With the love of a true, noble mother.

Why longer roam?
Why not go home?
  And cheer her while you can?
She gave you birth,
She's the best friend on earth.
  Go, care for her like a man.

AT HOME AND ABROAD

We appreciated a visit last week from Andrew Perry, of Watseka, Ill.

J. Pettey Ezell will begin a meeting at Springfield, Tenn., on August 24.

L. S. White, of Sherman, Texas, began a meeting at Lebanon, Tenn., last Sunday.

C. H. Baker reports large crowds and good attention in the meeting at Mount Vernon, Ky.

W. N. Carter writes that he has been preaching eight days at Bartlett, Texas, and reports eight additions. Of these, seven were by baptism.

Brother Elam writes us that he is in a fine meeting at Viola, Tenn. Five persons had been baptized and there was a "general confession of faults and praying for one another."

A. B. Lipscomb reports a good start in the meeting with the Fairview congregation on the Hillsboro road. Two young ladies made the good confession at the first evening service.

John E. Dunn, who recently returned from France, gave an interesting lecture Sunday morning at the Russell Street Church, in Nashville. His theme was "Religious Conditions in France."

Married, at the Hermitage Hotel, in Nashville, on Saturday, August 9, Mr. Dale Younger, of Columbia, Tenn., to Miss Lula Mai Green, of Franklin, Tenn., A. B. Lipscomb officiating. We extend many good wishes.

From I. B. Bradley, Phil Campbell, Ala., August 4: "I am glad the special numbers are to come out. I know they will all be gems. I am in a very interesting meeting here. Only a few brethren. One added last night."

From J. Clifford Murphy, Ethridge, Tenn., August 8: "Our meeting of ten days' duration at Riversburg, five miles north of Pulaski, closed on Wednesday morning at the water, six in all being baptized. I go next to Lincoln County, near Fayetteville."

From F. C. Sowell, Paul's Valley, Okla., August 6: "I have just closed a fine meeting at Garrett, Texas, with nineteen added to the army of the Lord. I began last night at Paul's Valley. This is a mission field, but prospects are good for a fine meeting."

Z. D. Barber has closed a successful meeting at New Bethel, near Judsonia, Ark. Ten obeyed the gospel and two were restored to fellowship. Brother Barber is now at Mount Zion, near Newark. Five have been baptized and the prospect is very encouraging. His next point is Magness, Ark.

A sister writes from Flat Rock, Tenn.: "Elder S. T. Nix began a meeting here on July 27, which continued eight days and nights. Notwithstanding the inclemency of the weather, the interest and attendance were exceedingly good. One was added from the Baptists and seed was sown for a future harvest."

From H. M. Phillips, Tuscumbia, Ala., August 8: "I have just closed a meeting at Barton. There were good crowds, fine interest, and one baptism. I will go to Christian Chapel, near Kenton, Tenn., next week, for a meeting. The 'Giving' Number of the Gospel Advocate was excellent. Give us some more special numbers."

James E. Chessor writes: "I have just received your splendid special 'Giving' Number and read a few of the articles, among them L. L. Brigance's on 'How Much to Give.' Couched in his usual simple English and strengthened by faultless logic and scriptural argument, this article is good enough for a tract and should have a wide reading."

From L. K. Harding, Trenton, Fla., August 6: "The meeting here is eleven days old, with twenty-six additions to date—nine to-day. Large audiences, splendid coworkers among the brethren, excellent singing. I go to Stover, Miss., next, where the body of Christ is represented by one good woman. I leave for Henning, Tenn., my home, on August 11."

Married, at Chisca Hotel, in Memphis, Tenn., on August 8, Mr. Oliver Wendell Hall to Sister Annie Pearl Brummette. Mr. Hall is a business man of Wheatley, Ark., who has served his country in France lately. Sister Brummette is of Brownsville, Tenn., and is one of our most faithful members of the church of Christ. W. S. Long officiated. We wish them a life of happiness.

From A. J. Traylor: "C. E. Wooldridge and I have been in a meeting at Lascassas, with large crowds, excellent singing, and great interest manifested. Two were baptized into Christ, one of them from the Baptists. She said that was the first gospel preaching she ever heard. The harvest is plenteous, but the laborers are few. Let us pray and work to get more laborers into the harvest."

From W. S. Long, Sharon, Tenn., August 10: "The meeting at Cliff Creek, near Brownsville, closed at the water on Sunday afternoon with twenty additions to the one body. This is one of the best congregations in Haywood County. I made my home with James Aiken. It is a delightful home for a hard-working preacher. I preached three times in Brownsville, with one baptism. The meeting in Sharon starts off with good interest."

From C. N. Hudson, Lobelville, Tenn., August 8: "I closed a five-days' meeting with the home church last night, with three baptized and four reclaimed. This brings the total of baptisms at this place by the writer since 1910 up to ninety-nine. So we feel that God has been with us in our efforts for good. C. L. Mitchell, of Cuba Landing, conducted the song service. We will begin at Bakerville on the night of August 9, if the Lord wills."

From G. Dallas Smith, Cleburne, Texas, August 1: "I closed a meeting at Killeen last Sunday night with three baptized and one restored to the fellowship. This is the home of our good brother, A. J. McCarty, who has recently had to give up all work and go to bed. It is doubtful if he will ever be able to preach any more. He has been a strong, vigorous, and thoroughly earnest worker in the Lord's vineyard for many years, and it almost breaks his heart to have to give up the work. May the Lord abundantly bless him and his and greatly multiply his kind on the earth."

From L. S. White, Sherman, Texas, August 5: "Recently I held a meeting for the Central church of Christ, in Houston, which continued over three Sundays and the two intervening weeks, with two services daily. G. A. Dunn is the minister of this church, and he, together with several other preachers who live in Houston, worked hard for the meeting. Twelve persons were added to the congregation, several of them by baptism. The church is planning to buy a lot and build a house in the heart of the city. The building of the new church house in Sherman is going right ahead. We expect to complete it before the end of the year."

Earl M. Hodson writes from Leighton, Ala., August 4: "With great pleasure I have read the 'Giving' Number of the Gospel Advocate. I cannot say in words how much I wish that every member of the church of Christ would read and put into practice the teaching and suggestions contained in this issue of the Advocate; and if done, I believe that the Bible teaching on giving would bring results such as the world has never seen. I do not see why every elder, every minister, and every devoted follower of the Master does not advocate the giving taught in 1 Cor. 9: 13, 14—the tenth of all; then how wonderfully would the gospel be sent through our homeland and to foreign lands! Let us urge giving as never before, the giving of the tithes, for we have something more to give the world than have those organizations which are tithing. Personally, my wife and I do this and much more, and we know the blessedness of doing so. Teach tithing and preach it, and let us do more than ever before."

From R. D. Smith, Denton, Texas, July 31: "The meeting at Lewisville closed last Sunday night after continuing fifteen days. There were two baptisms, and several confessed their faults and asked to be restored. As is so common, some differences had arisen and estrangements had resulted, and we consider it the best work of the meeting that these matters were adjusted. The best part of the matter, according to my way of thinking, was the fact that those who were concerned in the matters all showed penitence. I feel sure that this is the beginning of better things for them. The Lewisville church is composed of an excellent lot of people, and, with the splendid equipment they have, there is no estimating the good they may accomplish, and we believe them intent upon doing all they can. Their treatment of the writer during the two meetings held this and last year was most courteous and brotherly. They made the very best arrangements for my comfort, and I could wish no better support than they supplied. May God bless the church at Lewisville and prosper them according to their worthy work."

GOSPEL ADVOCATE

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EDITORIAL

Brother E. L. Jorgenson's "Challenge" and the Facts in Reply.

BY M. C. K.

Choosing the circuitous route extending from Louisville to Nashville and from Nashville back to Louisville, Brother E. L. Jorgenson, in a letter to Brother J. C. McQuiddy, sent the writer of this article a "challenge" by this indirect and roundabout way. But the point of chief interest in this particular attempt at strategy is not the choice of a circuitous route by which to send a challenge, but it is the fact that he would dare to send such a challenge under such circumstances at all. What could be his motive in sending a challenge which, as the reader will see from the facts, he must have known could not with propriety, and, therefore would not, be accepted? Going through with such a hollow and empty form, which is only one link in a long chain of similar disingenuous proceedings, is enough to make the angels weep; and the only rational ground on which to explain his sending a challenge which, if he had proper regard for facts, he knew would not be accepted, was his desire to make capital of the refusal; and hence, as the truth with the real situation in such a case, in the face of such maneuvering, ought to be known, we deem it necessary to give to the public ourselves both his challenge and the facts which not only justify the refusal, but show what would be the utter absurdity of any other course. His challenge, going by way of Nashville through Brother McQuiddy's hands and back to Louisville, is as follows:

I ask you to communicate to Brother Kurfees my own personal challenge on the following proposition: "Resolved, That the discipline exercised by the Highland church of Christ upon C. A. Taylor and R. O. Rubel was scriptural." E. L. Jorgenson affirms; M. C. Kurfees denies. . . . Brother Kurfees has spread it far and wide that our disciplinary action was an unholy proceeding, an unmitigated outrage, cruel injustice, high-handed wickedness, a great wrong, a crime, an unchristian course, in which we "were determined not to be just," etc. Moreover, you have refused to publish my answer to the *further challenges* put forth by him in the Gospel Advocate of October 10, 1918. In view of these things, I feel justified in challenging *him* this time, to meet me in this way.

Now the reader will be thoroughly prepared to draw the correct conclusion after pondering the fact that such a challenge was sent under the circumstances set forth in the answer which was promptly sent to him, and which is as follows:

Hotel Watterson, Louisville, Ky., July 22, 1919.—Mr. J. C. McQuiddy, care of the Gospel Advocate, 317 Fifth Avenue, North, Nashville, Tenn.—Dear Brother McQuiddy: Your letter inclosing one from Brother E. L. Jorgenson of July 11, 1919, requesting "you to communicate to" me his "personal challenge" contained therein, is received.

Replying at once to this characteristic, but thoroughly understood, stratagem, "I ask you to communicate to Brother" Jorgenson the information, since his memory seems to be somewhat defective, that he is rather late with this little ruse, there being a challenge on the identically same proposition now on his own hands, and has been there for about a year, from the publishers of the Gospel Advocate, which he not only never met, but furnished positive proof that he could not meet. Yea, more, you may refresh his memory with the significant fact, for some reason strangely overlooked by him, that he was twice confronted with the same challenge on the same proposition, once before a company of men in private and once before the public, and on both occasions he himself furnished the incontestable proof that he could not meet it.

Moreover, to enable him to see the true setting of his present maneuver and the bright light which it casts upon his unique career, a résumé of certain facts seems necessarily called for; and you will, therefore, please further remind him that, before "Brother Kurfees," or anybody else connected with the Gospel Advocate, "spread" anything anywhere about the sad and most regrettable case in the Highland Church, and before the Gospel Advocate itself said anything on it, in order that it might certainly avoid doing injustice either to him, to the church, or to those withdrawn from, it took the time and incurred the expense of sending a personal representative from Nashville to Louisville to the Highland Church to ascertain what Rubel and Taylor had done that led to the withdrawal from them. Both sides were called together and Brother Jorgenson and his allies were patiently heard from eight o'clock in the evening till about midnight, and neither he nor any one else could name a solitary thing in the conduct of the two men, except that they differed from and opposed certain doctrines which he was teaching. At the close of that long and tedious session, with not a single act of disorderly conduct named against either of the two men, the Advocate representative stated to them frankly that, returning to Nashville the next day, he would be compelled to condemn their action in withdrawing from such men with nothing against them except that they opposed what they believed to be false doctrine. They then besought him to remain and have another conference the next evening, saying that they had many things which they had not yet presented. Feeling confident that, if there had been anything to the point, they, of course, would promptly have presented it that evening, he protested against staying over another day, but finally yielded, being determined to give them every possible opportunity to produce evidence, if there was any, to justify their action, and an appointment was made for another conference the next evening. It also lasted till near midnight and ended precisely as the other had ended, with

absolutely nothing from the record against Rubel and Taylor, except their opposition to teaching which they believed to be contrary to the word of God.

Following this utter and complete failure to name anything against them that was disorderly, the Gospel Advocate, in its issues of June 20 and June 27, 1918, published a joint statement from Rubel and Taylor and condemned the action of the church in withdrawing from them, basing the condemnation on the incontrovertible facts furnished by Brother Jorgenson and his allies themselves, showing that they had nothing to justify the withdrawal.

You may further refresh Brother Jorgenson's memory with the fact that, following this public condemnation of his unbrotherly and unjustifiable action against Rubel and Taylor, and the exposure of his utter and inglorious failure to show any disorderly act in their conduct, he began to receive letters of inquiry, asking him to explain why, under such circumstances, he would withdraw from them, and in reply to these inquiries he began to write private letters stating that he had "startling" things against Rubel and Taylor which had not been given in the Advocate, and that, if the people could "see the facts," they would be "amazed" at the Advocate's "slander and misrepresentation."

Fortunately, through the kindness of some of the recipients of these private letters, he was caught by the publishers in this underhand attempt. He should profit by the wisdom of the author of King Lear:

"Time shall unfold what plaited cunning hides."

Learning from an incontrovertible source of this attempt through private letters to injure Rubel and Taylor with those who knew not the facts, the publishers of the Gospel Advocate, justly indignant at this piece of unrighteousness, promptly challenged him to produce at once, for publication in the Advocate's columns, the alleged "startling" things that justified the church in its action against them, and thus to furnish proof of the very identical proposition which he now puts forth with his *feint* challenge, evidently hoping to reach some persons with it who do not know these facts. In their vigorous and pointed letter to him, the publishers, among other things, said:

"For the express purpose of informing ourselves before saying anything on the case, Brother A. B. Lipscomb, one of our editors, took the time and went to the expense of a personal visit to Louisville, where, in the long conference referred to with both sides, he repeatedly called on you and others to name some word or deed in the conduct of these brethren that makes them unworthy of Christian fellowship and justifies you in withdrawing it from them; but you utterly failed to name a solitary word or deed of the kind, and anybody with a grain of intelligence knows that you would have done so if you could. . . . We have been duly apprised of at least one of the recent turns in your tactics. . . . You are writing private letters over the country attempting to create the impression that Brethren Rubel and Taylor are guilty of bad conduct not reported in our columns, saying that you 'have startling and unpublished disclosures to make,' and touching our defense of the good name and character of these men, that, when the people 'see the facts,' they 'will be startled and amazed that the Advocate could stoop to such slander and misrepresentation.' Now, we promptly meet this unbrotherly and underhand work of yours in attempting privately to injure two good men by challenging you to produce at once the alleged 'startling and unpublished disclosures' which you have 'to make.' . . . You shall not, in our knowledge, attempt to smirch the reputation of these good men, whose characters are known by us to be above reproach, without being held strictly responsible for your acts. We have not attempted to shield them from exposure for any bad conduct, and we would not knowingly do so; but we do not hesitate to tell you that we look upon your private attempt as nothing more than a part of the questionable and underhand method which has marked your career in the Highland Church and led to its division, and we do not believe for one moment that you have anything against them that can be properly thus described; but you say that you have, and that we are guilty of 'slander and misrepresentation,' and we demand that you at once either produce specifications in both cases in confirmation of your charges or be further exposed in our columns yourself."

You will please further refresh Brother Jorgenson's memory with the quite significant fact that, unexpectedly confronted with this bar to his clandestine tactics, he took several days before writing the publishers at all, and then he only wrote to say that he had decided to accept their challenge, but asked for time to prepare his case. When, however, the time came, his acceptance proved to be an unmitigated sham, as shown by the significant fact that, although he used nine columns of the Gospel Advocate he merely filled them with a hotchpotch of irrelevant things, a manifest resort to camouflage, *and did not name a solitary act of Rubel and Taylor that justified withdrawal from them, or that even had the appearance of being disorderly*, much less did he name anything that was "startling;" and upon the farce which he had thus enacted the publishers made the following comment:

"*And, sure enough, Brother Jorgenson had nothing!* It is indeed a shameful procedure to write such letters in such a case. If the reader will read his lengthy article, he will see that our brother does not specify one solitary act against Rubel and Taylor, except just such acts and such a course as any godly man would be *compelled to pursue*, or some equivalent to it, in opposing his false teaching. Yet he had circulated the statement in private letters that he had "startling and unpublished disclosures" to make and that the Advocate had stooped to "slander and misrepresentation." Since he had not only not given a solitary specification to make good his unbrotherly attack, but had merely taken advantage of our challenge to get more of the Boll propaganda before our readers, we wish here to say, in defense of our judgment and sense of propriety as publishers of the Gospel Advocate, that we promptly decided to return his article with the refusal to publish in our paper such a thing in reply to such a challenge, and it is only in deference to the very vigorous and earnest insistence of Brethren Kurfees, Rubel, and Taylor, and other brethren in Louisville, their reasons for which are given in their reply to the document, that we gave our consent at all, and even then reluctantly, to let it appear in our columns."

Hence, when they received from him another long-drawn hotchpotch of irrelevant things which he calls his "answer to the further challenges," they, of course, declined to dignify it with a place in their columns. Moreover, as the facts show, he is indebted to me and to other Louisville brethren for being permitted to see his first specimen of that sort in the Advocate at all; but we felt that, in justice to the cause of truth and righteousness, the public should see his characteristic manner of dodging and attempting to confuse the issue and the people with a multitude of irrelevant things and how complete his failure was to meet the challenge; and we knew that his long-drawn hotchpotch article would not only clearly show this, but that it would also show that his acceptance of the challenge was only a sham to hide, if possible, his flagrant mistreatment of two good men who stood in the way of his opinions and whom he induced his church, by a majority vote, to cast out. Furthermore, if his memory of things is not too defective, he knew when he sent his present feint challenge that a proper sense of propriety would not allow me to accept it; but this, of course, could not prevent his telling, where the facts might not be known, that he sent me a "personal challenge" and I would not accept it! I shall take pleasure in doing what I can to help him advertise the fact that I would not accept such a challenge under such circumstances. This turn in his tactics is exactly on a par with the finesse and scheming which, for four years, have marked his unfortunate course in the Highland Church in executing, by public and private efforts, mainly the latter, the unreasoning determination of himself and others to press their opinions. But the facts in connection with this last ruse may become more widely known than he imagines. "It is a long lane that has no turning;" and our sadly misguided brother should know that, while he may succeed for a time in hiding from men such scheming, yet it will be certain to come to light sometime and in some way.

Finally, as you know, we ceased long ago to ask Brother Jorgenson for anything against Rubel and Taylor. We know that he has nothing. He himself furnished the incontestable proof that he has not. Why should we pay any attention to a fake challenge from him on the identically same proposition on which the publishers of the Advocate challenged him and on which he himself furnished the proof to a demonstration that he had nothing? Hence, you will please "communicate to Brother Jorgenson the reminder that the debate on his proposition is closed; that the issue over it was joined about a year ago by himself and the publishers of the Gospel Advocate, when they forced him to the demonstration that he could produce nothing against Rubel and Taylor, except their opposition to his false and hurtful doctrines; that all that "Brother Kurfees has spread far and wide" is this loud and telling fact furnished by Brother Jorgenson himself; that, knowing he could not possibly hurt his case or make it worse than it already is, he now only seeks an occasion to confuse the people and, if possible, break the force of

facts against him in his indefensible position; that "Brother Kurfees" declines to assist him in getting the publicity he thus seeks; that, instead of joining him in the farce of a debate over a proposition on which he himself was challenged about a year ago and furnished the proof that he had nothing, "Brother Kurfees" will merely continue to state this fact wherever he has occasion to say anything at all, and that he will do this in the hope that Brother Jorgenson will yet do what he can to make amends for his ruthless mistreatment of, and his unjust withdrawal from, two imperfect, but noble and worthy, brethren in the Lord, thus righting as far as he can the great wrong which he has done.

Praying that the misguided perpetrators of this most unjust and inexcusable deed may yet be led to repentance, I remain, Yours most fraternally, M. C. KURFEES.

Is There a Literal Hell.

BY J. C. M'Q.

I have been requested to write an article on the subject of a hell of fire. The following letter from Brother J. J Whitlock is self-explanatory:

Please write in the next issue of the Gospel Advocate an article on "hell." I have some friends around my place, or office, who like to read my paper, the Advocate, and they say it just suits them. However, they say that they do not believe in hell as being a lake of fire and brimstone that burns forever, and that the Bible does not teach such. I know it does, but do not know just where to find all the references to make it clear to them. So, if you will write an article on this subject, I believe it will do some good.

It is undoubtedly true that in days past some preachers depended too much on moving people by fear of torment rather than by inducing them to live lives of righteousness because God is a God of love, and "perfect love casteth out fear." People imagine many things concerning hell for which there is no warrant either in the Old Testament or the New Testament. This abuse of the teaching of the word of God on the subject of hell led some preachers to conclude that there is no hell in the Bible at all. The pendulum always swings from one extreme to the other. Some have gone so far as to say that "the Revised Version has done away with hell." This doctrine has grown so popular that we do not hear much preaching on the subject of hell at the present time. As *vox populi* is not *vox Dei*, or the voice of the people is not the voice of God, our chief concern should be to know just what the word of God teaches on the subject. We are not concerned about whether there has been a change in the preaching on "hell" or not. I freely admit that there has been a change in the preaching on the subject, but I do not admit that there has been any change in the teaching of the Bible on the subject of hell. When we observe the conduct of the lawless, the criminal, and the murderer, we are constrained to believe that there should be a hell, to say the least of it. There should be a place of torment for the wicked and a place of joy for the righteous.

THE WORD "HELL."

The word "hell" occurs thirty-two times in the King James Version of the Old Testament. The word "hell," in the American Revision, does not occur in the Old Testament at all. Where the word "hell" occurs thirty-two times in the King James Version, we have in the American Revision the Hebrew word "Sheol." This is simply a transliterated word which meant to the Jewish mind the unseen world whither went the spirits of men at death. It was "the underworld, the land of darkness, of the shadow of death, where the light is as darkness, with its gates and bars, its subterranean depths swallowing men alive, its snares taking hold of the living; insatiable, stern and cruel," says Matthews in his sermon on "The Fear of Hell." As pictured to the Jewish mind, it thus stood for the unseen world without any reference to the pains and penalties that souls might suffer as a final retribution for sin. The American Revision Committee was justified in leaving out the word "hell," as the Hebrew word "Sheol," which is variously translated "the grave, the pit, or the underworld," does not have in it the idea of retribution for sin. The thought of retribution is invariably connected with hell in our minds. Our idea of hell is not contained in the Hebrew word "Sheol." "Sheol" simply conveys the idea of the unseen world, the same as does the Greek word "Hades." In order, therefore, to get the idea of punishment or retribution for sin, we must look to another word. The idea of eternal punishment for sin is not contained in the Old Testament at all. The Old Testament as a revelation is incomplete, fragmentary, and prophetic. Its sayings about the future life of the godly or ungodly are sometimes vague, indefinite, and imperfect. Here and there is a ray of light from the lips of prophet or seer which gives us hope concerning immortality. We cannot, however, appeal to the Old Testament for the terms of salvation or conditions of pardon. Its doctrine is not a perfect doctrine concerning the retribution beyond the grave. To the New Testament we must go for a full revelation of the truth, for the plan of salvation, and for the idea of reward and punishment after death. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds." (Heb. 1: 1, 2.) In the New Testament, in the King James Version, the word "hell" occurs twenty-three times. In the American Revision the word "hell" occurs only thirteen times. The King James Version translates "Hades" ten times "hell;" the American Revised Version inserts the word "Hades" instead of "hell," which is a transliterated word. "Hades" means the unseen world, and in these ten passages has no reference to hell at all. The passages do not teach retribution for sin. In the American Revision we find the Hebrew word "Gehenna" translated twelve times "hell." Eleven times Christ himself used the word. One time it occurs in James 3: 6. The Hebrew word "Gehenna" Christ finds current among the Jews in the sense of retribution of the wicked, and in this sense Christ uses the word. The word "Gehenna" means literally "the valley of Hinnom." The Jews so abhorred the place that they cast into it not only all refuse, but even the dead bodies of animals and of unburied criminals who had been executed. This narrow valley was in Old Testament times the scene of the idolatrous worship of Moloch, to whom the apostate Jews burnt even infants in sacrifice. King Josiah, in his work of reformation (2 Kings 23), desecrated the abominable place; and since fires were always needed to consume the dead bodies, that the air might not become tainted by their putrefaction, it came to pass that the place was called "the Gehenna of fire."

EXAMPLES OF CHRIST'S USE OF THE WORD.

Now, the interest that we should have in the doctrine of hell turns on the use made of this word "Gehenna" by the Lord Jesus Christ. I refer to some of the passages in which he used the word. Matt. 5: 22 reads: "But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire." Thus the Savior makes the phrase, "the hell of fire," the place of future punishment for the wicked. Christ said what he meant when he said "the hell of fire." Also, read verse 29 of the same chapter: "And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell." The word occurs again in Matt. 23: 33: "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" This shows hell to be a place of

condemnation and retribution for sin. Does it not sound solemn and awful? In Mark 9: 47, 48, note the use that Jesus made of "Gehenna," translated "hell:" "And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell: where their worm dieth not, and the fire is not quenched." Here are other strong passages showing how terrible it is to be cast into hell: "But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." (Luke 12: 5.) "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." (Matt. 10: 28.) I might quote other passages containing the word "hell" as used by Christ, but space forbids. The word occurs also in 2 Pet. 2: 4: "For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment," etc. This is not from the Hebrew word "Gehenna," but from the Greek word "Tartaroo"—Tartaros, the name of a subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds. It answers to the Gehenna of the Jews. Thus we see that both the Jews and the Greeks regarded hell as a place of terrible retribution and punishment for the wicked. As we find that a "hell of fire" is still retained in the Bible, the important question for us is, what are we going to do to shun such a place? Will we heed the solemn warning of God and live soberly, righteously, and godly, so as to avoid that terrible place?

THE DOOM OF HELL.

As the word of God abides, so does hell. Conscience bears witness of hell. Human experience vindicates the truth of the Scriptures concerning hell. In the dens of vice and crime, the gambling hole, the barroom, the brothel, where men and women riot in debauchery, we may get a vague idea of the awful misery of hell. From the assassin, the murderer, and the drunkard we may have a faint conception of the awful doom of hell. "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might."

The Spirit of Christ. No. 2.

[Republished from "Salvation from Sin" (Chapter XII.), by David Lipscomb.]

CHRIST'S SPIRIT ONE OF SELF-DENIAL.

The spirit of Christ was one of self-denial. This was possibly his most striking characteristic. It was shown in his whole mission and life. It was self-denial for the good of others. He left the throne of the universe, where he was so highly exalted in honor and glory that it was no robbery of God, no derogation of his honor, for Christ to be made equal with God. He came to earth to be born in a manger; to live with no place to lay his head; to wear the crown of thorns and die on the cross; to lift up and exalt rebellious, sinful, dying man. His whole life was one of denying self of all fleshly gratifications, of refusing earthly honors, that in his self-denial and humiliation he might save man.

If we would have Christ's spirit, we must have the same desire to deny self. We must be willing to deny fleshly gratifications and self-seeking pride, forego earthly pleasures, comforts, possessions, and honors, to save our fellow men. A man who, in order to gain riches and honors, to gratify the flesh or secure earthly place, is willing to see men suffer and go down to eternal darkness without God, is willing to see God's laws trampled under foot and dishonored, rather than give up all for him, does not possess the spirit of Christ and can be none of his. He who is determined to have good things in this life must be content with evil things in the world to come. "Abraham said [unto the rich man], Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish." (Luke 16: 25.) Jesus said: "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." (Matt. 16: 24, 25.) It is not only needful that man should sacrifice this personal pride and gratification, but he must have the same disposition to have no will of his own; his pleasure, his meat and his drink must be to do the will of God who is in heaven. This firm, patient, tenacious, unyielding adherence to and maintenance of the word of God in all its parts is entirely compatible with the spirit of gentleness, kindness, mercy, and love that shone forth in the life of humiliation, self-denial, and tenderness manifested by Christ. It is not only compatible with that spirit of charity that without measure was manifested in the life of the Son of God, but is an essential part of the spirit of Christ, its chiefest characteristic of that spirit, and without that spirit we are none of his.

CHRIST WAS KIND AND FORGIVING.

Christ was tender and gentle, kind and forgiving to humanity. Because he was, it is assumed that he looks with allowance upon the departures from divine law of men who worship him. He has constantly guarded against such assumption. He warned that "not every one that saith unto me, Lord, Lord," is accepted. He has warned that those are hypocrites who draw nigh unto him with their mouth and honor him with their lips, while their heart is far from him. (See Matt. 15: 3-5.) God accepts the actions of the life as the only true expression of the heart. Hence, these people, professing to serve him, yet following the tradition of the fathers, are said to draw nigh with the lips, honor him with the mouth, but their heart is far from him. The heart is right and acceptable with God only when it seeks earnestly to know the will of God and walks in that will, neither adding to nor taking from it.

Christ was tender to the unfortunate, kind to the afflicted, and merciful to the sinning. He delivered the woman taken in adultery from those as guilty as she, who were accusing and abusing her. He refused himself to condemn her if she would sin no more. He held up the publican who "would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner" (Luke 18: 13), as accepted of God rather than the self-righteous Pharisee who, in his religious zeal, neglected the commands of God. He received the publicans and sinners, went to their houses and ate with them, while condemning and rejecting the scribes and Pharisees as hypocrites. To understand the full force of this, we must remember that the scribes and Pharisees were religious people, devoted worshipers of God, but had changed the laws and appointments of God to suit the convenience of time and place, and had exalted the tradition of the fathers to be of equal authority and sanctity with the commandments of God. The publicans and the sinners were those who, making no pretension to religion, gave way to fleshly lust and indulgence. He had a tender regard for these. He ate with them. It is said of him: "And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners? But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners." (Matt. 9: 10-13.) The self-righteous, the over-confident, that assumed a devotion that could modify or add to or take from the appointments of God, could not be saved, while the vilest sinner was the object of the Savior's tenderest compassion; and the Lord showed sympathy toward him, that he might draw him away from and out of his sins to an obedience to the law of God. His sympathy with human suffering was tender and compassionate. As the result of his walk among men, "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." (Matt. 11: 5.) Of his mission he declared: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." (Luke 4: 18, 19.)

Over Jerusalem, that rejected him, Jesus could weep and cry: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!" (Luke 13: 34.) The reason of the awful fate that awaited them, that called out this deep sorrow, was that these people added to the laws of God and refused to receive him and turn at his warnings. God had loved Jerusalem and her people with an earnest and persistent love. Jesus sorrowed over Jerusalem with a peculiar anguish because they would not listen to his teachings and turn. The changes of the law of Moses and the failures to walk by it were the groundwork of the rejection of Jesus Christ. In his compassion for man and in his joy at redeeming man, he lived as a man of sorrows and acquainted with grief, and died the excruciating death of the cross to redeem man. He did this to establish and consecrate with his own blood the perfect law of God. These sorrows, this deep grief for man, this death of shame, was endured, because without conformity to the divine law man could not be saved. Christ in the very agonies of the cross could look upon his persecutors with tenderest compassion and pray: "Father, forgive them; for they know not what they do." (Luke 23: 34.) That prayer could only be answered through their coming to the Father's will. They worshiped God, but did not worship and serve him according to his will.

Christ has no Sympathy for Presumption.

Notwithstanding all this tender compassion for man, all this sympathy with him in his weakness, his infirmity, his sins, there is not in the whole life and teaching of Jesus a single word of allowance or sympathy for the slightest departure from or change of the institutions of religious service or from the plain will of God. "Woe unto you, scribes and Pharisees, hypocrites!" (Matt. 23: 13), is the usual style of address to those worshipers of God who presumed to change or set aside the divine law.

God is tolerant of human weakness and infirmity. He has no forbearance with the human presumption that changes his law, modifies his ordinances, undertakes to determine what is right in his service by what seems good to man or that works best. It takes as high authority to change a law, to modify it, to add to it, to take from it, as it does to enact it. For men to assume to do any of these things is to assume the prerogative which God has reserved to himself. That is to assume the seat of God. It is the essential element of antichrist. Whosoever adds to or takes from the appointments of God, no matter how religious or devoted, he is antichrist. He who imagines, because Christ is kind to human weakness and infirmity, forgiving to human sinfulness, that he is tolerant to departures from the law of God, wholly mistakes and misapprehends the spirit of Christ. The spirit of Christ is: "*I am come down from heaven, not to do mine own will, but the will of him that sent me.*" (John 6: 38.) Every one who possesses the spirit of Christ is jealous of the prerogatives of the Father, guards his laws against change of perversion, and seeks to bring about that state of affairs in which God's will shall "be done, as in heaven, so on earth." (Matt. 6: 10.) The spirit of Christ is the spirit that jealously guards the will and institutions of God from change or modification by human hands.

Jesus Christ had more compassion on those who nailed his fleshly body to the cross than on those who, under the garb of superior sanctity and greater devotion, changed—took from, added to—the will of his Father. One stabbed and mutilated his fleshly body; the other, his spiritual body, which he sacrificed the fleshly body to build up, and which is more precious and sacred to him than the fleshly body ever was. Let us not mistake the spirit of Christ. It never looked with allowance upon any service of God, save a faithful, loving walk in the will of God, jealously observing all the appointments of the Lord, eschewing the additions and changes of man. They all lead away from God, and whatever leads from God is sin and an enemy of God and man. Christ was the most perfect legalist this world ever saw. He complied in both spirit and letter with the law of God in its most minute particular. Not one jot or tittle could pass from God's law until all was fulfilled. This was the law from Sinai, sealed with the blood of bulls and goats. Much more jealously will he demand the observance of the law from Zion, sealed with his own life-blood.

The spirit of Christ is manifested in his unyielding attachment to the will of his Father. He under no circumstances yielded or compromised the will of God. "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Matt. 5: 18.) "It is easier for heaven and earth to pass away, than for one tittle of the law to fail." (Luke 16: 17.) Jesus Christ reverenced with a holy devotion every jot and tittle of the law of God, and in his life, with faultless obedience, walked in and fulfilled every point of that law even to the least, and with a godly jealousy guarded against the slightest departure from it. His union with God was perfected by and dependent upon his doing his commandments, and our union with God is dependent upon our guarding with godly jealousy against setting aside his law in the least particular. "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." (Matt. 5: 19.) The object of Christ's mission to earth was to so reinstate the rule, dominion, and authority of God that his will shall "be done, as in heaven, so on earth." The spirit of exact and unquestioning and jealous obedience to every commandment of God, even to the least particular, is the spirit of Christ.

The Holy Spirit came to guide the aposties into all truth and to call to their remembrance all things whatsoever he commanded them. They were to follow Christ in his faultless obedience to the will of God. Paul said: "Be ye imitators of me, even as I also am of Christ." Now I praise you that ye . . . hold fast the traditions, even as I delivered them to you." (1 Cor. 11: 1, 2.) "Whereunto we have attained, by that same rule let us walk. Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample." (Phil. 3: 16, 17.) In every letter there is the earnest exhortation to walk in the footsteps of Paul—to do the things he did, to follow him with the exactness and fidelity with which he followed

Christ the Savior. They are everywhere warned against following human wisdom. "For it is written, I will destroy the wisdom of the wise, and the discernment of the discerning will I bring to naught. . . . The foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God." (1 Cor. 1: 19-29.) This shows clearly that human wisdom is not a safe guide in providing substitutes for divine provisions. It is infidelity to God to talk of setting aside or departing from divine example with human wisdom or "sanctified common sense."

The Spirit says: "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation?" (Heb. 2: 1-3.) In this two things are notable: (1) The word spoken by angels was steadfast—that is, could not be changed, bent, modified, or set aside. It was firm, immovable, and as inexorable as God himself. (2) Under it "every transgression and disobedience received a just recompense of reward." Here are two kinds of sins: (1) *Transgression* is going beyond the divine law, presuming to go or to do where God has not commanded. This is a sin. *Disobedience* is not obeying the will, not doing the thing commanded. This is a sin. In Bible enumerations the greater of things comes first. Transgression, then, is a greater sin than disobedience. Transgression partakes more of the nature of the presumptuous sin. A man presumes on his own wisdom, adds to the appointments and word of God. He corrupts the divine law and order. Going where God has not led the way, doing what God has not commanded in religion, is of the essence of presumption—walking without God. Disobedience is from human weakness and human frailty, is a failure to do the will of God. But it leaves that law uncorrupted and undefiled as God gave it and God's institutions unperverted. God looks with much more allowance on this sin than on that. It is clearly better to fail to do, in service to God, what he has commanded, from weakness and infirmity, than it is to go beyond his commandments and do what he has not commanded. A diligent study of the Scriptures will show that every example of God's dealing with man, in both the Old and New Testaments, confirms this as true. This passage clearly teaches that transgressing and disobeying the will of God under the new dispensation is a much more fearful crime against God and will be visited with a much severer punishment than the same offenses received under the law of Moses. Yet under that law every act of doing more than God required or failing to obey him met the recompense that was just for the violation. The transgression was always more severely punished than the disobedience, as was just. A transgression is necessarily an adding to the law of God. It is passing beyond, outside of, his law, the lines of his guidance, the limits of his institutions, and is a doing what he commanded not to be done, or doing what he had not commanded to be done. Now you may look back and see that a mistaken zeal and an over degree of anxiety to protect divine institutions from neglect, rather than a watchfulness that we do the will of God, often brought swift punishment to him who offered zeal and devotion in lieu of obedience to God.

There is scarcely a page in the Bible that does not emphasize the truth that to obey is better than sacrifice, and to hearken than any degree of zeal or devotion that we can bring. "A man . . . is not crowned, except he have contended lawfully." (2 Tim. 2: 5.) "A little leaven leaveneth the whole lump." (Gal. 5: 9.) That is, a slight departure from the word of God makes room for widespread departures; and such departures never run backward; they always increase and spread. The spirit that treats lightly a departure in one point prepares for a departure in another. It grows in intensity, boldness, and degree by being exercised. The only place to check the spirit of innovation is before it begins to work. Hence, the Holy Spirit says, "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (James 2: 10), and fearfully warns that whosoever adds to the things written in the book, to him shall be added the plagues written in the book. The spirit of Christ is the spirit of rigid adherence to the divine precepts and examples, and it jealously guards against the slightest addition to or taking from these by human wisdom.

Some More Things.

BY E. A. E.

THE PURPOSE OF SPECIAL NUMBERS.

The recent special number of this paper was on "Giving."

As the publishers stated, the purpose of "the special numbers" is to present the teaching of the Bible on the subjects considered "*in a clear, unmistakable manner, so that each number will be so scripturally complete that it may serve hereafter as a kind of reference on the subject that will be worthy of preservation.*"

This is a most worthy and commendable purpose with the understanding that back of all articles is the desire to honor God and to save souls. This places in the hearts of all writers the purest and the strongest motive and the highest aim they can have. Any motive and purpose less than these spring not from love for God and men or desire to teach the truth.

This purpose implies, too, that the writers have thoroughly studied the subjects and are imbued with the teaching and spirit of God, and for this reason are determined to present them in full, clear, and scriptural light to the people. This cannot be done without study and prayer and without hearts set on the glory of God.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. (2 Tim. 2: 15.)

If God approves, what matters it if men disapprove?

Let us pray for wisdom and grace to do this—for that wisdom which "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." Let us, at the same time, pray God to save us from that other kind of wisdom—namely:

But if you have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed.

The truly wise and godly man of good understanding shows "by his good life his works in meekness of wisdom." "And the fruit of righteousness is sown in peace for them that make peace." (See James 3: 13-18.)

But this must be the purpose of every article written and every sermon preached. Suppose it were the motive and purpose of every preacher and writer to make every sermon and every article "so scripturally complete" and to present them in a manner so clear and unmistakable, and in the "meekness of wisdom" and love of the truth, as to make them "worthy of preservation" and suitable to hand to a neighbor; then there would be a great deal more study of the word of God than is now done, a great deal more quoting from the Bible than from the learned

men of various religious denominations and of the world, and a great deal more thoroughly scriptural teaching than the world and the church get to-day. It is so much clearer and stronger, so much more invigorating and strengthening, to go directly to the word of God for the truth and the proof of any scriptural teaching and to quote directly from the Bible than to scratch around in so much straw and chaff of the world's literature for a few grains of wheat or to gather up some fragments of truth from the learned of earth and then publish them as if they were more convincing than the plain, clear, direct, unmistakable, positive, and authoritative declarations of God himself. Let us rejoice in every grain of truth which the learned and great of earth find; let us commend them for learning that little; let us profit by the wisdom of the children of this world, who for "their own generation are wiser than the sons of light;" let us be as wise as serpents, even, and as harmless as doves; but let us drink directly from the fountain of the water of life, and not from some far-away stream made foul by the theories and doctrines of men. Why go to the trouble of filtering the water, when one can get it pure and fresh and free and directly from Him who is "the water of life?" Why feed people on chaff, when they can eat first-hand of the bread of heaven? Why not come at once to Jesus, sit at his feet, and learn from him? Honor and love for God and reverence for his word demand this; we owe it to both the church and the world to do this.

Paul was an educated, well-read, and learned man, and, of course, familiar with the authors of his time. He quoted some heathen poet or author a few times, and then only when such quotations served to impress the truth upon his hearers; but he determined to know nothing in his preaching and writing "save Jesus Christ, and him crucified," that the faith of the church "should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 1-5.)

All we preach or write or do, "in word or deed," must be done "in the name of the Lord Jesus" and "heartily as unto the Lord, and not unto men," because from the Lord we receive "the recompense of the inheritance" and we "serve the Lord Christ." (Col. 3: 17, 23, 24.) To the Lord we are responsible for all we write and preach and do. Then, on "giving," and on "all things that pertain unto life and godliness," we must "preach the word," declare "the whole counsel of God," keep "back nothing that is profitable," and "contend earnestly for the faith which was once for all delivered unto the saints."

With our hearts filled with this motive and fixed on this purpose, as the needle to the pole, they cannot be turned from the "straight course in the word of truth." (2 Tim. 2: 15—margin.)

It has been said truly that no man is prepared to preach until he has preached his sermon first to his own heart. He who preaches effectively must first practice. He who would beget in others love for truth and reverence for God must first possess them.

THE CONDITION OF HEART NECESSARY IN ORDER TO RECEIVE THE TRUTH.

The same preparation of heart necessary to teach the truth is necessary to its reception. For this condition of heart or for the lack of it, every one is personally responsible. Since it is the duty of preachers to "preach the word," to declare "the whole counsel of God" on all subjects, there rests upon all the reciprocal obligation to receive the truth. People who will not receive the truth judge themselves unworthy of eternal life. (Acts 13: 46.) In order to receive the truth, the heart must be meek and contrite, must tremble at the word of God, and must be teachable (Isa. 66: 2, 5; James 1: 21); it must be honest—honest with its own interest and soul's salvation, honest with the truth, and honest with God (Luke 8: 15). Therefore, it must not "wrest" the scriptures (2 Pet. 3: 16), "pervert the gospel" (Gal. 1: 7), handle the word of God "deceitfully" (2 Cor. 4: 2), "corrupt" or "make merchandise" of it (2 Cor. 2: 17—margin); but it must love the truth (2 Thess. 2: 10), must "hunger and thirst after righteousness" (Matt. 5: 6), and *must will*, amid all the temptations of sin and amid all the clash and clatter and confusion of conflicting and jarring opinions and doctrines of men, to do God's will (John 7: 16, 17). Are we sure that it is God's will we desire and purpose and will to do?

Having this condition of heart, we cannot be deceived or prevented by Satan, with all his subtle and mighty influences, from learning and doing and teaching the will of God on the subject of giving and on "all things that pertain unto life and godliness." Neither can we be induced to teach and practice anything on untaught questions or the various subjects which God says must be avoided. Most certainly the hearts of all who *refuse* to avoid all these questions, the hearts of all who *decline* to teach the whole will of God on giving or any other subject, and the hearts of all who *fail* to give according to the will of God or otherwise to obey him, are not right in his sight.

This was written as a "foreword" to the article on giving, and not as an "afterthought," but lack of space forbade its publication then.

AN AFTERTHOUGHT, HOWEVER.

Men spend far more on their pride and vanity and to gratify fleshly appetites—soft drinks, picture shows, fine dress, tobacco, whisky, etc.—than they give to the Lord. And when the basest, most brutal and devilish passions of men—many otherwise civilized and Christian men—have been aroused, they will give more by far to aid and abet and to carry on war, with all that war means of unutterable cruelty and carnage and blood-curdling horribleness, and will sacrifice by the millions more human victims—innocent and helpless babies and children, defenseless women, and young men driven at the point of the bayonet into battle as hogs and cattle to the slaughter pen—on the bloody altar of the satanic war god than has ever been offered to "the Prince of Peace" in order to further and establish his mission of peace on earth and good will to men, to build and to fill homes with quiet and rest and purity, to save lives and not to destroy them, to teach men to love and not to hate, to bless and not to kill, to save souls and not to corrupt and send them to perdition. Have not many church members given more zeal and money in the last few years for war purposes than they ever gave in a lifetime to the cause of Christ? Is this right?

And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

Have not many brethren and not a few preachers worked harder and done more to induce people to give for war purposes than to teach and persuade and arouse the church to give to the cause of Christ? Are these brethren willing to meet this in this shape at the judgment?

Should not the church bestir itelf now and give abundantly to save the world?

The Christian Attitude Toward Those Who Divide the Church.

BY J. C. M'Q.

On pages 782-784 of this issue appears a challenge from E. L. Jorgenson to M. C. Kurfees, and his reply. E. L. Jorgenson should have done his debating before he withdrew fellowship from brethren without scriptural warrant, and for which act he failed to give a single reason in nine columns of the Gospel Advocate. Failing to justify his wicked actions by the Scriptures, he now seeks to cover his defeat by affirming in debate with M. C. Kurfees that he did right in withdrawing from the brethren without

any scriptural cause. His is not a debatable case, and he must know that he is condemned by God and by an indignant and righteous people. It is time for repentance and not for debating.

Christians should withdraw fellowship from him and in a spirit of gentleness should plead with him to repent and beg forgiveness for his unwarranted and unchristian conduct. No other course will satisfy the demands of justice.

While it is painful to expose such vicious conduct, the sin is the vicious conduct and not the exposure. Shall we cowardly stand by and see the innocent suffer without going to their relief, while the wicked persecutors go free? I pray God that the hand that writes this may be palsied before I shall ever be afraid to defend the innocent and condemn the wicked. Shall Christians sit idly by while a preacher leads a church to withdraw fellowship from two intelligent, exemplary, and faithful Christian men without giving them a reason? This is not all. Those responsible for the withdrawal have failed to give a scriptural reason for their conduct, though most earnestly entreated to do so. Is such vicious conduct to go down as an example to the churches of the future, unrebuked and unreproved? It is not an ordinary case. For an utter disregard of the Scriptures, it has few, if any, equals. Every Christian should rebuke the wrong, not in a spirit of vengeance, but in a spirit of meekness. They should do it first for the salvation of E. L. Jorgenson and those responsible with him. Second, they should do it that other churches may not fall into a similar sin. David Lipscomb said: "Jesus Christ had more compassion on those who nailed his fleshly body to the cross than on those who, under the garb of superior sanctity and greater devotion, changed—took from, added to—the will of the Father. One stabbed and mutilated his fleshly body; the other, his spiritual body, which he sacrificed the fleshly body to build up, and which is more precious and sacred to him than the fleshly body ever was." It is an awful sin to divide the spiritual body of Christ, the enormity of which beggars description.

When young brethren began to agitate the churches with millennial-dawnism, I pleaded with Brother Friend, of Horse Cave, Ky., to hold speculative views as private property and not to present them to the churches. I also told him that we had no desire to discuss this particular doctrine, preferred not to do so, but that if they propagated it we would be forced, as a matter of duty, to expose the doctrine. His reply was that they would not cease to teach the doctrine. So long as the school of the prophets is conducted in Louisville and young men are filled with some of the errors of premillennialism, Adventism, and Russellism, all who love the truth will be called upon to defend it and to expose the errors of the misguided.

Those who are teaching that Christ has no kingdom on the earth should defend that position. The "head" of the school of prophets, who has indorsed the position that the kingdom of God has not yet been established, but is held in abeyance awaiting the second coming of Christ, and who has also approved recently the position that the kingdom of God is here now, should tell the public which position he accepts to-day. If he has abandoned the "postponement" theory, which he formerly indorsed, we shall be glad. We shall rejoice with him as he discards error and embraces the truth. Their doctrine has been exposed and is prostrate on its back, pleading for defenders. It is vain for those who have embraced it to seek to cover their retreat behind "the cry of persecution and personal differences." There is no malice and nothing personal in this whole affair, and by the grace of God there shall not be.

Loving God is but letting God love us—giving welcome that is, to God's love, knowing and believing the love God hath to us.—Horace Bushnell.

RELIEF FUND

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

Previously reported	$8,547.59
Mrs. J. T. Porter, Louisville, Ky.	1.00
Church at Clementsville, Tenn.	2.00
Church at Charleston, Miss.	25.00
North Grant Street congregation, Cordell, Okla.	10.20
Mary Price, Birmingham, Ala.	4.00

The need of clothing in Syria is so great that many people have to borrow garments before they can appear on the street, according to a letter received by the American Committee for Armenian and Syrian Relief from Major James H. Nicol at Beirut. He says:

When we came into Syria after the occupation, it might really almost be said that there was no clothing in the Lebanon mountains. Some who appeared on the street in a fairly respectable way were found to have no underclothing of any sort and very little bedding in their homes. Cases are reported to me constantly where women have to borrow clothing to come down to the headquarters, and certain pieces of clothing are handed from one person in a village to another; and this is the condition even after we have been working as hard as possible to make and distribute clothing for four months past. We should have had at least five hundred thousand garments to distribute, whereas the best we have been able to do up to the present is to make and distribute about one hundred thousand. This clothing need will go on for some time to come, as very little cloth is coming in, and most of the people in the mountains have no means for purchasing what there is here.

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

A Challenge to R. H. Boll.

Whereas, R. H. Boll claims to be a member of the church of Christ and claims to hold to the faith of Christ, and whereas I claim the same; and whereas Boll is going from place to place over the country teaching things which I believe to be false and of such a nature that it will damn those who believe and teach it; and whereas he also denies points which I believe to be Bible truth, and of a most vital nature; and whereas I do not believe that a man can be a Christian in the true sense of that word and teach as Boll does; now, therefore, I challenge him to meet me on these issues, as he himself worded them, and debate them a sufficient length of time to thoroughly study them. Said debate to be in Boll's home town, and to be repeated, if he so elect, in Nashville, Tenn., and in Austin, Texas. The first of said debates to be reported by a competent stenographer and published in book form, each of us defraying half of the expense and each to receive half of the books published, with privilege to dispose of them as we may individually see fit. The following propositions to be discussed: (1) "The Scriptures teach that the kingdom of God mentioned in Dan. 2: 35-44 was established on the Pentecost following the resurrection of Christ." J. W. Chism affirms. (2) "The Scriptures teach that the second coming of Christ is premillennial and imminent." J. W. Chism denies. We agree to debate each proposition at least four sessions and at a date which may be mutually agreed upon. Be it also understood that if Brother Boll refuses to accept this challenge and meet me on these issues, it shall be accepted by me as a concession of the point and an acknowledgment that his teaching along this line is false.

Yours in the Christ and for the truth as revealed in the Bible, the whole truth, and nothing but the truth,

J. W. CHISM.

Georgia and the Far Southern Field

By S. H. Hall

The Folly of Stubbornness.

We are slow to learn that "facts are facts" and will so appear in the judgment. A fact is "something that is done or comes to pass; an act or deed." To argue against it, to try to talk around it, is the height of folly.

The command to Saul, in 1 Sam. 15: 3, is simple and nothing could be more easily understood: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." There is nothing in this command to justify the sparing of "Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good," even if they did mean to offer such things as sacrifices to God. In spite of this, Saul contends that he has obeyed the voice of Jehovah. "Blessed be thou of Jehovah: I have performed the commandment of Jehovah," is the way he shouts to Samuel when he meets him. And when Samuel points out to him that he is mistaken, he comes back with a "Yea, I have obeyed the voice of Jehovah," with specifications, tries to shift the blame upon the people for what had been left undone, but minimizes it on the grounds that the fat cattle and sheep were saved "to sacrifice unto Jehovah thy God in Gilgal," which called forth the following answer and stinging rebuke: "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king." It is true that Saul, at this stage of the conversation, exclaims, "I have sinned; for I have transgressed the commandment of Jehovah:" but this does not clear him of the terrible fact that he had stubbornly contended that he had obeyed when he had not.

I somtimes wonder how far stubbornness is responsible for much of the trouble in the religious world, and especially of that arising between brethren. Then, too, how much does stubbornness have to do in keeping troubles forever going and never settled! The right or wrong of any question certainly must be easy to be seen. If it is right, nothing but stubbornness, the outgrowth of perverse blindness, will keep us talking against it; if it is wrong, no amount of talking can make it right; and right or wrong, as it indeed *is*, just so will it go into the judgment. If it is right, then it is bad for me to go there with it, having fought it in this life; if it is wrong, I am in just as bad predicament to go there having defended it. It would be well for us to remember that Jehovah we must face, and that all questions must ultimately be settled as they are, and not as we try to make them appear to be.

It is sad to note the exceeding carelessness—and sometimes, I fear, extreme wickedness—of some when it comes to stating what others believe and practice. Should not things be said, as nearly as it is possible for us to say them, exactly as God sees them? How many of our scribes, when they go to write about the other fellow, ever think how God really sees the thing they are about to say? Well, better for us that we get in the habit of going about it this way, else some of us who have deceived ourselves into believing we are very truthful may turn out in the judgment to be first-class liars.

"No Greater Joy."

John, in his third Epistle, declares: "Greater joy have I none than this, to hear of my children walking in the truth." (Verse 4.) What could give greater joy than this? Of course, to hear of other souls being saved would produce as great joy as this; but is it not true that keeping souls saved is very much akin to saving those who are unsaved? The true child of God is ever interested in those whom he has led to Christ, and carries them about in his mind and heart; he cannot forget them. There is a naturalness about this joy that makes it come spontaneously. Then there is a divineness about it that I like to think of. God is interested in the salvation of every soul; so is his Son, the Holy Spirit, and all the angels in heaven. Truly it is divine to joy over souls that are being saved and the growth, steadfastness, and continued walk in the truth on the part of those who are saved. Is it possible for us to have the "divine nature," a thing we are taught to partake of, and not have joy also over these things? No, there is nothing more joy-producing than to hear, than to know, that those whom we have led to Christ, for whom we have prayed and labored, are walking in the truth.

This being true, it must be so that to hear that our children are not walking in the truth brings its sorrow. I think the beloved apostle could have as well said: "Greater sorrow have I none than this, to hear that my children walk not in the truth." There is no such thing as being a true child of God and sorrow not when you see those whom you have led to Christ—or those whom others have led to Christ, for that matter—fall away and go back into sin. Indeed, to rejoice over the salvation of souls is divine. It is also true that to sorrow over the lost is divine.

I am sure that that man or woman who claims to be a Christian and who ever rejoices over those who are being saved, and who ever rejoices over the growth and development of those who are already saved, and who also is unable to drive sorrow away when he sees God's children turning aside into the ways of sin, lives not far from the bosom of our Heavenly Father. We need more such men and women in our congregations—men and women who will go after the erring and try to get them to come back to God. Here, truly, the divine nature is to be seen in all of its loveliness and tenderness. May every friend I have on this earth be just such a friend—one that cannot keep from rejoicing over the little that I do that is right, just, and holy, and who cannot see me sin without sorrowing over that sin. To have such friends around and about you is to have God very near unto you.

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News Items.

Brother G. E. Claus, assisted by E. B. Woodroof, will soon open a big campaign in Savannah. The South Georgia churches have bought them a large tent and mean to keep it busy in the good work. If any who read this have any friends or relatives in Savannah who are members of the church, send names and correct addresses to Brother Claus at Valdosta, and he will look them up.

The first Lord's day in August seemed to be an unusually good day for all of our workers. Brother Brooks reported an excellent time with the East Point congregation. He was with the writer at Liberty Hill in the afternoon and we had the largest crowd we have had this year.

Brother Rogers reported a large audience at the South Pryor Street services, with three additions at the forenoon service. Two were baptized during his meeting at Lakewood Heights, with others certain to follow.

Brother Templeton had a splendid service at Austell. He had just closed a good meeting at Tunnel Hill.

Brother G. E. Claus started the revival at Dasher for the writer and had an overflowing house, with two confessions and baptisms. Brother Colson took Brother Claus' place

BUILD YOURSELF UP SO AS TO FEEL BETTER

Eat and sleep better, as well as look better, by taking Hood's Sarsaparilla. It is an all-the-year-round medicine, good in all seasons.

It purifies, enriches and revitalizes the blood, creates an appetite, aids digestion, assists assimilation of the food you eat, and wonderfully builds up the whole system. In many cases it succeeds where other medicines fail to do any good.

If you need a mild effective cathartic, get Hood's Pills.

VALENTINE BEANS

Special prices will be made on stock for fall, on Hopkins' Imp. Valentine and Black Valentines of newest crop. Write us for samples and prices.

SHUPTRINE CO.,
Savannah, Georgia.

Crocheters Wanted. Positively no canvassing. Stamped, addressed envelope for particulars. Mrs. Meixel, 517 Lycoming St., Williamsport, Pa.

Your Best Asset
—A Skin Cleared By—
Cuticura Soap
All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

NEW SONG BOOKS
For Your Church
8c
A wonderful value; 85 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred for No. 1 or 2, round or shaped notes, and $15 for No. 1 and 2 combined, round notes only. Send 30c for samples. **Money back if not pleased.**
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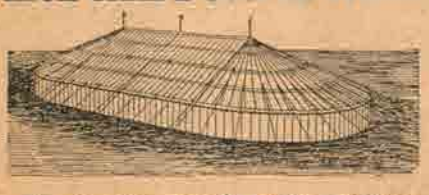

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Fulton Bag & Cotton Mills
(Manufacturers since 1870.)
Atlanta, Ga., Brooklyn, N. Y.,
Dallas, Texas, New Orleans, La., St. Louis, Mo.

at Valdosta in the forenoon and is helping with the Dasher revival this week.

The writer was at West End Avenue at the forenoon service, with a large crowd. Four who had allowed themselves to begin to "drift" confessed their neglect and reconsecrated themselves to God. Every true Christian has sorrow and sadness when he sees members drift away. It brings joy to see them return. "Greater joy have I none than this, to hear of my children walking in the truth." (3 John 4.)

Brother John Klingman was with us at West End Avenue both morning and evening and spoke at the evening service. He is an excellent man.

The Dasher revival goes well at this writing. The house was full to-day (August 5) with the best of listeners to help the preacher. Brethren Claus and Prevatt and Brother Jesse Love, of Pensacola, Fla., were with us to-day.

Brother Fonner's Report.

BY F. P. FONNER.

Since last report we have received additions to our building fund as follows: From T. E. Anderson, $5; Mr. and Mrs. A. S. Miller, $1; P. C. Breeden, $2.50; Mr. and Mrs. W. W. Smith, $5; Mrs. Sarah Drummond, $1. We are very thankful for this help; but it comes so slowly. We must begin our church building as soon as it is safe for us to do so. We have made an estimate of the amount needed. Five hundred dollars more money would enable us to begin building at once. If the brethren knew our real circumstances, they would certainly help us to that sum now. This matter has been on hands over a year. Time after time our acting elder and two or three evangelists have spoken of our needs through the papers; and once more we ask you to help us to build that church house. We are tired of preaching under trees, grape arbors, tobacco sheds, or wherever we can wedge in between other appointments. If we had that house, many would obey the gospel who are already convinced; but as it is now, we can hold no long meetings until we get the house. Please do send me your check upon reading this note; and make it as large as you can. I am confident that you will respond to this call. Please do not allow our mission here to perish for want of a meetinghouse or a few hundred dollars. I have also received personal help as follows: From Miss Gertrude McCoy, $15; Charles Berg, $1; T. E. Anderson, $5; J. W. Preult, $10. This last offering was overlooked by me in a former report. Thanks to all. I still need personal help. I am not very well.

The Earth and Man.

A little sun, a little rain,
A soft wind blowing from the west,
And woods and fields are sweet again,
And warmth within the mountain's breast.

So simple is the earth we tread,
So quick with love and life her frame;
Ten thousand years have dawned and fled,
And still her magic is the same.

A little love, a little trust,
A soft impulse, a sudden dream,
And life as dry as desert dust
Is fresher than a mountain stream.

So simple is the heart of man,
So ready for new hope and joy,
Ten thousand years since it began
Have left it younger than a boy.
—Stopford A. Brooke.

Inquisitive people are the funnels of conversation. They do not take in anything for their own use, but merely to pass it to another.—Steele.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

Roanoke College
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Location: Situated in the Roanoke Valley, noted for healthful climate and grandeur of mountain scenery.
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Facilities: A very superior Faculty, library of 25,000 volumes, eight buildings, and working laboratories.
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

IS YOUR BLOOD HUNGRY FOR IRON?

Modern Methods of Cooking and Living Have Made An Alarming Increase in Iron Deficiency in Blood of American Men and Women

NUXATED IRON Helps Make Red Blood

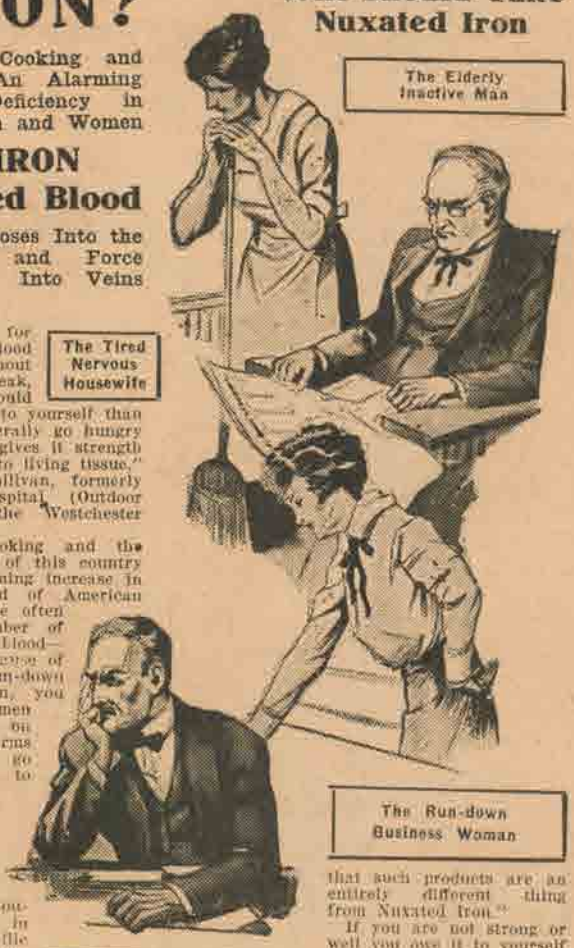
The Kind That Puts Roses Into the Cheeks of Women and Force Strength and Courage Into Veins of Men.

"Is your blood starving for want of iron? Iron is red blood food. If you were to go without eating until you became weak, thin and emaciated, you could not do a more serious harm to yourself than when you let your blood literally go hungry for want of iron—iron that gives it strength and power to change food into living tissue," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital.

"Modern methods of cooking and the rapid pace at which people of this country live has made such an alarming increase in iron deficiency in the blood of American men and women that I have often marveled at the large number of people who lack iron in the blood—and who never suspect the cause of their weak, nervous, run-down state. But in my opinion, you can't make strong, sturdy men and women by feeding them on metallic iron. The old forms of metallic iron must go through a digestive process to transform them into organic iron — Nuxated Iron—before they are to be taken up and assimilated by the human system. Notwithstanding all that has been said and written on this subject by well-known physicians, thousands of people still insist in dosing themselves with metallic iron simply, I suppose, because it costs a few cents less. I strongly advise readers in all cases to get a physician's prescription for organic iron—Nuxated Iron—or if you don't want to go to this trouble, then purchase only Nuxated Iron in its original packages and see that this particular name (Nuxated Iron) appears on the packages. If you have taken preparations such as Nux and Iron and other similar iron products and failed to get results, remember that such products are an entirely different thing from Nuxated Iron."

If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have increased their strength and endurance in two weeks' time while taking iron in the proper form.

Who Should Take Nuxated Iron



The Master's Vineyard

Arkansas.

Fort Smith, August 6.—I closed the meeting at Center Ridge on Sunday night. There was a large attendance throughout the meeting. One was baptized and two were restored. I believe much good was accomplished in the Master's name. The brethren paid me well for my work and asked me to return next year, but I advised them to employ Brother Blue or Brother Nelson. I have almost enough calls already to fill my time for the summer of 1920. I will begin a meeting with my home congregation, the Park Hill church of Christ, to-night. We made another stride forward to-day when we let the contract for seats for our new building. As has been stated before, we are few in number, set in order in January, and since that time have built our house and are now trying to seat it. I have received the following contributions toward the building and seating fund: From F. L. Blair, Loving, Okla., $5; church at Okmulgee, Okla., $10; A. O. Colley, Dallas, Texas, $1; J. H. Caldwell, Charleston, Miss., $1; brethren at Wesley, Ark., $2. Brother Lynch has received about fifty dollars. We appreciate these gifts very much, but this is hardly a start toward the cost of our seats. If each of four hundred brethren would send us one dollar, it would mean so much to us. We are planning for greater things in the future.—Will W. Slater.

Florida.

Lake City, August 5.—The church of Christ at this place, amid great prejudice, persecution, and sharp criticism by the enemies of the truth, with a small membership, continues faithful in the regular worship and grows gradually stronger in numbers. The writer preaches once a month for the church, and some are being saved. On July 13 I baptized our own boy, Barton, thirteen years old. I baptized his sister, Grace, at the age of eleven, four years ago. All the members of our family are now members of the "one body." There was one more confession last Lord's day. We have just purchased a central lot in the city on which we expect to move our house of worship at once and add some needed room and conveniences in keeping with this ideal location. This will give us one of the most desirable church locations in Lake City.—J. O. Barnes.

Oklahoma.

Paul's Valley, August 2.—I will be in Texas and Oklahoma a month yet. My meeting at Paul's Valley is at a mission point. We have had nineteen additions at this place. The meeting will close to-morrow night.—F. C. Sowell.

South Carolina.

Union, August 1.—The work here continues with interest. Last Sunday was a great day with us. There were about sixty present for Sunday school, and nearly every one who has named the name of Christ since we came to Union was present for worship. One of the first men to obey the gospel in Union took sick a little while back. He had one little boy, whose mother was dead, and he asked Brother Burton to see that the little fellow was cared for should anything happen to him. It was only a few days until the man had to be carried to the asylum; so Brother Burton made arrangements with Brother Oakley to put the boy in the Potter Orphan Home. We had a special contribution last Sunday to buy the little fellow some clothes and pay his way to the Home. The offering amounted to twenty dollars and thirteen cents. We also had a business meeting to see about buying a lot for the meetinghouse. Every one was ready and anxious to help to the best of his ability. There was not a single member present that did not subscribe something to help pay for the lot. There was three hundred and forty dollars subscribed to the lot fund. Every one seems so happy over the prospects here for greater things for God in the future.—A. C. Traylor.

Tennessee.

Portland, August 4.—The meeting starts off well; one confession last night.—B. C. Goodpasture.

Ravenscroft, August 5.—Our meeting here began with good interest and good crowds. There is one to be baptized to-day. I shall go from here to Doyle, and then to Rocky Branch, near Pikeville.—J. C. Mosley.

Buchanan, August 2.—My meeting at Oak Valley, in Marshall County, closed with good interest. I am laboring this week with the Blood River Church, in Henry County. So far two young men have confessed the error of their way. I go next to Mount Pleasant, near Wingo, Ky.—Coleman Overbey.

Decherd, August 5.—I recently held a ten-days' meeting at Center Grove, in Franklin County, with seventeen

Overworked Women

It is the never ceasing treadmill of household duties — washing, ironing, cleaning, mending, cooking; the house to keep tidy, children cared for and well dressed, church and social duties to perform — that so often overtax a woman's strength, and she falls a prey to those dreaded female ills.

How Mrs. May Recovered Health

Columbia, Pa.: "I was very weak and run down —backache and dragging-down pains. I could not get around and do my housework, and had to sit down and rest often during the day. Lydia E. Pinkham's Vegetable Compound restored my health and strength, and I want to recommend it to every woman who suffers as I did."

Mrs. Elizabeth May, R. F. D. No. 1.

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

persons baptized. Among them were four Baptists and three Methodists. This was my fourth meeting at that place. I have had more additions in other meetings, but I believe this was the best one. The house was packed full, and there were many out of doors that we could not make room for. The brethren left their work to go to the baptizings and attended the day services well. They stood by me well in supporting me. We appointed elders and deacons.—R. E. L. Taylor.

Kenton, August 4.—My meeting at Portageville, Mo., resulted in two being baptized. The congregations were not large. My meeting at Trimble, Tenn., continued nine days, and two were baptized. There were large crowds and much interest. The brethren are preparing to build a church house there. The congregation has been meeting in the picture-show room for two years. This is a growing mission. My meeting at Nebo resulted in seven additions to the congregation and much good done otherwise. Brother W. R. Hassell, of Eaton, and Brother J. W. Dunn, of Texas, visited us during the meeting. I filled my appointment at home (Obion) yesterday, and at the close of the service four persons came forward—two for membership, one from the Baptists, and one for confession. The work here is progressing splendidly. I began a meeting at Kenton last night. I will go from here to Lemaisamac, near Newbern, to begin a meeting the next Sunday, and to Rogers Springs the third Sunday in this month. I am very busy.—F. O. Howell.

Duck River, August 5.—The arbor meeting in Fayette County, near Somerville, closed last Tuesday night. The services were well attended by people far and near. Our efforts resulted in eighteen additions, including baptisms, restorations, and statements. Some of these were previously Baptists, Presbyterians, and Methodists. Brother Montague had just completed a very comfortable, neat "log house" with a seating capacity of fifty or sixty people. He willingly presented this to the new congregation for a house of worship until a better house can be erected. The earnest, fervent prayers of our venerable brother, I. W. Pilant, will long be remembered with pleasure and profit. Brother Derryberry's songs added inspiration and interest to the work. He is an untiring and zealous worker. All spiritual and financial coöperation of the brethren was appreciated. This new congregation desires monthly preaching. Let some West Tennessee preacher respond to their call. Address J. P. Montague, Route 5, Somerville, Tenn. We are in a meeting at Mars' Hill, in Hickman County, this week.—William P. Walker.

Lawrenceburg, August 1.—I held a meeting at St. Joseph, beginning on July 6 and continuing eight days, with one added from the Methodists. The audiences were large and attentive. We used a tent. I also held a meeting at Center Point, five miles from Lawrenceburg, beginning on July 20 and continuing ten days, with services day and night. Fourteen were baptized, six were restored, and two decided to throw away all human names and affiliations and be Christians only. Among those baptized was Prof. J. W. Vaughn, one of the greatest singing teachers and song leaders in the South. He had been there a week teaching and instructing the congregation how to sing. He had been leading the song service in meetings for the various denominations for years; but just one year ago he attended the meeting at Appleton, where he led the song service, and for the first time heard a gospel preacher through a a series of meetings. There the seed of the kingdom was sown into his heart and had grown to the point that it was ready for the harvest; so he threw off his sectarian yoke, was buried with Christ in baptism, and is now happy. I hope the churches in this part of the Lord's vineyard will keep him busy, for just such work as he is able to do is badly needed. The Lord willing, I shall begin the annual meeting at Appleton next Lord's day. —J. T. Harris.

For Biliousness

Sick Headache, Sour Stomach, Bloating, Gas, Constipation—all these distressing consequences of indigestion are avoided if the bowels are keep open and regular.

FOLEY CATHARTIC TABLETS

act promptly, without pain or nausea. They clear the bowels, sweeten the stomach and tone up the liver.

E. S. Whitehurst, R. F. D. 1, Norfork, Va.: "Foley Cathartic Tablets have done me more good than any medicine I ever used."

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

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FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

CHURCH NEWS

Alabama.

New Hope, August 4.—I am now in a meeting at this place. Have preached three times. A full house. Prospects good.—R. N. Moody.

Athens, August 4.—Our eighth annual meeting at Mount Carmel closed on Saturday, at the water, with twelve baptisms. The audiences were good. I go next to Pleasant Valley.—Thomas C. King.

Huntsville, August 5.—Brother T. B. Jones, assisted in song by the writer, held a meeting the first week in July, at Canoe, with two baptized. The third week in July we held a meeting at Oakland, with three baptized and one restored. Last week I was with Brother H. N. Rutherford, at Berea, part of the time. I am now at Center Ridge, in Tennessee, in a meeting which began last Saturday night. We are having good crowds.—E. Gaston Collins.

Arkansas.

Rector, August 4.—I have been here a little more than one week now and the meeting will continue till August 10. The crowds and interest have seemed good in the greater part of the meeting so far, and we trust that they will continue to grow till the close. However, there have been no additions yet in any way. We are still trusting, hoping, and praying that there will be many added before we leave here for our next meeting, which is to be at Locust Bayou.—J. C. Estes.

Piggott, August 4.—I visited Springfield on regular appointment the first Sunday in July; also visited Jonesboro, Rector, Campbell, Senath, Cardwell, and Hollywood—all in Missouri. I closed a meeting at Kennett on July 28, with twenty-two additions and much good done otherwise. There are great prospects for the cause at Kennett if the brethren will do their full duty. I am now in an interesting meeting at Rogers Chapel, near Piggott. I will begin a meeting at Greenway, Ark., on August 17 and continue two weeks.—M. S. Mason.

Jonesboro, August 4.—We closed last night a meeting with the church at North Fisher Street, which continued over three Lord's days and resulted in fourteen baptisms and one from the Christian Church. The brethren are rejoicing, and they say it was the greatest meeting the church has ever had. Brother Charles Hardin, of Campbell, Mo., led the song service the last week and did much to assist in the meeting. Brother Hardin is good help in a meeting, and the brethren should call him and keep him busy. The cause of Christ is prospering in Jonesboro. Brethren are working in harmony. We have had thirty additions to the congregation since the first of January.—J. W. Dollison.

District of Columbia.

Washington, August 3.—The church work goes on apace while Brother Long is absent in Tennessee. He is missed, of course, but he had so trained the membership and set the church to

Sign Your Name Here.

If you suffer with any curable disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, liver or kidney diseases, or any ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer, and you will never have cause to regret it.

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

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

Gentlemen: I accept your offer and inclose herewith three dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

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Shipping Point .....

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

This most remarkable remedy causes the stomach to act naturally and keeps the bowels open. Is purely vegetable, producing only highly beneficial results.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Absolutely harmless—complete formula on every bottle—only very best ingredients used. *At all druggists.*

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS FOR INDIGESTION

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

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Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money saving shoe book for the asking.

CAPUDINE

The Liquid Remedy for Headaches. It's RELIABLE. Relieves Quickly. No Dope. No Booze. No Alcohol. Try it for **Headache.**

work in such zest that the little band is in better working order than ever before.—James E. Chessor.

Iowa.

Davis City, August 2.—At last report Brother J. H. Murrell was in an interesting meeting at Dolores, Col. Funds are needed to meet expenses in this meeting. Brother Fuqua reports a great meeting at a point near Cheyenne, Wyo. Such interest was shown that he will visit them once a month till he can hold another meeting there. I have not yet received his report as to the funds received and needed in this work. Frank L. Cox held a meeting at a mission point in New Mexico. Five were baptized. He has promised to hold them another meeting. Brother and Sister Curtis and Alice Smith, of Iuka, Ill., sent one dollar that was sent to Brother Murrell for the Colorado work. Other places have not yet reported to me, but we hope to have good reports soon. Let these good things from the mission field encourage us to do much more. I will gladly receive and forward what you have for this work.—C. C. Merritt.

Kentucky.

Hardyville, August 5.—I held a good meeting at Shady Grove, in Hart County, with two added and two restored. I found the church in a dreadful condition. One elder and two (use to be) preachers had gone off after the Holiness people and were teaching that the "gifts" in 1 Cor. 12: 28 are in the church to-day. One went so far as to brand Brother E. A. Elam an unsound teacher. They also succeeded in getting several of the members to believe their teaching; but I am glad to say that I was able to open their eyes and get them to come back and confess their mistake. The church is in a fine condition and is "endeavoring to keep the unity of the Spirit in the bond of peace." I find that the churches need teaching along these lines. I am at Fairview in a good meeting; interest fine.—J. H. Hines.

Missouri.

Cardwell, July 31.—Brother Joe Ratcliffe, of Bardwell, Ky., held our meeting at Antioch, with twenty-six baptisms and ten restorations.—John F. Summitt.

Oklahoma.

Ravia, August 1.—The meeting at Havana, Ark., closed on Monday night, July 21, with the best interest I have seen for some time. Nine were baptized during the meeting. I am now at Ravia in a meeting which began last Friday night. This is a hard place, but I hope to do much good.—D. S. Ligon.

Roff, August 4.—My meeting of ten days' duration closed here last night with twenty-nine additions. I go from here to Pleasant Valley, north of Granite. As I will hold services only at night, I am expecting to hear Brother F. B. Srygley in each of his day sermons at Granite. What a treat that will be!—J. A. Cullum.

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Morgan School, Petersburg, Tenn.

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The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man, to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

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PALMER'S SKIN SUCCESS OINTMENT
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FROM THE FIELD

Texas.

Paris, August 5.—I closed a good meeting at Sanger last week with six additions. New elders and deacons were appointed and I feel that the work will be better for them. At present I am in a meeting near Paris, with fine interest.—Tom Walker.

Leonard, August 4.—I am in a good meeting at Macon Chapel, with two baptized and three to be baptized this afternoon. Our audiences are fine and the interest is growing. I will begin a meeting at Portland on Friday night. Wife and baby are with me—a great treat to the preacher.—Thomas E. Milholland.

Van Alstyne, August 2.—The meeting conducted by the writer at Madge, Okla., near Hollis, closed on Monday night. Twelve persons were baptized, two of whom had been strong Baptists. I began my third annual meeting with the splendid church at Pilot Grove last night. There are some fine spirits in this church.—O. M. Reynolds.

Wylie, August 5.—I am in a fine meeting with the Cottonwood Church, three miles south of Wylie. This is one of the best congregations in Dallas County and has stood for years. Our crowds are good, interest fine, and I am hoping for the best. I go next to Hatfield, Ark. That will be my first meeting in that State. Let us all work and pray. Address me at Ben Franklin, Texas.—C. H. Smithson.

Childress, August 3.—I have received to-day letters from the following brethren and sisters: Charles A. Swisher, West Virginia; Nellie English, Pennsylvania; Frances Quinby, Ohio; W. L. Eastham, Oklahoma; P. C. Sams, Texas; A. O. Buckner, Texas; H. M. Eagon, Ohio; Bessie Towler, Texas; P. J. Rogers, Texas; J. W. McClure, Kansas; Mrs. Dan Leathers, Michigan. Each of them contained some financial help, which I will report later. But I mention it here that I may ask them not to look for a personal answer. I had thirty-five letters in one mail to-day; and while not many of them contained money, they all contained kind and helpful words and breathed a Christian spirit. I cannot write to all who write. I have not missed one yet, but I will just have to let some be answered through the paper. Brethren, accept our love and thanks. Wife is steadily growing better, and I believe she is at last on the road to health again.—Tice Elkins.

Wyoming.

Cheyenne, August 3.—Brother E. C. Fuqua, of Fort Collins, Col., recently held a meeting at Durham, continuing over two Lord's days. This was the first meeting of its kind ever held in Wyoming, to my knowledge. We had good attendance and good attention, and we are hoping and praying that the church of Christ may be established here and at other places in Wyoming. Brother Fuqua is an earnest worker in the vineyard of our Lord and deserves the support of all loyal brethren.—Mrs. C. T. Child.

Send the Word.

Shall we, whose souls are lighted
By wisdom from on high—
Shall we, to men benighted,
The lamp of truth deny?

Salvation! O Salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

—Selected.

Sin and Divorce.

BY W. B. RAINS.

How long, at the present rate of wickedness, will it be before people will cease to be friends and man and wife cease to love each other as the Lord commands and requires them to do? While this is a question, perhaps, that is unanswerable, it is reliably stated that the rate of divorces granted at present is one-half, or fifty per cent, of the number of marriages solemnized; and this, of course, because the failure to love each other as the Lord commands. Hence, if we love not those whom we have seen, how can we love God, whom we have not seen? Marrying has become more of a style, a business transaction, a frivolity, rather than a matter of leaving father and mother for the true love of the wife's sake, as the Lord hath ordained that the two shall become one, forsaking all others, and thus fulfill the divine law: No man will hate his own flesh. I believe a more strict moral law in regard to marriage would be good and probably would better conditions, but to be more obedient to divine law would be far better; in fact, strict obedience to the divine law would remedy the whole matter. Wickedness prevailed among the antediluvians to the extent that the Lord would not endure it any longer; and hence, for their continued wickedness, all mankind, except eight, was destroyed by the Lord by a flood of water. Then, as wickedness is the cause for the destruction of all things, would it not be wise in us to quit sin and learn to do well, and not let it be said of us that we are a wicked and adulterous generation?

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write b-13 **Murine Eye Remedy Co., Chicago.**

An Honest Church.

BY J. B. NELSON.

At Mount Calm, Texas, there is a small congregation of faithful children of God. This congregation, as is the custom of most churches in Texas, had engaged their preacher, Brother G. Dallas Smith, for their annual meeting some time ahead. Brother Smith had booked the time for the meeting, the first part of July, and, of course, looked forward to be there according to promise. He, no doubt, had refused many other calls for meetings for this time; but, to be honest and honorable, he felt it his duty to keep his promise.

Mount Calm is in the rich farming belt of the black land of Texas. When we have a rainy season in the black land, it makes a great amount of work for the farmers. We have had an unusually wet spring in Central Texas; so the farmers have not had so much work to do in years.

On Sunday before Brother Smith was to begin his meeting the brethren decided it would be utterly impossible to get people to attend, as the landlords would exact of the tenants close attention to their crops. The church decided that the best thing to do was to call the meeting off, and this was done. When Brother Smith received the letter calling the meeting off, he found a check inclosed for the time he had promised. A few days after the meeting had been called off, a few made known to Brother W. H. Nelson that they wanted to obey the gospel; so he telephoned Brother Smith to come over, and he did so, and preached several days to small audiences and baptized several, and the church increased his support one-half of the original check, which was a fairly good support.

I report this case to show that this church was not unmindful of the preacher's side of the matter.

A church that engages a preacher's time ahead and holds it right up to a few days of the time for him to begin his meeting and then calls the meeting off, causing him to lose the time, has robbed that preacher and his family of the support for the time. 2 Cor. 8: 20-22 has been violated. They have not only failed to act honorably in the sight of men, but have violated the teachings of God on the support of the ministry.

No wonder there is a scarcity of ministers in the church of Christ. A church engages a preacher to preach monthly during the winter. A cold, disagreeable Sunday comes, and only a few are out and the contribution is small; so the preacher goes home unable to meet his obligations or provide the necessities of life.

We should be just as honorable in matters of religion as in secular affairs. I had just as soon employ a farm hand or a clerk in the store, and when the week is up say to him: "I did not take in much this week, so you will have to go on short pay." How long do you suppose a farm hand or clerk could be kept?

A number of preachers have had meetings canceled in Texas this year. I guess very few have been paid for their time. I wish every member of the church would wake up to the needs of the ministry. The preachers of the church of Christ, as a whole, are self-sacrificing men and worthy of far more than they get. Whether worthy or unworthy, if a church calls for a man's time, the church is honor bound to pay for the time.

I suggest to those congregations that have failed to provide for the preacher's time they have robbed him of, that they repent and bring forth fruits meet for repentance by sending him pay for his time.

NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Doctor Biggs treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

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Simply mail coupon and your pair will come at once, postage prepaid, direct from the Shoe Market of the World. Boston is the shoe style center of America. You do not have to wait till these shoes travel to New York or Chicago. We want you to get your pair Direct, with no obligation on you to keep them unless you are convinced that they are the most beautiful, comfortable, stylish boots you ever saw.

This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected waterproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

This high-cut lady's dress boot is made of selected leather. Soft as velvet on tender feet. Neat, plain tapering toe. Beautiful high Louis Heel, or Medium Military Heel. Extra long-wearing leather soles, semi-flexible. Your choice of black or rich Havana brown. The most beautiful boot for Summer and Fall, 1919.

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Pay nothing until shoes arrive. We even pay the postage. Simply mail coupon. Either pair or both will come at once direct to you, from the Oldest, Largest house selling Direct from the Shoe Market of the World. Let the shoes themselves convince you. Compare them with shoes at $7.00 and $8.00 a pair. If you are not delighted, send them back at our expense.

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Send shoes I marked, prepaid. I enclose no money, and am buying on your Approval Plan. I will pay only $4.35 a pair on arrival. I Risk Nothing!

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☐ Ladies' High Heel Size..... Color.....
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Renew Your Subscription to the Gospel Advocate To-Day.

A Looming Danger.

"The fool hath said in his heart, There is no God." And some foolish people who are unable to understand all the suffering of this present time are inclined to neglect the things of the Spirit. Some in their greater prosperity, others in their increased troubles, neglect the church which stands to offer the only hope we have out of the chaos of the times. True it is that a double portion of the world's work has fallen to our lot. But we are falling into a bad habit if we allow all our strength to go into daily toil and leave no time to seek from the Christ that refreshing which he promised to all "who travail and are heavy laden."—Selected.

Recuperation.—There is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

Freckles

The fairer the skin the more ugly it is when marred by freckles, and they are really unnecessary. As soon as the warm sunshine or the hot winds bring them out, causing the natural embarrassment that every woman feels, get from your druggist a package of Kintho Beauty Cream. This is usually an easy and effective way to remove them, and quickly have a soft, clear, youthful and beautiful complexion, which of course, should have no freckles.

Use Kintho at the first sign of freckles, applying night and morning, and you should be delighted to see how rapidly these ugly spots begin to disappear. It is also well to use Kintho Soap as this helps to keep the skin clear and youthful
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The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.

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A Missionary Undertaking in Wyoming.

BY E. C. FUQUA.

Through the thoughtfulness of Brother C. C. Merritt I learned of a sister living in Wyoming, far removed from any congregation of disciples, who was anxious to have her neighbors hear the pure word of God. After a short correspondence with this sister, I had her announce a meeting for me in the nearest schoolhouse, which was really an old Baptist Church building, six miles from her home. On July 6 I began the first meeting ever held by the disciples in all the country adjacent to Cheyenne. I found two sisters in Christ (who are also sisters in the flesh), each living six miles from the place of meeting and twelve miles from each other. Both attended the meeting and were greatly gratified on hearing once more the "old, old story," which to every true Christian is ever new. They had not heard a true gospel sermon for nine years, being completely isolated away out on the plains of Wyoming.

The meeting was full of interest throughout, being attended by practically all the people for miles around; and especially interesting were the many "cowboys" and "cowgirls" constantly in attendance. There were no additions, but an interest that is certain to bring forth fruit in the near future. I had here the best opportunity of my life to get in close spiritual touch with the famous "cowboys" and "cowgirls" of Wyoming—the most purely typical in all the world. My last Sunday afternoon in the community was spent with twenty-eight of these hardy sons and daughters of the plains, in conversation, singing, and watching their "roping" antics and all other typically Western performances. These young people and their parents completely filled the house where I was preaching, and, from the attention paid and the questions asked, they received a benefit that cannot be estimated. I preached to them ten sermons designed to help them understand the Bible, and especially how to become Christians and reach heaven at last. I have promised to visit them once a month until I can hold a second meeting, at which time I hope to reap from my former sowing.

I have also promised to hold a meeting in Hillsdale and one at Pine Bluffs, Wyo., as soon as I can get to them without neglecting my work at Fort Collins. These points are within some seventy-five or eighty miles of Fort Collins, and there is no good reason why I should not try to plant a congregation or two among those people in connection with my Colorado work;

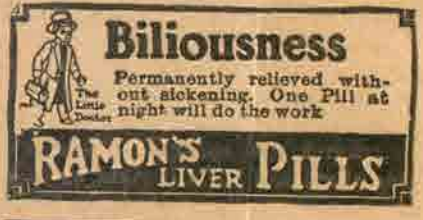
FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.



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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

and this, by the help of God, I will do. I am highly pleased with the prospects in Wyoming, and I mean to keep trying to reach those good people.

I wish to commend the work Brother Merritt is doing in getting preachers in touch with isolated members and their communities of unsaved people. I knew nothing of the sisters above mentioned, nor of the field of possibilities where they reside, until I was placed in touch with them by Brother Merritt. To him is due the good accomplished through my humble efforts there.

Leaving Montgomery, Ala.

BY JOHN T. SMITHSON.

My work in Montgomery will close on October 1, 1919. I look back over my stay there with pleasure and sorrow.

I look back with pleasure because my work there was with good people, and in the main they were at peace, and there was a work accomplished in which I shall always rejoice. Through sacrifice and spending considerably more than I received for my labors, I leave that field without one regret. Due to the efforts of Brother Stubblefield and myself, we got the two congregations there to manifest a better spirit and to coöperate in a meeting in union and brotherly love. For this one thing I shall ever be glad that I went to Montgomery.

I look back over my stay there with sorrow, not that I was not fully supported while there, but because our home was broken and the shadow grew very dark. Our darling baby left us, and left the home broken, never to be united here on earth again. As we move away, we leave her little body, beautiful and fair and perfect in form, returning to dust as it rests in beautiful Greenwood—the city of the dead. Wherever we go, we hope that some sweet day, when all tears are wiped away, we shall meet our darling and live forever.

We dislike to move away from Montgomery and leave the work with no one on the ground to go on with it. So if there is any one who would like to go there and labor with the church at Highland Park, you may write me, in care of the Gospel Advocate, Nashville, Tenn.; or Allen Dillard, 112 South Perry Street, Montgomery, Ala. Any one who goes there will find the work pleasant and agreeable, though it may not support a man as he should be supported.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 50c.

Headache

THOUSANDS OF WOMEN suffer miserably from periodic attacks of headache, never dreaming that a permanent cure may be had. Headache nearly always results from some disorder of the stomach, liver or bowels. Take Chamberlain's Tablets. They will correct these disorders and there will be no more headache. Many have been permanently cured by Chamberlain's Tablets.

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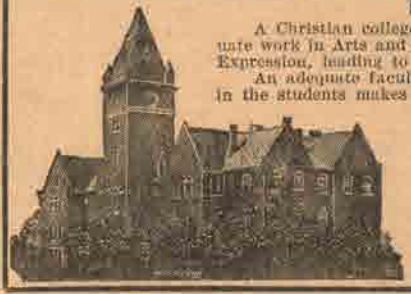

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Unexcelled location, large campus, ample athletic facilities, active student organizations.

Necessary expenses relatively low. Date of opening September 16, 1919. Address,

EDWARD P. CHILDS, President, or JAMES O. BAIRD, Registrar, Lebanon, Tennessee

Bishop-Vincent Japan Mission.

BY W. W. FREEMAN.

Since last report of the Bishop-Vincent work, funds for the regular work have been received as follows: From the Christian Leader, $17; church at La Mine, Mo., $29.11; Parkland, Ky., $21; Earl Hodson, Alabama, $15; Mrs. Figger, Kansas, $10; Petersburg, Tenn., by Nellie Straiton, $4; Dayton, Ohio, by H. N. Wolfe, $21; J. R. Cummings, $4; Mrs. Murphy, Texas, for the church, $10; Rich Pond, Ky., $3; Brother Helvey, Texas, $3. Total, $137.11. Forwarded last two months for work through Bixler, $155. Short in regular work, $17.89, which came out of old balance we try to keep on hand for such emergencies.

Lot Fund: On hand last report, $191.80; received from D. R. May, Texas, $5; Paul R. Gray, Michigan, $100; Christian Leader, $3 and $10. Total to date, $315.80. We need ten times this amount. This call has waited longest and is proving most deserving, a score having been added since the first of the year. The present house is dilapidated and on rented land that we soon must give up. We want a new lot and a plant on it to furnish a home for the American workers, a children's room, a classroom for teaching English Bible and the Christian religion to the many students available from the great public schools near by, a church home for the membership locally, and an office or press room as may be needed. Ten thousand dollars would suffice for the whole outlay. We have, perhaps, twenty-five hundred dollars now raised. We need forty or fifty gifts of a hundred dollars or such amount.

There are many calls that are worthy and that will count for much eternally, but I doubt if there is one offering greater possibilities than this one. Pioneer work, planting the gospel on virgin soil, scattering the seed of the kingdom into the hearts of Japan's public leaders, teachers, and educators, as well as the masses and the promising Christian constituency already at work, is a wonderfully opportune undertaking. "As goes Japan,

so goes the Orient," say men of affairs. Unquestionably, the healthy growth attained, the crisis reached in the local needs, the present opportunity to reach leaders through this plant we propose as a token of love to those who have given their lives and of our loyalty to Jesus, and the opening this pioneer work will give to other lands of itself, justify a very strong response in us all. Let us put this project on our list to have a tithe of our earnings for a few months. A few give regularly and gladly, but more is required if we are to meet the present emergency. Every penny given goes to the actual work. Address me at Abilene, Texas.

"What Are Your Plans?"

BY C. C. MERRITT.

Some inquiries have been made concerning the work I have been trying to get started in the home mission work; and as others will likely want to know the nature of the work and its working and the extent as well, I shall try to explain briefly.

What are we trying to do? We are trying to reach isolated brethren, not only that they may have an opportunity to work in a more favorable condition for the good of men, but that people may have the gospel preached unto them in a God-given way and be led to Christ for salvation; in short, that mission work may be done in the United States of America and Canada that will please the Lord both in what is preached and in the way brethren coöperate to do the preaching. We will do all we can, of course, where there are now brethren to start with; but this seems to be promising more results with less effort.

How may it be done? First, isolated brethren may write us and give us a description of the place and the number of brethren there; if any previous effort, what and by whom; and all other information that they think may be helpful. Some write us and then seem to forget. Remember, we cannot do for you what you will not do for yourself. We will not ask others to do for you what you are not willing to do for yourself. In most of the cases where these brethren take as much interest in the work and keep after it as long as we do, something usually results. Some weak congregations ask for help, and we do all we can for them. But we do not like to ask others to sacrifice for the work in these places when they themselves will not sacrifice. So please do not ask us to help to get the brotherhood to build you a meetinghouse if you have not done all you can to get it for yourselves. Some could, if they would, build their own meetinghouse. We desire to help such only to realize that they can do it without help.

Second, established congregations may send their help when they get letters from me concerning any place we may inform them of. They may send without special solicitation, for that matter. We ask the isolated brethren who write us to furnish us with the names of their old congregations and those near by, and these are solicited for the work there if possible.

This is the time when we should be occupying ourselves with the prayer Christ taught us all to pray—that is: "Pray ye that the Lord of the vineyard may send forth more labors into the vineyard." When these laborers are sent forth, we will have all that is needed; for this term includes not only the preacher, but those who have the money to give to this work as well. Men (preachers) and money are the needs. Will you help supply them?

It seems that the Lord has raised me up a helper in this work in the person of none other than C. D. Moore. Brother Moore has been doing mission work for a long time, and for that reason his services are valuable. He is highly valued in this effort.

Brethren, if you should receive any literature from us, we ask you to read it carefully and help us all you can.

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Did you ever see a counterfeit Christian? Yes, lots.

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Was he to blame? No.

Did you ever see a counterfeit infidel? No, never.

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

"Let the Dead Bury Their Dead."

At a time and place when Jesus had given utterance to a vital truth, many of his disciples said in dismay: "This is a hard saying; who can hear it?" And just before his trial and crucifixion he said: "I have yet many things to say unto you, but ye cannot bear them now." Our first impulse, when we hear him say, "Let the dead bury their dead," is to believe that this is a "hard saying" and one of the things that Jesus forgot to leave unspoken, one that is hard to hear and harder still to bear. There are many who profess not to understand either its reasonableness or its propriety. That is because they have never really made the effort to understand it. They lose sight of the fact that Jesus was a different kind of teacher from those to whom they are accustomed. They ignore the fact which the officers quickly recognized, that "never man so spake." His thoughts transcended the thoughts of men, and not infrequently this was true of his mode of expression. His remark about burying the dead is a fine illustration of this fact. Admittedly the vital truth here does not lie upon the surface. It requires some study to get it. But who will say that the truth to be gained is not worth our most diligent effort?

A certain disciple looked on Jesus with favor and expressed a desire to follow him when he could make it convenient. There was a matter at home that he considered more important just then than following the Savior. "Lord, suffer me first to go and bury my father." Some explain that his father was not really dead, else the man would have been at home looking after the funeral arrangements. The father, they say, was aged and infirm and likely to die at any time. The son's request was equivalent to asking permission to stay with his father during his last days. Others teach—and this is the more generally accepted view—that the word "dead" is used here first in a figurative sense and secondly in a literal sense. In the figurative sense, they point out, the "dead" are those dead in their sins, dead to the true life. Perhaps there were brothers of this disciple in this condition. Let them bury their father, while their more enlightened brother should go and "publish abroad the kingdom of God." Still another explanation offered is that which makes the remark of our Savior purely a lesson of self-renunciation. "Let those that are dead to sin in Christ bury their sinful lusts and all that connects them with the dead past." It matters not which of these explanations seems most plausible to you. It matters not that you accept any of them. But you must accept the vital truth in Jesus' answer that over and above everything else in this world it is our supreme duty to follow him, and to do it *now*. He expects us to remove every obstacle from the way of our prompt acceptance.

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The Alibis We Seek to Prove.

Burying one's father is but typical of the many excuses that we offer and which are usually accepted as valid. It represents the many alibis we seek to prove. Out in the country the harvest is just finished. When wheat is ripe, it is a universal law that it must be threshed. Wheat represents bread, and bread is the "staff of life." The world's food supply depends upon it. Last year I read that some farmers in Kansas had with shotguns forced idle men to go to their fields and help reap and thresh. Public sentiment did not condemn the landholders. It was the stern, inexorable law of the harvest, unwritten, but none the less imperative. The Mosaic law made special provision for the ingathering. Solomon describes a shameful son as one who "sleeps in time of harvest," and the Savior recognized the importance of this period when he made it prefigure the judgment. "The harvest is the end of the world." But important as the harvest is, there is something more important still.

Last week I talked to a dear, good brother who has been working far beyond his strength. He knows it. His friends see it. The doctors tell him that he must have a rest or suffer a mental breakdown. Important as rest may

be to the overtaxed laborer, there is something more important still.

I know some parents on the verge of poverty who toil all day and far into the night in order to send their children to school. By staying at home they could help support the family and lighten their parents' load. But the parents consider only one thing: their children *must* have an education. Before this important duty everything else pales into insignificance. They believe the words of Solomon: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the gaining of it is better than the gaining of silver, and the profit thereof than fine gold. She is more precious than rubies: and none of the things thou canst desire are to be compared unto her." (Prov. 3: 13-15.) We honor this desire; but as the son and grateful beneficiary of such parents, I know there is something even more important than "getting an education" in the commonly accepted sense.

There is sickness in one of our homes. The baby hovers between life and death. The doctor comes repeatedly, but the case baffles him so that he can extend no appreciable hope. No one knows what the outcome will be. It is no time now to stop and count the cost of medicine, or the doctor's bill, or the loss of time. Whatever is needed must be secured regardless of expense or sacrifice. More important than any business matter is the duty of saving the baby. Even King David, mighty in battle and charged with great governmental duties, suspends all operations, watches, and awaits results. But important as the care of the sick may be, there is something more important still.

These are illustrations enough. It is now time to clinch and drive home the Savior's lesson. It is certainly important to reap the harvest, to educate the young, to secure rest for overtaxed nerves, to care for the sick and the dying; but far more important than any of these or all of them combined is our duty to God in the working out of our own salvation through the gospel. And I have the belief that if we do our supreme duty here, God will see to it that we have time and opportunity for all the exigencies of life. And this, I take it, is the essence of "Let the dead bury their dead."

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The Deathblow to the "Convenient" Story.

The Savior's answer gives the deathblow to all those time-worn excuses that men offer under the category of "convenience." And it is worthy of our note that this man was a disciple, friendly to our Lord, and willing to work when convenient. The favorite excuse that I meet with among the disciples to-day is the "convenient" variety. It is an alibi that flashes quickly into our minds. I ask a brother to take some part in the prayer meeting on next Wednesday evening. "I would gladly," he responds, "but expect to be out of the city." Evidently the matter "out of the city" is of more importance. I speak to a sister about her absence from the Lord's table for several weeks in succession. "Yes, I am sorry to have missed," she replies, "but you know we have had sickness in our home." Surely the preacher is not so unfeeling as to expect one to be away from the sick even on Lord's day, and yet she is down town away from the sick at the very time she offers the excuse. Now we church members, preachers included, have fallen into the habit of offering and accepting such statements as plausible and valid. To use an everyday expression, people "get by" with them every day. But would we get by the Lord Jesus Christ? Would we feel ashamed to offer them in the day of judgment? Read again the luminous story of another disciple who asked permission to go and bury his father and you will find the answer. If his excuse was profitless, ours will be worse than folly.

Georgia and the Far Southern Field

By S. H. Hall

"Taking the Happiness Out of Life."

The following, clipped from Brother Rowe's "Observations" in the Christian Leader, is worthy of thoughtful consideration; hence, we pass it on for a wider circulation:

I was talking to a young sister sometime ago, and some reference was made to a remark that another one had made reflecting on some little, childlike, innocent conduct that had been misconstrued. This young sister remarked: "Some one always has to take the happiness out of life."

I have reflected on that remark considerably and realize how true her statement is. There is a certain class that are always watching for some little slip of word, or some little, innocent action that suggests evil thoughts or purposes to the minds of others.

I am thankful that, for one, such things are beneath my notice, and I have found it far more profitable and conducive to friendships to try to see the innocent in everything. Why should I frown upon others and depress them without cause, when a smile on my part might precipitate happiness to them and make the whole world seem bigger and better and brighter in every way? Why should I suspicion evil without the slightest grounds for that suspicion? Why should I cause a cloud of gloom when there is no storm approaching and no need for clouds? Why should not the innocence and the happiness of childhood continue right on through life, especially toward those whom we have known for years and years, and whose hearts and lives we have every reason to believe are just as good and pure as our own? Why cannot we all discover that the real secret of happiness is in trying to make others happy, even as David said: "He who would have friends must show himself friendly?" "Happiness is a perfume you cannot pour on others without getting a few drops yourself."

Life is too short and too full of sorrow for any of us to be casting shadows over the lives of others. Our own lives are all too full of errors and dark places to permit us to pick at and make sore spots on the hearts of others. Instead of robbing others of the happiness to which they are entitled in life, let us see if we cannot add a little bit to their happiness. Let us get away from our selfishness and think more of the other fellow. Let us try to apply in our lives the philosophy of the writer who said: "Look up, not down; look out, not in; look forward, not backward; and lend a hand."

I connection with the above, I would add that the Bible says something about love, and that if we have it not we are *nothing*. (See 1 Cor. 13: 1-3.) It also says that love "thinketh no evil." (See verse 5.) There is one thing love cannot do—viz., make evil where evil does not exist. Brother Rowe speaks of "a certain class that are always watching" for something out of which to make evil. This certainly is true, and we should strive to be all the more careful for this. Paul says: "The younger men likewise exhort to be sober-minded: in all things showing thyself an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us." (Tit. 2: 6-8.) This is good for young women, old men and old women, also.

It is exceedingly sad to see people who could do better degenerate into "evil-minded" persons, always looking for the bad, never for the good; always hoping to see those whom they have learned to hate say or do something out of which they can make evil. But why should Christians worry about such? "Keep on climbing," and waste not the time to even look down long enough to take thought of what they say. "Remember Lot's wife;" don't even "look back" at "Sodom."

OUR CONTRIBUTORS

Has God Established a Criterion by Which Man is to Be Judged?

BY C. NETTERVILLE.

In the discussion of this question, I have not touched upon the moral status of him who expects to be approved of God for the obvious reason that no one denies that morality is one of the essential characteristics of the child of God. Consequently I do not deem it necessary to adduce proof thereof; but, in further substantiation of what has been said, I will introduce the testimony of the Master himself.

In the eighteenth chapter of Luke's Gospel, beginning at the fifteenth verse, the sacred historian says: "And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." There is but one character that can acquire citizenship in the kingdom of God, and we have it epitomized here. We have the Master's authority for saying that the citizens of that heavenly kingdom must have the characteristics of a little child. Now, what are the outstanding characteristics of a child in its infantile state? (These children were in that state, else they would not have been called "infants.") It seems to me that a child's purity of heart should be placed as its first outstanding characteristic, then its implicit faith in its parents, and then the unquestioning obedience it yields them as long as this purity and confidence remain with it. And when these depart, it is no longer a "little child." Is not this exactly the character that I have herein endeavored to delineate? Then, is not this the standard recognized by the Lord to which man must measure up if he expects to meet God's approval?

But I want to present for your consideration, my digressive brother, a specific instance wherein God has set the seal of his disapproval upon the course you pursue, in the exercise of your boasted "sanctified common sense," in prescribing the manner in which you shall worship the Almighty.

After the Lord Jesus had finished his work upon this earth, having given unto us all things that pertain to life and godliness and ascended to heaven, where he took his seat at the right hand of the Majesty on high, and after the "mystery of iniquity" which began its work in Paul's day had put in perhaps half a century of disintegrating work, the apostle John was banished to the Isle of Patmos, where he was called into the presence of the Most High to receive the last message from heaven's throne to fallen man. John says: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it to the seven churches which are in Asia. . . . And to the angel of the church which is at Pergamos write; These things saith he which hath the sharp sword with the two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, [by tempting them] to eat things sacrificed unto idols, and to commit fornication. . . . Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." (Rev. 1: 10, 11; 2: 12-16.) Two questions naturally arise here—"Who was Balaam?" and, "What was the doctrine that was so displeasing to the Lord?" Balaam was a prophet of God under the patriarchal dispensation, but was not an Israelite, although a descendant of Abraham. The promise that God made to Abraham, that in him should all the nations of the earth be blessed, was limited to Isaac and his descendants through Jacob. The Mosaic covenant was not made with all the peoples of the earth, but was confined to the twelve tribes of Israel and was designed to accomplish a specific purpose. That purpose was accomplished in the coming of Christ, and the covenant, being fulfilled, was set aside. As the covenant that God made with these people excluded all other peoples of the earth, the system of worship under the patriarchs was not abolished; hence, Balaam could be a true prophet of God, although excluded from the covenant made with the Israelites. It seems that he was a Midianite and lived in a city of Mesopotamia near the country occupied by the Moabites. In order to ascertain what his pernicious doctrine was, it will be necessary to review the only instance in which Balaam appears upon the scene in this great drama that was staged while the chosen people of God were passing from Egyptian bondage to the promised land.

In their victorious march through the country the Israelites had come to the land of Moab, which caused great distress of mind to their king. He had seen this people successfully overcome all opposition in their triumphant march to their goal when they were faithful to their God; but when they corrupted his worship and departed from his instructions, they were left to their own devices and were easily overcome by their enemies. He realized that his only hope of successfully resisting their onward sweep through his country lay in his ability to seduce them from their fealty to their God, thus causing him to withdraw his protecting arm from them and leave them nothing but their own strength to depend upon. Knowing Balaam to be a true prophet of God, he centered his hope on his ability to appeal to him through the lust of the flesh and induce him to corrupt the Israelites by inducing them to join in the worship of a heathen god. When Balaam was confronted with the proposition to accept a large reward to come to Balak and curse the Israelites, the temptation was so great that he could not refrain from making an attempt to get the Lord to change his mind or modify his prohibition of his cursing this people. I have not space to dwell upon the motives which prompted Balaam to pursue the course he did and the manner of his procedure in his endeavor to induce the Lord to change his mind, nor to analyze the process of reasoning by which he convinced himself that he had God's permission to curse God's own people when finally, in his impatience with Balaam's persistent folly, God said: "If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do." (Num. 22: 20.) Suffice it to say that we have the outstanding fact that Balaam lacked that faith in God which is required of all who would worship and serve him acceptably, and this fact is all of this incident in this great drama. Then Balaam's offense was of the very same nature as the sin committed by Nadab and Abihu in offering strange fire before the Lord, and that of King Saul when he thought that sacrifices and burnt offerings were more acceptable to the Lord than strict obedience to his instructions. The nature of that sin is characterized by the Lord himself as lack of faith in him. Now, this sin is the very same that you commit when you attempt to add a humanly devised and man-organized institution

to the equipment which God has given you to use in his service and when you add instrumental music, "which he commanded you not," to that ordained by him to be used in his worship. I would like to say to you what Balaam said after being convinced that God means just exactly what he says. In addressing Balak after their great fiasco, he said: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23: 19.)

I think that I have shown that certain characteristics are prerequisite qualifications for citizenship in heaven. It necessarily follows that God has prescribed these qualifications for all applicants for admission into his kingdom, and has erected a standard by which these applicants are to be measured. Then, what can the man hope to achieve who presumes to prescribe other qualifications and to use another standard of measurement? Surely he will be classed among the vain worshipers whom Jesus himself described, and whose doom he pronounced beforehand, when he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 21-23.) Clearly, then, something more is necessary to make one acceptable to God than to live a moral and upright life and offer unto him a humanly devised or a corrupted system of worship. And those who fail to worship him in strict accordance with what is written in the word of God are charged by the Lord Jesus himself with being workers of iniquity whose fate he has already pronounced. In closing, may I not lay down this as a postulate: Whatever is necessary to develop in man those qualities of mind and heart that fit him for citizenship in heaven is required of him, and whatever is not necessary thereto is not required? Also, whatever is not required, but is helpful, is permissible, provided it is not a stumblingblock to others. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." (Rom. 14: 21.) "Then said he unto the disciples, It is impossible but that offenses will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones" (Luke 17: 1, 2)—"one of these little ones which believe in me" (Matt. 18: 6).

The Need of More Bible Schools. No. 3.

BY G. DALLAS SMITH.

The Bible is preëminently the Book of books, and the work of teaching it is unquestionably the greatest work in all the world. That there is so little interest manifested in this great work among the brotherhood generally is to be regretted. Our Bible colleges have, during the last twenty years, done much to create interest in this all-important work, and they should be encouraged in every legitimate way possible. But, as has already been pointed out, these Bible colleges can never meet the demands of the situation. They only touch one here and there of the great body of the disciples; and if we depend solely, or even mainly, upon the Bible colleges to teach the word of God to the membership of the church, then only a very small per cent of the membership will ever receive proper instruction in this, the greatest of all books. While practically every member of the church has the opportunity, or has had the opportunity, to attend the public school and receive literary training, yet comparatively few members have had, or ever will have, the opportunity to attend a Bible college. And shall this great mass of the members go through life without Bible training? Shall this work, the greatest work in the world, continue to be neglected?

I would not for any consideration reflect on the work that is being done in many of our congregations on Sunday mornings—the work of the "Sunday school," or "Bible school," or "Bible study." I am glad that such teaching is being done by so many congregations in the land. But how little is being done in this way, compared to what we might be doing! Think! Our children are expected to spend from eight to twelve hours a day for five days in the week, and for eight or ten months in the year, preparing and reciting lessons in their literary studies; and this is expected to continue from ten to fifteen years—*all in order to prepare them for this life.* Yet, to prepare these same children for eternity, we spend something like thirty minutes in studying the Bible one day in the week. Is not this out of all proportion? Is it any wonder that girls and boys graduate from our high schools and know but little more about the Bible than when they entered the first grade? And is it to be wondered at that graduates from the leading colleges and universities of the land are oftentimes practically blank as to the teachings of the Bible? Is it any wonder, I repeat, since we are placing practically all the emphasis on literary work, to the neglect of the Bible? Nothing else could be expected, of course. Let us not lose our heads over the establishment of junior and senior colleges for the favored few and leave the great mass of boys and girls, men and women, without opportunities to secure a general knowledge of God's word.

Certainly the question of how to provide adequate facilities for teaching the Bible to the masses is easier to discuss on paper than to solve in reality. But a matter of such weighty importance should have our serious consideration. *Something should be done.* At this point, and in concluding this series, let me make a few suggestions for our consideration; and if others have something to say on the subject, let them say on. I, for one, shall be pleased to hear any suggestions they may make.

First, let every Christian home in the land take more interest in studying and teaching the Bible. There should be a general revival of Bible study in the home. Let the father discontinue some of his secular papers (or all of them) for a while; the mother, her magazines; and let the children cease, for a while at least, the reading of storybooks, and let all—father, mother, and children—give themselves to Bible study as continuously and as faithfully as they have read and studied the papers, magazines, and storybooks during the past. This within itself would work a wonderful change in many communities.

Second, let the churches everywhere do more effective teaching on Sunday mornings. We should endeavor to enlist every member in the Sunday-morning Bible study. It is a great mistake to think this study is intended for children only. Every member of the church should be in the Sunday-morning Bible study, of course. Then there should be more time given both to the preparation and to the recitation of the lessons. Let us create the correct impression—that the study of the Bible is of supreme importance. *We cannot afford to neglect it.*

Third, it would be a splendid idea for every congregation to arrange to have a special Bible drill, or Bible class, each year. Our congregations usually arrange for a special series of meetings each year; and for this they secure the services of some preacher, and pay him for his services. These protracted efforts are usually made in the interest of sinners. The Bible drill should be made an effort to develop the membership of the church. These drills could be held during the winter months, following the protracted meetings, and for this work preachers could usually be secured. Generally speaking, the preachers would be the best leaders in these special drills. This would give the

preachers work during the winter months when they cannot hold meetings. These drills would be of untold good to the congregations, and would be, at the same time, a blessing to the preachers. Many preachers who could do good work all the winter conducting Bible classes almost starve out for the want of work. Brother, see to it that your congregation calls some preacher this winter to conduct a Bible drill, and pay him for his services as you pay him for your meeting. In this way he can help you and support his family.

A Statement from Brother Kimbrell.

Nashville, Tenn., August 13, 1919.—To the Readers of the Gospel Advocate: In view of articles appearing over the signatures of H. A. Rogers and others in the Gospel Advocate of July 17, it becomes necessary that certain remarks should be made on my behalf. Personally, I have had no reply published, believing that it was the duty of my home congregation to investigate the matter and give a report. Closing out a meeting near Mount Vernon, Texas, I hastened to Lawrenceburg, Tenn., where I hold membership, and laid the matter before the church there. Investigation is at present being made, and my innocence or guilt of the charges will soon be determined and made known to the brotherhood. Your patience in waiting for full particulars will be appreciated.

J. P. KIMBRELL.

[Editor's Note.—The publishers of the Gospel Advocate heartily commend the course of Brother Kimbrell in reporting this matter to his home congregation and asking for an investigation. From his statement to us, it appears that he has not been guilty of any wrongdoing further than some indiscretions which he himself frankly admits. We sincerely hope that the final report upon these charges will thoroughly exonerate him and that he may continue to be busy and useful in the Master's service. "The harvest is great, but the laborers are few."]

"Who is a Christian?" No. 2.

BY J. D. WALLING.

Brother A. McLean's second article is but a repetition of his first. In fact, he does not write anything himself, but merely quotes from A. Campbell's writing in the Millennial Harbinger, from which I note the following:

In an article on a query from Lunenburg, which appeared in the September number, certain sentences have been objected to by some two or three intelligent and much-esteemed correspondents. We gave it as our opinion that there were Christians among the Protestant sects; an opinion, indeed, which we have always expressed when called upon. If I mistake not, it is distinctly avowed in our first Extra on Remission; yet it is now supposed by these brethren that I have conceded a point of which I have hitherto been tenacious, and that I have misapplied certain portions of scriptures in supporting said opinion. In the article alluded to, we have said that we "cannot make any one duty the standard of Christian state or character, not even Christian immersion," etc. Again, we have said that "there is no reason for making immersion on a profession of faith absolutely essential to a Christian, though it may be greatly essential to his sanctification and comfort." These two sentences contain the pith and marrow of the objectionable portion of said article, to which we again refer the reader.

Upon which we suggest that one must have *some* "standard of Christian state or character." If not, how is he to know "who is a Christian?" Shall we make morality our standard, and thereupon regard all good, conscientious, moral people Christians? All Christians must be moral, but one may be moral and in no sense a Christian. It would be hard to find a better moral code than Confucius had. He substituted morality for theology. Five hundred years before Christ, Confucius said: "By this door men are to enter the kingdom of blessedness. Doing what is seen to be right will bring you to the desired goal." He taught that rulers must rule rightly, and subjects must be free to serve. In dealings of friend with friend, he states substantially the "Golden Rule." Then, if we are to regard all good, moral men as Christians, why send missionaries to China? Why not do as the "Church of the Messiah" has done—welcome the Chinese and the Jews to membership in the church?

Brother Campbell tells us that "we cannot make any one duty the standard of Christian state or character;" but, on the other hand, he seems to think he can eliminate that one duty from God's standard. Christ has fixed his own standard in these words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) Paul says that Jesus is "the author and perfecter of our faith" (Heb. 12: 2)—that is, Jesus is the author of the words that produce faith. Men are saved by faith. Therefore, divine law is superior to moral law. God has had one principle of justification from the beginning. His principle has ever been faith, obedience, and blood. It was so in the patriarchal age; it was the same under the law of Moses; it is the same under Christ and Christianity. But none under any age had "peace with God," save "through our Lord Jesus Christ." Abraham was the father of the faithful, was justified by faith and justified by works (James 2: 21); yet he "died in faith, not having received the promises" (Heb. 11: 13).

Just here Brother Campbell says: "It would follow that not a few of the brightest names on earth of the last three hundred years should have to be regarded as subjects of the kingdom of Satan!" This certainly is strange language for one so learned. But read the entire eleventh chapter of Hebrews, and note the two last verses: "And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." All that are saved at all are saved alike. These all had faith, justifying faith, and were justified by both faith and works, and yet they must wait in Paradise (at that time an apartment in Hades) for the shed blood of Jesus, that they and we should be saved in the same way. In reason's name, if God can and will save one man now without the blood of Jesus, why would he not save Abraham and all those old worthies without it? Why keep them out of heaven two thousand years, waiting for the blood of Jesus, if men can be saved without it? And why have Jesus die at all, if one can be saved without his death and shed blood? But Paul said: "And apart from shedding of blood there is no remission." (Heb. 9: 22.)

But do you ask why Abraham and all the old worthies must wait in Hades (Luke 16: 23) and could not at that time go on to the "third heaven?" Because God had said: "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein." (Isa. 35: 8.) There were no redeemed till Christ bought them with "a price." "The way of holiness" was not open till Christ's death and ascension. And "the unclean" could not go into the "third heaven;" they must, therefore, tarry till made clean by Christ's blood. (Read Heb. 9: 23-28.)

Do you ask: What has this to do with the question, "Who is a Christian?" I answer, much. None are Christians without the death, burial, shed blood, and resurrection of Jesus. Jesus said: "For this is my blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26: 28.) But Jesus' blood was "poured out" in his death. (John 19: 33, 34.) All those "old worthies" were delivered from their bondage in the death of Jesus. (Heb. 2: 14-16.) But do you ask, What has immersion to do with all this? Much, since it is the blood of Jesus that cleanses from "all sin." (1 John 1: 7.) And since the blood of Jesus was shed in his death, it follows

that, if one would be made clean, be made free from the bondage of sin, he must come to the death of Jesus. Therefore, Paul said: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin." (Rom. 6: 3-7.) But Paul told the Colossians that they were "buried with him [Christ] in baptism, wherein "they were also raised with him through faith in the working of God, who raised him from the dead," and that they were made "alive together with him." (Col. 2: 12, 13.) Now let us examine this word "together." It means "with him," in his company. We find "crucified with him" (Rom. 6: 6); "baptized into his death" (verse 3); "united with him in the likeness of his death" (verse 5); "made us alive together with Christ"—Jews and Gentiles alike (Eph. 2: 5); "you . . . did he make alive together with him" (Col. 2: 13). But Christ was made alive in the grave, not before he was buried nor after he came forth from the grave. So, "having been buried with him in baptism," "ye were also raised with him," "having forgiven us all our trespasses." (Col. 2: 12, 13.) "And raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus." (Eph. 2: 6.)

How many of these blessings do the unimmersed receive? So Ananias said to Saul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) Water does not wash away sins, but in the baptismal tomb we are with Christ in a likeness of his death, where we reach the cleansing power of his blood, and, being washed in his blood, are made free from sin, made alive with him, and raised in a likeness of his resurrection. Just so, Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) And it is all comprehended in this: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) If God, in his justice, can find grace to save the unimmersed, I shall be only too glad; but in the meantime it occurs to me that Brother McLean can better serve his Master by preaching the gospel as it is in Christ Jesus and trust God for its promises. "Shall not the Judge of all the earth do right?"

The ulterior purpose of Mr. McLean seems to be to create sentiment whereby his brethren may federate with the denominations; but if he has a union of all Christians in view, I would kindly remind him that he is on the wrong trail. Christians can unite on only one basis. Religious denominations can unite upon any creed or articles of faith they may agree upon, but this would not be Christian union. Christ, the head of the church, has forever settled the question of the oneness of all Christians. It is this: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us." "They"—who? They that formulate and agree upon a creed, or bond of union? No; "but for them also that believe on me through their word." The Christian's duty is, therefore, plain: to "preach the word," do all in his power to pursuade every other man to believe on the Christ as preached by the apostles, assuring them that they will not only be one, but one in God, in Christ, and in the Holy Spirit. Look at this: "I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." Then there will be no need for such questions as "Who is a Christian?" The teaching of the apostles includes and is responsible for but one body. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) God has but one family, and has no children out of his family. All of his children are begotten of the word (James 1: 18), through the preaching of the gospel by the apostles (1 Cor. 4: 15). Then, why talk of Christians out of the body of Christ, and Christian union upon any other creed than the Lord Jesus Christ and his word as the only rule of faith and practice?

In Behalf of the Church at St. Louis, Mo.

BY W. W. MOODY.

We have in St. Louis, Mo., a city of almost a million people, about twenty-five faithful members of the church of Christ meeting in a rented hall in the Hope Building, upstairs, corner Cherokee Street and Texas Avenue, and are making an effort to raise enough money to pay for a lot and build a meetinghouse in order to get the work permanently established here.

Realizing that there are numerous appeals being made to the brotherhood, it seemed best to ask help for St. Louis in such a way as would enable every one to contribute without seriously interfering with their giving support to other places, and it was decided to ask for contributors—congregations, families, or individuals—of one dollar per month for a period of not more than thirty-six months.

The St. Louis congregation is putting into the building fund fifty dollars per month, and to secure the amount needed, about ten thousand dollars, will require only two hundred and thirty more contributors. A few of these have been secured already; and surely there are enough, and many more, interested in this kind of work, who will read this and are willing to be among those to contribute to it to make up the additional number required.

Won't you write us to-day that we may put you down as a contributor? Others may forget to do so, and we are counting on you. You need not send any money until the required number of contributors has been secured.

Address Dr. J. W. Pruett, 6006 Virginia Avenue; P. B. Johnson, 1304a Mississippi Avenue; J. M. Snow, 4847 Page Avenue; George Miller, 5071 Arlington Avenue; or W. W. Moody, 3667 Botanical Avenue, St. Louis, Mo.

RELIEF FUND

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

Previously reported	$8,590.24
Mrs. T. R. Adair, Nashville, Tenn.	1.00
Kimball congregation, Jasper, Tenn.	2.50
R. P. Thurman, College Grove, Tenn.	15.00
Church at Lavergne, Tenn.	19.94
J. T. Draper, Defeated, Tenn.	10.00

In acknowledgment of our last remittance to the American Committee for Armenian and Syrian Relief, we have received the following:

Dear Mr. Lipscomb: We are inclosing herewith our official receipt for the recent generous remittance of five hundred dollars, from the readers of the Gospel Advocate. Will you kindly express to the various contributors of this fund our sincere thanks and appreciation, together with the heartfelt gratitude of the sufferers of the Near East?

We also wish to thank you for your own personal cooperation. Sincerely yours, H. C. JAQUITH.

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

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EDITORIAL

The Campaign to Raise Funds for the Improvement and Enlargement of the Buildings of the David Lipscomb College.

BY E. A. E.

The Baptists are pushing a campaign for $6,000,000. Let us spell it out so we may know how it sounds: SIX MILLIONS! The Episcopalians, the Methodists, and others are making drives for millions more for their respective denominational uses. And they will raise all they ask for.

Lately, as all know, very many people gave liberally and loaned freely to the war purposes. The war cost the United States more than twenty-four billions of dollars, for which the country, in return, received absolutely no financial or material benefit. This enormous fund must be paid by the citizens in taxes. Of course, the rulers of the government and numerous other citizens think the country gained in national prestige, "moral good" (!), and otherwise by the war much more than it cost in money and the thousands of lives of the youth of the land. The thought is sickening!

But the only point I wish to press here is, that since religious denominations are raising so many millions for the promotion of their enterprises, and since the government has given so many billions of dollars and has sacrificed on the altar of the bloody war god so many thousands of human lives for national honor and to check imperialism, should not the friends of true education, and for the permanent and greatest good of the youth of the land, give a few thousand dollars?

They have done so, and they will continue to give. Many have responded cheerfully and liberally to these calls for funds to improve the David Lipscomb College; they will yet do so; and still others will do so until the work has been completed. Please consider the following facts:

1. The name, "David Lipscomb," stands for generosity, since he gave so much in money and time and thought to this school. Also, that name stands for true education. All should join him in this good work until the college has all the financial and other support *its usefulness requires*.

2. For at least three years past more young ladies have sought to enter the college than it has room to accommodate. Practical and sensible parents and Christian parents are turning from the superficial and worldly education of not a few schools to the real, true, permanent, and useful education which may be received in such schools as the David Lipscomb College. But there are not enough such schools or room enough in the ones which now exist. For the coming session girls are already being turned away from this college for lack of room. The directors are doing their utmost to enlarge the buildings so as to bless all who may ask for admission. They must have generous help, and must receive it now.

3. The directors have let the contract for the new building and the foundation is now being laid—a modern, convenient, practical, brick structure with all necessary comforts and sanitation, but free from all useless adornments and expenses. The money must be forthcoming in order to pay all present and future bills. All who have promised money must now begin to pay it in. All know that the real money is now necessary to do the work.

4. Since we began to ask money for this work all building material has advanced, wages also have advanced, and the cost is going to be greater than the directors at first estimated, for this reason. They are under the absolute necessity to ask for more by many thousands than they first announced; but they know that all sensible men realize this and will respond accordingly.

5. It is more difficult to raise the last thousands in any enterprise than the first thousands. We have to begin building on what we have already promised in order to get the work done before winter. In this we show our faith in the brethren and friends of true education. We feel confident that they will rally to this urgent need and call. Since the directors are giving their money and doing so much work besides, they know that others will contribute freely to the completion of the work. Now is the time, however.

6. Contributions are coming in, but not in sufficient amounts to carry on the work. Let us all do our best to pay what we have promised and to *raise more*, that there may be now no hindrance to the work. Let every one see others and induce them to make a contribution.

7. August 24-31 is "drive" week. The directors have set apart this week as a special "drive" week. They respectfully request and urge all—every one specially—to solicit for this work. Some brethren have been named, and they are urged to make an effort in their respective communities to raise all that can possibly be raised during the week designated. But whether named or not, every one who sees this is kindly requested to be a committee of

one to do the same. Let us roll up the amount the last week in August that will complete the work.

8. All amounts contributed, with the names of the contributors, will be read on the opening day of the next session of the school, September 9. To this opening meeting all are invited.

Friends, we make this appeal in all seriousness, in great urgency, and in faith and hope of such response as the need requires. There are a sufficient number of men and women in the land interested in true education to furnish all the money needed.

Send all contributions, in the meantime, to Prof. H. Leo Boles, David Lipscomb College, Nashville, Tenn. Brother Boles is treasurer of the building committee and president of the college.

True Education.

In connection with the above, attention is called again to the articles in this paper of July 24 by Brethren H. Leo Boles and G. Dallas Smith. These articles are timely and most commendable. It is encouraging to see such articles from these thoughtful men. Let all other good and true teachers and preachers present God's will on these subjects until the church, if not the world, shall know what the Bible teaches in regard to true education and the place where true wisdom can be found.

I read when a small boy, in one of my school readers as a reading lesson, the following:

But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The deep saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. Gold and glass cannot equal it, neither shall it be exchanged for jewels of fine gold. No mention shall be made of coral or of crystal: yea, the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it. Neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the birds of the heavens. Destruction and Death say, We have heard a rumor thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make a weight for the wind: yea, he meteth out the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder; then did he see it, and declare it; he established it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. (Job 28: 12-28.)

Shall we not accept that which the all-wise One says is true wisdom? "The Lord knoweth the reasonings of the wise, that they are vain." "For the wisdom of this world is foolishness with God." "The fool hath said in his heart, There is no God." It is as equally as foolish to acknowledge that there is a God and yet refuse to accept his wisdom and guidance. "The reasonings of the wise" on education are as vain as on all other things which God teaches. "The wisdom of this world" at this point is "foolishness with God. Shall we accept "the wisdom of this world" in preference to the wisdom of God?

Again, God declares:

The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding. (Prov. 9: 10.)

There can be no true education without this. This is the very beginning of true education. All learning, culture, and so-called "civilization" without this is as a beautiful structure built on the sand, a magnificent palace or grand and imposing temple without foundation.

As Brother Boles so clearly and strongly says, let us begin in the home—begin with the beginning. Any education or teaching which depreciates home training, home influence, and the inestimable importance of home building and home-keeping is false and most dangerous. It is a most serious wrong, an undermining sin, and rebellion against God, by education and otherwise to lessen the obligations of parents to nurture their children "in the chastening and admonition of the Lord." The preacher, educator, or system of education that does this is false.

Let parents themselves in the home fear God and tremble at his word, and their children will be impressed with this before they can comprehend its meaning. Let this be taught in, and be a part of, the textbooks of all schools now, as it was of mine when a boy; let the fear of God and the power of his word be impressed now in all schools; let the Bible become a textbook in all schools, and let it first be loved and taught in all homes.

The first man I went to school to when a boy had his whole school to read a chapter in the New Testament every day. This teacher was a Cumberland Presbyterian. What was the wrong in this?

How is it now? The most learned and so-called "best educated" men of earth know not the price or value of true wisdom, or where to find it, or where is the place of understanding; for it is not "found in the land of the living"—that is, outside of the revelation of the will of God. The wisdom of men leaves the fear of God and the Bible out of education. Why should the very greatest Book in the world be left out of the education of the young? Parents leave it virtually out of their homes, many religious people leave it out of their churches, and not a few preachers leave it out of their sermons.

Brother Smith speaks directly to the point when he says that all homes and congregations of Christians should arrange for more effectual teaching of the word of God. He truly says there should be more schools in which the Bible is daily taught as a textbook. Parents and congregations should feel more sensibly and more deeply their obligations to teach the word of God more diligently and more intelligently than is being done. No pains and money should be spared in order to the accomplishment of this inestimably great work. Many parents, as well as children, as Brother Smith says, are in shameful need of the knowledge of "the Holy One."

All that Brother Smith says about "college graduates" and their preaching—rather, *their not preaching*—and more, is true. The college graduate, even from a Bible college, who quits preaching because he has so much education has not as much as he thinks he has, and what little he has is false education. He has studied other things more than he has the Bible and has some spirit other than that of Christ. Neither the uneducated man who preaches because he can make more money preaching than in any other way nor the college graduate or university-degree man who quits preaching because he can make more money at something else is fit to preach. Both make merchandise of the gospel. The "highly educated" man does not quit preaching because of his education, but because his education is not true education and because his heart is not right before God.

The trouble is, as a rule, the education of colleges and universities is worldly and governed by the vanity and pride, ambition and spirit of the world, and leads away from Christ and the Bible and unselfish service of God and men. Schools, colleges, and universities teach worldly greatness, but not true greatness—not that the servant of all is the greatest of all. Bible colleges are not altogether free from this spirit. All this talk of a "brotherhood university" may come out of rivalry and a worldly spirit. Something more than book learning and university degrees is greatly needed.

Some young and ambitious educated preachers may vainly imagine "that in ten years from now a preacher without a college education cannot find a place to preach," but they overestimate their importance and underestimate

the power of the gospel and the love of God. Then the expression, "a place to preach," reveals the true inwardness of such preachers' hearts. "*A place to preach*" is far more important with some than saving souls.

This is the feeling and spirit of some educated (!) young preachers: "We mean to complete our university course and then offer ourselves to 'the brotherhood' at a living salary and do all the good we can; but if 'the brotherhood' does not see fit to use us, then we must make a living independent of 'the brotherhood.'" I trust that no Bible school fosters such a spirit. This is a selfish and rather a presumptuous spirit. It is not the spirit of Jesus; not the one that actuated him who declared: "Woe is unto me, if I preach not the gospel." The true spirit and right heart are: "We are studying and educating ourselves that we may the better meet the criticism on the Bible of the astute sinners of the world, the educated(!) opposers of Christianity, and the more effectually preach the gospel in its *simplicity* and power; for we have given ourselves and all we have—body, mind, and soul—to the service of God; and we intend to preach Christ, and him crucified, whether fed or hungry, well clothed or naked, because we can do all things through Him who strengthens us, and in order to teach and build up the churches until they also learn that God has ordained that the ones who preach the gospel shall live of the gospel." There will be no quitting in this.

The church will be the gainer to lose all educated preachers—college graduates and university preachers—who allow their false education to cause them to try to make more money at something else.

Paul, Campbell, Lard, Fanning, Lipscomb, Harding, and many more of the truest preachers who have ever lived were educated men, whose hearts were right before God.

Prayer.

BY J. C. M'Q.

Prayer is a privilege and a blessing that should not be neglected. Christians that fail to pray, and to pray repeatedly, will not have the piety and devotion that should characterize all God's people. Christians are exhorted to pray without ceasing. No condition in life should arise in which Christians should cease to pray. In health, in sickness, in prosperity, in adversity, on land, on sea, whatever the condition or wherever the place, Christians should not fail to offer thanksgiving and make known their requests to God.

God is not displeased with us because we call upon him continuously and without ceasing, but he is displeased with us because our petitions are so infrequent and so faint that it is necessary for him to strain his omnipotent ear in order to hear them. In the eighteenth chapter of Luke he gives us the example of the importunate widow who continually appealed unto the unjust judge until he avenged her of her adversary. If an unjust judge, in order not to be worn out by the continual coming of the widow, would avenge her, how much more will a God of love and mercy hear and answer the cries of his people! God is long-suffering and plenteous in mercy. The Savior inquires: "Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" (Matt. 7: 9-11.)

Whenever and wherever Christians cease to pray, and pray earnestly, the religion of Christ is decadent. The soul that is hungering and thirsting after righteousness delights to hold sweet communion with God in the secret hour of prayer. To him there is no greater delight than to lock out the world and lock himself in with God. To all such the Savior says: "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." (Matt. 6: 6.)

When Christians cease to have the altar of prayer in their homes and cease to read the Bible and pray with their children, it is a dark hour for the religion of Jesus Christ. Christ, who is our example, often retired into solitude and devoted himself to communion and prayer with his Father. It is no unusual thing to find him leaving the multitude and retiring into the mountain in order to pray. Whenever he had any great decision to make, or whenever some burden was weighing heavily upon his soul, he sought solace in prayer. We read in Luke 6: 12: "And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God." After thus spending the whole night in prayer, we find him calling his disciples and choosing from them the twelve, whom also he named apostles. When he was in the very shadow of the cross, the sins of the whole world weighing upon him like a mountain, he retired to the garden of Gethsemane and poured out his soul to his Father in prayer until his sweat became as great drops of blood. The Savior's example in praying when he had some great decision to make, or when some great burden was upon his soul, should be followed by his disciples. If we are sorely perplexed, and if our burden appears greater than we can bear, why not, like the Savior, approach near unto God in prayer? Why should we not unbosom ourselves fully, casting all our care upon him, knowing that he careth for us? Not only did the Savior pray all night, but we find Anna, a prophetess, fasting and praying night and day, as is evidenced by Luke 2: 37, 38: "And she had been a widow even unto fourscore and four years, who departed not from the temple, worshiping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem."

We find the apostle Peter praying unto his Father. In the midst of the busy scenes of life, with its solemn duties pressing upon him, he did not imagine that he would suffer loss by devoting time to prayer. We read in Acts 10: 9: "Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour."

After Christ had gone back to his Father, the apostles, doubtless being perplexed and not fully understanding at that time just what it all meant, returned unto Jerusalem to the mount called Olivet. They did not forget to pray in this hour of sadness to them, as is declared by Acts 1: 13: "And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James."

It is said of Martin Luther that when he arose in the morning knowing that he had a very busy day, and one filled with great responsibilities, that he would say: "I must devote at least two hours to-day to prayer."

Christians, while enjoying the privilege of praying for their enemies, should not forget that it is their duty to pray for their brethren. I have been impressed with the great number of scriptures that allude to Christians praying for one another. In the space allotted to this article I will have room to call attention to only a few of these passages. If Christians would pray more for each other, they would not find so much fault with their brethren. It is the failure to pray for them that often leads them to magnify their shortcomings. I would not encourage any man to compromise with sin in any form; yet, sometimes, when we become cold and indifferent ourselves, and the trouble is with self, we imagine it is with the other man. We find Paul praying for the Roman brethren, as is de-

clared in Rom. 1: 9-12: "For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request. . . . For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine." Again, we find him praying for the church at Ephesus. He says: "For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him." (Eph. 1: 15-17.) Likewise we find him praying for the church at Thessalonica: "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father." (1 Thess. 1: 2, 3.) Again, we find the apostle Paul not forgetting to remember an individual—his son, Timothy—when he came to pray: "I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day." (2 Tim. 1: 3.) Neither did he neglect to pray for Philemon: "I thank my God always, making mention of thee in my prayers, hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints." (Phile. 4, 5.) We also find Epaphras praying for the Colossian brethren: "Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God." (Col. 4: 12.)

I commend unto the churches these examples and exhort them to pray for one another. Christians should not forget this great blessing and privilege if they would stand fast in Christ. It is so much better to pray than it is to devote our time to tithing anise and cummin, while we leave undone the weightier matters of the law, justice and mercy and faith. These we should have done, and not to have left the other undone. A spirit of work and pray, and pray and work, instead of so much bickering and strife, would be found very helpful at the present time. Instead of compromising with evil, let us earnestly work and persistently pray to our Father for guidance, while we devote our talents, time, and means to the advancement of the gospel of Christ.

The Spirit of Christ. No. 3.

[Republished from "Salvation from Sin" (Chapter XII.), by David Lipscomb.]

CHRIST'S SPIRIT MANIFESTED IN THE CHARACTERS HE LOVED.

The spirit of Christ is manifested in the characters that he especially loved. Christ and God are one in their purposes, feelings, and loves. The persons whom God has approved in all ages of the world are those who tenaciously clung to the will of God as revealed in his law, without change or modification under any pretext whatever. He has placed under the ban of his condemnation all who, under whatsoever pretext, changed or modified it. We may begin with Adam and Eve; take Cain and Abel, Noah, Abraham, Isaac, Esau, Jacob, Saul, David, every king, warrior, prophet, and priest, false or true, and God has shown his love, not for the man that was most amiable in disposition, not for the one that bestowed the greatest charity, nor for him who was most devoted and zealous in worship. A man may give all his goods to the poor and his body to be burned, and yet be nothing before God. (See 1 Cor. 13: 3.) But in all ages God has loved best him who most faithfully obeyed the will of God. Eve sought wisdom in disobedience to God. Cain was zealous in his devotion. Saul was earnest in worshiping God and in devising new ways to secure him special honor. God taught him that "to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15: 22.) Josiah, the king, reigned long in Israel, and had the testimony that he did that which was right before the Lord. He kept a passover, of which it was said: "There was no passover like to that kept in Israel from the days of Samuel the prophet; neither did any of the kings of Israel keep such a passover as Josiah kept." (2 Chron. 35: 18.) Yet by refusing to listen to the voice of God he died the death of a sinner before God. Then, too, as Uzzah drove the oxen that drew the ark, they stumbled, the ark tottered as though it would fall, and he put forth his hand to prevent it. It was unlawful for any, save the high priest, to touch the ark. God was wroth that Uzzah even under this impulse should forget the law, and smote him dead. (See 2 Sam. 6: 6.) It was of much greater importance in the sight of God that man should respect and reverence his law than that he should try to save from profanation the sacred ark of God through forgetfulness of the divine law. No setting aside of the law of God, no change of the order of God, under the desire of honoring God or out of desire to protect his institutions from profanation and disgrace, can be allowed by God.

When men were so steeped in ignorance and under dominion of fleshly lust as not to be able to appreciate the full, perfect will of God, he, as a training school, gave a less perfect law until they were elevated to the point of obeying God's perfect law, then this perfect law was revealed, as in the case of divorce; but the law of God in force must be obeyed.

Some who should know better seem to think that under Christ, as men walk by faith, not by sight, and are under faith in contrast with the law, there is not the same obligation to walk rigidly in obedience to the law of faith. The Spirit, after enumerating a number of violations of the law of Moses and the summary punishment of these violations of law, says: "Now these things happened unto them by way of example; and they were written for our admonition. . . . Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 11, 12.) "See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned them on earth, much more shall not we escape who turn away from him that warneth from heaven." (Heb. 12: 25.) Turning from God or neglecting his appointments, sealed by the blood of Christ, and accepting others not appointed by God, not sealed with his blood, is to turn from and reject God and to refuse and trample under foot the blood of Christ. It is a fearful thing to treat lightly or turn from the blood-sealed appointments of God—to lightly substitute other things for his will. The substitution of faith for works did not lessen the obligation to rigidly obey the exact will of God. It increased it. Faith puts heart in the service. When our heart is in a work, our feelings all enlisted and aroused, it is much easier to do a work than when we have no heart, no interest, in the work. Under Christ, where we walk by faith, the heart must be in the service, the feelings must be enlisted; hence, the service becomes a labor of love—one that we find pleasure and joy in performing. There is less temptation to neglect or turn from such service. The service is a joyful one; it is not burdensome; and so the greater condemnation rests on us if we fail to obey faithfully and exactly the will of God. Faith does not lessen the obligation to obey rigidly and faithfully the law of God. It increases it. Faith removes the burden of obedience and changes it into a loving, joyous service—the service of a child to a kind and loving father. It becomes the grateful return of a true heart for the redemption of the soul from eternal ruin. If we look at the precepts of the Savior, this truth is fully borne out. "If

is easier for heaven and earth to pass away, than for one tittle of the law to fall." (Luke 16: 17.) "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." (Matt. 5: 19.) "I am come down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 38.) Christ came to give man an example of walking by the will of God. For man to do this is to be lifted above his own feeble sense and wisdom and to be lifted up into the light and wisdom of Almighty God. This is what the religion of Christ proposes to do for man. It lifts him up from the darkness and the clouds, the doubts and uncertainties, that hang around his pathway here, to preserve him from the mistakes, the troubles, the wrongs into which frail human wisdom would lead him and to enable him to walk in the light and be guided by the infallible wisdom that comes from the throne of God. It is strange that any man, in the least particular, should turn from that wisdom to the poor, flickering light of human wisdom. A human wisdom that goes to displace this divine light is never "a sanctified wisdom."

Christ, in his dealings with his disciples, manifested his spirit by showing a peculiar love for those who most rigidly insisted on full and exact obedience to the law given. John is said to be "the disciple whom Jesus loved." John is usually esteemed a very gentle, amiable, and loving character. This may be true; but if so, it is because gentleness and love are often combined in the same character with the most earnest and rigid adherence to law and with something of fierceness in opposing the wrong. John from the beginning was called a "son of thunder," which indicates a fiery zeal in carrying out a work. John was rigid and fierce in opposing the wrong. He it was who would forbid those who journeyed not with them and would have called down fire to consume the village that did not receive them. The Savior loved the zeal for right, but showed that the right was not to be maintained by the use of these destructive means. It was John that saw and presented the character of Jesus as that of perfect submission to the will of God, as ignoring, crucifying his own will to exalt the will of his Father. It was John that especially appreciated and exalted the Lordly and Kingly characteristics of the Messiah, and that saw that the keeping rigidly and faithfully the commandments of God is the consummation, fulfillment, embodiment, and declaration of love; that to obey is to love. "This is the love of God, that we keep his commandments." (1 John 5: 3.) "If a man love me, he will keep my word." (John 14: 23.) "He that loveth me not keepeth not my words." (Verse 24.) "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15: 10.) It was John, the disciple whom Jesus loved, that declared in his old age: "Whosoever goeth onward [goes beyond the commandments of God] and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) It was the same disciple, beloved of Jesus, that commanded: "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (2 John 10, 11.) No one who rejects the teaching of Christ could be countenanced. The Savior clearly made the apostle, who all through life, down to old age, most fully appreciated and taught the necessity of absolute obedience to God's law as the fulfillment of love and the means of union with God and of securing the cleansing of the blood of Christ, the special object of his signal love. Who dare say that he did not so love this disciple because of these very qualities that were the peculiar characteristics of John? Then the spirit of Christ is one that excludes all turning from or neglect of the commands of God, or substitution of other service for that ordained by God, and insists on rigid obedience to the divine will as the only fulfilling of love and the only means of union with God and of cleansing from sin by the blood of Christ.

Legalism is rigid adherence to law. The law of God requires an obedience to God's will that springs from the heart. Without the heart is in the service, no obedience is or can be rendered. Then the spirit of Christ is the essence of legalism. It insists upon an obedience to the whole law of God from a heartful trust in God. The more trusting the heart is, the more faithful and rigid will be the adherence to the will of God.

Freed-Hardeman College.

BY J. C. M'Q.

Our readers have been advised as to the progress that has been made in securing funds for the purpose of increasing the usefulness of Freed-Hardeman College. We are much gratified to learn that Freed and Hardeman are succeeding admirably in raising funds for the purpose of increasing the facilities of the institution.

McQuiddy Printing Company was favored with the printing of their new catalogue, which makes something like thirty to thirty-five years that this company has done the printing for this institution. They have put out a catalogue that is in keeping with the times and one that reflects credit on Freed-Hardeman College. It affords me pleasure to note the progress this institution is making. I sincerely hope that it may continue to grow until its usefulness and influence for good shall be felt throughout the whole country.

While it is generally understood that teachers as well as preachers are not paid much for the work that they do, yet these brethren have labored faithfully without murmuring or complaining, and so have merited the success that they have attained. This institution already has scattered throughout the country men of usefulness and ability engaged in the different callings and working for the development of that which is good and uplifting. Freed and Hardeman point with pride to the work that the institution has done, and, judging the future by the past, and with much assurance, they predict continued and increasing usefulness. Those who wish to educate their boys and girls would do well to write Freed-Hardeman College, Henderson, Tenn., for catalogue 1919-1920, and other printed matter.

There are, thank God, evidences of the turning of men's minds to a deeper and more reverent attitude. The Spirit of God is moving over the face of the waters of human thought and life. The appeal for an unselfish patriotism is finding a response in noble and sacrificing service. Let us thank God and take courage. But when peace comes and we can turn again to our profits and our pleasures, we shall be living in the same old world, with the same temptations and weaknesses, the same unregenerate natures, and its delusions to beguile and betray us. The problems of peace will be more difficult; the dangers of peace will be greater; the sins of peace just as deadly as these things are now. We need God quite as much in prosperity as we do in tribulation—nay, more. The improvement which we thankfully note will not be radical enough if it reach not into the innermost recesses of human life. It must touch the fountain head of human thought and conduct, in the attitude of the soul and the conversion of the will. We must be converted and become as little children. We must have a truer, deeper, purer religion. We must live more in God and for God. We must become Christian in spirit and in truth. If we do not, we shall only patch up the broken fragments of human society.—Selected.

Query Department

By J. C. McQUIDDY

Mrs. J. W. Peery, Hohenwald, Tenn., inquires the meaning of 1 Cor. 5: 11, which reads: "But as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat."

This refers to an ordinary meal and not to the Lord's Supper. Corinthian Christians were not forbidden to eat with the heathen fornicator or idolater. All heathens engaged in such practices. But to eat with one was to recognize him as an equal, and they were forbidden to eat with a fornicator that was named a brother. Christians should do nothing that will encourage and recognize the sin of an erring brother.

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Brother E. Wallace, Hacoda, Ala., inquires to know the meaning of these scriptures: (1) 1 John 3: 3; (2) 1 John 3: 9, 16: (3) 1 John 5: 15, 16.

(1) 1 John 3: 3 reads: "And every one that hath this hope set on him purifieth himself, even as he is pure." The man who takes Christ as his example and who is seeking to walk in his steps endeavors to live a pure, godly life, such a life as Christ himself lived. Of course, no fallible human being can reach the state of perfection that Christ attained. However, in following Christ, he will copy nothing that is imperfect, but may attain a relative perfection.

(2) John 3: 9: "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God." Verse 16: "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." In interpreting a passage of scripture, we should interpret it in the light of other scriptures. Before giving the meaning of this passage, I will quote a number of other passages addressed to Christians, which show the danger of teaching a false doctrine by placing the extreme meaning of one class of scriptures to the exclusion of another class. The scriptures quoted are all addressed to Christians. The following scriptures teach the liability of Christians to sin: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." (1 John 1: 8-10.) "My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." (1 John 2: 1.) "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request. All unrighteousness is sin: and there is a sin not unto death." (1 John 5: 16, 17.) The passage under consideration, and also verse 6 of the same chapter, to some, seems to indicate the impossibility of a Christian's sinning at all. The same is true of 1 John 5: 18, which says: "Whosoever is begotten of God sinneth not." If we consider the latter passages alone, they would teach apparently the absolute holiness of the saint. The two classes are to be interpreted in the light of each other. The scriptures teach that the germ of sin, dormant, perhaps, remains in the flesh. There is a continual warfare between the flesh and the spirit. "The flesh lusteth against the spirit." A Christian may be overtaken in a fault and betrayed into sin for the moment. The sin is due to the temporary revival of the old nature. It is not the nature of the spirit which is born of the Spirit of God to sin; it is not disposed to sin. One born of God cannot and will not engage in willful sin, nor can he who abides in Christ. It is inconsistent for a Christian to practice sin; and it is so inconsistent that he will not continue in sin, will not be a willful sinner, even if he should occasionally lapse back into the old life and for the moment commit a sin.

(3) 1 John 5: 15, 16: "And if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him. If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death; not concerning this do I say that he should make request." Verse 16 shows that if we are followers of Christ we should not only love him, but should love each other, and must be willing even to die for each other if necessary. The meaning of this passage is that if we ask anything in faith, and in accord or harmony with his will, he will hear our petition. Our petition should be to the glory of God, and not for the purpose of gratifying the lusts of the flesh. The sin that is unto death is a willful sin that is persisted in through life. We should not pray to God to forgive an impenitent soul that is willful and disobedient. A sin not unto death is one that is not persisted in, that is not willful, and of which one repents. Gal. 6: 1 gives us some light on this subject: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." Our great concern should be to live a pure, holy life, avoiding the very appearance of evil.

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Sister Lou Rice, Hanceville, Ala., wishes to know the meaning of 2 Cor. 12: 20, and she also inquires if it is right to debate on Scripture.

The sins to which reference is made in 2 Cor. 12: 20 are those that belong to a divided state of the church. "For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults." Paul severely condemned the Corinthians for introducing opinions and other untaught questions into the church and thus creating factions and strifes in the church. The apostle warns us to avoid questions that gender strife. Christians must "keep the unity of the Spirit in the bond of peace" by teaching, preaching, and practicing the things that are clearly taught in the word of God. This does not mean, however, that it is wrong to "earnestly contend for the faith which was once for all delivered unto the saints." To honestly search for the truth, even though it be in a discussion, is to be commended and not condemned. When Peter was in error, Paul withstood him to the face. Even so should Christians do to-day. Christ debated with the devil. He argued many questions with the Pharisees and Sadducees. Paul discussed with Felix, King Agrippa, Festus, and others. We learn from Acts 24: 25: "And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me." All discussions should be conducted in the love of truth and for the attainment of more truth. Self-glorification and simply the desire to gain the victory over an opponent should never enter into any Bible discussion.

AT HOME AND ABROAD

Oaude and Everett Woodruff are in a good meeting at Carroll Street Church, this city.

Brother Larimore will begin a meeting next Sunday for the church in East Chattanooga, Tenn.

J. M. Dennis closed a meeting at Millerstown, Ky., on August 10. Two persons were baptized.

M. C. Cayce closed a good meeting on August 10 at Rock Church, five miles from Dickson, Tenn. Seven persons were baptized and one was restored. He is now at Carpenter, Miss.

A. B. Lipscomb closed a week's meeting for the Fairview congregation on the Hillsboro Road, near Nashville, Sunday evening. Seventeen persons were baptized and two were restored. Brother Lipscomb will resume his work at Russell Street Church next Sunday.

We hear good reports from the congregation at Fisher's Chapel, near Greenbrier, Tenn. They were visited Sunday by S. F. Morrow, H. S. Lipscomb, and B. B. Hackney, of the Belmont Avenue congregation, this city, who are taking a special interest in this work.

From George W. Graves, Cookeville, Tenn., August 15: "Our meeting with the Smyrna brethren continued ten days, with two baptisms. At present we are in a meeting with the Liberty brethren, near Cookeville. We are having good crowds and fine interest."

From W. A. Record, Murray, Ky., August 14: "I am on my way home from Blue Springs, Tenn., where I closed a splendid meeting last night. There were twelve baptisms and two restorations and the church seemed to take on new life. I go next to Rosebud, Ill."

From C. C. Brown, Micanopy, Fla., August 13: "I went out twenty miles from Micanopy to a mission point and preached once. There were three additions, and five others said they would be ready on my return to obey the gospel, after they have searched the Scriptures to 'see if those things were so.'"

From W. F. Lemmons, Toone, Tenn., August 16: "I closed a meeting at Cloverport with large crowds and fine interest, but no additions. The very serious church trouble which has destroyed the influence of the church for a number of years was settled. I think the way is open now for real good."

From H. W. Busby, Midlothian, Texas, August 15: "Austin Taylor and I closed at Desoto last night, with a large crowd present. Eleven persons were baptized, six were restored, and we were remembered extra well and shown every courtesy possible while there. We will be in Midlothian for the next ten days."

From E. Gaston Collins, 507 West Clinton Street, Huntsville, Ala., August 14: "We closed on last Tuesday night at Center Ridge. The meeting lasted ten days, with four baptisms and, the brethren think, much good otherwise done. I began here (Cyruston) last night with a good crowd and fair prospects for a good meeting."

William P. Walker writes: "Our labor last week at Mars' Hill, in Hickman County, terminated with two additions. At this writing Brother Derryberry and I are at Bethel Church, in Anderson's Bend, Hickman County. Yesterday we ate dinner and spent the afternoon with M. K. McCaleb, a brother of J. M. McCaleb, the Japan missionary."

Thomas H. Burton, Union, S. C., writes: "Congratulations on the 'Giving' number. It certainly came just at the right time with the right thoughts for the whole brotherhood. May God help us to study it and learn that it is more blessed to give than to receive. May God bless each donor to this great number. I hope you may see fit to give it to us in a pamphlet."

From Mrs. L. R. Hutchison, Enterprise, Ala.: "The meeting conducted by W. J. Haynes here last week was a very successful one. The good seed sown will live in the hearts of the people for years to come. Eight persons were baptized into Christ. The members are very much encouraged, and we wish the prayers of the people that we may grow in grace and do the work of the Master."

From R. L. Whiteside, McKinney, Texas, August 14: "This leaves me in a meeting at Bloomdale, near McKinney. Five persons have been baptized and two more are to be baptized this evening. I go next to Corinth, near Nashville, Ark.; thence to Kentucky and Tennessee for some meetings. I may be able to hold another meeting in that section. You may address me at Denton, Texas."

From Ben West, Waxahachie, Texas, August 11: "Fine services here yesterday. A large crowd of us went to Sylvana for dinner and met many friends from Oak Cliff Church in Dallas. Brother Dunn is closing a good meeting at Sylvana. Brother Gardner was at Ennis. Brother Sowell closed a great meeting at Garrett. Brother Reeves has closed a good mission meeting at Sardis, four miles out."

From T. B. Thompson, Clarksville, Tenn., August 16: "The Little Rock meeting, near Lyle, closed on August 12 with three baptisms and three reclamations. We had the largest crowds ever. This was my fourth annual meeting at that place, and I promised to give them a meeting the next time I am up in this part of the country, which will be, Jehovah willing, in 1921. I shall begin at Allen's Chapel, near Needmore, to-morrow."

W. A. Sisco writes: "E. S. Cambron, of Winchester, Tenn., conducted a tent meeting at my home the last week in July, with two added and others almost persuaded. This was purely a mission meeting. I closed a week's meeting at Theta, in Maury County, on Saturday before the second Sunday in August, with two additions. I went from there to Center Chapel, in Wilson County, for another meeting, which continued eight days and resulted in four baptisms. Both churches expressed themselves as being very much edified."

From W. G. Jernigan, Grand Saline, Texas, August 13: "I closed a meeting at Jackson, six miles south of Canton, on the night of August 7. We had large crowds, but no additions. The brethren have asked me to return next year. I was at home last Lord's day. At the morning service one was restored. I go next to Jacksonville and from there to Star, then to Colfax and Walnut Grove. My father, R. W. Jernigan, will begin a meeting at Friendship on the fifth Lord's day in this month. He is now in a meeting at Hohenwald, Tenn."

From R. N. Moody, New Hope, Ala., August 14: "The meeting here closed last night with a full house. The attendance and interest were good throughout the meeting. Two persons were baptized. I am to begin a meeting next Lord's-day with the Friendship congregation, in Marshall County, Tenn. By an oversight I have the fifth Sunday in this month and the week following in which I can hold a short meeting for any place not too far from Petersburg that may want me. Address me at Petersburg, Tenn., Route 2, care of W. R. Pack."

From C. S. Austin, Mount Pleasant, Tenn.: "Our meeting at Leiper's Fork closed on Wednesday night, July 23. The people of that community attend church as well as any place I have ever visited. The meeting was indeed a pleasant experience in my life. Great audiences attended almost every service. Eleven persons were baptized into Christ and two others confessed their sins and came back to the church. My home was with E. T. Johnson. He lost his wife about one year ago, but his home is yet a place where a preacher of the gospel is welcome."

From Coleman Overby, Murray, Ky., August 15: "I have just closed a splendid meeting at Mount Pleasant, near Wingo, Ky. Twenty 'became obedient to the faith' and three took membership. A young lady confessed faith in Christ, but her parents, being of the straitest sect of the Baptist religion, stubbornly refused to let her be baptized. However, I understand she means to obey the Lord in spite of her parents' opposition. This was my second meeting at this place. I promised to return next year. They supported me well in this work. I go next to Clearview, near Portland, Tenn."

From Guy Renfro, Snowdoun, Ala., August 15: "On the second Sunday in July I went to Cold Springs, near Deatsville, for a week's meeting. The congregation there has gone down and the house is unfit for meeting, so we held services in the schoolhouse. We had good audiences and seemingly good interest. I preached there again on the second Lord's day in this month and baptized three people —two from Methodist families. There is a move on foot now to repair the meetinghouse. On the fourth Sunday in July I began a meeting for the little congregation near Chapman, and we had a good meeting. Next Lord's day I am to begin a meeting for the congregation at Industry. These two congregations and two others that I know in this section of Butler County are without a regular preacher. They would be very glad if some good brother would locate in that section and preach for them."

Training Little Children

By MRS. ISABEL S. WALLACE

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Simple Things Please Children.

How many things can be made by folding ordinary wrapping paper! Soldier caps for small boys keep them amused a long time. A house and furniture with a few cut-out dollies make such busy little girls. After all, it is the simplest things that make children happiest.

When at my mother's home one time, my little girl folded and cut a house—windows, doors, and all. Her grandmother was delighted, and the little one said: "We'll keep it to show grandpa, and I guess he'll say I am a smart Tottie." With a little thought, mothers can learn how to fold and teach their children to fold a number of things. It is excellent practice in accuracy and neatness, besides affording the joy of making something.

In a regular kindergarten all the sets of blocks, which are of different sizes, are kept in boxes with covers, and each child puts his away carefully and correctly or else the cover will not fit. Then all the sets are collected and packed in a closet by a few of the children. Children love to help keep things in order and enjoy doing it.

At home, also, a child should have a place for his toys. A playroom is ideal; but if this cannot be provided, some place surely can be found, even in a small flat, which a child may have for his very own to keep his toys in. From the age of sixteen months, I insisted that my little girl put her toys away neatly. We began it as play, and now it is a habit. Of course, sometimes she is in very much of a hurry to do something else, but the toys are put away in the end. We made her a large dry-goods box, standing up on end. My husband put cheap casters on it and two shelves across it. There all the small toys are kept. The blocks have their own boxes; the small things have baskets; and crayons, pictures, and papers go into a box with a cover. All of them fit into the shelves; also the animals, dolls' trunks, washtubs, and many other such things. The picture books have a compartment in the large bookcase. "A place for everything, and everything in its place," when little folks have finished playing, makes a good rule.

One day when my child was not at home, a little girl came in for a visit. I took her into the playroom and left her there very happy. After a short time, she went home. When I returned to the playroom, I found everything so scattered over the floor that there was hardly room to walk. The next time the little girl came, I had a talk with her. I have made it a rule—and it is a hard rule to keep, for some mothers are offended—that if a child will not help put away the toys carefully when he is ready to go home, then he cannot come back to play with that toy again until he is ready to do what I ask. My little girl was playing at a neighbor's a few days later. When it was time to come home, I went for her. The children were cutting out pictures and had made a dreadful mess on the table, chairs, and floor. I told my little girl to help pick them up before putting on her things. The mother said: "O, that's all right. Sadie never picks up scraps; I do that. So don't make your little girl do it." And my child smiled and calmly said: "It's all right, mother; I don't have to pick up here." Then I told the mother about my rule and explained that it was not mere crankiness on my part, but a desire to form good habits in the children and to develop character.

All children are naughty at times, and it is so hard to know how to deal justly with them. One day when I was very busy my little girl came in from playing in the garden. I suppose she was tired and hungry, but she did not herself know what was the matter. She began to try a new kind of naughtiness, lying down on the floor, kicking and screaming and saying naughty things to me. I was amazed and quite puzzled as to how to treat such a proceeding. At first I ignored her, but she kept it up. I asked a few questions in a kindly way, but that seemed to fan the flame. I was busy, in a hurry, warm, and tired, and began to get very angry. Nevertheless, I realized that if I could not control my temper, I could not expect a five-year-old child to do so. So I pondered over what to do. Finally I went and picked her up and carried her to a chair, where we both sat or flopped down, as it was no easy task carrying a kicking, crying mass of humanity. I never said a word, but rocked her quietly. After a little while she stopped, and I began to sing softly. She almost went to sleep. Then I knew she was simply overtired, and I was so thankful that I had not indulged my own temper in any way. After a short time we had lunch, and then she went to bed for her afternoon nap. She slept hours, repairing the wasted energy and her nerves in blessed sleep. She has never tried that trick again.

I find a word of praise goes so much further than blame, and the bright eyes give back such a grateful look.

Last autumn my little girl began to go to kindergarten. She loves the work and is always so proud to show what she has made. I was very anxious for her to go, as she was shy and needed to learn "team work" and to rub up against other children in order to polish off the corners.

The kindergarten is the link between home and school. There is more freedom, more spirit of comradeship, more play than in the classroom, and to me it seems like administering a rude shock to usher a child into definite studies fresh from the home. By attending kindergarten, the child becomes familiar with a school building, school hours, and necessary rules. He develops courtesy and kindness toward others and enjoys listening at story time. He also likes working and playing in unison with others, and he learns to control the fingers—in fact, to control the whole body. No school is complete without a kindergarten.

☼ ☼ ☼

"Lo, I am with you always, even unto the end of the world." With us by his Spirit; with us in the great sacrament of his love; with us amid weaknesses, divisions, failures, disappointments, he is with us still. And it is his presence alone which sustains his envoys and gives to their work whatever it has had, or has, or has to have, of vigor and permanence.—H. P. Liddon.

☼ ☼ ☼

Recollectedness and a sustained consciousness of invisible things are essential to a steadfast communion with God, and only in proportion as such communion grows and deepens is the soul trained to apprehend the fullness of divine knowledge.—T. T. Carter.

☼ ☼ ☼

The moment we expect or demand gratitude, that moment we cease to deserve it. To give and then to claim because we have given is to miss the whole beauty of giving.—Selected.

☼ ☼ ☼

When we make nearer approaches to God, we have more use of ourselves.—Benjamin Whichcote.

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FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

The Cause of Christ in South Carolina.

BY L. R. BRIGGS.

I am writing an article to set before the brotherhood the cause of Christ as I see it in South Carolina.

I left Union County, the county that Brother T. H. Burton is now laboring in, and went to Wills Point, Texas, in the year 1915, and there heard and obeyed the gospel. I had heard so many conflicting ideas and opinions preached about the Bible that I had about drifted into infidelity, when I heard the pure, simple gospel of Christ preached in its purity and simplicity. The first sermon I heard preached by a gospel preacher, I went home and told my wife that I had found what we had been looking for, and we both went for a few nights and obeyed the gospel. After living there for about two years, we went back to Knoxville, Tenn., where we lived for three years. We moved back to South Carolina last February. Since coming back here I see the need of the gospel being preached here in its purity. It is a shame to note the ignorance of the people here on the gospel plan of salvation and Christian living. I feel deeply the responsibility of telling the people of Jesus and his love "as it is written." It was a great comfort to me when I found out that Brother Thomas H. Burton was in Union, and I went over there to spend a week and see for myself how the work was progressing. To my great surprise, I found that the work was being organized at a much more rapid rate than I had thought.

I was at their business meeting last Sunday when they met to see about buying a lot on which to build a meetinghouse. Though all are working people, each was ready and willing to do his best to help build up the church at that place and seemed glad of the opportunity to have a hand in the work.

I am sure that if the people who live in Tennessee, Texas, and other places, who have heard the gospel all of their lives, could only realize how badly the gospel is needed in South Carolina, they would gladly take a hand in supporting the work here, thus preaching the gospel to these poor, dying sinners who have never heard the gospel in their lives. The harvest indeed is ripe, but the laborers are few. If the people of God all over the land and country could see that little band at Union holding high the blood-stained banner of Prince Immanuel and demanding a "Thus saith the Lord" for everything they do religiously, they would be only too glad to have fellowship in such a grand and noble work as is being carried on there.

Brother Burton and Brother Traylor closed the meeting at Union on Sunday night and came to Woodruff on Tuesday to preach two weeks to the people of this community. We are meeting with all kinds of opposition; but a good many of the people are coming out to hear the gospel preached, and there are prospects of their leaving me a little congregation to work with when they go back to Union.

There are people all over the State ready to accept the word of God as it is written if they only had the opportunity. Therefore it is our solemn duty as children of God to carry out the great commission given by Jesus himself: "Go ye into all the world, and preach the gospel to the whole creation." My brother, if you cannot go your own self and preach to them, then the duty devolves upon you to send some one. If there is a mission field in the world that needs the gospel, this is one of them right here at the door of people who have heard the gospel all of their lives. There are thousands and thousands in this State that never heard a gospel sermon in their lives.

Brethren, do not throw this aside, but give it due consideration and watch that you do not come to the judgment bar of God having borne no fruit while on your pilgrimage from time to eternity. Pray for us, that great and lasting good may be accomplished in the name of Jesus and to the honor and glory of God in this community. My address is Route 3, Woodruff, S. C.

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You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

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GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

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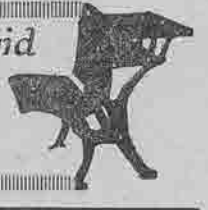

SOUTHERN DESK COMPANY, HICKORY N. C.

The Impossible Made Possible.

BY L. E. CARPENTER.

There are many things impossible to a few, which are made possible only by the coöperation of all. Your good health comes by each organ in your body doing its work. Paul likens the work of the church to the members of our bodies. (See 1 Cor. 12: 12.)

Now, I want to appeal especially to the elders, preachers, and leaders of the churches of Christ everywhere for our mission work. I do not mean to write about our duty to do mission work; we know that already, and enough has been said and written on this subject to convince all who would be convinced of our duty here. Brethren, we know we are not doing what w should along this line. Then, why will we continue in our neglect when we know it is a sin? The trouble is, we have never been definite enough, but have been too general in our teaching and plans on this subject. Then, it has not been pressed locally as it should. We teach it in the papers, but we do not have the coöperation of all the elders, preachers, and leaders to put it before each congregation and help enlist each member this way. And I think I know the chief reason for this. We all believe in teaching all nations, and all want to do that, too, but we feel that our congregation has about all it can do now financially. Is this not the chief reason for our not pressing this matter more?

I know we all get many calls for help, and this is for our salvation; but I think I see how we can help in mission work, too. I think this impossible can be made possible for you.

God has not asked us to do more than we can in anything; but have you, as Mary, done what you could? Now, I do not know just how many churches of Christ there are in the United States; but let us figure here a little. We talk of the power of little things and can see it on every hand, even in nature. We see the greatest lodges meeting all their expenses with only a small assessment from each member, which illustrates this power of each one doing his "little bit." Now, suppose, to illustrate, we have five thousand churches in the United States, which will give one dollar "minimum" each per month to this work, to say nothing of the many churches which can and will give more than this. This would mean at least five thousand dollars per month for mission work—quite an increase over what we are doing! But some one says that there are some who cannot give that much. Let's see. Suppose you take a congregation with fifty members. Could they not sacrifice "two cents" each per month extra for missions? If there were only twenty members, could they not sacrifice just "five cents" each per month? And if only ten members (not many smaller than this), could they not sacrifice "ten cents" each per month for mission work? Now, where is your impossibility here? You see I have placed this within reach of every congregation that meets regularly at all, and have not hindered the one who can go beyond the one-dollar minimum per month, either.

Brethren, will we continue to let our home congregation be as the "one-talent" man—because we cannot do big things, do nothing along this line? If we do, we may well expect his reward also.

The secret of success in this work is not in big gifts, but in each member in each congregation doing his bit. How many churches will promise to enlist for this one dollar per month? This will not be done till the preachers, elders, and leaders get behind this work and ask each one to give his ten.

five, or two cents, as the need may be, to raise the definite amount of at least one dollar per month. We all know we will do more when we promise a definite amount, too. I think it best for each church to write to the papers or some one who is sending money to our mission workers and tell them how much you will give. Then the missionary can know how to plan his work to the greatest advantage. It is not like a preacher's work here; for the missionary has to use tracts, hire help, employ native workers, etc. In order to do this, he must know about what to expect of us, just like you would in hiring help for any other work. But the important thing is to give the one dollar (or more) per month, whether you write them or not.

Brethren, we may try, as did Moses, to excuse our neglect here by a lack of ability; but it is not here, for you can see that by each one doing his bit we can get at least one dollar from every congregation in the land each month, if the leaders will only make the proper effort to get it up.

I think I have two churches so far enlisted in this work on this basis. Let us get our heads, hearts, and pocketbooks together and enlist all the churches by the first of the year on this proposition. What do you say? How many will work and pray to this end from now till this is a reality? It will depend, not on a few, but on all and an every-member campaign. If this is done, we can enlist them, too.

I send this out with a prayer to our Father that all who read it may help enlist others in our effort to pledge all the churches to the plan of a definite amount every month for mission work before January, 1920. Can we count on you, my brother?

Pilate nailed Jesus Christ to the cross. Yes. And which was the stronger ten years after, Pilate or this crucified Savior?—Edward Everett Hale.

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This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected wearproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

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Don't wait. Begin now. Get your hens into condition so they will be laying **all winter** when your neighbor's hens have quit. **"TWO for ONE"** will be a greater profit-maker for you than you ever dreamed of. Order today and notice the immediate improvement in your flock.

Only $1.04 for trial box, or, $2.08 for large box containing as much as 3 trial boxes, which is enough for an entire season. This costs you 1/15 of a cent per day per hen, **or less than 1c per dozen for the additional eggs you will receive from your flock.**

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"TWO for ONE" is a scientific tonic consisting of every beneficial ingredient known to poultry experts blended together in proper proportions to produce in concentrated form a tablet which when given to the hens revitalizes the flock so they become **daily** layers.

Make the laggard lay and productive hens **more** productive. Increases the weight of your chickens without making them fat. It is a muscle and bone builder and digestion regulator. Produces fertile eggs which will insure you 100% hatchings. It has produced more eggs and healthier chickens for others than anything known, and it will do the same for you.

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To stimulate egg production—to learn from experience of its users its wonderful value as an egg producer—To place **"TWO for ONE"** in the home of every chicken raiser in the United States. We have set aside the sum of $5000.00 for an egg laying contest—open to all.

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Remember these prizes are **free** to users of **"TWO for ONE"**—no strings—no entry fee—no obligation of any kind. All you have to do is to fill in coupon and give your hens **"TWO for ONE."** If you have only 10 hens you have the same chance as the owner of 1000, as the prizes are all awarded on a percentage basis. Open to all—men, women and children.

35 Prizes Every Month

We will give 35 prizes each month to the owner of the flock of hens producing the most eggs in proportion to the size of their flock for the months ending September 30, October 31, November 30, December 31, 1919, January 31, February 29, 1920. Winners will be notified on the 15th of each month.

1st Prize		$250.00
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In addition to the above monthly prizes we will give 3 grand prizes to the owners of the flock showing the first, second and third best single months record of any month during the entire period from September 1, 1919, to February 29, 1920, as follows:

1st Prize—Ford Automobile, Value	$565.00
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Order Today—Make every chicken that you hatch a greater money maker. Fill in the coupon now—This entitles you to an entry in the big prize contest. Don't put it off. Remember we are giving **35 prizes every month.** You have as good a chance as your neighbor to win one of them. **Fill in coupon.**

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Don't take our word for it. **"TWO for ONE"** is sold under the distinct guarantee that if you are not entirely satisfied **you get your money back.**

Take advantage of this offer and send for a box of **"TWO for ONE"** today, which entitles you to an entry in the big contest, which is absolutely **free** to all users of this wonderful tonic.

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Gentlemen:—I want to increase the egg-laying ability of my hens, make more money out of my chickens and take advantage of the high prices that will be paid during the coming fall and winter. So please find enclosed $ for a box of **"TWO for ONE"** as checked below:

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This order entitles me to an entry in your prize contest, and my money is to be returned if I am not entirely satisfied with the tonic.

Name_____

Address_____

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Seed Sowing.

BY W. S. VICKREY.

If I want a crop of corn, I plant corn; if I want a crop of wheat, I sow wheat; when I want a cotton crop, I plant cotton seed; and if I desire an oat crop, I always sow oats. No one but a crazy person or an idiot would think of producing any kind of a crop in any other way. But why do we always use a certain kind of seed in order to produce a certain kind of crop? Because all persons who understand sowing and reaping know that the laws of nature, which control vegetation as well as animal life, are so definitely fixed and unchangeable that like will always produce like, and that all must work in harmony with those laws in order to obtain success along any line of farming or stock raising. Furthermore, the above laws are just as inflexible when applied to any doctrinal teaching (seed sowing), either political or religious. I would be considered foolish if I should expect a Democratic crop from Republican seed sowing, or a Democratic crop from Socialist seed. If I wish a Campbellite crop, I must sow that kind of doctrine (seed); if I want to produce a Methodist crop, I must sow Methodist seed; if I desire a Baptist crop, I must sow Baptist seed; and this is no less true of Presbyterians, Adventists, Mormons, Spiritualists, and all other religious societies, with no exceptions whatever. But not one of the above-named seed, nor all together, will produce even one Christian. There is only *one kind* of *seed* that will produce a crop of Christians, and Jesus named it "the seed of the kingdom, the word of God." This is the only kind of seed that Jesus authorized his apostles, or any other man or woman, to sow on earth. There is not one divine promise of any crop being garnered at the judgment except that which is produced by sowing the pure and unadulterated "seed of the kingdom," the word of God. "But," say very many persons, "the plan of salvation is mysterious, and we cannot all see alike; and if we do the best we know how, and are honest and sincere, God will certainly not condemn us." Here is the fatal mistake that will cause all who will not take God at his word and obey the gospel to be condemned; for, as stated above, there is not a single divine promise of eternal life to any one who is not willing to be guided by God's will, the New Testament.

The idea of the plan of salvation being a mystery is as false as the devil can make it, and he is the author of it. Doubtless this idea was intended by him as his blackest slander of the three divine names; for Isaiah, the prophet, said that the way should

Feeling Blue? Liver Lazy? Take a Calotab

Wonderful How Young and Energetic You Feel After Taking This Nauseless Calomel Tablet.

If you have not tried Calotabs, you have a delightful surprise awaiting you. The wonderful liver-cleansing and system-purifying properties of calomel may now be enjoyed without the slightest unpleasantness. A Calotab at bedtime, with a swallow of water—that's all. No taste, no salts, nor the slightest unpleasant effects. You wake up in the morning feeling so good that you want to laugh about it. Your liver is clean, your system is purified, your appetite hearty. Eat what you wish—no danger. The next time you feel lazy, mean, nervous, blue, or discouraged, give your liver a thorough cleansing with a Calotab. They are so perfect that your druggist is authorized to refund the price as a guarantee that you will be delighted.

Calotabs are sold only in original, sealed packages. Price, thirty-five cents. At all drug stores.—Adv.

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A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

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Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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and leaves your skin soft and spotless. 50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money saving shoe book for the asking.

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic At All Drug Stores.

be so plain and easily found that "the wayfaring men, though fools, shall not err therein." (Isa. 35: 8.) God is not the author of divisions, strifes, and contentions among religionists; but the devil is, and doubtless he is greatly elated over his great success along this line.

People certainly do not realize what a fearful charge they thrust at God, Christ, and the Holy Spirit by accusing them of framing a plan of salvation that is difficult to understand. Just think! If this were true, they would be more atrociously cruel than the devil. To arrange such a plan and scheme and require all persons to believe and obey it would be unspeakably cruel and infamous. It is the most diabolical slander that the devil has ever invented, and yet many hundreds of thousands of people accept it as the truth. John (3: 16) says: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Peter says: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3: 9.) With such passages as these as evidences of God's infinite love and mercy, why will so very many insist that the plan of salvation is mysterious, when the plan is as plain as words can make it? The "mystery" has been implanted in the minds of the people by false teachers, whom Jesus named "wolves in sheep's clothing" and "blind leaders." People have been taught to accept their feelings as evidence of pardon, instead of God's written word. I challenge any living man or woman to find in the New Testament where any person was ever converted and pardoned without obeying all the commands of the gospel—faith, repentance, confession, and baptism. I refer to the time after Jesus arose from the grave. There is not one promise of eternal life to any one who is not willing to accept and wear the name of Christ, and "Christian" is the only word that contains it; and this name was given to God's people at Antioch. "And he is the head of the body, the church." (Col. 1: 18.) Notice that only *one* body is mentioned, and that is "the church;" and if we are not in this body (the church), we most assuredly will be fearfully disappointed at the judgment. Jesus says that many will go to the judgment thinking they are all right, and will plead for admittance; but they will be turned away because they have not obeyed his will as written in the New Testament, for *all* will be judged by that.

Nadine Face Powder

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Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. **By Leading Toilet Counters or Mail. Dept. R. F. National Toilet Company, Paris, Tenn.**

Try It! Substitute For Nasty Calomel

Starts your liver without making you sick, and cannot salivate.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents; and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach, or constipated bowels. It does not gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day, and to-morrow you will feel weak, sick, and nauseated. Do not lose a day's work. Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

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Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

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are "as a cloud before the sun" hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S Freckle Cream

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet.

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Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists.*

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Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking

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IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1226 Park Square, Sedalia, Mo.**

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Rub Dandruff and Itching with Cuticura Ointment

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

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

For the HAIR—

To make it soft, fluffy, and free from dandruff, use

TETTERINE

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

CHURCH NEWS

Alabama.

Jackson, August 5.—Brother G. W. Jarrett closed a meeting at Jones Chapel last Lord's day with four baptisms and others convinced. Brother Jarrett is an able brother, sound in the faith, and should be kept busy all the time.—J. C. Cook.

Albertville, August 11.—The meeting at New Hope continues with increasing interest. The attendance has been good from the beginning, and last night over a hundred were turned away for want of seats. There have been two confessions to date.—R. N. Moody.

Coffeeville, August 6.—I have just closed a meeting near Coffeeville with four baptisms, and I would like to locate in Middle Tennessee. I am fifty years of age and have no family. I have no cranky ways. Any congregation that wants me to locate with them or hold a meeting for them should address me at Coffeeville, Ala.—G. W. Jarrett.

Mooresville, August 10.—The meeting at Ephesus, near Athens, closed last night, after lasting eleven days. Seven were baptized and two were restored to the fellowship of the church. The Mormons became very much disturbed and expressed a desire to have a debate with one of our brethren. We accepted the challenge, and as soon as arrangements can be made and the proper man secured the discussion will be announced. My next meeting will be at Linden, a mission meeting.—John Hayes.

Mars' Hill, August 11.—Yesterday was the first day of our annual Mars' Hill meeting—the first one I have attended in six years—and it seemed to be entirely satisfactory. We had a large all-day attendance, with preaching morning, afternoon, and night. "Egypt" (the old Wade community) was well represented, as was the whole country within a radius of twenty miles of Mars' Hill. Many of the old Mars' Hill pupils, their children and grandchildren, were there. So, you see, the audience was composed largely of my children and grandchildren in that sense, and several of my children and grandchildren in a literal sense were there. Then there were old-time friends with their children and grandchildren there. Hence, it was really a great reunion. I am preaching as I have been preaching more than fifty years—twice every day and three times each Sunday. Services begin each Sunday at eleven, three, and eight-thirty; each week day, at three-thirty and eight-thirty.—T. B. Larimore.

Arkansas.

Damascus, August 7.—I left my home, in Fulton County, near Bakersfield, Mo., in June, since which time I have preached at the following places: Jonesboro, one week; near Winthrop, two weeks, with eleven baptisms and two restorations; at Guy, two weeks, with seventeen baptized and one restored. I am now in a meeting at Damascus. One is to be baptized this afternoon. A good interest is being manifested.—S. C. Garner.

Crossett, August 11.—The meeting at Milo began on August 3 and closed at the water yesterday with seven baptized. In some respects this was the best of the ten meetings I have held for them. Large crowds and good interest prevailed throughout the meeting. I have promised to hold their meeting next year. I began preaching here last night in the Y. M. C. A. auditorium. We have no church building here and only a few members. This is the first effort to plant the gospel in this large manufacturing town. Brethren, pray that the word may have free course and that the cause of the Lord may be established here.—W. H. Sandy.

California.

San Francisco, August 8.—Our meeting continues with good attendance and interest. One young man was baptized to-day. We have enjoyed Brother Borden's splendid preaching. Every sermon is interesting and instructive.—Mrs. T. J. McRae.

Louisiana.

Amite, August 7.—Brother Maston Sitman, of New Orleans, began a series of meetings at Oak Grove, near Independence, on the first Lord's day in July, which continued three weeks. Three were restored and four were baptized. Last Lord's day I visited the congregation there and found them greatly encouraged in the work. One from the Baptists united with the church. Beginning on the second Lord's day in July, Brother A. K. Ramsey, of Forest Hill, assisted the church here in an interesting meeting of three weeks' duration. The gospel was presented in the spirit of love and the services were inspiring and helpful. Thirteen were baptized, two came from the Baptists, and one was restored. One of those baptized came from the Methodists. Our lot is now paid for and some funds for the building have been raised. As building materials are so high, we shall have to appeal to the Christians abroad for help. The brethren here are not financially able to meet the expenses of erecting the building required. Any help sent will be appreciated and duly acknowledged.—W. J. Johnson.

Mississippi.

Thyatira, August 9.—The meeting at Sulphur Well Academy, near Paris, Tenn., closed with seven baptisms and one restoration. We are now in an interesting meeting at this place.

THIN PEOPLE SHOULD TAKE PHOSPHATE

NOTHING LIKE PLAIN BITRO-PHOSPHATE TO PUT ON FIRM, HEALTHY FLESH AND TO INCREASE STRENGTH, VIGOR, AND NERVE FORCE.

Judging from the countless preparations and treatments which are continually being advertised for the purpose of making thin people fleshy and replacing ugly hollows and angles by the soft curved lines of health and beauty, there are evidently thousands of men and women who keenly feel their excessive thinness.

Thinness and weakness are often due to starved nerves. Our bodies need more phosphate than is contained in modern foods. Physicians claim there is nothing that will supply this deficiency so well as the organic phosphate known among druggists as Bitro-Phosphate, which is inexpensive and is sold by almost all druggists under a guarantee of satisfaction or money back. By feeding the nerves directly and by supplying the body cells with the necessary phosphoric food elements, Bitro-Phosphate should produce a welcome transformation in the appearance, the increase in weight frequently being astonishing.

Increase in weight also carries with it a general improvement in the health. Nervousness, sleeplessness, and lack of energy, which nearly always accompany excessive thinness, should soon disappear, dull eyes ought to brighten, and pale cheeks glow with the bloom of perfect health.

CAUTION.—While Bitro-Phosphate is unsurpassed for the relief of nervousness, general debility, etc., those taking it who do not desire to put on flesh should use extra care in avoiding fat-producing foods.

This is one of the oldest and largest congregations in Mississippi. There has been one baptism to date, and one is to be baptized this afternoon.—William Etheridge.

Shaw, August 11.—I have just closed a meeting about eight miles from Shaw. There are just a few brethren here. This is a productive country and the spirit of the world dominates. I hope the good people here may build up the cause of the Lord, but they will have a hard fight. We had a good hearing for this place, but there were no additions. I have promised to preach here again next year, if it be the Lord's will.—J. A. Sisco.

Jacinto, August 2.—I began a meeting at Tishomingo on July 20 and labored with the faithful few there until the following Friday. Two souls were added to the body of Christ. On last Lord's day I began a meeting at Jacinto. On Wednesday there were two sermons (we had dinner on the ground); and Brother Kelly, a minister of the gospel, was with us. Large audiences were present during the week, with fine interest manifested. One young lady obeyed. Some of the members were walking disorderly, but confessed their faults both publicly and privately. The prospects are now bright for this congregation to become a great working body. I feel that this was one of the best meetings I ever held. I shall begin a meeting at Rockport Landing, Tenn., to-morrow.—E. L. Whitaker.

Oklahoma.

Konawa, August 9.—I have preached at Sentinel, Clinton, Mangum, Carnegie, and Oklahoma City since last reporting. The meeting at Francis, in the eastern part of the State, which was held during the last two weeks in July, resulted in fourteen baptisms and three restorations. We have a fine band of brethren there who believe in doing something in the Master's vineyard. May the Lord ever bless them. The meeting at Summers Chapel is being well attended.—J. A. Hudson.

South Carolina.

Woodruff, August 7.—Our meeting near Woodruff continues with growing interest. We have had two baptisms to date—one woman and one young man. The opposition is great. I have never seen anything like it. Brother Traylor went to Union last Saturday and preached on Sunday, morning and night. He reports a good audience. We have secured the picture-show house to meet in until we can build a meetinghouse. Brother Traylor will leave me in a few days, and I will need some one to assist me in this work. I also need a preacher who can spend about six weeks here. I am promised for some work in Tennessee, and I do not want to leave this work without some one in charge. If some one who can sing and preach, too, who is willing to give all his time to this work, will write me, I think we can make satisfactory arrangements for carrying on the work. Brethren, pray for us.—Thomas H. Burton.

Tennessee.

Newbern, August 12.—I recently held a five-days' meeting at Pleasant Hill, four miles southeast of Trenton, with good interest and seven baptisms.—J. R. Stockard.

Biliousness

WHEN you have a bilious attack your liver fails to perform its functions. You become constipated. The food you eat ferments in your stomach instead of digesting. This inflames the stomach and causes nausea, vomiting and a terrible headache. Take Chamberlain's Tablets. They will tone up your liver, clean out your stomach and you will soon be as well as ever. There is nothing better.

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Men pay only for cures

People suffering from blood poison, catarrh, skin, liver, kidney, bladder and chronic diseases, eczema, nervous debility, exhaustion, weakness of the lungs, heart and nerves should write me for free advice question chart and book describing their condition.

Piles and rectal diseases, such as fistula, fissure, stricture or varicose veins, which cause loss of vitality, nervousness and general debility, cured or no pay. Out of town people, visiting the city in need of treatment, consult me. Many cases cured in one or two visits. Consultation free and confidential. Twenty years successful experience. Hours 10 a. m. to 7 p. m. Sundays 10 to 1 only.

DR. A. B. MORRIS, Specialist

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Bellbuckle, August 12.—I am now in a meeting at Deason, in Bedford County. On July 15 I closed a meeting at Beechwood, with seven baptized and two restored. On July 30 I closed a meeting at Fosterville, with ten baptisms and one restoration.—C. M. Gleaves.

Model, August 8.—My meeting at Hickory Grove, in Calloway County, Ky., closed last Lord's day, with seven added to the one body. This was a great meeting. A good feeling exists among the brethren there. They stood by me during the meeting as brethren should. I go to Liberty, Tenn., on August 10, to assist Brother David Thompson in a meeting.—R. B. Henry.

Kenton, August 9.—My meeting at this place closed to-day. This was a great meeting in many respects. The attendance was good at every service. A few brethren have been meeting from place to place in the town for several years, but thought themselves too poor to build a house of worship. We convinced them that it was their duty to provide something permanent in the way of a house in which to worship and raised nine hundred and twenty dollars in a few minutes. A committee was appointed and instructed to proceed at once in the matter of a church house. Two were baptized. I shall begin a meeting at Lemalsamac, near Newbern, to-morrow.—F. O. Howell.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13
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Pain of Carbuncle Is Maddening

Sometimes Results Fatally

Besides the annoyance and often loss from work, the pain of a carbuncle is maddening—is almost unbearable.

You can now get relief. Carboil stops the pain, "softens" and "cleans out" the inflammation, and heals.

Carboil is also fine for boils, sores, abscesses, burns, tetter, ringworm, itch, piles. Try it free. Clip and mail this to the Spurlock-Neal Company, Nashville, Tenn., for a liberal sample and literature. Large boxes, 25 cents, at good drug stores.

CARBOIL FOR CARBUNCLES

Freckles

The fairer the skin the more ugly it is when marred by freckles, and they are really unnecessary. As soon as the warm sunshine or the hot winds bring them out, causing the natural embarrassment that every woman feels, get from your druggist a package of Kintho Beauty Cream. This is usually an easy and effective way to remove them, and quickly have a soft, clear, youthful and beautiful complexion, which of course, should have no freckles.

Use Kintho at the first sign of freckles, applying night and morning, and you should be delighted to see how rapidly these ugly spots begin to disappear. It is also well to use Kintho Soap as this helps to keep the skin clear and youthful

KINTHO MFG. CO., Ellicott Sq., Buffalo, N Y

Girls! Use Lemons! Make a Bleaching, Beautifying Cream

The juice of two fresh lemons strained into a bottle containing three ounces of orchard white makes a whole quarter pint of the most remarkable lemon skin beautifier at about the cost one must pay for a small jar of the ordinary cold creams. Care should be taken to strain the lemon juice through a fine cloth, so no lemon pulp gets in; then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness, and tan, and is the ideal skin softener, smoothener, and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands. It naturally should help to soften, freshen, bleach, and bring out the roses and beauty of any skin. It is simply marvelous to smoothen rough, red hands.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

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Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

Frank Hugh Davis.

Frank Hugh Davis, son of Bailey and Sarah Davis, was born at Brush Creek, Tenn., on October 19, 1891, and passed from this life on March 26, 1919. Some seven or eight years back the writer was holding a meeting at Brush Creek, and Frank obeyed the gospel. He, as a matter of course, was in the draft age, and he knew that he would be called to the army service, yet he believed he would be turned down on examination; so he did not wait to be called, but volunteered, leaving home and boarding the train for training camp on the fifth Sunday in March, 1918. He had not been in training long till they found it necessary to send him to a hospital in New York, where he underwent an operation. Just as soon as he had sufficiently recovered from the operation, they sent him overseas. But he did not stay with his company very long after getting over there. His health condition was such as to make it necessary to send him to the hospital over there, and in this hospital he remained till he was sent back to the United States. Landing in the United States on March 20, he was sent to the hospital at Camp Stuart, where he remained till the end came.

The strange coincidence in this is the fact that just one year to the day, and very nearly to the hour, from the boarding of the train for the training camp, his body was put off the train and carried to the home of his parents.

Frank was a good boy, and was loved and held in high esteem by all who really knew him. A most beautifully touching and consoling letter came to his mother from his chaplain on the morning before the funeral. The letter is as follows:

From Lieut. George T. Rowe, Chaplain, United States Army.—To Mrs. Sarah Davis, Brush Creek, Tenn.—Death of son, Private Frank H. Davis, Company F, 321 Infantry, United States Army.

It is indeed with a heart full of sorrow that I write this letter to a loving mother of one of our noble soldiers. It always makes me feel sad for any of our men to be called home, but at this time our heart is doubly sad on account of the death of one of our noblest soldiers. I know that you are rejoicing over the fact in this sad hour that in his make-up he had most of the noble, manly qualities that made the American Army the best, and therefore unbeatable, in the field.

It is indeed an honor to be the mother of such a fine young man, and my only wish is that all of our men could have some one from whom they might draw the noble things in life, and then our world would be a heaven in which to live.

Your boy had the happy faculty of numbering his friends by his acquaintances, and I think that all of the men in his regiment only knew him to love him. He was a patient sufferer, and while he was very sick, yet he was al-

For Indigestion

Constipation, Sick Headache, Biliousness, Bloating, Sour Stomach, Gas on the Stomach, Bad Breath—you will find nothing better than that wholesome physic—

FOLEY CATHARTIC TABLETS

Never disappoint. Take one tonight and feel better in the morning.

George Jenner, San Antonio, Texas: "Foley Cathartic Tablets have proven to be the best laxative I ever have taken and I recommend them for constipation and biliousness."

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G. S. is guaranteed for one bottle to benefit any case of pellagra, rheumatism, constipation, blood, liver, or kidney diseases. Many thousands claim one bottle has entirely relieved them. My guarantee is good to you. At druggists' or agents', or postpaid, $1 per bottle, or six for $5. Write for testimonials and mention this paper. Take Gross' Liver Pills, 25c.

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"Bayer Tablets of Aspirin" to be genuine must be marked with the safety "Bayer Cross." Always buy an unbroken Bayer package which contains proper directions to safely relieve Headache, Toothache, Earache, Neuralgia, Colds and pain. Handy tin boxes of 12 tablets cost but a few cents at drug stores—larger packages also. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

NEW SONG BOOKS For Your Church 8c

A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred for No. 1 or 2, round or shaped notes, and $15 for No. 1 and 2 combined, round notes only. Send 30c for samples. Money back if not pleased.

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CAPUDINE

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ways mindful of those in the same ward as he. He was not selfish in the least, and never forgot to thank his nurse and physician for all of their attention. He was certainly a noble son of a noble race. When he came to us, we saw that he was indeed a very sick man, and he was given the best attention that could be given. The best nursing and medicines were his, for all of his attendants were desirous of seeing our friend and fellow soldier return to his loving mother. We also desired to see him well, for the world needs such men as your boy to be leaders in our period of reconstruction. Of course the Heavenly Father knew best, and so to-day our hearts are sad, for our earth has lost one of its loved ones; but heaven has gained by our loss.

In this hour of your bereavement, permit me to extend to you the sincere sympathy of the entire hospital staff. If we can ever serve you or answer any questions for you, you will please let us know. Again assuring you of our deepest sympathy and love and praying Heaven's richest blessings upon you in this hour of sadness, I am,

Yours truly,

GEORGE T. ROWE,
Lieutenant Chaplain, Embarkation Hospital, Camp Stuart, Va.

Frank wrote his mother a few months before he died that he was doing his best to live the Christian life. This is so comforting to his loved ones. While you mourn his departure, yet you "weep not as those who have no hope." You have the glorious hope of the gospel. He who loves us all and knows best is preparing for us a home eternal, where we shall meet to part no more. "I want to go there, don't you?"

GEORGE W. FARMER.

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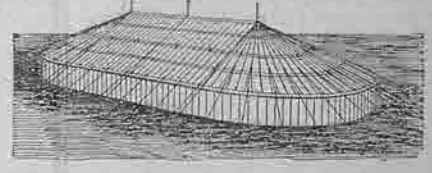

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The Master's Vineyard

Texas.

Denton, August 10.—The meeting at Ravia, Okla., closed last Sunday night, with one baptism. This was a good meeting. I think brethren do wrong in counting their meetings a failure because they do not have a great number of additions. No one can tell the amount of good done in a meeting when the people come and the gospel is preached. It was a little hard to get the people started to coming, but they came, and the crowds increased to the close. I promised to hold their meeting next year. The whole town seemed to be anxious for me to return sometime soon and deliver a course of lectures. I aim to do this as soon as I can get around that way. I am now out near Pilot Point to begin today. I am to begin at Coxey, Ala., on August 23. If any congregation should want me for a meeting in that part, address me at Coxey, Ala.—D. S. Ligon.

Childress, August 9.—We are at home again, and wife is improving very nicely and seems better than for months. I cannot help believing she will get well if I can take good care of her a while longer. Let those who write us address us at Childress. I acknowledge the following contributions: From Sister Ricks, Texas, $2; "A Sister," Italy, Texas, $2; church at Chickasha, Okla., $4.70; "A Sister," Malakoff, Texas, $1; Sister L. P. Harper, Texas, $1; Willard McDaniel, Texas, $1; Ollie Gann, Texas, $4; brother and sister, Sabinal, $5; G. W. Redwine, Texas, $10; Sister J. S. Ward, Tennessee, $5; J. F. Boyce, West Virginia, $5; church at Newcomerstown, Ohio, $25; Beasley Church, Texas, by Ed Stern, $8; Vossa B. Morrow, Kansas, $3; B. Mitchell, Florida, $5; Henry McIntosh Illinois, $1; J. D. Moore, Arizona, $2; Mrs. George Price, Arkansas, $1; J. W. Chism, Texas, $10; some sisters in Arkansas, by Brother Chism, $2.50; W. H. Miller, $5; W. F. White, Alabama, $1; E. C. Franks, Alabama, $1; Sister W. P. Willis, Tennessee, $1; J. T. Money, Texas, $6; Jim Daniels, Texas, $5; church at Frederick, Okla., $29.50; A. J. Terrell, Texas, $2; church at Fargo, Texas, $7.25; church at Hamilton, Texas, $25.25; R. G. Nichols, Texas, $3; Foster Street Church, Nashville, Tenn., $5; A. R. Bryant, New Mexico, $5; B. A. Thornton, Florida, $2; B. C. Baldwin, Texas, $1; church at Shamrock, Texas, $20; John Biggs, Missouri, $12. Brethren and sisters, please do not think hard of me for not answering personally any more. I have done so up to the present. I have written no less than five hundred letters and cards in the last two months, and I cannot keep up with it. I will report through the papers. I have the month of August, 1920, already booked for meetings, and will be glad to get calls now for earlier and later. I feel sure I can get to you next year.—Tice Elkins.

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SPECIAL "BETTER MINISTRY" NUMBER

Gospel Advocate

Volume LIX. NASHVILLE, TENN., AUGUST 28, 1919. Number 35.

OUR SAVIOR'S PETITION

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

—*John xvii.*

The Essentials of a Better Ministry

T. B. Larimore Emphasizes Purity.

Paul, experienced and inspired, wrote to Timothy, a young preacher, as a father to a son, making his plea for purity prominent, the following being samples of what he wrote:

"Keep thyself pure." (1 Tim. 5: 22.)

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (2 Tim. 2: 22.)

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." (1 Tim. 6: 10, 11.)

"But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4: 7, 8.)

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4: 12.)

Both reason and revelation demand that preachers be pure—be models for men in Christ Jesus, our Lord. Moreover, churches of Christ—congregations of Christians—should demand purity of preachers, certainly of those whom they encourage to preach.

The influence of every gospel preacher should be good, and only good, and that continually. They are admitted into the best homes and family circles everywhere, and they should exercise no bad influence anywhere. No gospel preacher has right to have any habit that the purest Christian wife and mother on earth cannot consistently and conscientiously commend to her own husband and children. Some sensitive souls, pure and chaste and clean, were shocked when they heard that a certain preacher whose character they knew had recently baptized seven sweet little girls. They said it was a shame that such a man should even touch one of those precious little treasures. Since then, however, the mask has been removed from the man, that the world may see him as he is.

We may reasonably expect more and more recognition and appreciation of purity as civilization advances. Some sections will, of course, surpass other sections in this, as in other things. The Methodist Episcopal Church—sometimes called the "Northern Methodist Church"—has long kept its pulpits free from the smoke and stain and smell of tobacco, while the Methodist Episcopal Church, South, supported multitudes of smoking and chewing preachers. Recently, however, the latter has decreed that "the old soaks" in the ministry may be allowed to apply to themselves the scripture, "He that is filthy, let him be filthy still," but that no user of the weed shall ever, hereafter, be ordained or licensed to preach for that enthusiastic, enterprising body.

We—well, we'll just let that pass, if you please.

Gospel preachers have no right to have any bad habits or habit. Do you ask me if I have none? That's a decidedly different thing. A father raved and ranted furiously because his child ran away with another child and got married. His wife said: "Don't be too hard on the children, honey. You know we ran away and got married when we were no older than they are." Frantically shaking himself loose from her restraining hand, he stormed: "That's a different thing entirely!" Just so the question of my having bad habits. That's a different thing entirely.

B. C. Goodpasture Gives Young Preacher's View.

It is clearly implied in the statement of the subject assigned to me that the present ministry is not what it should be; else, how could it be made better? It is a fact that the ministry of to-day will not, in all respects, compare favorably with that of the apostolic age, chiefly because the preachers are not now like they were then. In order to improve the ministry, the preachers must be made better. The betterment of the preachers in general will effect the betterment of the ministry in particular. The latter will follow as a consequence of the former. Properly, then, consideration should be given to the making of better preachers that we may have a "better ministry."

1. *A better-educated ministry.* The time has come when, more than ever before, a good education is an almost indispensable qualification for the successful ministry of the gospel. In the past, comparatively uneducated men, by their godly lives and earnest preaching, have done much good, and their labors should not be depreciated; but perhaps those men would not do so much good now, and perhaps they would have done more good then if they had been better educated. The masses of the people are better educated than they were a few years ago; the workings of sin have become more skillfully deceptive; "evil men and impostors have waxed worse and worse" (2 Tim. 3: 13); and all these things necessitate a better-qualified ministry. A liberal education, rightly used, will enable the preacher to reach more people and wield a greater influence for the truth. Paul, the model preacher and scholar of all time, used the vast resources of his learning to defend and proclaim the new and living way of the Lord. More than once he used his knowledge of things secular to demonstrate the truths of things spiritual. (Acts 17: 28; Tit. 1: 12.) He could discern the feelings, motives, and prejudices of men and adapt his message to them. (Acts 23: 6.) Like his Master, he spake, not as he was able to speak, but as they "were able to hear" him. (Mark 4: 33.) In the acquisition of his great knowledge, he never neglected the holy Scriptures. He was mighty in the Scriptures. Above all things, the preacher must be familiar with "the oracles of God." How shall he teach that which he does not know? How shall he declare the whole counsel of God, if he knows only a part of it? To be schooled in the theologies of men and to be educated in the Scriptures of God are not the same thing. When the word of Christ dwells richly in the minds and hearts of the preachers, their sermons will be full of the truths that make men free; "for out of the abundance of the heart the mouth speaketh." (Matt. 12: 34.)

2. *A more deeply consecrated ministry.* The preacher of the gospel is not likely to lead men closer to God than he himself is. He must live within the inner circle of his sublime presence—like Enoch, he must "walk with God"—if he would exercise a great influence over the hearts and lives of men. The power of the preacher is determined by his nearness to God. Others will hear him and truly re-

spect him only when he lives the gospel that he preaches. Can the herald of the good tidings consistently urge others to do that which he has not done, or induce them to surrender to a Master whom he himself is unwilling to obey? A complete consecration to the service of God is always followed by an earnest desire to save souls. Consecration is equipment for genuine service. One of the great sources of Paul's success as a preacher was his unconditional surrender to the will and work of his Lord. To the Corinthians he wrote: "I will most gladly spend and be spent for your souls." (2 Cor. 12: 15.) Thus, without reservation, he dedicates all that he has and all that he is to the salvation of sinners. He will go to the utmost limit to extend the kingdom of God among men. Until this spirit of sacrifice and service comes mightily upon all the preachers, our ministry will not belong to that of the Pauline type and will never accomplish the purpose for which God ordained it. Did God require more of Paul as a preacher than he does of those who preach now? The standard of the Christian ministry is for all time the same.

3. *A ministry with the vital message.* Although it is "God's good pleasure through the foolishness of the preaching to save them that believe," yet he saves neither through foolish preaching nor through the mere act of preaching, but, as the marginal reading puts it, through "the foolishness of the thing preached." If it were through the simple act of preaching that God saves, it would be unnecessary to use discretion and choice as to the thing preached; anything would be all right, be it self, opinion, or dogma. But such is far from the case. The message determines the power and efficacy of the preaching. The apostles preached "Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness." In the wisdom of the worldly-wise, the simple story or gospel of the crucified Lord is foolishness; but, in fact, it is the wisdom and the power of God, mighty to save. (Rom. 1: 16.) To preach Christ, or the gospel, is to preach all that he said, all that he did, and all that he was. He who teaches less than the gospel of Christ does not teach enough; he who teaches more teaches too much. The gospel of Christ is the Alpha and the Omega of Christian evangelism. It will be a glad day for the world, for the ministry, and for the church of God, when every preacher sincerely feels that "necessity is laid upon me;" that "woe is unto me, if I preach not the gospel." When all of our preachers determine absolutely "not to know anything among" men, "save Jesus Christ, and him crucified," and preach according to that determination, we shall have a "better ministry."

Whether the ministry shall be improved or not is, in the main, a question for preachers to settle. It is the imperative duty of every minister of the gospel to endeavor, to the extent of his ability, to make the ministry better by making himself better.

A. O. Colley Defines "Ministry."

The word "minister" is usually changed when we sign our names to a document as the "minister" of a church and send it to the secular press. They usually strike out the word "minister" and supply "pastor" in its place. The reason for this is that "minister" means "servant, subordinate, assistant of inferior rank;" and the press thinks a preacher belongs to a superior class of some distinction that the word "servant" does not fit. This is true to some extent, because the Catholics try to make two distinct divisions in church people—the "clergy" and the "laity." Denominations have caught the spirit and have bishops, presiding elders, etc., who run or boss the religious machinery. Preachers of the church of Christ are not all free from the "bossy" spirit. Some of them assume the entire leadership of the congregations where they preach and give the elders a "back seat," if any at all, with much embarrassment because of criticism heaped upon them for failure to run things right, when likely they have never had any chance to do so.

While a minister is a servant, his greatest service is to teach. He should teach each member his respective place of duty; try to bridge over common weaknesses of elders and others without too much criticism, but offer much encouragement; teach the members of the congregation their duty to the elders and the elders their duty to the church. Elders are not bosses nor lords, neither should they be treated as necessary figureheads to be controlled by every one else.

"A better ministry" means qualified men—men with too much dignity to stoop to low things; men of high ideals; Christian men that really love the Lord and his cause. Men who commercialize the gospel—who preach simply for the loaves and fishes—will flee when the wolf comes. They will go with the people who can put up the price.

We need an educated ministry. I do not mean that a man must be a finished product to do acceptable preaching or service. In fact, many of the "finished products" seem to be too much finished. Some of them desire to begin in the most responsible places without the real education that only work in the Lord's vineyard can give. I love the spirit of God's noble men who have gone in heat and cold, through mud and dust, in country and town, and preached the glorious gospel of Christ because they loved it. Some of them never had the advantage of great training in college, but grace and natural gifts empowered them to do great things in God's kingdom. Many of these grand men of God have gone to rest over on the other side of the river. Such men, as a rule, have baptized and taught other good men who are devoting their time and talents, their education, their all, to the great work.

A better ministry calls for the very best and most gifted men. The pulpit is no place for low witticisms and rough anecdotes to tickle the fancies or to appeal to the depraved conditions of human beings. It requires no special preparation to tell jokes. The greatest work ever assigned to a human being is the preaching of the gospel. A cheap preacher who will sell out for the praise of men or for money, or, worse than all, sell his honor and bring reproach on the church by a bad life, catering to the flesh and fleshly lust, is the cheapest commodity on the market.

Finally, "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.) Then, who shall be our ministers? (1) Faithful men; (2) those able to teach others. These are two qualifications laid down by the Lord through the apostle Paul to Timothy. He further instructs him: "Study to show thyself approved of God, a workman that needeth not to be ashamed." No man can preach who does not study for that purpose. Then, the four leading features of a minister's real preparation are: Faithfulness to the word of God; studiousness, to know how to work; ability to teach others; a pattern of good works.

A. S. Warren Warns Against Professionalism.

Because of much that is being said and left unsaid by the ministry, I am moved to write this article, simply to encourage, if I can, a better ministry.

There can be no doubt in the mind of those that have a think-box and uses one that the ministry is fast becoming professional and that there is more nonsense and less gospel preached to-day, comparatively speaking, than ever before in the history of our brotherhood. The tendency is to entertain rather than instruct, and much stress is placed on beautifully rounded sentences, worded so as not to offend, with all foreign words pronounced correctly, and

self preached from start to finish in the most dramatic way possible. They speak extravagantly about the war, things they did not see and do not know, and some of them go so far as to violate a State law, debauch its people, encourage mockery, and then boast of it publicly. They are encouraging by their acts and preaching coöperation and federation which lead to denominationalism, and they seem to believe that sin will continue to increase until we become so very sinful that another reformation will be brought about by excessive sins, and they are making no effort to check it by preaching the gospel. This reminds me of the doctor who has a panacea for fits; who throws all of his patients, regardless of age, sex, or disease, into fits, and then goes after the fit. These professional preachers are tearing down faster than they build up; and if they continue at the rate they are now going, it is only a matter of time until all is swallowed up by the denominations. Some of them are thoughtless enough to be caught in the net of church union, which is possible and desirable; but everybody should know that we are further from God and church union than ever before since the days of Martin Luther. All informed people know, and these little professional preachers should know, that we could have had church union fifty or one hundred years ago, if it had not been for denominational preachers who have the jobs and draw the salaries. Martin Luther was a great and good man and a great reformer. John Wesley, who was an Episcopalian, was also a good and great man, but, like Martin Luther, made denominationalism possible, and neither of them had the correct idea of relying absolutely and entirely on the gospel for all of their faith and practice.

People have quit going to church on account of no gospel being preached; and if the tendency to preach nothing, teach nothing, continues to grow and prosper, the professional and narrow-minded little preachers will have to resort to war methods and conscript their audiences. Nonessentials seem to be a hobby with some of the preachers in both factions of our church, and they enjoy riding them, even if they are old, ugly, and poorly groomed, and I have often wondered what they would ride if their hobby should die suddenly and they be left with only the gospel and nobody to teach and train them. Preachers, like teachers, as a class, are not practical people, and thoughtful and informed people are not surprised at so many of them praising Mr. Wilson and advocating a League of Nations, but they are surprised at the eldership that permits it, for neither of them have any place in the ministry. During the war they were preaching democracy; now, the League of Nations and female suffrage; and what will be their next theme depends on circumstances, but I believe I will be safe in saying it will not be the gospel.

The Christian minister that believes church union is probable on a scriptural basis is very much mistaken, and denominationalism is being encouraged by all such preaching, even if it is possible and desirable.

The League of Nations is nothing more nor less than a theory. Not one person in ten thousand knows very much about it, and nobody knows its effect on this country. Nonessentials are just what the word implies, and there is no more scripture for discussing them in the pulpit than there is in discussing the electric light that we are using and enjoying, and none of them have any place in a gospel ministry.

The Campbells, the greatest teachers of their day and of this day, preached only the true gospel, regardless of what anybody said, thought, or believed, and that is what should be preached by everybody to-day.

Washington and Jefferson, in the same class with Lincoln and Cleveland, great statesmen, advised against all foreign entanglements, and yet these little professional preachers in our church and the big ones in the denominational churches speak of them rather contemptuously and seem to believe a panacea for war has been discovered in the League of Nations. We have preachers with extreme views in both factions of our church, and in the progressive faction some with very pronounced and dangerous views, and others seemingly without views other than self and having a good time, and all tending to build up denominationalism, which is prospering as never before since the days of Martin Luther and John Wesley. The people want to hear the gospel, they need the gospel, and we should have a better ministry.

S. P. Pittman Analyzes the Situation and Needs.

"If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus." (1 Tim. 4: 6.)

If we "hold the pattern of sound words," we will be loath to use modern phraseology. "Minister" in the Bible means "servant." Then "ministry" means "service;" and, strictly speaking, every Christian is a minister and entered the ministry when he became a disciple of Christ. A "better ministry," then, would simply mean a better service upon the part of all the membership—a better church. But, to adopt modern parlance for the time being, "the ministry" means pulpit service and the aggregation of those who proclaim the word from the rostrum.

It were folly to say that the ministry of the church of Christ could not be bettered; fatal to put forth no effort to make it better. Until we reach the acme of efficiency, of character, of perfection itself, there will still be room for improvement.

A bird's-eye view of the situation makes an impression concerning the ministry and its needs that is not materially changed by a closer and more scrutinizing investigation. Naturally the first question is as to numbers. Is the ministry super-numerous or sub-numerous? We need more of the efficient class, less of the inefficient. Too many have "entered the ministry" from sinister motives: for pecuniary advantage, to exploit talent, to gain notoriety, to furnish an opportunity to "see the world," to hide sin under a ministerial robe. Too few have entered with "love out of a pure heart, and a good conscience and faith unfeigned;" too few with a passion for saving souls; too few with a genuine love for God, for the truth, and for their fellow man.

Some General Observations.

1. *Preachers have segregated.* Even worthy preachers make the mistake of flocking to religious centers. The tendency to seek for a "mecca," a "Jerusalem" with its overplus of "scribes" and "doctors of the law," is manifestly unwise. The church at Jerusalem became more efficient when "scattered abroad," and preachers to-day could cover a wider scope and exercise a wider influence if not confined to "concentration camps."

2. *Preachers are too migratory.* As the rolling stone gathers no moss, so the roving preacher acquires little influence. How much wiser it would be to select some needy field, settle there, and create a sphere of influence! To labor from Maine to California and from Manitoba to Florida may add to one's reputation, but will not necessarily enhance one's influence. A better character and not a bigger reputation is what the ministry needs.

3. *Our preachers are all classed and graded.* To be sure, our grading is not uniform, nor is it at all accurate. One grades according to mental ability, another judges from comments in the religious press, another is influenced by personal attachment. But yet they are all classified; as much so as the pupils in a graded school; as much as the bolts in a hardware store. They are rated as the business man is rated by Dun or Bradstreet. Like the bore of guns, they are of different caliber. "What then is Apollos? and what is Paul? Ministers through whom ye believed." "Now he that planteth and he that watereth are one."

4. *We need to eliminate jealousy, envy, and snobbery.* The bond of sympathy between different preachers should be stronger: between the better educated and the less educated; between those advanced in years, whose sacrifices in trying times and whose work of faith and labor of love we all appreciate, and those of less age and experience, but whose devotion to the cause under adverse circumstances we appreciate, too; between the "city preacher" with his temptations and his knotty problems and the "country preacher" with his hardships and scantier support.

5. *We need a more consecrated ministry.* We should never get to where "making tents" will not be regarded as an honorable avocation for the preacher in connection with his "ministry of the word," but the time may come when it is not expedient to divide one's time. No doubt there are farmers trying to preach who should give up the idea of preaching and devote themselves to their secular occupation; but there are preachers trying to farm who should cut loose from secular pursuits and devote their entire time to sounding out the word. The fear of creating a clerical class, a priestcraft, and the fear of "imitating the sects" has caused us to act injudiciously along this line. In this connection, Paul's advice to Timothy might be heeded: "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all." (1 Tim. 4: 15.)

When we draw nearer to view the individual preacher (and the character of the ministry as a whole depends upon the character of the several individuals), the essentials of a better ministry may be summed up under three headings—viz.: Piety, Preparation, and Personality.

Piety.

Piety is of prime importance and should not be lost sight of when considering the other essentials. Self-examination, self-discipline, and self-purification must be had before we are ready to "preach the word," to "reprove, rebuke, exhort." "Take heed to thyself [first] and to thy teaching," said Paul to Timothy; and to Titus he said, "In all things showing thyself an ensample of good works."

As a religious people, we have always demanded "sound doctrine," "sound speech, that cannot be condemned," in the pulpit. Until we demand of our preachers purity of speech, gravity of demeanor, piety out of the pulpit, we are guilty of straining at the gnat and swallowing the camel. If we denounce preachers whose speculations tend toward either materialism or spiritualism; if we will not tolerate those who preach innovations; if we bitterly condemn hobbyists, why not put the ban on those who beg and whine, who are sore at the brethren for not supporting them; those who do not and will not pay their debts; those who have no standing in the church and do not "have good testimony from them that are without?"

The world has made a distinction between the clergy and the laity, and requires more morally of the former than of the latter. Let us as preachers of the gospel see that the world is not disappointed. Every preacher, as well as every other Christian, should have two standards of morality and spirituality: one for his fellow man, high and rigid; one for himself, still higher, still more rigid.

If this quality of the heart be lacking—this innate piety—it is a waste of time to begin "preparation" in a theological institution; and one's "entry" into the ministry without the first essential is a travesty upon the religion of Christ, which is "first pure, then peaceable, gentle," etc. Such men are an imposition upon the brotherhood and impede the progress of Christianity. "Thou that teachest, teachest thou not thyself?"

Preparation.

When an honest man who is "holding faith and good conscience" desires to "teach and exhort," to "preach the word," to save not only self, but "them that hear," the next thing to consider is an adequate preparation. "Neglect not the gift that is in thee;" "stir up the gift of God, which is in thee." If the miraculous gift imparted by the imposition of the hands of Paul and of the presbytery could be neglected or could be stirred up (margin, "into flame"), why could not and should not the natural endowment of mentality be stirred up and developed?

If the doctor goes through a long course of training before treating and operating upon the body, why is there not an equal obligation to prepare for treating the diseases of the soul? If the attorney must make strenuous preparation for handling the law, why not prepare strenuously for "handling aright the word of truth?" To neglect preparation is criminal.

"We have the truth" does not obviate the necessity of getting the truth before the public. Corn and cotton are commodities, but must be gotten on the market. There are media for getting the truth from God to the human heart. The Holy Spirit is God's medium. The Holy Spirit's medium is man, the earthen vessel, and man's medium is language. The message and the language through which the message is conveyed are so closely related that the study of grammar, rhetoric, and literature is of vital importance. "Matter" is of chief importance, but "manner" is not negligible. Any branch of study that develops the mind, enlarges the scope of vision, and sharpens the tools of the workman is not to be ignored.

Differences in capacity, temperament, facility, and environment render different degrees of educational attainment inevitable. Nor is this a calamity. Different fields call for different degrees of education. No man is adapted to every field of labor. The mistake is not in having preachers of different literary tastes and acquirements, but the danger is in a preacher's not realizing what sphere of usefulness he is best adapted to. The world is the field, but it is certain that one man cannot cover the whole field. Hence, it is expedient that one should find that part of the field where he can best influence the greatest number. Our ambition should be, not so much to fill a bigger sphere as to fill better the one we are in. It is true, however, that mental, moral, and spiritual growth will naturally enlarge one's sphere of operation.

Personality.

By "personality" is meant individuality, boldness, energy, and perseverance. The imitator in the pulpit is a failure. The cowardly preacher fails to declare the whole counsel of God. The lazy preacher is a "knot on the log," and the one easily discouraged will be only mediocre. It would not be reverential to call Jesus a "live wire." I would not call Paul that, neither do I like the term applied to the preacher of to-day. But there is an idea conveyed by the expression that is applicable to the successful preacher as well as to the successful business man of to-day. He needs to throw himself with his whole soul into his work. Paul expresses it thus to Timothy: "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all."

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The Ministry of Christian Women

A. A. Bunner Cites the Scriptures.

"I commend unto you Phebe our sister, who is a servant [Greek, "diakonon," *deaconess*—so says Prof. I. B. Grubbs] of the church that is at Cenchrea: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self." (Rom. 16: 1, 2.) "Let none be enrolled as a widow under threescore years old, having been the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work. But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry; having condemnation, because they have rejected their first faith. And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I desire therefore that the younger widows marry, bear children, rule the household, give no occasion to the adversary for reviling: for already some are turned aside after Satan." (1 Tim. 5: 9-15.) "That aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Tit. 2: 3-5.) "In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives; beholding your chaste behavior coupled with fear. Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands: as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not put in fear by any terror." (1 Pet. 3: 1-6.)

All of these quotations are from the American Revised Version, Standard Edition, and all New Testament quotations in this article will be from this version. I am writing this for the benefit of Christian women.

When men or women who have come into the church in early life arrive at the age of fifty-five or sixty years, they are just what they have educated themselves to be, and any change in life will, as a rule, be along the same line. If they have grown in the good way, they will continue in the good; if in the evil way, they will continue to grow in that way—will grow worse and worse. Christianity means a growth and an education along all lines of goodness and betterment of one's self. Paul said of himself (and this applies equally alike to all Christians): "I have learned, in whatsoever state I am, therein to be content." (Phil. 4: 11.) "Be ye . . . content with such things as ye have." (Heb. 13:. 5.) "Godliness with contentment is great gain." (1 Tim. 6: 6.) "We also rejoice in our tribulations." (Rom. 5: 3.) "I overflow with joy in all our affliction." (2 Cor. 7: 4.) Sister mine, when you have reached the age of sixty, if your life has been heavenward, it will continue heavenward; if it has been hellward, it will continue hellward, and, if you do not stop and seriously consider, your eternal ruin is sure.

While many women, like many men, read their Bibles, few of them read it in order to find out their individual duties. Are you a wife? Then read the word of God to learn the duties of a Christian wife. Are you a mother? Then study the word of God to learn and practice the duties of a Christian mother. Did you ever seriously consider 1 Tim. 2: 9-12; Tit. 2: 4, 5; 1 Pet. 3: 1-6? If not, why not? See Gen. 18: 12. One of the great needs of to-day for the family, the church, and the world is Christian wives and mothers of the former-day kind and a host of aged women who are "teachers of good things." (See Tit. 2: 3-5; Prov. 31: 10-31.) The church of to-day needs scores and scores of teaching women (deaconesses) of the kind described in Tit. 2: 4, 5, who have the courage to teach "the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." For, indeed, many have turned aside after Satan and are following him, to the sad neglect of their own souls.

I am indeed glad to see such noble and talented women as our good sister, Eva B. Dunsmoor, of Zanesville, coming to the front as writers along these important lines. I believe I have been instrumental to some extent in inducing Sister Dunsmoor to make her appearance in the public press as one of our foremost and best writers. Go on, Sister Dunsmoor, with your good and well-begun work. Cry aloud and spare not, for your work is needed; and John needs your scriptural warnings as well as Jane. Continue to lift your voice like the crack of doom, and the Lord will bless your labors. Good and scriptural husbands and fathers are needed, good and scriptural wives and mothers are needed, in order that we may raise up families that love and fear Jehovah—families of whom it may be said, "There are giants in these days," as well as "in those days." The day for men who bow and smile and tip their hats to every woman they meet, except their own, and every woman who thinks every man she sees is better than her own husband, should by all moral and Christian pressure be forced into the days of the past. O God, hasten the day!

Sister Fannie Hurst Deeries Woman Suffrage.

When God created the earth and "saw that it was good," he reserved the choicest spot, where no thorn or thistle had ever sprung up; where sin was a thing unknown; where all nature was in perfect accord and where peace reigned supreme. There, amid those heavenly surroundings, he placed man, made after his own image, and into whose nostrils he breathed his own breath. "And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him. . . . And Jehovah God caused a deep sleep to fall upon the man, and he slept: and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man. And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." (Gen. 2: 18-23.) And as one they dwelt together in happiness that was, indeed, perfect, until the day that the serpent found his way into their beautiful lives—yea, even into the garden of Eden—and, with his wonderful power of persuasion and with subtlety more

than that of any beast of the field, he deceived the woman, and she fell. Then, with no subtlety or guile at her command, she turned to her husband and invited him to partake, with her, of the forbidden fruit, and he likewise fell. When God saw the thing that they had done, he was sorely displeased. He saw that not only had woman sinned, but, with the aid of the great influence that it was hers to wield over man, she had caused him to sin, and, because she had done this, "unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3: 16-19.)

No man can successfully deny that this decree stands to-day unaltered and that it applies as forcibly to the present generation as it did to those two in the morning of time, and yet it is becoming more and more popular to ignore a part of it—namely, "Thy desire shall be to thy husband, and he shall rule over thee." To know that these words of Jehovah have stood through all the past ages and will continue to stand until the end of time, we have but to study God's word where we find such examples as the faithful Abram, who, with his beloved wife, Sarai, journeyed from Ur of the Chaldees to Canaan, and, with his name changed to "Abraham" and that of his wife to "Sarah," they journeyed on down to old age in the sweetest companionship; yet Sarah recognized his authority over her and called him "lord." It is true that Satan entered again into the heart of man and told him, since it was his God-given right to rule over woman, that it would be wise for him to rule her with a rod of iron, and again man fell, as a result of which woman was plunged into the darkest depths of despair, from whence God heard her cry and sent light into the world in the form of Jesus of Nazareth, and day began to dawn for woman. Since that time, wherever Christ has been preached, she has begun to rise to her rightful sphere. But, that she might not take advantage of her freedom and to show that his decree that man should rule over woman must forever remain unchanged, God says: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in church." (1 Cor. 14: 34, 35.) "Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything." (Eph. 5: 22-24.) "Wives, be in subjection to your husbands, as is fitting in the Lord." (Col. 3: 18.) "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression." (1 Tim. 2: 11-14.) "That they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Tit. 2: 4, 5.) These are only a few of the passages God has given us along this line, none of which we can evade by saying that they applied only to the women living at the time these things were written, because of the customs that then existed. If this were true, God would have given us permission to change his word to suit the changes in the times and customs; but since, instead of that, he has said, "Heaven and earth shall pass away, but my words shall not pass away," we know that these commands were spoken as directly to us as they were to the women living centuries ago. But, in the face of all these warnings and commands of our loving Heavenly Father, that same crafty serpent has stolen into our nearest approach to Eden, the home, and is destroying the sacredness of the hearthstone and rendering happy homes fewer and fewer by telling woman that she is persecuted and downtrodden because she is not permitted to have equal rights with man, and, instead of resisting the devil and forcing him to flee from her, she has stopped to listen to his arguments and is being deceived, and, just as she did on that unhappy day just prior to her expulsion from Eden, she is using her influence over man, and again he is blindly yielding, and has already made woman suffrage a law, even though it is directly opposed to God's law.

Regardless of the fact that at first woman meekly asked only for the power to vote, we see her, where this has been granted, already making her way into public affairs and clamoring for office, imagining that, if she can get the government in her hands, or even partially so, a new and better era will be inevitable because of the marvelously improved conditions she so confidently expects to bring about, when, in truth, she is only glancing at the surface; and if she would but look beneath, she could see the great wisdom of God in placing the mother in the home to guide and shape the lives and characters of her little ones, instead of leaving them on the streets or in the hands of disinterested servants until they develop into a manhood and womanhood that plainly reflects the neglect they have suffered from infancy; for, whether they are fitted for the place or not, they will be forced to-morrow to shoulder the burdens and responsibilities that rest upon the parents of to-day, and, after that, their souls must spend eternity somewhere.

Mothers, wives, sisters, why can we not be content with the place God has given us? For it is far above rulership. If the sister, instead of being of the masculine variety, from whom her brother would flee to find refuge in some place of worldly amusement, would be gentle, loving, and kind, and would make home a place to be desired instead of dreaded, thus helping that brother to a true and noble manhood; and if the mother, instead of having her mind so engrossed in political as well as other public affairs, would take the place that God has ordained that she should take, and would be a mother indeed, loving, tender, and sympathetic, to whom the children could go with the assurance that she had time to tie up the bruised finger or mend the broken doll, and if she would stand back of her husband inspiring him and encouraging him to press on in every laudable undertaking, a reformation would sweep over the whole world; while, on the other hand, we can never hope for this to be accomplished through woman suffrage. To say this is only to admit that, after all, God's way is the only way.

Woman suffrage may seem, for a time, to be a success, but it is doomed to failure; for, when the daughter forgets her mission and the mother forsakes the home, leaving her sons and daughters in their tenderest years, when their usefulness in life is being determined and their characters are in the making, without her constant care and guidance, each generation will become more and more corrupt until finally we will be brought face to face with the fact that we have been fighting against God and have failed, and will be made to know that, "till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till things be accomplished." (Matt. 5: 18.)

Those Who Stood by Paul.

BY H. LEO BOLES.

The law of coöperation seems to be deeply imbedded in the habits, instincts, and character of mankind; in fact, it is seen in the lower animals. Among the animals which flock together there may be seen the principle of cooperation. Gregarious animals associate in flocks, herds, schools, bevies, droves, packs, broods, and families. In these groups may be seen the effects of coöperation in the defense of each other and the benefits of food and protection. Human association and progress of civilization are based upon the law of coöperation. This law has greater influence over the actions of men and women than does the principle of competition. It is seen in the formation of communities, counties, States, and nations. The history of civilization might be written with the single sentence, "The law of coöperation is the basis of progress."

Competition has its part in the stimulation and inspiration of human endeavor and must be reckoned with in the affairs of life. But coöperation calls forth the very best that is in one. It stimulates every power of one's being and calls for a normal functioning of all these powers for the greatest possible good. The law of cooperation may be called "the law of love," and the kingdom of God on earth is the kingdom of organized cooperation of love. Coöperation calls for sacrifice and service. These words express the method of love and manifest the two elementary principles of coöperation. These two words circumscribe the Christian's activities in this kingdom of coöperation. These words draw meanings up from the memories of martyrs, the devotion of the heroes of faith, and the daily duties of the humble saints in the home life.

Those who stood by Paul in his life of sacrifice and service share with him in the glory and honor that belong to the church of God. The many faithful men and women who encourage and helped and coöperated with him in the wonderful life that he lived share with him in the rewards of God's heroes and heroines. We have been so accustomed to seeing the greatness of the apostle Paul and have overlooked the lives of those who have stood by him; his greatness has overshadowed the services of others until we have forgotten the part that they had in making the apostle great. In our failure to look closer and see the sympathy, service, and sacrifice in their coöperation, we have missed many of the beautiful and helpful lessons taught in the word of God.

The sixteenth chapter of Romans has been called the "Honor Roll of Saint Paul." In this roll thirty-five persons are named. The Roman letter was probably written from Corinth, and there were nine persons with Paul when he wrote it—eight men and one woman (Phebe). There were twenty-four persons at Rome who were greeted —seventeen men and seven women. There were also some unnamed brethren and two unnamed women—the "mother" of Rufus and the "sister" of Nereus. At this time Paul had a great company who was standing by him in the work of the Lord. It is interesting to note with what tenderness and sympathy he speaks of those who were helping him in this great work.

In the honor roll of Paul's friends we discover, starred with immortality, the nameless mother of Rufus and "mine." We are not told what sacrifice she made or what service she rendered unto Paul, and we do not need to have her deeds enumerated; the fact that he calls her his mother expresses more than a volume of catalogued duties performed. There are times when a faithful preacher of the gospel needs the sympathy, tenderness, and love of a mother in Israel. Nothing can soothe his aching heart and encourage his fainting soul as a saintly mother. Such a one as this mother helped Paul to endure the persecution, make the sacrifice, and render the service for the church. She is entitled to a part of the rich reward that belongs to the suffering apostle. This little phrase gives a beautiful picture of this saint who could mother others besides her children and who could give the apostle something of the tenderness that she bestowed on her own son, Rufus. The women in Christ Jesus to-day may see in the example of this nameless woman opportunity for rich service in the kingdom of God. This should help all to see a broader field of service for the Master in the thoughtful, prayerful, and sympathetic service that may be rendered unto those who are preaching the gospel publicly.

Among those who stood by Paul and deserve honorable mention is "Phebe our sister;" "for she herself also hath been a helper of many, and of mine own self." Her noble and unselfish devotion is entitled to the highest praise. She did not render service through any spirit of favoritism, but was "a helper of many" as well as of Paul. Many who render service to-day are prompted by favoritism. Some will entertain the preacher for the meeting, provided a certain preacher is procured; but if another one is to be had, no assistance will be given. Such is not in harmony with the spirit that prompted Phebe to stand by Paul. Those who stood by Paul may be expected to stand by any servant of God, as the great apostle would not encourage partiality and favoritism. I commend most earnestly the example of Phebe. It has been assumed that she received Paul into her home when he visited or passed through Cenchrea and that she "mothered" him as did the mother of Rufus. The current of womanly sympathy flowed out deep and strong and clear in her life and sustained the apostle Paul in his work there and elsewhere.

As we study the life of Paul in the light of those who stood by him, we are impressed with the possibility of work for the women in the church. Their work is often lost sight of, in the study of the public work done by the apostles; but when we begin to study the inner life of the apostle and the effective work of the church, the work of the women comes into view and is prominent in the ministration of the home life. The work of women takes a wider range and the inviting field of labor is broadened as we study the quiet work of the women; we begin to see more clearly the place which women are destined to occupy in relation to the social life of the church and the public administrations of the servants of God. Chloe, Apphia, Euodia, and Syntyche are mentioned by name among the women who are directly or indirectly associated with Paul in promoting the cause of the gospel at Corinth, Colosse, and Philippi; and the honorable mention which Paul makes of these women and the earnest commendation which he gives of their work helps us to understand the sphere of woman's work in the church. For good or ill, for weal or woe, woman influences man, and to a great extent controls his destiny for time and eternity. The apostle Paul did not escape the influence for good that these women had upon him, and from the depth of his heart, guided by the Spirit of God, he gives unstinted praise and commendation to their work in standing by him in preaching the gospel.

Mention should be made of Priscilla and Aquila. Paul calls them "my fellow workers in Christ Jesus;" and he mentions the great sacrifice that they made on his behalf. He says that they laid down their own necks for his life. They are colaborers in Christ with Paul and are mentioned five times in the New Testament. They are not apostles nor prophets, neither are they called "teachers;" they are just helpers, fellow-workers; they are living in harmony with the great law of coöperation in the kingdom of God. Their occupation was tentmaking, and their hands were busy only that the gospel might be spread. When Paul came to Corinth, he found them there and abode with them. They gave him a true welcome into their home

and hearts, which encouraged Paul and had much to do with his success in planting the church at Corinth. They stood by Paul and shared their home and hospitality and love with him. When Paul came to Corinth, he was in need of that sympathy which feels for another's welfare and interest, and they gave him that kindness which is happy in serving and which says little and does much. With Priscilla and Aquila he found an open house and heart and mind, which are the true elements of hospitality. Every servant of God who goes away from home in preaching the gospel knows what a blessing such a home is. The success of many meetings depends upon such a home for the preacher. Our homes can be made places of helpfulness and encouragement to those who are preaching the gospel.

Paul did not always have friends to stand by him in his work. Sometimes he had to stand alone. In the last letter that he is supposed to have written he presents a very pathetic scene. "Give diligence to come shortly unto me: for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. . . . At my first defense no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me, and strengthened me." (2 Tim. 4: 9-17.) This presents a very pathetic scene in the life of the aged apostle. He is in prison, aged and infirm and forsaken by all human help; *but the Lord stood by him and strengthened him.* We are not told why all of them forsook him. Demas loved this present world, preferring its ease and comfort to sharing the sufferings with the apostle. Yet it is encouraging to know that though others may forsake us, still the Lord will stand by us, and this should encourage us to be faithful unto him.

Many others could be mentioned who stood by Paul in his sufferings, service, and sacrifice for the cause of Christ, but space will not permit commenting upon them. Not only did Paul have brethren and sisters in Christ to coöperate with him and stand by him, but also there were churches that stood by him. The church at Philippi had fellowship with him and "sent once and again unto my [his] need." Loyalty to Christ and his cause implies loyalty to his faithful servants; to stand by his servants is to stand by him. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me;" and, "Inasmuch as ye did it not unto one of these least, ye did it not unto me."

The Ministry of Evangelism.

BY F. W. SMITH.

The word "ministry" is a very comprehensive term, meaning simply to serve; and when applied to the religion of Christ, it embraces every phase of that service. Hence, every member of the body of Christ has a ministry to perform, because every member must serve in some capacity. The eye cannot say, "I have no need of the ear;" nor the hand, "I have no need of the foot."

But it is more especially of the ministry termed "evangelism" of which I desire to speak—that class of men who go from place to place publicly proclaiming the gospel of God's grace for the salvation of men. Such men are termed "evangelists," and are bound by the following sacred and solemn charge: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." (2 Tim. 4: 1, 2.) Inasmuch as the articles comprising these special numbers should be short and pointed, I shall not attempt to deal with the subject of evangelism in all of its phases, but simply note and emphasize a few of its outstanding features.

1. The charge is to "preach the word," meaning, of course, the word of God. In this there is great and pressing need of a more efficient ministry, a ministry that will *adhere strictly* to the divine injunction and steer clear of all human speculations and opinions about the word of God. Men are to be saved through a living *faith*, but no one can have such a faith without divine testimony upon which to predicate it. Faith comes by hearing the word of God, and not the opinions and speculations of men. Never mind about the consequences or results; preach the word faithfully, fearlessly, forcefully, lovingly, and kindly, and God will take care of the consequences. The biggest preacher is the one who preaches the word of God unmixed with the opinions and traditions of men. He may not be so with the world and ungodly church members, but with God he is a hero. He must reprove sinners and rebuke sin in and out of the church without the fear or favor of men, and shun not to declare the whole counsel of God on all lines pertaining to his ministry, that he may be free from the blood of all men. (Acts 20: 26, 27.)

2. Let it not be forgotten that the great commission under which he labors (Matt. 28: 19, 20) contains two parts—that which initiates people into the church and that of teaching them to observe all things necessary to the development of Christian character. Some evangelists go to extremes with either one part or the other of the commission, dwelling altogether upon one part to the neglect of the other. Some dwell altogether on first principles, while others attempt to hold meetings without stressing first principles. This is an injury to both the evangelist and the cause of Christ. But churches are somewhat to blame for this, because they are prone to measure the success of a meeting by the number of additions and do not relish any too much teaching on the practical part of religion. Hence, some evangelists work hard for additions, preaching almost altogether to the world. There is no better time for impressing and riveting on the minds of church members the duties of the Christian life than during a protracted meeting. Their minds are in a more receptive and pliable state than at any other time; hence, impressions are more easily and lastingingly made. Certain truths emphasized during a meeting will bear greater fruit in the lives of church members because they give more earnest heed to the things spoken than ordinarily.

3. The evangelist must remember that many even in the church *will not endure sound doctrine.* Whatever interferes with their unholy pleasures or with their illegitimate business interests will not be relished nor even tolerated, if it can be prevented. To all such worldly-minded and ungodly men and women the faithful evangelist will turn a deaf ear and cry aloud and spare not. (Isa. 58: 1.) Let the evangelist stand by his guns, and those that are approved of God will be made manifest.

4. Above all, and first of all, the evangelist should look to himself and keep his heart and life clean and pure. Paul urged Timothy to keep himself pure, knowing full well that, no matter how faithful he might be in preaching the word to others, if he did not keep himself pure, it would destroy the effects of his ministry. Many able evangelists have not only destroyed their own usefulness as preachers, but have wrecked churches, by their unholy and ungodly lives. They have indulged in the lowest forms of sin, thus bringing shame and disgrace upon themselves and the cause they represented. Keep the banner of Christ high, that its folds may be kissed by the purest breezes and its name be kept untarnished by those who hear it.

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A Soliloquy.

BY PATTIE DRAKE BURTON.

It is easy to give money, if you have the pelf,
But righteousness means giving *yourself*.
Is the church house full on prayer-meeting night,
And the followers of Christ all out in his might,
Praying together that we all may be one,
Following the example of our Father's own Son,
Studying his word and practicing it, too,
Loving each other as we are told to do?

Are we wearing the breastplate of righteousness,
Or losing interest by do-nothingness?
Are we begotten of the Spirit—been "born again?"
That *alone* keeps our religion from being vain!
Do we pass each other, when we meet on the street,
With scarcely a nod, or do we always speak
Of the wonderful thing that God has done
In making us joint heirs with his Son?

Do we crowd the church house on Bible-class day,
Each eager to study and to learn the way
That God has revealed and inspired men have given,
Which will take us and our loved ones to heaven?
Are we running the race so as to win the prize
Of life eternal beyond the blue skies?
Paul says: "So run that ye may obtain."
To run uncertainly, we've nothing to gain.

A warning is given us, in the story of Saul,
About changing God's way. Now listen to Paul.
Take up your Bible, read Rom. 3: 7, 8.
Will we heed this warning or wait till too late?
Do our preachers all work, as Paul did of old,
For the glory of God—not for glittering gold?
Do we worship "as it is written"—do we?
Waiting for an answer, we end this soliloquy.

An Efficient Eldership.

BY F. C. SOWELL.

Much needless controversy has been had over the eldership, and this could be avoided with a more careful study of the word of God.

There are three important items relative to an efficient eldership that I wish to bring out in this article.

FIRST—A DESIRE FOR THE OFFICE OF A BISHOP.

Whatever man does in the service of the Lord should be done with the proper motive and with a pure, deep feeling from the heart. "Whatever ye do, work heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ." (Col. 3: 23, 24.)

He who has grown and developed in the grace and knowledge of God, being led by the Spirit of the Lord, would naturally let his light shine, which opens the way for others to glorify God. If one desires to do the work for which he has a talent, it affords him pleasure in performing that duty. From this view of the matter, no one should act in the capacity of an elder who feels that it would be too irksome or the cross would be too heavy to bear; but, on the other hand, only such as esteem it a gladsome duty to be performed with a willingness of soul to please the Lord.

SECOND—THE QUALIFICATIONS OF AN ELDER.

A failure in this has been the sad cause of many falling by the wayside, starving to death for the want of meat and drink. All Christians may not have the qualifications of an elder. An elder "must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil." (1 Tim. 3: 2-6.) There are three items in this a Christian may not have. He may not have a wife and he may not have any children, but he may be either a young man or an old man.

I will not say one elder may have some of the qualifications, another may have a part, and the third a part, and all together have them all. The apostle Paul does not give it after that manner. He makes it definite by saying that "the bishop therefore *must* be" as stated in the above quotation. Without any disposition of modifying anything he has said, it will make a better type of elder to let it stand.

THIRD—THE WORK AND TEACHING OF AN ELDER.

The elder is not to usurp authority or rule as with a rod. I fear many have been driven from the house of God by a spirit to whip and drive instead of love and to lead. Paul, speaking to the elders at Ephesus, said: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20: 28.) The Holy Spirit does not make elders to abuse and whip the church of God. It cost too much for that. The Lord's people desire food, because it makes them feel good when they take it. The bread of life, when fed to them, will make them grow into manhood and womanhood in the Lord.

Wherever you find a congregation with bishops feeding the church and looking after its welfare generally, the result will be growth and prosperity. The bishop should study as earnestly and faithfully to know how to feed the flock as the evangelist should study to know how to preach the glorious gospel to men dead in trespasses and sin "The elders therefore among you I exhort, who am a fellow elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." The elder should not only be a good teacher, but he should practice what he teaches and see after the flock with much feeling and tender love, realizing the dear and near relationship existing among the Lord's people. Men claiming to be elders have neglected very much the oversight of the flock, which has resulted in many sad spiritual deaths in the family of the Lord.

To sum up the whole matter: The elder is to desire the good work, qualify himself, then feed the flock, watch over it and tend it willingly and heartily, and in so doing he will make an efficient elder.

Paying the Preacher.

BY I. B. BRADLEY.

The question of church finances is at the present time a very interesting and absorbing theme. It is a very vital one, and one on which, in a very great measure, depends the success or failure of the enterprises of the church of Christ. As related to the church and her work, the subject is a very important one. While the church is not an institution that is organized and fostered as a financial proposition, and preachers are not financial agents nor "salary grabbers," yet the church cannot carry on the work of Christ, nor can the preacher do the work of an evangelist and give his entire time to the church, without means to sustain him and the demands made on him.

The money question, as related to the church, is one not very popular with the greater portion of the church. Brethren and sisters who delight in oral or written discourses on "the first principles" and things related to the sinner's duty will grow disinterested and tired when they hear or read a sermon on "Stewardship," "Supporting the Gospel," "The Needs of the Mission Field," "Paying the Preacher," etc. It is very apparent that they do not appreciate the efforts of one who would teach "all the coun-

sel of God" on this phase of their duty; yet it must be done. It is not pleasant for the parent to do all that he has to do in order to the proper training and teaching of his children; yet this unpleasant responsibility must be assumed. It is not always pleasant to the physician to use heroic remedies in the treatment of his patients; but he does it as a matter of duty, necessity, for the good of his subject.

Paying the preacher is a very important matter, especially to the preacher's family, and in a large measure helps to determine the efficiency of the church. If the preacher is well paid, supported materially, he can do better and more efficient service than if his support is meager and his family is denied the necessities and comforts of life. All will agree, I think, that a preacher and his family deserve as good as the average family in the church, provided, of course, they are worthy, consistent Christians; if not, they deserve nothing. No preacher who cannot dress as well as the average member of the church can go before the public without embarrassment, and the same may be said of his family.

Statistics show that preachers and school-teachers receive the poorest support of any class of men and women in our country. The average support of preachers is less than eight hundred dollars, while the wages of the common day laborer is something near the same amount. The teachers of our public schools receive even less. The janitor of the school is paid an amount equal to the most efficient grade teacher.

God's word teaches that "the laborer is worthy of his hire" (Luke 10: 7; 1 Tim. 5: 18); that "they which preach the gospel should live of the gospel" (1 Cor. 9: 14); and that no man "goeth a warfare any time at his own charges" (1 Cor. 9: 7); also, that they which ministered in the temple lived "of the things of the temple" (1 Cor. 9: 13). These scriptures teach, without doubt, the preacher's right to a support, and his right to look for it when he has done his work. Moreover, they also teach that he has a right to expect a full measure, and that equal to the best. "The things of the temple" were the very choicest that the people had, for God would not accept less.

Again, the apostle Paul taught the lesson of compensation for service in the second letter to the Corinthian church. He says: "Did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for naught? I robbed other churches, taking wages of them that I might minister unto you." (2 Cor. 11: 8.) The same idea is set forth in Luke 10: 7, "The laborer is worthy of his hire," teaching very clearly that the preacher has a right to due and adequate compensation for his labors.

But what shall the preacher do? Shall he ask of the church or churches for which he labors a definite amount or have an understanding about his support (wages?) when doing the work? Or shall he do the work and take what the church allots him? Who is to say what his support shall be? Has he a right to know whether he can afford to do the work? Does he have a right to "sit down and count the cost" and decide whether he can do the work on the basis known, or must he trust to the *possible* (?) generosity and liberality of the church to meet his needs? If a preacher demands a definite amount for his time, many of the brethren look upon him as a "time-server," as "commercializing the gospel," as "preaching for the many there is in it." Yet those same folks will ask of that same preacher one-fourth, one-half, or all of his time. They want, and they demand of him, a promise of so much of his time as they desire; but it is a sin if he demands or expresses a desire for a definite understanding as to what he shall get. They want him to agree to give to them *his time*, but they cannot give to him their *support* in a definite or stipulated amount. Brethren, how much more right have you to ask this of a preacher than for him to ask of you the support he must have? Without an understanding, the church might become aggrieved over some matters and say, "Well, we did not agree to support him to any certain amount; we will slack up on his support and let him quit," thus taking from the poor fellow that which is his and thereby causing him and his family to suffer, though he has done all he agreed to do, to the very best of his ability.

Consequently, I lay down this as a legitimate conclusion: If the church has a right to ask of the preacher the promise of a definite amount of time or labor, he also has a right to ask of them a statement or promise of such support as he may deem right. If not, why not? *Wages! Hire!* What do they mean? Compensation or reward for something done. The words both imply—yea, demand—an understanding, an agreement, before the thing is done, whatever may be the nature of what is done. Then the preacher has a right to expect *pay*, and to know definitely, when he labors for a congregation, what the *pay* shall be. But if he does this, he is "making merchandise of the gospel," "preaching for money." There is not a preacher in the church of Christ, scarcely one, but who, by putting the same talent and energy into any secular work, could make far more money, get greater financial returns for his labor.

How raise the money? By God's way of financing the church and all her work. What saith the Scriptures? "Upon the first day of the week let each one of you lay by him in store, as he may prosper." (1 Cor. 16: 2.) "They gave of their own accord." (2 Cor. 8: 3.) "See that ye abound in this grace also." (2 Cor. 8: 7.) "If the readiness is there, it is acceptable according as a man hath, not according as he hath not." (2 Cor. 8: 12.) "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 7.) "He that giveth, let him do it with liberality." (Rom. 12: 8.) If this rule be followed, the church will always be able to support evangelists and every work of the church.

"Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6: 6.)

"Some to Honor, and Some to Dishonor."

BY E. M. BORDEN.

"But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor, and some to dishonor." (2 Tim. 2: 20.) In every congregation there are members who are only members in name. It seems that any person would rather be a vessel unto honor than a vessel unto dishonor. There are some who go to the Lord's-day worship when there is nowhere else to go. There are occasions where some members would be glad not to be members. Some do not go to church because they feel that the members are not in their class of society. Some prefer to associate with outsiders rather than with members of the church. It is not commendable in any one to follow the current of the stream, for any one can do that, but it takes a strong Christian to go against the tide. Some give all their time and talent to secret orders and are hardly known as members of the church. Some would ask their friends and associates to attend the church, but they are afraid the elder who officiates at the table will make a grammatical error or that the preacher will not be dressed just to his or her taste. Too many people are governed by public sentiment. If public sentiment was in favor of the church work and worship, we would have to enlarge our places of worship. A brother once said: "Yes, I have been a member of the church off and on for about fifteen years—off the most of the time." We find that class of members in many places.

The Value of Church Discipline.

BY S. H. HALL.

Church discipline, in its broadest sense, includes "all treatment suited to a disciple or learner;" the proper education and training of the members of the local congregation; and, too, the correction of members who walk disorderly, and the ultimate punishment of such if the efforts of the church fail to turn them from the error of their way.

Discipline, in its true sense, certainly can be found in the following words of Paul to the elders of the church at Ephesus: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops [overseers], to feed the church of the Lord which he hath purchased with his own blood." (Acts 20: 28.) May the elders awaken here to the fact that, if God's will they do, they must see that the members over whom they have been placed are properly trained, educated, and developed. In too many of the churches the elders themselves are miserably inefficient; they seem to know nothing and care nothing about training and educating the members of the congregation.

I know of no work more important than that of the elders in the local church. How they should study and pray—and sometimes fast—to the end that they be, indeed, the feeders, overseers, and trainers in the church that God wills that they be! The way some have of simply playing at being elders is one of the distressing defects in many of the local congregations. The elders should be trained themselves, educated in the pure word of God; and they should see to it that every member of the church is also thus educated and that all the talent of the church is used and developed into efficiency. This includes all the men and women, boys and girls, in the church. The local church should be like a beehive—everybody at work—and it is the elders' duty to see that such is the case.

But it would be well to emphasize that part of discipline that has to do with correction and punishment, or chastisement, of members who walk disorderly. If our Lord has been plain and positive in his teaching to us about faith, repentance, and baptism, he has been more so in his teaching concerning the importance of correcting—and, if need be, chastising—the disorderly.

First, it must be done in the spirit of meekness and gentleness, and the controlling motive must be the salvation of the erring brother. (See Gal. 6: 1; James 5: 19, 20.) Any elder or evangelist—or any member of the church, as to that matter—who sees ungodliness and wrongdoing participated in by a brother or sister in Christ, and takes not steps to save the erring, puts himself in a most perilous position. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand." (Read Ezek. 3: 18-21; 33: 1-10; Acts 20: 26, 27; 1 Tim. 4: 16.)

Second, in studying this phase of church discipline, the question of personal differences coming up between brethren must be considered. In Matt. 18: 15-17, we have perfect directions about how to proceed. And in such cases there should never be tolerated the contention that "it is the other brother's duty to come to me," the "other brother" making the same contention, and the matter allowed to drag on, to the condemnation of both parties and to the disgrace and hindrance of the church. Brother, if you think you have been wronged or mistreated by some other brother, and it is such that the fullest and freest fellowship cannot exist, you must go to him, according to the directions in the scriptures cited above; but if you have no complaint against the brother, and learn that he has against you, whether he comes to you or not, as he is commanded to do, you must go to him. (See Matt. 5: 23, 24.) Personal differences, as a rule, will always be settled, if brethren will go about it as directed, trembling at Jehovah's word, and with a deep-seated desire to help the other fellow. But if this they do, and it fails, the brother who has tried to settle the matter is duty bound to refer it to the church for final consideration; and if the church fails, the disorderly must be treated as a "heathen and publican" until he repents. Here is where the chastisement, or punishment, comes in. But the elders of the local congregation must remember that it is their duty to see that brethren settle their differences. If neither will take the scriptural steps toward settling it, and they both persist in going on with the matter unsettled, they both should be withdrawn from until the matter is settled.

Third, when there are other cases of discipline in which the church is directly concerned in the very beginning of the adjustment. Please read, with care, the following scriptures: Rom. 16: 17; Tit. 3: 10, 11; 1 Cor. 5; 2 Thess. 3: 6-15. The first two scriptures cited have reference to "party makers," members who are "factious" and pull off parties in order to teach their own theories and opinions instead of the pure word of God. Such must be admonished; and if they persist in their hurtful course, fellowship must be withdrawn and they must be marked as those hurtful to the cause our Lord died to establish. If the Bible teaches not these things, it teaches nothing. But instead of elders doing their duty toward such, in many places, any preacher that comes along, let him be orderly or disorderly, factious or otherwise, withdrawn from by his home church or in good standing, they seem not to care, and he can mount the rostrum and preach as well as the orderly preacher, be entertained in their homes and invited back. And some of our "evangelists, as they call themselves, are just as bad; they will work with any preacher, regardless of these things, and give him all the encouragement they can. Well would they do to read Ezek. 3: 20, 21, and take warning. Also, 3 John 9-11 should be read.

Then, along with the "factious man," or "party maker," we have specified fornication, covetousness, idolatry, reviling, drunkenness, extortion, and laziness as sins sufficiently hurtful to withdraw fellowship from those who are guilty of such unless they repent. It must never be hastily done. "Lay hands hastily on no man." (1 Tim. 5: 22.) Such sins must be rebuked before the whole church, that others may fear, and prejudice and partiality must never be allowed to have one thing to do with it. (See 1 Tim. 5: 20, 21.) And it must be remembered that we are showing partiality if we withdraw fellowship from the drunkard or fornicator and let the extortioner and covetous man go. O, may God give us, indeed, a "better ministry" in these things. Discipline has been so neglected in some churches and, when exercised, so disregarded by others that disorderly members have but little, if anything, to fear from others when they are withdrawn from by their home churches. Better, indeed, would it be for you that a millstone be tied about your neck and you be cast into the sea than for you to harbor the withdrawn-from member, and thus deepen his stubbornness and thwart the purpose of the withdrawal.

In conclusion, it would be well to say a word about the punishment. Fellowship was withdrawn from a brother in a certain congregation some years ago. He was a merchant. The members were instructed to settle all accounts with him and cease all business and social intercourse with him until he repented. This hurt to the core, and he said something about inflicting a terrible beating upon the persons of those who took the leading part in the withdrawal when he met them. After suffering for a few months, thinking that he "had it" on the elders, he called for an interview with them; and when they met him, the one question he wished to raise was as to their scriptural

right, to use his own language, to "punish me as you are." He was then asked the question if it felt like punishment to him. He said it not only felt that way, but that it was punishment. "Then," replied the elders, "we have all the more reason for believing that we are handling your case as nearly right as men well could, for the Bible says it is punishment." The Bible was then opened at 2 Cor. 2: 6, and he was asked to read the verse, which says: "Sufficient to such a one is this punishment which was inflicted by the many." Paul, doubtless, was there talking about the withdrawal that he had instructed this church to exercise in the first letter and the fifth chapter. The brother, thus met, was then too stubborn to surrender; but, after suffering a few months longer, he called for a meeting, confessed his sins, and has been one of our most orderly members ever since, and now has charge of one of our missions.

Every well-organized home has in it punishment, or chastisement, for children who are stubbornly rebellious. The only chastisement that I know of in the church of Christ that the church, as such, can exercise is to withdraw fellowship from the member; and when this is done, all social and business intercourse is severed until he repents. If you will read 1 Cor. 5: 9-13, you will see we are allowed privileges with people of the world who are guilty of the same sins that we are not allowed to have with a brother from whom fellowship has to be withdrawn. It is God's way of punishing the disorderly to the end that he may repent and be saved. It should be attended to by the church exactly in the same spirit, with the same desire, in which we preach "Christ, and him crucified," to aliens. The salvation of the soul of the erring one must be the controlling desire. Malice and hate have absolutely no place in the proceeding and would be just as incongruous to those who exercise the discipline as such would be in preaching to aliens that they might be saved. May the church awake to this as-plain-as-day duty and step up on a higher plane in her work. I had as soon leave baptism out of the plan of salvation to the alien as to leave this teaching out of the life of the local church. One is taking from God's word and destroying souls as much as the other. In spite of this, we have preachers who have never withdrawn fellowship from a member in their lives, and who say nothing to the churches to encourage them to do so, but say much to hinder the churches in such practice. "A better ministry," indeed, we need; for this let us work and pray.

Keeping the Church Busy.

BY J. PETTEY EZELL.

My experience first as a lay member of the church, then as a minister, leads me to conclude that the crying need of the church to-day, as it long since has been, is a clearer vision of its duties, capabilities, and responsibilities, so as to enable it to rise up through faith and love and in the language of the great Exemplar say to the world: "Wist ye not that I must be about my Father's business?" (Luke 2: 49.) "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.)

In too many localities, far too many, churches, when they have struggled, suffered, and sacrificed sufficiently to plant themselves in given communities, settle down in a state of satisfaction and inactivity to idle their time away and to bury their talents, except to keep up the Lord's-day meetings, and sometimes to have preaching one Sunday in each month and a meeting in July or August in the light of the moon, aside from which program they seem to think there is little to be done, and consequently often grow careless and indifferent toward this.

Do some, in their zeal and faith, dare stir up the church to abound in other good works in preaching the gospel, communicating to necessities of the saints, etc., then they are termed "enthusiasts" and their proposed plans a waste of energy and means, usually more directly the means; and sometimes those who are termed "elders" will withhold their hands, hearts, and means and lift their voices to discourage a work of faith and love not included in the usual program of the church.

Let every member of the church stop and meditate with prayer, and we shall all at once conclude that, had the apostles and early Christians so reasoned and acted, the church would never have extended beyond the pale of Jerusalem's walls and we ourselves, even we, should never have been translated from the kingdom of darkness "into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." (Col. 1: 13, 14.)

The "truth" that made us free, brethren, liberated us from sin, purified our souls and made of us new creatures in Christ, came to us through somebody's toil, suffering, and sacrifice. Shall we, then, having known the Lord, or, rather, having come to be known of the Lord, be so selfish and so ungrateful as to bury our talents while the multitudes die without God?

Christ, our Savior, labored, suffered, and sacrificed for us, the righteous for the unrighteous. It was when the apostles and early disciples were busy in labor and suffering and prayer that the word of the Lord had free course and was glorified, and it is incumbent on the church to-day to keep its members busy, not only that "by reason of use they may have their senses exercised to discern good and evil," but that the word may have free course and glorify God in others also.

The world is perishing for want of "the bread of life," famishing for want of "the water of life." Millions at home and abroad, dying with each tick of the clock, have never been told of a Savior's love. The widows, the orphans, even the illiterate—"the poor ye have always with you." Shall the church remain idle longer, or shall we awake and in diligence do the will of our Father, that it may be said to us: "Well done, thou good and faithful servant: even as ye did it unto one of the least of these, ye did it unto me?"

Millions to-day are groping in darkness without God and without hope. They need to know Him who is the life and light of the world. But he shines through us; hence, we are called "children of light" (1 Thess. 5: 5), "light of the world" (Matt. 5: 14). It shines through our "good works" (Matt. 5: 16; Phil. 2: 15).

Then, let us awake and arise from the dead, that he may shine upon us. (Eph. 5: 14.) Brother, the responsibility is great. What shall we do? Shall we not at once conclude that we have been selfish and ungrateful toward Him who has done, is doing, and has promised to do so much for us, and open our eyes to see there is much to be done, and in penitential tears come to him now—right now—as a loving son and a faithful, obedient servant, and say, with all our hearts: "Here am I, Lord; send me?"

Not only in these things should the churches abound, but especially let the church train every member to the work. Too many times no duties are ever assigned young people, and consequently there is a cry for preachers and elders all over the land. Just recently I closed my third meeting with the church at Cool Springs, in Giles County, Tenn., and it was so comforting to know that sitting all around me were not less than twenty men and boys upon whom I could call to assist in the worship.

I shall ever be grateful to God for Brethren Sam Cooper, Steve Howard, J. T. Harris, and others who put me to work when a boy, without which I should have spent my life not as a preacher. Few boys—no boys—put themselves forward in such things. Let the church take hold of the boys, extend a hand, and pray a prayer; for the harvest is ripe, and the laborers are few.

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EDITORIAL

A Cleaner Ministry.

BY J. C. M'Q.

I should say that the Gospel Advocate does not use "ministry" in the sense of a professional ministry, as is sometimes done. A minister is simply one who serves. Every true minister is constrained to say, as did the apostle Paul: "Woe is unto me, if I preach not the gospel." (1 Cor. 9: 16.) Any man who thinks that he can serve God as successfully in other work as he can by preaching the gospel of Christ will prove a curse and not a blessing to the church. Every one who enters the ministry should do so because he believes that it is his imperative duty to preach the gospel and that a failure to do so will jeopardize his salvation. I have no encouragement for the idea that the clergyman is in a class separate and distinct from other people, and that simply because he is a minister he is to be regarded as holier and better than the Christian who is not a public proclaimer of the gospel. To foster such a feeling drives the common people from the minister instead of drawing them to him. Nothing should be done that erects a barrier between the minister and those to whom he ministers. In order to have a clean ministry, it is necessary to have a pure people. Isaiah (24: 2) declares: "And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the creditor, so with the debtor; as with the taker of interest, so with the giver of interest to him."

The ministry is examined and criticized periodically by self-appointed examiners and is usually found wanting. Almost all kinds of missiles, except gold nuggets, are thrown at its members. Associating with business men as I do, I have frequently heard ministers charged with being "grafters" and "crooks." Such accusations may be true of a few ministers, but it is wholly unwarranted and unfounded when applied to most ministers. Those who make such charges usually fail to worship as the Holy Spirit directs and have become corrupted themselves, otherwise they would not make them. We will never know just how great is the influence of a genuine, sacrificing, consecrated minister of the gospel, unless some day we are called upon to live in a world where the gospel is not preached. The Baptist denomination has recently been much disturbed because of the fact that its ministry is deteriorating in education, it being claimed that the education of the greater preponderance of the ministers was so inefficient as to poorly equip them for the ministry. The man who knows the gospel as it is in Christ, who can speak the English language fairly well, and who lives a pure life, is well equipped for winning souls to Christ. The men selected by Christ himself did not measure up to the present standard of educators. While it is not intended to depreciate an education, yet, when Paul went to Corinth, educated and equipped as he was, he determined not to know anything among the Corinthians "save Jesus Christ, and him crucified." The man who can speak correctly his own language, who has the Spirit of Christ, and who knows the truth, is abundantly equipped to lead men out of darkness into light.

Almost all my life I have heard it charged upon preachers that they were poor managers of finances. It is alleged that this is "the reason why so many churches are run in such a poor manner." It is doubtless true that there are some ministers who are poor managers, but it is not true that ministers as a class do not handle judiciously the funds that come into their hands. No man can manage well who has no funds to manage. To my mind, it is very doubtful whether any group of men make better use of what they have than the ministers. Ministers and their wives make what they have go farther than almost any other class of people. Many of them could give financiers points on how to make ends meet. While it is often charged that ministers' sons are worse than other fathers' sons, yet statistics have shown that ministers' sons stand right at the top when it comes to men of usefulness and influence. It is also true that the leaders in certain large enterprises are ministers. It is said that John D. Rockefeller has selected ministers to carry out some of his big financial ideas and plans. The difficulty in many of our churches is not that the preacher does not know how to handle funds, but there are ofttimes two or three close-fisted, hard-headed business men who lack faith and vision and, unfortunately, nullify all of the efforts of the preacher. When a church is so stingy and niggardly that it will not pay the preacher a sufficient amount to live on by the closest economy, it should not condemn the preacher if, unfortunately, he is overwhelmed with debt, but should condemn itself. As a minister must be a man of integrity and should be one who pays his debts, I would suggest that it would be helpful in bringing about a cleaner ministry for the churches to give their ministers a more liberal support.

As we do not have absolute perfection among Christians, neither do we have a perfect ministry. Among the twelve whom Christ selected to be his apostles, one was a devil. Unfortunately, Judas Iscariot loved money more than he did Christ. Even so it is to-day. Notwithstanding the fact that the soul is worth more than the world with all of its pleasures and wealth combined, yet we have men claiming to be ministers of Christ who sell their very souls for one moment's gratification. This is to be deeply deplored. With many of the Israelites God was not well pleased because they lusted after evil things. Some of them com-

mitted fornication, and fell in one day twenty-three thousand. These things were for our examples, to the intent that we should not lust after evil things as they also lusted. Every minister should be an example, not only in teaching, but also in faith, in veracity, and in purity. The Holy Spirit says: "Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples?" (Rom. 2: 21, 22.)

For a minister to become an adulterer and a criminal is a disgrace on the fair name of Christ. While he can and may be forgiven for such vicious conduct, and while God is ready to cleanse him from his sin, yet for such sin he must suffer all the days of his life. When David had been guilty of a similar sin and had despised the word of Jehovah and done evil in his sight, the Holy Spirit, through Nathan, the prophet, said to him: "Now therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. . . . For thou didst it secretly: but I will do this thing before all Israel, and before the sun." (2 Sam. 12: 10-12.) Preachers should heed the advice of Paul to Timothy as recorded in 1 Tim. 4: 12: "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity."

We should insistently and persistently agitate and advocate and educate until we rejoice in a cleaner, purer, and better-equipped ministry. It is useless for the papers, the churches, and individual Christians to talk about a better day dawning so long as they encourage impurity, falsehood, and a lack of integrity among its ministers. A better day dawned when John the Baptist and Christ came into the world, and both the harbinger and Christ himself fearlessly condemned sin wherever found. Christ called the wicked Pharisees the "offspring of vipers," and also labeled them "blind guides" who strained at gnats and swallowed camels. Those who love truth and righteousness and who stand for that which is pure and noble should leave nothing undone to bring such guilty offenders to repentance. If such lead the world, all will fall into the pit. I am not among the number who believe that all Christians are so cowardly and that all ministers are mollycoddles and weaklings. I believe that there are those who will point us to the way of righteousness while leading, not only theoretically, but also by practicing lives of purity and righteousness. There are those among us who will not be bribed by popularity or by money, nor led astray by the pleasures of sin. As is every faithful Christian, so is the true minister to-day the leaven of righteousness in every community. The voice of pure, consecrated preachers cannot and will not be silenced in this hour of the world's crisis. Church papers should not encourage a corrupt preacher by publishing his reports; churches and Christians should not in a partisan spirit uphold the minister who has been proven guilty of awful and unmentionable sins. The mission of a religious journal is to teach the truth and to keep its readers informed as to conditions just as they exist. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.)

I close by admonishing all Christians alike to rise to a nobler and a purer life. Let the motto of each be: Still onward and still upward to where mere animal life ceases to exist; still onward and still upward until you stand on the ineffable mountain top of a perfected and consecrated life; still onward and still upward to where the snows of purity forever gleam in the glow of heaven; still onward and still upward until in the midst of the assembled universe Christ shall say of you: "These are they who have come up out of great tribulation, who have washed their robes and made them white in the blood of the Lamb."

The Inspiration of a Good Example.

BY M. C. K.

The very common and trite saying, "Actions speak louder than words," finds its verification in both good and bad examples, and possibly in no calling or sphere of life more than in the gospel ministry. In fact, so powerful and decisive is the influence of example in the preacher's calling that all other attainments, no matter how high nor on what line, are neutralized and defeated if the right example be lacking. It would be practically impossible to exaggerate the importance of this consideration.

The idea, conceived by our managers, of sending out an occasional special number of the Gospel Advocate, with special treatment of special themes, is a good one; and we think they could not have hit upon a nobler theme or one more timely than that of a better gospel ministry, to which this number of our paper is devoted. We hope its pages will ring with utterances worthy of the high calling, and that all our readers may be impressed anew with the mission and glory of this divine calling as it is portrayed by inspired pens on the pages of the New Testament. Here alone may the lofty ideal be found to which every preacher of the gospel should aspire. Pollok, the author of the "Course of Time," had the right idea when he said: "Would I describe a preacher, such as Paul, were he on earth, would own, approve, accept—Paul himself should guide me."

As its heading indicates, this article is to be devoted to the inspiration of a good example among preachers. The field that here stretches before us is large and the examples are numerous. It would be time well spent to dwell at length on the character and career of any one of a long list of noble evangelists whose voices, at different times and in different places, have echoed and reëchoed along the ages, like that of John in the wilderness, calling men to repentance and reformation of life, and under whose thrilling and awe-inspiring message tens of thousands have enlisted in the army of the Lord. The early days of the nineteenth-century Restoration movement witnessed a veritable host of such heroes whose names are worthy of the highest place on the roll of the world's preachers and whose inspiring examples are worthy of all praise and imitation. They were not only great preachers, but merely as men they were examples of sterling integrity and of high moral excellence, and commanded unstinted respect and admiration from all classes of right-thinking persons with whom they came in contact.

It would be out of place here to undertake to even name them all, and we shall be content with the mention of a few specimens from the brilliant and illustrious retinue. The eloquent Walter Scott; the statesmanlike John T. Johnson; the pious and polished Aylette Raines; the industrious and matter-of-fact commoner, Samuel Rogers; the unique and humorous John (Raccoon) Smith; and that untiring and assiduous "noblest Roman of them all," Benjamin Franklin, constitute a small number of that great company of preachers covering three-fourths of the nineteenth century whose names are imperishable, whose characters were spotless, and who knew not how to condescend to anything ignoble or mean. The very lives of such men, aside from their message as preachers, are an invaluable blessing to the world.

But the great prominence given the subject of the preacher's example in the New Testament is positive proof of its power and influence, and no man should ever enter the gospel ministry without due regard for this teaching. Let us note what the inspired record says. To Timothy, a preacher of the gospel, this inspired message was addressed: "Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. 4: 12.) And to Titus, another preacher of the gospel, this message was addressed: "In all things showing thy-

self an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us." (Tit. 2: 7, 8.)

Summing up these items, the preacher is specially called upon to make himself an example to others in seven important particulars:

1. "In word." He must not only guard his tongue against the ordinary improprieties of speech, but he must at all times and under all circumstances use "sound speech, that cannot be condemned." Preachers sometimes cripple their influence by thoughtlessness and looseness at this point.

2. "In manner of life." Not only must the preacher's character in general be good and worthy of imitation, but his entire "manner of life" must be above suspicion and command the universal respect of right-thinking people. Even hardened men of the world who reject the gospel can be favorably impressed with religion by the preacher's example.

3. "In love." Of course this means the love which is peculiar to Christians—the love which they are to have for one another and for the world at large. Jesus himself makes it their badge of distinction. "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 35.) The preacher especially is to be a living example of this love.

4. "In faith." He must be sound in the faith of the gospel, but he must be more than that. He must so live and so teach as to show to others "uncorruptness" in his "doctrine." They must be able to see from his example that he is sound in the faith and worthy of being followed by others.

5. "In purity." While all Christians should be pure in thought, in word, and in deed, yet it is preëminently true that the preacher must be so. He should be pure in thought, and no word that is impure, or that even suggests impurity, should ever escape from his lips. At this most vital point he should be a model for both sexes, and for all ages of both sexes. Let the very citadel of his heart be sacredly guarded and all impure thoughts kept out. Let his thoughts, his words, and his deeds create that wholesome atmosphere which it is safe and elevating for the youngest and tenderest heart to breathe. Then, and only then, will he be the example which every man should be who enters this high and holy calling.

6. "In good works." Not only is it true that in no good work should the preacher be behind, but his career as marked by good works should be a model for all other children of God. His good works should be an inspiration to others, leading them to like noble deeds. Thus, not only should he be a leader in teaching, but in its practical exemplification in any line of good works as well.

7. "In gravity." Unquestionably there may be, with all propriety within certain limits, what is called "innocent fun," in which preachers, in common with all other Christians, may properly indulge; but under no circumstances should this indulgence, especially by preachers, be carried beyond the limit of dignity and a proper regard for sacred things. Preachers, precisely as in the case of others, are not required to act at all times and under all circumstances as if they were at a funeral; and yet they should never be undignified. Let them be sunny and cheerful, wreathed with smiles rather than frowns, but never forget that they are followers and representatives of Him who never lost sight of the seriousness of life. Anything even in the way of jest that borders on the unclean is out of place with all Christians, but it is thoroughly repugnant in preachers. At all times and under all circumstances they are to be models, exhibiting to the church and to the world the highest type of the Christian gentleman.

Finally, no thoughtful mind can conceive of these seven characteristics as combined in one man without conceiving of the highest type of man. And such all preachers preëminently should strive to be; and in this high attainment they will indeed be "ensamples to them that believe."

Sound Speech and Sound Practice.

BY E. A. E.

We cannot trifle with the word of God. In humility, with a contrite heart, and trembling at his word (Isa. 66: 2, 5), we must obey him implicitly. What he commands in regard to "sound speech" (Tit. 2: 7), "sound words" (1 Tim. 6: 3), "the pattern of sound words" (2 Tim. 1: 13), "speaking as it were oracles of God" (1 Pet. 4: 10), all speaking "the same thing" (1 Cor. 1: 10), preaching the gospel in *the words which the Holy Spirit teaches and not in the words which man's wisdom teaches* (1 Cor. 2: 13), must be obeyed. All that he says against "words to no profit," "profane babblings," "foolish and ignorant questionings," "a different doctrine," not consenting to "sound words," "disputes of words," and division must be heeded.

All who do not *consent* to "sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness," are "*puffed up*" and are "doting [or sick and making others sick] about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupt in mind and bereft of the truth, supposing that godliness is a way of gain." (1 Tim. 6: 3-5.)

There is no other way except the one of using "sound speech," "the pattern of sound words," "even the words of our Lord and Savior Jesus Christ," of all speaking "the same thing," being "perfected together in the same mind and in the same judgment," and of keeping "the unity of the Spirit in the bond of peace." All who speak otherwise and use any other speech cause division.

Some years ago there was a much greater effort than there is now to restore "the sound words" and teaching of the New Testament. Much more was said then than now about "pure speech," expressing Bible thoughts in Bible language, and against the language of Ashdod. The children born unto some Jews of the women of Ashdod could not speak in the Jews' language, but spoke "half in the speech of Ashdod" or "according to the language of each people." (Neh. 13: 23-27.) Some now speak about half in the language of denominational parlance and the other half according to New Testament teaching.

The word "minister" in the New Testament does not mean a preacher only; the word "ministry" does not express the work only of a preacher. All know this; then why persist in calling a preacher "the minister" and his work "the ministry?" Is this done because those who do so are determined to "hold the pattern of sound words," "sound speech," "even the words of our Lord and Savior Jesus Christ," or are determined not to?

All know that "minister" in the New Testament, and out of it, means "a servant," and "ministry" means "service." One who waits upon a table and serves food is a "minister." One who cares for the sick and looks after the poor is a "minister." The rulers of this world, who are sometimes as wicked as Satan wants them to be, are God's "ministers." (Rom. 13: 4.) One who obeys the command of a king or serves his purpose is his "minister." Then, one who obeys God, or serves his purpose, is his "minister," whether one preaches the gospel, rules in the governments of earth, or sweeps and cares otherwise for a synagogue. (Luke 4: 20.) Those who serve God in

preaching the word are "ministers of the word" (Luke 1: 2), "ministers of the gospel," "ministers of the new covenant" (Eph. 3: 7; 1 Cor. 3: 5; 2 Cor. 3: 6). Also, "the minister of all"—one who washes the feet of others and in any way does the work of a menial, etc.—is the greatest of all. Christ came, not to be ministered unto, but to minister. He did not mean "not to be preached to, but to preach." Certainly not. He meant what he said and did. The "minister" is not necessarily a preacher; he is not necessarily a Christian. The servant of God carries out God's purposes; the one who is voluntarily God's servant in obedience to his will is his "minister," ready to work to make an honest living and have something to give to the needy, to sweep and light and heat the house of worship, to wait upon the sick and care for the poor, to preach the gospel, or to do anything the Heavenly Master commands to be done. Then, by no authority whatever can a preacher be called the "minister," distinguishing him from all other Christians, or servants, or ministers of God. This is the language of Ashdod and a relic of ecclesiasticism. One may be a minister of the gospel, to be sure; but he is not "*the minister*" of a church, distinguished by this title, or in this way, from all other ministers or servants of God in that church. All are "ministers," "ministering" as each one has ability.

The same is true of "ministry." The law was "the ministration of death." (2 Cor. 3: 7.) Contributing money and distributing help to the poor is a ministration, or ministry. Martha was "cumbered about much serving." Peter's wife's mother ministered unto Jesus. This was a "ministry."

When we talk about "a better ministry," what, then, in the teaching of the New Testament, is meant? Do we mean better cooking, better service at the table of common meals, better and more liberal and extensive service of the sick and poor, or more faithful preachers of the gospel? "A better ministry" can mean only *better service* in any way that men can serve.

There are no such expressions in the New Testament as "preparing for," "studying for," and "entering" "the ministry."

There is no such thing in the New Testament as "minister," "evangelist," or "elder," as a title.

All know what Jesus says about titles—"Rabbi," "Father," "Master," etc. Then why seek them? Some brethren years ago were shamed out of using the title "Rev.," "pastor," etc. Some were disposed to use the word "pastor" as many now use "minister." But there was a flood of articles against the 'one-man-pastor's' rule, etc. "Pastor" is a New Testament word, and therein is the great work of pastors marked out; but there is no such thing as "the one-man-pastor's rule." But there is as much authority for the "one-man pastor" and his rule as there is for the one-man "minister" and his rule. The "minister" now rules the church as completely in places as "the pastor" or pope can do. Elders in these places neither do the work nor rule well the church—rule by teaching the word of God. "The minister" now in these places completely dictates the teaching the church is to have and the one who is to do it. He rules out such preachers as he does not want.

Let us restore *pure speech*, the New Testament order of work and worship, and raise up a large number of truly faithful and godly preachers of the gospel.

God gives the true motive which prompts every true and faithful preacher; the true purpose to be accomplished by preaching; the only right thing to be preached; *the language to be used;* and the manner and spirit in which to preach. He tells how to make or develop preachers and how to increase their number. When all follow God's direction and are filled, therefore, with his love and Spirit, this question of more and better preachers will be solved. It is vain to reason or philosophize about "an educated ministry," how to increase and make "the ministry better," or to show that "the ministry" has been diminished on account of the high cost of living. These things have nothing absolutely to do with developing true and faithful preachers of the gospel or of increasing or diminishing the number of them. Teach people to love and obey God, to have the mind of Christ, to be filled with his Spirit, and to become "partakers of the divine nature," whether rich or poor, whether the cost of living is high or low, whether countries are at war or in peace, whether educated or uneducated, and the question of preaching the gospel at home and abroad will be settled. The preachers who allow high cost of living, the lack of support or much money, the war spirit and politics, or leading issues and philosophy of the day to cause them to quit preaching "Christ, and him crucified," are not fit to preach. It is well for the church to be rid of all such.

What a man preaches depends upon *why* he preaches.

In Paul's day there were false teachers and preachers, who perverted the gospel, who preached it of envy and strife, who wrested the scriptures, who handled the word of God deceitfully, who made merchandise of the truth and of the churches, who sought their own and not the things of Jesus Christ, who taught things they ought not for filthy lucre's sake, who turned godliness into a way of gain, and who served "their own belly." (Rom. 16: 17, 18.)

Paul says of Timothy when sending him to Philippi:

> For I have no man like-minded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ. (Phil. 2: 20, 21.)

Human nature, the world and its popularity, and the love of money are the same now as they were in Paul's time, and it is not impossible for there to be just as many and as various kinds of false teachers and preachers as there were then.

A very sensible and good man, who has been a lifetime Bible student and a teacher for almost so long, who is not far from sixty years of age, and who resides in a very large city north, writes that for many years the congregation he mentions "enjoyed strong teaching; but of late years there has been a decided change to the opposite direction and the influence has been detrimental to the work among the brethren at large." This is the cry from Dan to Beersheba. A letter from a sister in another large city on almost the opposite side of the United States from the brother referred to above speaks of the great need of the teaching of "the New Testament plan of salvation."

It is a good sign that the churches are calling for real gospel preaching and the teaching of the New Testament; and it is so strange and so grievous that all who claim no guide but the Bible do not preach it fully and clearly.

The way to make more faithful preachers is not to have necessarily more "college graduates." True education is a good thing; but a preacher may possess all the knowledge of the wise, understand all the science of the scientists, know all the philosophy of the philosopher, and be one of the greatest literati of the world, and yet he must know nothing but Christ crucified. The power to save from sin is the gospel of Christ. The power is in the word of God. "Preach the word" is God's charge.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

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Tithing as a Means Toward a Better Ministry

By L. S. White

Nothing, perhaps, is more helpful to Christianity than a clean, pure ministry. Ministers should "give themselves continually to prayer and the ministry of the word." (Acts 6: 4.) I have recently known a number of strong preachers to give up the ministry, wholly or in part, and go into business in order to make a living for their families. Last week one of the leading educators in a certain State told me that most of the preachers in the large county where he is Superintendent of Public Instruction had quit preaching and gone into other callings in order to make a living. He told me his county was dotted with churches, but no preachers. Why is this? Somebody is to blame. Who is it?

I believe a preacher should feel, as Paul did, "Woe is unto me, if I preach not the gospel;" and if he cannot make a living in the ministry, then he should do something else for a living and preach all he can. A man who will not make a living for his family is unworthy of the name "minister." "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5: 8.)

If a man can do some good—and he can—by giving one day in the week to the ministry, how much more can he do by giving all his time to the ministry? Can he not at least do seven times as much good? A man who gives only one day a week to his business will fail. To succeed, he must give six days each week to his business. "The children of this world are in their generation wiser than the children of light." (Luke 16: 8.)

Both the ministry and the other members of the church have a duty to perform, and each should do his individual duty. It is a great relief to a minister for the others to look after his needs and let him give his entire time to the work of the church. His hands are then untied, and he can be a better minister and do better work for God and for humanity.

Christ says: "It is more blessed to give than to receive." (Acts 20: 35.) He also says: "Freely ye have received, freely give." (Matt. 10: 8.) There is much said in the Bible on giving. Our Lord said: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) Paul teaches that we should present our bodies "a living sacrifice" to God. (Rom. 12: 1.) With these things before us, I lay down some principles from the word of God on giving:

1. We are all stewards in the hands of God, and are responsible to him for the use we make of the means he has intrusted to us.

2. We are to "give as we are prospered." (1 Cor. 16: 2.)

3. We are to "give cheerfully." (2 Cor. 9: 6, 7.)

4. There should be "equality in giving." (2 Cor. 8: 11-14.)

In order, at least, to carry out the second and fourth of these vital principles, there must be a standard for us to go by, and I believe this standard is taught in the Bible. I believe the Bible teaches that Christians should give back to the Lord, *at least*, one-tenth of their gross income. I believe this, not because it was taught to Jews, but because the Lord taught it both before and after the law of Moses.

When Abraham was returning from the slaughter of the kings who captured Lot, he met the priest of God, Melchizedek, and gave him a tenth of all he had. (Gen. 14: 18-20.) What caused Abraham to do this? Was it by mere chance, or was it the custom for the Lord's people to do this? About a hundred and fifty years later Jacob made a vow unto the Lord to give back to him the tenth of all he made. (Gen. 28: 20-22.) What caused him to do this? Surely he never thought of this by mere chance.

Paul declares that Jesus Christ was made a priest forever after the order of Melchizedek. (Heb. 5: 5-10.) He enlarges on this in Heb. 7: 1-17. "For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all." Notice this word "also." It shows that Abraham, in common with others, "gave a tenth part of all." "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Notice this word "even." It shows that others gave a tenth to Melchizedek, and that even Abraham, with all his power and greatness, was not exempt from giving a tenth of all he had. Nothing seems to be plainer than that the people gave a tenth of their possessions to Melchizedek. Paul also says, in this connection: "And here men that die receive tithes; but there he [Christ] receiveth them, of whom it is witnessed that he liveth." He also says: "For that after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchizedek." From the above I am forced to this conclusion: (1) During the days of Melchizedek the Lord's people gave to him a "tenth part of all." (2) Christ is a "priest forever after the order of Melchizedek." (3) God's people should give back to the Lord a tenth of their entire income. It seems to me to say that we will not would be to say Christ is not a priest after the order of Melchizedek.

When Jesus Christ says people ought to do a thing, I am slow to say they ought not. Listen to what he says: "Ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23: 23.) Here our Savior plainly declares that people ought to give tithes.

In ancient times God declared that his people who withheld the tithes robbed him, and asked: "Will a man rob God?" (Mal. 3: 8-10.) The Lord, in this connection, lays down a challenge to his people, and says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." It seems that if we believed very much in this marvelous promise we would fulfill the conditions of receiving the blessing. All God's people would be made better by it, and this would help much toward a better ministry, as well as the expansion and enlargement of every phase of the Christian religion.

From the above, let us look at the following considerations:

1. The gospel ought to lead Christians to do more than the Jews, and the Jews were taught to give a tenth part of all their income and a good many freewill offerings besides.

2. Jews had greater difficulties than we have.

3. We need a practical principle like this.

4. It is the only way to carry out Paul's teaching that there must be "equality" in giving. It also shows us how to give "as we have been prospered." If one's income is twice as large as his neighbor's, then he should give twice as much.

5. God never would have ordered it done had it not been for our good.

6. It is a sure way of giving the Lord his right share.

7. The acceptance of a principle like this marks a distinct era of spiritual enlargement in any person's life.

8. It would bring the great religious awakening and expansion for which we long and pray.

9. That which we now call our own belonged to some one else before it came to us, and it will belong to yet another when we leave it; but while in our possession we are responsible for its use.

10. Tithing would solve the financial problems of the church, encourage more consecrated and intellectual men to enter the ministry, and leave those who are now in the ministry without excuse to go into other callings to earn a living.

May God speed the day when more of his people shall learn this great truth, realize what it would mean in the furtherance of the gospel, and practice it throughout the length and breadth of the land.

The Church in Washington, D. C.

BY W. S. LONG.

Those who are interested in doing mission work in destitute fields are anxious to learn occasionally how the cause is doing in Washington and when we can begin the erection of the new buildings. Brethren, I cannot answer all personal letters, but will keep you posted through the press.

The only place we have to meet is a small hall on the second floor of the Masonic Temple, at Eighth and F Streets, N. E. The Christian Science people use two rooms adjoining us, and the noise of their instrumental music, with only a wall between, is confusing. People seeking the place of the true worship are often misled and go home without finding us. It is a shame and a sin that we have no house in the national capital, when we have ten thousand congregations and one million members in the United States.

Since November we have raised $10,260. A well-located building site has been paid for in cash. This site cost $5,250 plus $45 to make good the title and taxes. I have just received $300, which will be sent to the elders this week. This gives us a start on the building fund of about $5,400. Besides this, the small band in Washington has helped the orphan homes and sent money to the sufferers in war-destroyed countries. One said: "O, you have done well!" No, I do not think so; and why? We have been ten months raising one-third of the funds for a house of worship. The little Salvation Army raised more than that in one day in one city. The Freed-Hardeman College raised $20,000 in one hour; the David Lipscomb College, $30,000 in a little while. There are ten thousand congregations in the United States; so the help that these churches have rendered will not average over sixty cents per congregation. Seven thousand letters were sent out for help, but six thousand were not answered. This is discouraging, but we shall not stop. The engineering department of Washington demands a fireproof house and one that will be in keeping with other nice buildings in that beautiful city; so we cannot erect anything but a good building. This is really good news to all the brethren, because we all want a nice house of worship in the capital city. The house complete will cost not less than $25,000 or $30,000. You see that we need $20,000 more to do the work, and do it right. Now, if each congregation will make one more liberal donation before September 1, we will have every cent of the needed amount in less than three weeks and the house ready for use by December 25. If you have given once, give again. Some one said: "Wait a while." Yes, wait till souls are lost in hell and your love for money and land leads you to ruin. No, do it now. Now is the time, to-day is the day.

There are four ways you may help: (1) Cash. (2) Bonds or stamps. (3) You may give your note payable in six or twelve months. (4) We often borrow money to buy a home. Then, if in no other way you can give, it would be commendable to borrow what you desire to give.

The funds have grown slowly because the donations were so small. The largest donation was from Sparta, Tenn., which was $300; next was the Chattanooga churches, $257; then Birmingham, Ala., $220. The others run from one dollar up. We send each church or individual donor a card of thanks. The writer is now spending a few weeks out of Washington in meetings, but will return the first of September.

In the last month I have received and sent to the elders the following donations: From Sparta, Tenn., $227; R. G. Watson, $50; Manchester, Tenn., $20; Mrs. Eugene Stovall, $1; James Phillips, $4; Price Billingsley, $3; Mrs. R. H. Collier, $1; Cliff Creek, $48; Brownsville, Tenn., $18; C. C. Foy, $5; Lewis Foy, $5; L. A. Winstead, $25; James Winstead, $10; S. G. Winstead, $10; Alvin Revis, 50 cents; A. L. Wilson, $2. Here I desire to express our sincere thanks to every one who has graciously donated. If your noble example is followed by others, we will soon be placing the material into the building. Let us complete this task as soon as possible and then turn our attention to St. Louis, New York, and other such cities.

Send all donations to J. W. Gibson, 2500 Pennsylvania Avenue, S. E., or E. L. Mills, 2002 G Street, N. W., Washington, D. C.

INTER NOS

From M. C. Cayce, Nashville, Tenn., July 31: "The meeting at Jackson's Temple, about eight miles from Burns, began on July 20 and closed on July 27, with interest intense and all regretting that it could not continue longer. Five were baptized and many others seemed impressed with New Testament Christianity. The singing, led by Mounce Carter, was spirited and good. I feel sure the seed sown will do much and lasting good. I am wanted back for another meeting next year. I am to begin a meeting at Rock Church, near Dickson, next Sunday."

From C. H. Smithson, Wylie, Texas, August 1: "I have just closed a fine meeting at Center Grove, in Titus County, with good crowds, fine interest, and ten additions. This is one of the best congregations in Texas. I am now at Cottonwood Church, three miles south of Wylie, for a meeting, and prospects are fine for a grand meeting. I go next to Hatfield, Ark., for a meeting, and then back home (Ben. Franklin) for a week. I am coming to Tennessee for some work, and could hold two more meetings if my services are desired. Address me at Ben Franklin, Texas."

From W. A. Record, Paducah, Ky., July 30: "I have just closed a ten-days' meeting at Calvert City. There was only one baptism, but much good in other way was accomplished. This church is only eleven miles from my present home, and in some respects it is a splendid church; but they have a bad case of the same disease that caused so much trouble at Corinth, and which will cause trouble at all other places where it exists—a division over preachers. All such disciples are 'carnal,' says Paul; and 'to be carnal-minded is death.' But there are a number of good people in this congregation endeavoring to walk the Christian pathway; and the two elders are not only splendid Christian men with highly respected families, but they are men who have the cause of Christ at heart and look after it in a safe, business way, and we may expect God to be glorified there."

Taking Care of the Poor and Needy.

BY MORGAN H. CARTER.

In 1917 the United States Government began the erection of an immense powder plant at Hadley's Bend, some fifteen miles from Nashville. The construction of this munition plant was rushed because of the urgent needs of the government. Exceptionally high wages were paid for most types of labor, and many workmen, both skilled and unskilled, were brought from a distance. Large numbers of girls and women were also obtained, some for clerical duties and others for waiters and various unskilled positions. There were but few residences on the powder-plant grounds for this mass of people at the beginning of the work; therefore, special trains were run from Nashville and many thousands found rooms and board in the city. The sudden influx of such a large mass brought a great increase in the rate of room rent and tended to inflate the already high prices of foodstuff and various necessities.

The moral standards among some of this mass were not so high as is desirable, and there were naturally many shifting and degenerate people, as well as an efficient and helpful element. Nashville, a city of about one hundred and thirty thousand, suddenly received an addition of about twenty thousand, which made an increase of about fifteen per cent in population.

At the close of the war it became economically necessary to greatly reduce the production of the powder plant. In fact, there was an almost entire closing down, for a period at least. This threw an immense number of Nashville people out of employment and also turned loose on the city a great mass who had moved here from various sections and had either entirely left their former positions or belonged to the shifting class who know no home except that in which they live at the moment.

Just as the war closed the influenza epidemic had been at its height, and much suffering, many deaths, and great poverty had followed in its track. Nashville being a city which depends largely upon the agricultural section surrounding it for its economic development, and not having a very large number of manufacturing establishments, necessarily found itself unable to supply positions to a great mass of its unemployed. Many of these sought work elsewhere; others remained in Nashville for various reasons, and the result was a large unemployed class, many of whom had but small savings, and all of whom must live at the high cost brought about through the prosperity which they no longer enjoyed.

Every year in Nashville, as in all other cities of its size, there is a certain per cent of unemployed, also some deficients and delinquents, who, together with the sick, constitute a dependent class. This was exceptionally large in the winter and spring of 1919. The suffering, however, was alleviated by reason of the exceptional weather conditions which reduced the gravity of the fuel problem. The assistance which Nashville renders to its dependent class is through the Charity Commission of Davidson County, an organization supported by funds appropriated by the city and by the County Court, and augmented by various individual and institutional gifts. This charity commission largely gives relief work, but some of its cases continue to be dependents for a much longer period than others. There is, of course, a county house for the poor, a reform school for boys and girls, both supported by the State, and we have the United Charities, which is an institution supported by gifts from various individuals, churches, societies, and lodges. The various lodges maintain certain charity work, some in the form of homes for the aged, some for dependent children, and some for both. The Episcopal, Methodist, Presbyterian, Catholic, and Jewish churches maintain various institutions of a helpful nature. Some of these are settlements, some clinics, and some homes. The United Charities maintains the Addison Street Day Home and the Fresh Air Camp, which is used the year round, but patronized most largely in the summer. The Baptists and the churches of Christ coöperate with others in the support of much of this work and each maintains an orphans' home of its own in the Nashville community.

From a careful study upon the part of Belmont Church, we have found that the cause of poverty in the various homes is due to sickness, lack of employment, insufficient wage, accident, old age, and death, the greater per cent being due to the first three causes. We have found a number of widows whose husbands died leaving them in a dependent condition. Eighteen per cent of the families were those of women with children who had been forsaken by their husbands. There were thirty-three and one-third per cent whose call upon charity was due to income being insufficient to meet necessary expenses. The wage of these people was in many cases insufficient for meeting the expense of a poor family in normal times, and the high cost of living makes it impossible for them to exist and obtain the lodging, clothes, food, and other necessities of normal life. The average family contains from three to five children. The greater per cent of these are below the age of fourteen and are, therefore, restricted from labor in our manufacturing industries. A number of the homes have children below school age; and as there was no caretaker for them, the mother could not be employed in remunerative work outside her own home without either leaving the children to the courtesy of the community or placing them in some institution for the day. The Addison Street Day Home meets the needs of many families in this line, but it is entirely inadequate for the needs of our whole city. Some of the settlement houses are doing helpful work, but there are masses of children belonging to families where mothers work who are not receiving proper care, and are, therefore, thrown under bad influences. Of the mothers employed, we found a large per cent working in industries which are undesirable and injurious to their health, such as snuff factories, overall factories, and selling papers on the street.

We believe from a careful study of the situation that no mother with a child below the age of five should be engaged in employment outside her own home, and that the employment which she does within her home should be limited to such hours as can be spared from household duties without neglect of the children.

(To be continued.)

RELIEF FUND

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

Previously reported	$8,638.68
Mrs. B. P. Sloan, Humboldt, Tenn.	2.00
J. B. Hall, Burns, Tenn.	1.00
Church at Charleston, Miss.	20.00
Mrs. W. G. Lea, Nesbitt, Miss.	5.00
Little folks' class, Wysox, Ky.	2.00
Mrs. Laura Peebles, Smyrna, Tenn.	50.00
"A Friend," Allensville, Ky.	5.00
Roy Robinson, Cimarron, Kan.	4.00

One of the latest cablegrams from Mr. Hoover, in Paris, confirming first-hand reports from our commissioners, says of the Armenian refugees and others in the Caucasus: "It will be impossible now to prevent death by starvation of two hundred thousand people, but by faithful, energetic work we may be able to save five hundred thousand."

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

AT HOME AND ABROAD

We are greatly indebted to our contributors for the "Better Ministry" Number.

The "Better Ministry" Number awaits your honorable digestion. We believe it will leave a good taste.

W. E. Morgan baptized ten persons in his meeting at Wagner, Texas. He is now in a good meeting at Floyd, Texas.

Thomas C. King closed a good meeting at Luna's Chapel, Tenn., on August 15. Ten persons were baptized. He is now at Summertown, Tenn.

Silas E. Templeton reports a good meeting at Braden Springs, Ala., in which one person was baptized into Christ. He is now at Hall's Valley, near Trion, Ga.

E. Gaston Collins closed a meeting on August 19 at Cyruston, Tenn. He had good attendance and one young lady was baptized. He is now at Garth, Ala.

From C. C. Brown, Micanopy, Fla., August 23: "I filled my regular appointment with my home congregation on last Lord's day, with one addition at the evening services."

John W. Hedge has closed a good meeting at Alba, Texas, in which fourteen persons were added to the membership. He and Brother Benson are now in a meeting at Duncan, Okla.

E. O. Coffman reports four weeks' evangelistic work in Lauderdale County, Ala., during which there were forty-nine additions. He is now at Big Creek, in Giles County, Tenn.

R. P. Cuff reports seven baptisms in a meeting at Bellbuckle, Tenn., and six additions at Fairfield, five miles from Bellbuckle. His next meeting will be at Silver Point.

H. H. Adamson, of Lewisburg, Tenn., will begin a meeting for the Twelfth Avenue congregation, in Nashville, next Sunday. This is one of the best of our local congregations.

In the compilation of this special number we were reminded of Andrew Carnegie's epitaph: "Here lies a man who knew how to enlist in his service better men than himself."

A. S. Derryberry reports one confession at Reid Avenue Church, this city, last Lord's day. He will begin a meeting for the Berea congregation, in Wilson County, Tenn., next Sunday.

G. A. Dunn reports thirty-nine additions as the result of a short meeting at Chickasha, Okla. B. U. Baldwin did good work in the song service. Brother Dunn is now at Sabinal, Texas.

C. G. Vincent, who recently returned from "Y" work in France, is available for permanent work with some church or churches who can use him for the advancement of the Master's cause. Address him at 371 Blaine Avenue, Detroit, Mich.

L. S. White reports a fine meeting at Lebanon, Tenn., in which twelve persons were baptized and two were restored. The attendance was unusually good. W. G. Klingman led the song service. Brother White has returned to his home at Sherman, Texas.

J. J. Wyatt, of Fresno, Cal., is visiting relatives in Kentucky and is available for some protracted meetings. Brother Wyatt is highly recommended by L. L. Brigance and other brethren. We hope he may arrange for the meetings. Write him at Benton, Ky.

From William P. Walker, Lebanon, Tenn., August 20: "One addition last week at Bethel Church, Anderson's Bend, in Hickman County. We began a meeting on Sunday, eight miles from Lebanon, in a schoolhouse. The attendance, interest, and singing are good."

From J. W. Dunn, Trezevant, Tenn., August 16: "We closed a real good meeting at Rives yesterday at the water. This was my third meeting with them. The Rives congregation is composed of fine people. It has at all times been a real pleasure to labor with them. I shall begin here to-morrow."

From Hal P. McDonald, Berry, Ala., August 22: "Alabama Christian College, Berry, Ala., has a good opening for a man and his wife who are teachers and who would like to engage in this kind of work. We also have a place for a good, Christian girl who is energetic and a good housekeeper and cook."

From W. P. Skaggs, Tom Bean, Texas, August 16: "Our meeting with the faithful few at Chalk continued twelve days and closed at the water this morning. Six were baptized and three restored. This was my third meeting with these good brethren, and I left them with the promise to be with them next year. I go to Justin next week."

John T. Smithson writes: "The meeting at Oak Grove, in Warren County, Tenn., closed with two restorations and two baptisms, one the last night. The crowds were large throughout the meeting and interest good. I have promised to hold another meeting for them next year. This will be my fifth meeting in succession for this congregation."

From J. H. Hines, Cave City, Ky., August 21: "I have just closed a good meeting at Fairview. Two obeyed the Christ. There was a good interest from the beginning. I believe much good was accomplished. I am at present near Cave City preaching in a barn which was erected for that purpose. Interest is fine. One has taken his stand with God's people. I hope to establish a church here."

From A. J. Traylor: "L. B. Jones and I held a very successful meeting at the Antioch church of Christ, near Porterfield, Tenn. They took great interest in the meeting and gave splendid attention. The lessons that Brother Jones presented were good, and he was very successful with them. Seven were baptized into Christ and one was restored. This meeting was one of the best I have been in this year."

A. G. Freed, Henderson, Tenn., writes: "'The Sweeney-Kurfees Tract' will soon be from the press. You will be pleased with Brother Kurfees' work. Brethren, let us give this tract a wide circulation. The expense of printing has been considerable. Send your contribution to the Gospel Advocate, that 'The Sweeney-Kurfees Tract' may be placed on the free distribution list, and ask for some to be sent you. Do not delay."

From Arthur B. Tenny, Cordell Okla., August 20: "I have been preaching at points within reach of Cordell on Sundays. I was at Amorita last Sunday. I will preach there on the second Sunday in each month while in college at Harper, Kan. There will be several good preachers—students and teachers—who will be glad to fill Sunday appointments. A. E. Freeman has moved to Guthrie. We need more life in our work."

From Will W. Slater, Fort Smith, Ark., August 21: "We closed our meeting at Park Hill Church, this city, last night. We had reasonably good attendance and good interest throughout. There were five confessions and baptisms, and we believe some good was done otherwise. I go next to Spaulding, Okla. I will be busy until October 22. If you need a singing school or normal late this fall or winter, write me at Box 241."

From Willie Hunter, Livingston, Tenn., August 14: "Our meeting at Big Branch, Jackson County, closed last Sunday after eight days' duration. There were two additions to the church by baptism. This was one of the best meetings I ever engaged in, and we all felt that much and lasting good was done. This was my second meeting with the Big Branch brethren. I was asked to be with them again in 1920, which I promised to do. J. F. Brewing assisted in the meeting."

From F. C. Sowell, Gladewater, Texas: "Our meeting closed at Paul's Valley, Okla., with four added to the Lord—a husband and wife and two young ladies. Brother Yowell (our song leader) and I have accepted an invitation to return and hold their meeting next year. There are just a few members at that place, but they are strong in the faith. We have had twenty-three additions since coming to Texas and Oklahoma. I am in a meeting at West Mountain now. The meeting starts off well. I will return to Tennessee at the close of this meeting."

Commendatory of the service rendered by John E. Dunn in France is the following quotation from a letter written by Mr. S F. Hazzard, Regional Religious Work Director for the International Committee of Young Men's Christian Associations: "No man in the Bordeaux region is more warranted than yourself to leave with a sense of duty well and faithfully done. Thank you, sir, sincerely and deeply for your good work. Your intimate, personal interest in the men has been especially notable; your fine relation with the chaplains has been most commendable. You have richly earned full commendation for kindly, Christlike service."

ALL RUN DOWN AND WORN OUT

Because you have not thoroughly purified your blood, but have allowed to remain in it the accumulations of waste matter that cause weakness, loss of appetite, dull headache, broken sleep, backache, eruptions and humors and other troubles.

Take Hood's Sarsaparilla, the medicine that renovates, strengthens, tones—it will build you up, make you feel better all over.

Hood's Pills help as a stomach-toning, digestive cathartic.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

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Makes hair beautiful, free from dandruff, and keeps the scalp healthy.

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

OBITUARIES

Prevost.

W. S. Prevost was born on May 10, 1857. He was married to Susannah Blankinship on March 31, 1879. To this union eight children were born, all now dead but two—a son and a daughter. A short time after his marriage he obeyed the gospel of God's dear Son. He died on May 31, 1919. On the first Lord's day in May his daughter was buried, and on the first Lord's day in June he was buried. In the death of Brother Prevost the congregation at Jones Chapel has sustained a great loss. He was the teacher of the men's Bible class, and he took great interest in the work; in fact, he was the leader of the congregation. He was devoted to the church and its needs, and he was devoted to his family, being a good husband and father. God's faithful servants are being gathered home to that rest that has no ending. Let us prepare to meet them. JOHN R. WILLIAMS.

Gillespie.

On Friday, May 30, 1919, at 11:30 A.M., the angel of death claimed one whose earthly sojourn was so consistent with her ideas of a Christian life as to make her loved by all who knew her. Mrs. Gillespie, who was Miss Pauline A. Gillaspie, was born near Winchester on July 1, 1831, and when quite young she obeyed the gospel, being baptized by Brother Jesse Sewell. On January 10, 1856, she was married to James H. Gillespie by Brother Shaw. To this union were born seven children, three of whom survive her. Mrs. Gillespie was confined to her bed for four years, during which time, although she was a very great sufferer, she was always kind and earnest, reflecting the spirit of love. Her most grievous regrets were that she was unable to attend services and meet with others around the Lord's table. She never failed to admonish old and young who visited her to be "faithful to the end." While her life was saddened several times by earthly separations, she knew that many stricken men and women have found solace in the dark hours of bereavement in knowing the soul's immortality. She has seen in this understanding a ray of heavenly light falling upon the great world's altar-stairs that slope through darkness up to God, and with an eye of faith she would look from the open graves up to heaven, knowing the all-wise God would give her that understanding which we gain through earnest desire and efforts. Our hearts are filled with sympathy and our eyes dimmed with tears for the children and loved ones who survive her. The children are: Mrs. Laura Boren and H. W. Gillespie, of Decherd, Tenn.; W. L. Gillespie, of Nashville, Tenn. Funeral services were conducted by Elder John D. Floyd, of Tullahoma, Tenn., at the home of Mrs. Boren, and the body laid to rest under a blanket of beautiful flowers, in "the old cemetery."

ALICE MCGILL.

EAT LESS AND TAKE BITRO-PHOSPHATE TO PUT ON FLESH

A PHYSICIAN'S ADVICE.

Frederick S. Kolle, M.D., editor of New York Physicians' "Who's Who," says that weak, nervous people who want increased weight, strength, and nerve force should take a five-grain tablet of Bitro-Phosphate just before or during each meal.

This particular phosphate is the discovery of a famous French scientist, and reports of remarkable results from its use have recently appeared in many medical journals.

If you do not feel well; if you tire easily, do not sleep well, or are too thin, go to any good druggist and get enough Bitro-Phosphate for a two-weeks' supply. It costs only fifty cents a week.

Eat less; chew your food thoroughly; and if at the end of a few weeks you do not feel stronger and better than you have for months, if your nerves are not steadier, if you do not sleep better and have more vim, endurance, and vitality, your money will be returned, and the Bitro-Phosphate will cost you nothing.

FOR MEN ONLY.

Here's your chance to get the famous "Hemshaw Quality" Socks direct from mill, saving retail profit—practically half retail price. Direct by mail, postpaid. ½ dozen pairs, $1.60, or 1 dozen pairs, $3.00. Colors: white, black, dark brown, silver gray, navy blue. Sizes: 10 to 11½. State size of your shoes and color wanted.

"Hemshaw Quality" Socks are mercerized special yarn; special knit. Very elastic, very durable, and unusually comfortable. They absorb perspiration, adding greatly to comfort. Every statement made above absolutely guaranteed. Money refunded if not fully satisfied. Order now.

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CAPUDINE

The Liquid Remedy for Headaches. It's RELIABLE. Relieves Quickly. No Dope. No Booze. No Alcohol. Try it for **Headache.**

NR

TONIGHT

Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"

Get a 25c. Box.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." **Carolina Pigeon Plant,** Clinton, S. C.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
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McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

Sobel.

William Sobel was born on March 11, 1867, in Hungary. He obeyed the gospel on February 5, 1888, being baptized by Brother Joe P. Grigg. On December 26, 1894, he was married to Lena E. Fergus, to which union seven children were born, five of whom survive him. After an illness of eight days with Spanish influenza, he died, at his home in Lavergne, Tenn., on March 18, 1919. Brother Sobel was indeed one of God's nobiemen. He was a great man, for he served faithfully; and he was not only faithful in his church work, but was a devoted husband and father, a true friend, a consecrated Christian, a useful neighbor, and a good citizen. Being a Jew, when converted to Christ, his father disowned him, and he gladly gave up all fleshly ties for Christ's sake; and having accepted the Bible as his only rule of faith and practice, he clung closely to its teaching and allowed it to govern him both in his teaching and practice. Strong in faith, humble in life, bold in standing for what he thought right even if he had to stand alone, his was a great influence for good, and the church of Christ in Lavergne and the community in which he lived suffered a great loss in his death; but he leaves behind him an influence that will continue to live for good. It was always his delight to talk about the Bible and discuss its precious truths. His controlling and supreme desire was to please God. The wife and children have much to comfort them, for the Christian's death is the most triumphant moment in his existence. Having passed through the fiery trials of this world, having met the responsibilities of this life faithfully, when he comes to breathe his last, he simply says farewell to the heartaches, temptations, and trials of this life and enters into that home where sad farewells are never said and sorrow and trials do not come.

M. C. CAYCE.

The small stones which fill up the crevices have almost as much to do with making the fair and firm wall as the great rocks; so the right and wise use of spare moments contributes not a little to the building up, in good proportion, with strength, a man's mind. —Selected.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable, well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 111 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

How Shiver Mineral Water Relieves Rheumatism.

According to the standard medical books, rheumatism is not a germ disease, but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate, and these irritate and inflame the delicate linings of the joints, the heart, and other organs. To relieve rheumatism, it is, therefore, necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If *you* suffer with rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder, or liver, uric-acid poisoning, or any condition due to impure blood, read the following letter, then sign it, inclose the amount, and mail it. Only two out of a hundred on the average report no benefit.

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

Gentlemen: I accept your offer and inclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send; and if it fails to benefit my case, you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....

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

TETTERINE

Clears Baby's Skin

and drives off the rash and pimples. Harmless, Soothing, Fragrant.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

WANTED — Representatives for BIJOU TOILET GOODS. Large commission. Rapid sale. Write for particulars. Goods worth $2 sent for $1. **S. M. Swain,** 811 Polk Avenue, Memphis, Tenn.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1226 Park Square, Sedalia, Mo.**

NEW SONG BOOKS
For Your Church
8c

A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred for No. 1 or 2, round or shaped notes, and $15 for No. 1 and 2 combined, round notes only. Send 30c for samples. **Money back if not pleased.**

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FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.—Adv.

PELLAGRA

G. S. is guaranteed for one bottle to benefit any case of pellagra, rheumatism, constipation, blood, liver, or kidney diseases. Many thousands claim one bottle has entirely relieved them. My guarantee is good to you. At druggists' or agents', or postpaid, $1 per bottle, or six for $5. Write for testimonials and mention this paper. Take Gross' Liver Pills, 25c.

L. M. GROSS,
Box 17. Little Rock, Ark.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

In answering advertisements, please mention this paper.

The Master's Vineyard

Alabama.

Berry, August 13.—The writer has lived and labored at this place for the past three years. These have been eventful years, not so much possibly on account of our work in arousing things of moment, but more on account of the fact that in meeting the world condition, so abnormal, it required the use of every possible energy. By the help of God, we have lived through it all. The past three years have been committed wholly to the work in the Alabama Christian College. The school has grown each year. This year I have had over two hundred students in my care. Over one hundred of these have been commercial students preparing for bookkeepers, typists, and stenographers. Several young men have been with the school preparing for the ministry. Some students have gone out as teachers. I have just closed a most excellent meeting at Landersville. Eight persons were baptized and two Baptist women came forward to unite with the church of Christ. School will open on Tuesday, September 16. We would be glad to send catalogues to any young people that might be interested.—Hal P. McDonald.

Arkansas.

Rector, August 18.—Our meeting at Water Valley was a fine one. There were thirty-one additions—twenty-five by baptism and six by restoration. We had fine interest throughout. I am now at Glass Church, near Rector, with good interest and bright prospects fine for a good meeting. I shall go from here to Bernie, Mo.—E. V. Cowan.

Hatfield, August 18.—I have just closed a fine meeting at Cottonwood, Texas. One was baptized and a fine interest was manifested. I am now in a meeting at Hatfield, and I am hopeful of a good one and a new church home. This is a fine place in the foothills of the Ozark Mountains. I go next to Heath, Texas, for a meeting, and then I go home (Ben Franklin) for a week.—C. H. Smithson.

Boyton, August 14.—We have been having some good meetings in and around Waldo. Brother Warren E. Starnes, of Dallas, Texas, conducted a meeting for us in Waldo, with splendid success. This is his third meeting with the church at Waldo. Brother C. L. Wilkerson, of Springfield, Mo., has been with us for three meetings this summer—one at Magnolia; one at Haynesville, La.; and one near Homer, La. These were all good meetings. Brother Watson Starnes, of Millville, held a meeting at Friendship, fourteen miles north of Waldo. It was one of the very best meetings we have had. The last of July I closed a fine meeting at Bethel, seven miles north of Waldo. These gospel meetings have resulted in from twenty to thirty additions.—O. E. Billingsley.

Kentucky.

Van Buren, August 16.—I have just closed a good meeting at Russell Schoolhouse with twenty additions—eleven by primary obedience, six by letter, and three from the Baptists. We raised over eighteen hundred dollars for our new building, which we will begin at once. Work in Kentucky is moving along fine, but we need more preachers. There seems to be a greater shortage of loyal preachers than we have had for some time. I would urge parents to put their boys in school and encourage them to prepare to preach the gospel.—R. A. Craig.

Monticello, August 17.—I am sending a report of our meeting, conducted by Brother Charles Brewer, of Nashville, Tenn. Although there were no additions, yet, viewed in every other sense, the meeting was a good success. This meeting was designed to break down the wall of prejudice that usually forms around the cause of Christ in a new section. Brother Brewer was just the man to do this, and the brethren are highly pleased with the results. Each service was attended by large crowds. We hope in the near future to reap the results of this meeting by way of additions.—O. F. Shearer.

Oklahoma.

Ravia, August 12.—Brother D. S. Ligon began a series of meetings at this place on July 25 and continued it ten days, with one baptized and much good done otherwise, especially in the way of prejudice being removed. He spoke and taught very plainly and gained the attention of nearly all the town, resulting in a large attendance. The Lord willing, he will be with us again next year.—G. T. Hale.

Geary, August 15.—I am now in a meeting under a tent at Eden View, Okla., near Geary. This is one community in Oklahoma in which the church of Christ was first, with the result that there is no sectarian church to bother with false doctrines. Brother L. L. McQueen lives here, and has from the beginning; and by his faithful life and preaching he has built up the cause of Christ and sectarianism has never been able to gain a following. An all-day meeting, with dinner on the ground, is announced for next Lord's day, and we expect a large attendance from the surrounding country. From here I go to Walnut Springs, Texas, and from there to Dixon Springs, Tenn., to begin a meeting on the second Lord's day in September. My meeting at Carl, Okla., resulted in five additions, two of the number being men of mature years, one a Baptist.—J. H. Lawson.

Pennsylvania.

Fayette City, August 12.—On next Lord's day my personal work with the church here will come to a close, at least for the time being. I have been located with the church here for about fourteen and a half months. I have enjoyed the work with these people very much. During the month of May, Brother J. H. McBroom, of Rogersville, Ala., was with us in a meeting which was successful in more than one way. The church was edified in the most holy faith, thirteen were added to the church as were the Pentecos-

tians, and two were induced to be Christians only, who before had been wearing a dishonorable name. There was a division in the church some years ago. During the meetings both parties were induced to forgive and forget their differences and be united as the good Book teaches. I am leaving here for the purpose of entering school this fall, in order to better fit myself for greater usefulness in the service of the Master in the years to come. The church here is on the lookout for a preacher. There is a good field here for a further spread of the pure gospel of Christ. Any one interested may write to J. H. Maude, Fayette City, Pa.—E. D. Shelton.

South Carolina.

Union, August 14.—Our meeting near Woodruff moves along with growing interest. We had the largest audience of the meeting last night, with six confessions, bringing the total to date up to eleven. Brother and Sister Briggs came into this neighborhood from Knoxville last February and began preaching the gospel, and we are now reaping the harvest. If every member of the church had the zeal these two have, we would soon spread the gospel the world over. They do their work from house to house. Brother Traylor preached in Union last Sunday, morning and night, to two fine audiences. He will leave me next week, then I will need a helper. —Thomas H. Burton.

Tennessee.

Cleveland, August 18.—I have just closed a mission work of about six weeks' duration in and around Bradley County. There were no baptisms, but good interest and attention at most points. I thank those who have aided in this work, and wish to assure others who claim to have the spirit of Christ that this field extends a great opportunity for its manifestation.—J. Ridley Stroop.

Tracy City, August 14.—I am just back from Dixie, where I held a good meeting, with six added to the church. I preached nineteen times in one week. We had fine crowds. I also preached one week at Logan's Chapel, being the first one of our preachers to preach there. They asked me to hold a meeting for them next year, which, the Lord willing, I will do. I am preaching for the Tracy City congregation once a month.—Bailey Brooks.

Tennessee City, August 18.—My sixth protracted meeting at Shepp, in Haywood County, closed on August 17. Two were baptized and two restored. I would have continued longer had my family been well, but I am now on my way home to help care for the sick. If circumstances permit, I am to begin a meeting at Mount Zion, eight miles from Dyersburg, next Lord's day, and another at Bolivar on the first Lord's day in September.—J. H. Murrell.

Mulberry, August 14.—The meeting at Crystal Ridge closed last Friday evening with four baptized. The congregation at this place formed a resolution to do a better and greater work for the Master. Brother George W. Farmer, of Lebanon, did the preaching, this being the fourth meeting he has held here. Brother Farmer speaks the truth as one inspired by the true and living God. May he live a life consecrated to the truth, as he has done.—S. F. Sullenger.

Pulaski, August 15.—On the second Lord's day in July I began a meeting with the congregation at Ethridge and continued it thirteen days. The meeting resulted in one being added by primary obedience and one from the Baptists. I was with the Ethridge brethren in a meeting several years ago and was glad to be with them again, as I have many dear friends there. This is one of our strong old congregations that is capable of doing a great deal more for the Lord than they are doing at present. I devoted nearly my entire time to an effort to arouse the church to greater activity. I believe some good was accomplished in that way. We have several preachers living at Ethridge and several came up from Lawrenceburg. I believe, in all, I preached to nine of our own preaching brethren and two Methodist preachers during the meeting. One brother became sufficiently aroused to propose to individually support a mission meeting and expressed a desire to use some of his means for the spread of the gospel when he is gone. That is a noble resolve. Who will be likeminded?—J. T. Clark.

Constipation

THERE IS NOTHING equal to Chamberlain's Tablets for constipation. When the proper dose is taken their action is so agreeable and so natural that you do not realize that it is the effect of a medicine. These tablets possess tonic properties that aid in establishing a natural and regular action of the bowels. Chamberlain's Tablets have cured many cases of chronic constipation.

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SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

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For Boys and Girls Also

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

"I Want No More Substitutes For Nuxated Iron" Says Woman Who Threatens To Sue Druggist

Because of Injurious Effects She Claims Resulted From the Use of Spurious Article.

Physicians Warn Public—Say That Ordinary Metallic Preparations Cannot Possibly Give The Same Strength, Power and Endurance As Organic Iron—Nuxated Iron.

With the threat to sue her druggist because he sold her a substitute for genuine Nuxated Iron, the tonic, strength and blood-builder, one woman has set in motion a wave of indignation over the country against a practice which offers such countless dangers to the health and welfare of the public. This woman claims that instead of obtaining increased strength and improved health as she had with the true Nuxated Iron, she was seriously upset and in fact became ill as a result of using the substitute. Such instances as these have led physicians mentioned below to emphasize that health officials and doctors everywhere should caution the public against accepting substitutes for Nuxated Iron.

Those who feel the need of a strength and blood builder should go to their family doctors and obtain a prescription calling for organic iron—Nuxated Iron—and present this to their druggist so that there may be no question about obtaining the proper article. But if they do not wish to go to the trouble of getting a prescription for Nuxated Iron then they should be sure to look on the label and see that the words NUXATED IRON are printed thereon. There are thousands of people taking iron who do not distinguish between organic iron and metallic iron and such persons often fail to obtain the vital energy, strength and endurance which they seek simply because they have taken the wrong form of iron. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength and see how much you have gained.

Manufacturers' Note: The widespread publication of the above information has been suggested by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Department) New York and the Westchester County Hospital; Dr. Ferdinand King, New York Physician and Medical Author; Dr. George H. Baker, formerly physician and surgeon of Monmouth Memorial Hospital of New Jersey; Dr. H. B. Vail, formerly physician in the Baltimore Hospital and Medical Examiner, and others so that the public may be informed on this subject and protected from the use of metallic iron under the delusion that it is Nuxated Iron, or at least something as good as Nuxated Iron. Nuxated Iron is not a secret remedy but one which is well known to druggists. Unlike the older inorganic iron products it is easily assimilated and does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Your Choice $4.35

These two beautiful shoes are the Smartest Styles of the Season. They are worn by the best dressed men and women everywhere. Trim and neat, they fairly sparkle with style. You will be proud to wear them. Your friends will instantly recognize their good taste and smart style. You have only to see them to appreciate their splendid qualities, and try them on to enjoy their blessed comfort. That is why we are glad to send them to you ON APPROVAL.

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Simply mail coupon and your pair will come at once, postage prepaid, direct from the Shoe Market of the World. Boston is the shoe style center of America. You do not have to wait till these shoes travel to New York or Chicago. We want you to get your pair Direct, with no obligation on you to keep them unless you are convinced that they are the most beautiful, comfortable, stylish boots you ever saw.

All Sizes $4.35 On Approval

All Sizes $4.35 On Approval

This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected weatherproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

This high-cut lady's dress boot is made of selected leather. Soft as velvet on tender feet. Neat, plain tapering toe. Beautiful high Louis Heel, or Medium Military Heel. Extra long-wearing leather soles, semi-flexible. Your choice of black or rich Havana brown. The most beautiful boot for Summer and Fall, 1919.

Send NO MONEY, Mail This Coupon TODAY

Pay nothing until shoes arrive. We even pay the postage. Simply mail coupon. Either pair or both will come at once direct to you, from the Oldest, Largest house selling Direct from the Shoe Market of the World. Let the shoes themselves convince you. Compare them with shoes at $7.00 and $8.00 a pair. If you are not delighted, send them back at our expense.

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Send shoes I marked, prepaid. I enclose no money, and am buying on your Approval Plan. I will pay only $4.35 a pair on arrival. I Risk Nothing!

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Name .....

Address .....

In answering these ads mention your paper. It commends you.

The Basis of Our Appeal for Patronage.

BY J. P. SEWELL.

We solicit patronage for all of the departments of Abilene Christian College entirely on the merits of the work itself and not on the fact that we are organized as a "senior" college. We invite the attendance of students in our academy (high school) on the merits of this academy and not because we are a "senior" college. We invite the attendance of students in the freshman and sophomore years of our college on the merits of the work of these years and not because we are a "senior" college. The fact that we are a "senior" college does not within itself prove that our academy and junior-college work is better than the work of other Christian academies and junior colleges. If you are an academy or junior-college student and are considering which school to attend, we suggest that you decide first that it shall be a Christian school. You are not for the present interested in the junior and senior years of college; so just forget that Abilene Christian College is a "senior" college and consider its location, equipment, faculty, courses of study, etc., entirely on the basis of merit, in comparison with others; and if you decide to come with us, we shall be delighted to have you, and will do all in our power to make your stay with us pleasant and profitable. This we know we can do. But please bear in mind that we do not desire to draw students from other Christian academies and junior colleges on the ground that we are a "senior" college. We simply invite you to see what we offer in the academy and junior college, just as you see what others offer in these same departments, and decide on the merits of the things offered.

Of course we feel that we have a right to expect that patronage of our brethren where the junior-college work has been finished, because no other school among us is prepared at present to offer the additional two years' work.

There are enough students from Christian families in denominational and secular academies and colleges each year to fill to overflowing every school we have in Texas and elsewhere. There is no reason for this. Those who are still in the high school or junior college have a number of good Christian schools to select from, where they can get just as good work as they are getting where they are, and have the privilege of Bible study and Christian association and influence. Those who have finished the first two years of college work can now come to Abilene Christian College and do the two additional years and con-

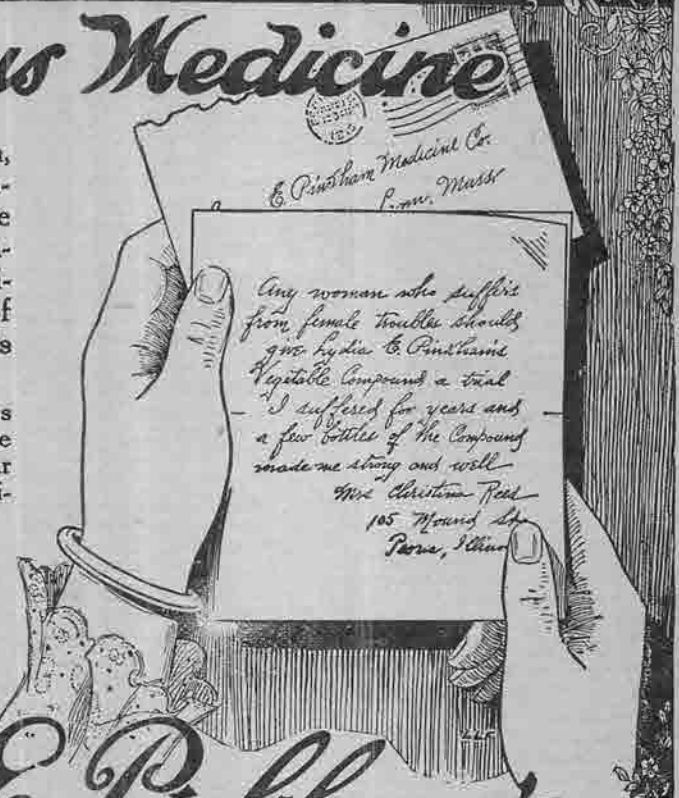
A Famous Medicine

A visit to the laboratory at Lynn, Mass., where this successful remedy is made, impresses even the casual looker-on with the reliability, accuracy, skill and cleanliness which attends the making of this great medicine for woman's ills.

Over 350,000 pounds of various herbs are used annually, and all have to be gathered at the season of the year when their natural juices and medicinal substances are at their best.

It is the wonderful combination of roots and herbs, together with the skill and care used in its preparation, which has made this famous medicine so successful in the treatment of female ills.

Letters from thousands of women who have been restored to health attest to the virtue of



Lydia E. Pinkham's Vegetable Compound

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tinue to study the Bible and enjoy Christian association and influence. We know that Abilene Christian College is absolutely genuine and sound in every department, beginning with the Practice School of the Department of Education (the first seven grades) and including the last year of college. We know that other Christian schools are sound and genuine in the departments they maintain. Brethren, let us fill every one of these schools full before we turn our children over to the denominations to have their faith changed, or, at least, so neutralized that it will count for nothing in their lives. Let us build up and strengthen the faith of our children and prepare them for more efficient service in the church and build up our own schools instead of injuring them and building up the denominations.

Our pride is not in our plant, the size and strength of our faculty, or the standing of our institution in the educational world, but in our product —our students. The business and professional men of Abilene, the people where they go for athletic and other contests, our visitors, and others tell us that they are "different," more refined and cultured, and that they are clean and honest. Our purpose is to develop Christian men and women—real, genuine, Christian men and women—Christian, not in doctrine and faith only, but Christian in character, in life. From what we can see and hear, we have cause to believe we are succeeding to a reasonable degree. Read this extract from a letter written to us by the dean of a college where our boys spent three days and played two games of baseball this spring: "The Abilene Christian College baseball team was here for two games. The boys played clean baseball and conducted themselves in such a manner as to make us proud of them for you. We have had several college teams to visit us this season, but your boys are much the manliest set of men we have had. If we had not been told they were all Christians, we would have known from their conduct that it must be so." We do not apologize for being proud of such boys; and our girls are just as fine. Neither do we apologize for being proud of the spirit that makes such boys and girls.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. **KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.**

Freckles

The fairer the skin the more ugly it is when marred by freckles, and they are really unnecessary. As soon as the warm sunshine or the hot winds bring them out, causing the natural embarrassment that every woman feels, get from your druggist a package of Kintho Beauty Cream. This is usually an easy and effective way to remove them, and quickly have a soft, clear, youthful and beautiful complexion, which of course, should have no freckles.

Use Kintho at the first sign of freckles, applying night and morning, and you should be delighted to see how rapidly these ugly spots begin to disappear. It is also well to use Kintho Soap as this helps to keep the skin clear and youthful.

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FIELD REPORTS

Tennessee.

Decherd, August 15.—I have just closed a good meeting at Morrison with twenty-three additions—twenty-one by baptism and two from the Baptists. This was one of the best meetings I have ever held. The brethren there have a beautiful concrete-brick building to worship in, and it is clear of indebtedness. They have arranged with me to preach for them once a month this winter. Immediately after returning home, in response to a request by telephone, I went to Tracy City and baptized a lady from Texas who was visiting Brother E. B. Tinney and who had heard the truth preached during the union meeting in which we engaged with the Methodists.—R. E. L. Taylor.

Viola, August 15.—The meeting at Viola closed last night at the water after thirteen days' duration. This was one of the best meetings I ever attended. Brother Elam failed not to declare "the whole counsel of God;" and while he rebuked sin with firmness, the gentle and humble way in which he administered the rebuke had a wholesome effect upon all, and his warm exhortations appealed strongly to sinners to repent and encouraged saints to be more earnest in their Christian life. Seven were baptized and many confessed their wrongs and asked the prayers of the church. The brethren were so well pleased that with one consent they asked Brother Elam to come back next year. May the Lord spare him for many years of service in his vineyard.—J. R. Stubblefield.

Union City, August 18.—On the first Lord's day in this month I began a meeting with the New Hope congregation, in Hardeman County. This meeting was well attended and the brethren seemed to be determined on greater things for God. A number of churches in Hardeman County are planning to locate an evangelist to labor in that field. They insisted that I take up the work there, but, owing to previous plans for work and other conditions over which I have no control, I deem it best not to enter upon the work there. There is a fine opportunity in Hardeman County for some capable gospel preacher to do good. I shall assist in two meetings here in this county, then return to Hardeman County for another meeting with the brethren at Middleton.—T. M. Carney.

Mount Pleasant, August 15.—I am just back from a trip to my old home at Scott's Hill, in Henderson County. I have been there in my sixth protracted meeting in succession. I always enjoy my trip there for the reason that I meet with those that are near to me in the flesh. I also hope that I have been instrumental in doing good in the Master's cause. Four persons made the good confession and were baptized. One of these was a man over sixty years old. The sad part of the report is that some that were once good Christians there have grown cold, and some even are very near to infidelity. We had a special meeting in which we made a special effort to get these to come back to the church. A few did so, but several did not. There are a few there that are faithful, and I am sure they will be unto the end.—C. S. Austin.

Tullahoma, August 19.—My first meeting for the summer began on the first Lord's day in August, at Morrison, and was one of the greatest meetings of my life. Brother G. A. Johnson was with me and did some good preaching. The meeting was largely attended by both white and colored. My second meeting began on the second Lord's day in August at Christiana. My next meeting will begin next Lord's day, at Gum Spring. From there I hope to go to Arkansas. We have been praying and begging for a house of worship at this place, and at last our prayers have been answered and we have a nice house completed. The white brethren here have been very nice to us and aided us in every way that we might get a house; also the church at Rickman gave five dollars to help us in building. Now, who will help the cause by helping us to pay off the debt? Our meeting here this summer was held by Brother M. Keeble, who did some strong preaching. Those that want to know more about the church here may write to V. C. McQuiddy, a white brother and an elder of the church of Christ, at Tullahoma, Tenn.—T. H. Busby (colored).

Texas.

Denton, August 18.—On the second Lord's day in this month I began a meeting with the Hemming congregation, about twenty miles north of here. The meeting closed last night with one addition. I was with those brethren last year, but there was a lack of interest among the members in the meeting this year from some cause. Several of the members went on a visit just before the meeting and others started during the meeting, so we had a hard pull of it all the way through. They have better crops this year than they had last year, but they did not support me as well this year as they did last year. Brother Berry lives out there, and his whole soul is in the Lord's work. I am at home now for a few days, then off to Alabama for a meeting. My address till the first of September will be Coxey, Ala.—D. S. Ligon.

Denton, August 13.—The meeting at Savoy closed last Sunday night with a splendid interest. I had not been at Savoy for many years, and there have been many changes in the congregation since I was there. A number of the older members have passed away, but their influence still lives for good. Quite a number of new members have moved to or near Savoy, and the congregation is far larger, it seems to me, than when I last preached for them. Brother Warren E. Starnes, now of Dallas, labored with the church at Savoy for several years, and it is largely due to his faithful work that the church is in such excellent condition to-day. The meeting lasted ten days and the church made it very pleasant for me in every way. Two persons were baptized and three took membership with the congregation. I am now back at home to begin the work again with the congregation in Denton.—R. D. Smith.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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Piles and rectal diseases, such as fistula, fissure, stricture or varicose veins, which cause loss of vitality, nervousness and general debility, cured or no pay. Out of town people, visiting the city in need of treatment, consult me. Many cases cured in one or two visits. Consultation free and confidential. Twenty years successful experience. Hours 10 a. m. to 7 p. m. Sundays 10 to 1 only.

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CHURCH NEWS

Alabama.

Florence, August 18.—The meeting at Macedonia began on the second Sunday in August and closed on last Friday night. We had large attendance all the way through. Five persons were baptized and the church was greatly edified. The preaching was done by Brother Thornton Crews, of Lawrenceburg, Tenn. He is a young man, but a power in the pulpit. He preaches the old Jerusalem gospel—forceful, pure, simple, unadulterated. —T. O. Bevis.

Kentucky.

Hardyville, August 13.—I am laboring with the church at Fairview. Large crowds, fine attention, and interest great. The church is loyal to the Christ and his word. They are zealous workers in the Master's kingdom and have the respect of all. I go to Cave City next Monday, where I hope to establish a church after the New Testament order that will be satisfied to wear only the name of Christ and to do nothing but what he teaches.—J. H. Hines.

Louisiana.

Amite, August 19.—Recently I held a meeting at Shiloh, a few miles east of here. One was restored and others were almost persuaded to accept Christ. From there I went to McClean Schoolhouse, twenty-five miles east of here, to begin a meeting, which continues indefinitely. This is one of the several mission points where I shall preach this year. The harvest is ripe and laborers are few. May many laborers be sent into the harvest.—W. J. Johnson.

Texas.

Bonita, Route 2, August 14.—We closed a meeting at Dye Mound last night. Ten persons were baptized and five returned to their "first love." I go to Bonita to-morrow to remain over two Lord's days. I am working hard, and it will crowd me to get through my meetings without a breakdown. The church is staying with me nobly. —T. H. Matheson.

Grand Saline, August 18.—My husband, Willis G. Jernigan, closed a meeting at Jackson on Wednesday after the first Sunday in August, with large crowds and good interest, but no additions. He preached for the congregation here on the second Sunday. He left on last Friday for Jacksonville to begin a meeting there. He will go next to Star to hold a meeting.—Mrs. Willis G. Jernigan.

Midlothian, August 19.—Brother Austin Taylor and I have been here since the fifteenth, with splendid interest and from one to three confessions each service. We have preached four nights and baptized ten persons. Extra large crowds are attending. Christians from Dallas, Fort Worth, Waxahachie, Desoto, Venus, Mansfield, Cedar Hill, Maypearl, and other points are helping to make up the large audiences. We go from here to Cedar Hill, then to Mangum, Okla.—Horace W. Busby.

San Antonio, 405 Porter Street, August 17.—I closed a good meeting with the church at Sentinel, Okla., last week. While we were hindered a great deal on account of harvest, yet we had good crowds all the way through. One was restored to fellowship, one came from the "digressives," and three were baptized. One of those baptized was a young man who was preparing for the Methodist ministry. He will now preach the gospel, and I predict for him a very bright future. Work here is good.—W. D. Bills.

Vineyard, August 16.—I am here in a good meeting, with large gatherings and fine interest, and may continue until the first of September. The meeting near Maxey, in Lamar County, was well attended. We had fine interest. The people were aroused greatly. There were four baptisms and one restoration. I promised them to return next July for a four-weeks' meeting. I have one call for Mississippi and one for Florida, but I can accept more, as I want to be busy all the winter. My address at present is Vineyard, Texas, Route 1, Box 15.—G. B. Lambright.

Dallas, August 22.—Brother John E. Dunn recently preached on the religious condition of France at the Pearl and Bryan Streets Church, in Dallas. His address was very instructive. Brother Dunn is an easy speaker and always has a good lesson for his audience. The church has arranged for Early Arceneaux, of Houston, to hold a tent meeting for us, to begin on the fifth Sunday in this month. We expect to do much mission work this year. We want to give every man, woman, and responsible child in Dallas a chance to hear and obey the gospel.—A. O. Colley.

San Angelo, August 19.—The first two Sundays in August I spent at Haleyville, Ala., in a meeting which was well attended. There were five baptisms. Quite a lot of good was accomplished in removing deeply-rooted prejudice. The song service was conducted by Brethren J. H. Stone and Jim Barton. Brother I. B. Bradley was with us one service during the meeting. Haleyville is a place where Brother Bradley helped to "break the ice" years ago. Brethren B. F. Harding, H. I. Copeland, and a young Brother Walker have done some good local work at Haleyville. They are held in high esteem. Brother J. D. Stone, who lives at Haleyville, was at home and helped very materially in the meeting. My home was with Brother and Sister W. W. Haley—a good home.—T. B. Clark.

Gather the crumbs of happiness and they will make you a loaf of contentment.—Selected.

Your Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-15 **Murine Eye Remedy Co., Chicago.**

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Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

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FROM THE FIELD

Tennessee.

Rives, August 12.—Our meeting at Polk closed with the Sunday-evening service. Three were baptized and one was restored. We are greatly encouraged. The church at that place is awake to its duty.—D. D. Woody.

Lawrenceburg, August 11.—Our meeting at Pleasant Valley, Ala., closed on Saturday. The brethren were pleased with the meeting. Ten were baptized. I am now in a good meeting at Luna's Chapel.—Thomas C. King.

Lawrenceburg, Route 2, August 11.—Brother J. T. Hollis, of Allen Creek, began a meeting at Crewstown on Saturday night, August 2, and continued it to the following Thursday night. Nine were baptized and one came from the Baptists. Brother Hollis is an able young man who should be kept in the field doing the Lord's work. He is going to enter school at Lawrenceburg this fall.—John H. Crews.

Nashville, August 13.—Brother Mason, of Chattanooga, closed a meeting at Shady Grove, in Coffee County, on Sunday night, with nine baptisms. The brethren at that place are doing a good work. They have built a meetinghouse this summer and supported a good meeting. I led the song service there, and could lead in another meeting before September 1. My address is Huntland, Tenn., Route 1.—James J. Reynolds.

Clifty, August 9.—I left home, Watseka, Ill., on Saturday, July 26, and went to Clinton, Ind., and met with the congregation at Fairview on Lord's day, also preached that night and on Monday night. After services on Monday night, I boarded the train for Nashville, Tenn. On the train I found my wife and one of my daughters, and I went with them to the home of one of my brothers-in-law, near Elkmont, Ala. Near Elkmont I preached two nights at family residences to small audiences, also met several of the Elkmont brethren. I also preached in Elkmont on last Lord's day after the worship and at night, and on Monday and Tuesday nights I preached to good audiences at a schoolhouse some five or six miles from Elkmont. At Elkmont I met Brethren Frank Morrow, W. F. Tomson, and G. M. Peck. I made a trip to Athens, and near there I met two earnest sisters who had obeyed the gospel over thirty-three years ago in South Illinois. To find them still strong in the faith and faithful in the divine worship and life was a matter of rejoicing to me. On the train back to Elkmont I fell in company with Brother Ezell and Brother Brewer and had a short talk with them. On Wednesday I went to Nashville, where I had a pleasant time in the Gospel Advocate office with Brethren J. C. McQuiddy, A. B. Lipscomb, T. B. Larimore, and J. W. Grant. I then went to Tullahoma, where I called on Brother J. D. Floyd. I found the old brother in feeble health, but sound in the faith and ready to talk over the outlook of the Master's work. I enjoyed a visit with Brother V. C. McQuiddy and wife that night. On Thursday I came on to Clifty and out to Newton Schoolhouse, where I had promised to begin a meeting that night. I have preached two sermons up to the present and have a rapidly growing audience. I will continue for one week longer, and hope to have some good results before I close. Other calls are coming in, and I will probably be in East Tennessee for some time. I would be glad to get other calls. Write to me at Clifty.—Andrew Perry.

Texas.

Desoto, August 6.—I closed the Mansfield meeting at the baptismal service last Thursday evening. We had large crowds, fine interest, good singing, twenty additions, and good support. The Mansfield congregation is alive. I promised to return another year. Brother Austin Taylor and I are in a good meeting here in Desoto, with three baptized and one restored to date. We go next to Midlothian, the third and fourth Sundays.—Horace W. Busby.

Waxahachie, August 8.—I closed the most successful and happiest three years' service of my life with the church in Ennis on July 30. I regretted very much to leave the Ennis church, but a door was opened to me in Waxahachie and a larger field. The whole membership in Ennis is loyal to God and to the minister who labors with them. May God's richest blessings be theirs. Ennis and Waxahachie are fifteen miles apart. Brother J. S. Dunn lives here and is holding fine meetings in this county. There are near twenty churches in the county.—Ben West.

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"As Much As in Me Is."

BY C. PETTY.

Paul wrote to the Romans: "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." (Rom. 1: 5.)

"As much as in me is"—that is, all that I have and am; nothing shall hinder me; all the power that I possess. No stronger expression could have been used to show Paul's determination to preach the gospel. Now put Paul's great zeal and God's power (the gospel) together, and we can see how he moved men to obey its divine mandates wherever he went. See him at Athens preaching the unity of all nations by one blood; and "certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." (Acts 17: 34.) Also, read Acts 26, where Paul's preaching caused Festus to exclaim: "Paul, thou art beside thyself: much learning doth make thee mad." And Agrippa said unto Paul: "Almost thou persuadest me to be a Christian." The need of having the gospel preached is as great to-day as it was then, for it is claimed that seventy-two million people in the United States do not belong to any religious organization. Subtract that number from a hundred and ten million, and it is seen that thirty-eight million of our nation are religious. Now add to this all the millions of every tribe and tongue of every nation on the earth, and you have the case made out. Then add to this the statement that is often made, that at every tick of the watch some one passes away. Now, should not this alarm every Christian and cause him to say, with Paul, "So, as much as in me is, I am ready to preach," or to do with all the power that I have and all the means I possess to have the gospel of Christ preached to those in darkness, that they may have the light of life? Or will we sit idly by and let these opportunities pass unnoticed that are so great, and let many be lost that would be saved if we would wake up to the responsibility that now confronts us?

I do not believe there ever was a more important hour than now to hold up the Bible, and the Bible only, to the people as the only rule of faith and practice; and when preached thus, it leads to "one faith, one Lord, one baptism," which leads into the one church, and the only one, which our Savior "purchased with his own blood." The only place that men can be reconciled to God is "in one body by the cross." (Eph. 2: 16.) See the condition of the Ephesians before they heard the gospel and before they entered into the one body." "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2: 12; also Eph. 1: 13.) Could man be in a worse condition than to be without Christ, an alien, a stranger, with no hope, and without God? These five things show man's condition before he enters into the one body, or church, or is reconciled unto God in the one body. Now, in the face of this, how can any one say that a person can be saved out of the church as well as in the church? If a person will prove to me that a man can be saved without Christ, an alien, a stranger to the covenants of promise, without hope, and without God, I will admit that he can be saved out of the church, but no sooner, inasmuch as man's condition is no better now than it was when Paul wrote the Ephesian letter. Now, why not all try to show man his condition by the Bible and appeal to him, by the facts, commands, and promises, to believe and obey, "that he might be reconciled unto God in one body," or church? Now see his condition since he entered the church. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." (Eph. 2: 19-22.)

Man's salvation depends on his obedience to the gospel of Christ; and the Lord has made it the duty of man to preach it to man, and nothing else is allowed to be preached. Paul says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1: 8, 9.) Now, since the gospel is the only thing that builds men together for the "habitation of God through the Spirit" and leads them to that celestial home just beyond the gentle river, and since it is our duty to preach it to them, let us all strive to be faithful in preaching it, that we be not classed with the unfaithful watchman.

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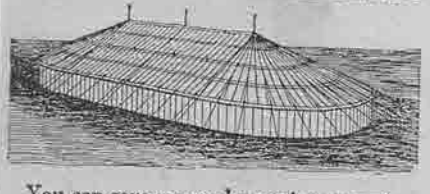

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Fads and Fancies.

BY H. W. JONES.

In most of the churches known to me there is a leading or predominating element which seems never to be satisfied with plain Bible truth, and that alone, but, instead, is on the constant outlook for some new fad or fancy that is as far from "the love of the truth" as "the east is from the west." I have been a careful observer of church affairs for many years, and I am convinced more and more that it is not so much the truth they love as it is popularity, entertainment, easy sailing, and things of a worldly nature. They seem to be on the unrest, always wanting a change in religious work and worship. Yes, so much so that I, as did Paul, "fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds [my brethren] should be corrupted from the simplicity and the purity that is toward Christ." (2 Cor. 11: 3.)

A plain gospel preacher may present the truth of God clearly and forcibly "as it is written" and solely in "the love of the truth," without any addition thereto or subtraction therefrom; yet, unless he resorts to some new twist or turn, fad or fancy, or uses some sort of deceit to make himself popular with the world and worldly-minded church members, he is "not wanted" very long at the same place, except by the "faithful few." He is "not popular;" "he is too plain;" "he preaches the truth, but we want a new man;" etc. Hence, from all this I conclude it is not the truth of God, the plain gospel of Christ, they love so much as popularity, innovations, entertainment, and things that appeal to the worldly-minded. Yes, in many places they "shelve" the home gospel preacher for no good reason and send hundreds of miles for a "new man" who is not a whit better man or preacher, and pay him far more than they ever thought of paying the home man. All this is strange, silly, and works evil to the cause we profess to love.

But amid all this confusion and clamoring for "something new," I well remember that our blessed Savior (and the gospel he preached) was not "popular" in his day and did not suit the worldly-minded Pharisees and rationalistic Sadducees; neither were the apostles of our Lord popular with worldly-minded people, and how little did the plain preaching of the apostle Paul appeal to all such! And about the worst thing about the whole matter is the sad fact that the "faithful few" who do really love the truth for the truth's sake will on many occasions "give in" to the kickers and "knockers" and growlers and those who have but little, if any, real "love of the truth" in their hearts! We need never expect the truth to have free course in the minds and hearts of the people generally where the church fails to "back up" the truth heartily and the faithful gospel preacher who delivers the same to a lost and perishing world! Let us wake up, brethren, and seek the truth, and not fads and fancies, and look to God and our Savior Jesus Christ, and not to puny man and his many inventions. The Lord help us so to do.

My Master.

My Master was so very poor,
A manger was his cradling place;
So very rich my Master was,
Kings came from far
To gain his grace.

My Master was so very poor,
And with the poor he broke the bread;
So very rich my Master was
That multitudes
By him were fed.

My Master was so very poor,
They nailed him naked to a cross;
So very rich my Master was,
He gave his all
And knew no loss. —Harry Lee.

In the New World.

There must be room for the spirit of eight million men who died for a larger world . . . Christ's friendliness, his superiority to race prejudice, his unselfishness, his righteousness, his forgiveness, his truth, his principles of a new and different human order are the only hope of the world.—Robert E. Speer.

Life is not so short but that there is always time enough for courtesy.—Emerson.

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GOSPEL ADVOCATE

Volume LIX. No. 36. NASHVILLE, TENN., SEPTEMBER 4, 1919. $2 PER YEAR, IN ADVANCE.

Edifying as the Need May Be

BY A. B. LIPSCOMB

Let Us Help the Church at Washington, D. C.

I wish to add my word of approval of the effort now being put forth to firmly stablish and strengthen the congregation in the nation's capital. Many letters and personal appeals have been made in their behalf. Brother W. S. Long writes me to the effect that while many generous contributions have been received, reports from some quarters are very discouraging. He informs us that some one started the report that he was in sympathy with the speculative teachings fostered by Boll and Chambers and that this report had to some extent crippled his influence in raising funds for the Washington work. I take pleasure in stating that Brother Long has no sympathy with this speculative teaching and that he so informed Brother Chambers five years ago. I esteem him to be a good preacher, worthy of the confidence of the brethren, and hope that this idle rumor will be dissipated. By all means, let us redouble our effort and push this campaign for the Washington building to a successful finish. Lack of space will forbid printing the names of all donors in the Gospel Advocate, but Brother Long and his associates will see to it that every gift is promptly acknowledged.

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A Call from St. Louis.

Another deserving appeal that is now before us is the call for assistance from the small band of disciples in the great and thriving city of St. Louis, Mo. These brethren have sent us a brief statement which summarizes the present situation and needs and also suggests a simple plan by which many brethren may have fellowship with them at very little sacrifice to each. This statement follows:

We have bought a lot, corner of Spring Street and Blaine Avenue, 100x128 feet, for thirty-seven hundred dollars, and have made a cash payment of two hundred dollars from the contributions of our own congregation, the balance being covered by a deed of trust which has been assumed, and which was placed on the lot about four years ago, with another year yet to run.

It was fortunate for us that we were able to secure such a bargain as this, the purchase price being only two hundred dollars in excess of the deed of trust on the property, which has been in the hands of an estate for some time and was sold in the winding up of the estate. It is located just one block west of Grand Avenue, the main north-and-south thoroughfare of St. Louis, and is within one block of the Grand Avenue and the Park car lines, and is only three blocks from two other good car lines.

The selection was also made with a view of being able to locate all members of the congregation within walking distance, and it is the opinion of every one that a more ideal location in this respect could not have been found in any community in the city; yet it is only about thirty minutes, and direct car lines, from the downtown or business section of St. Louis.

Our plan is to secure at least two hundred and thirty contributors of one dollar per month, each, for thirty-six months, which, with the fifty in our own congregation of about twenty-five members, will give us the ten thousand dollars needed for the lot and building.

Won't you write us to-day that we may count you as one of these contributors? You need not send any money until the required number has been secured.

Address Dr. J. W. Pruett, 6006 Virginia Avenue; P. B. Johnson, 1304a Mississippi Avenue; J. M. Snow, 4847 Page Avenue; George Miller, 5071 Arlington Avenue; or W. W. Moody, 3667 Botanical Avenue, St. Louis, Mo.

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The Iron Master.

I hope it is not too late to pay a passing tribute to the lamented philanthropist, Andrew Carnegie. The life work of some men, as we survey it, gives the impression of solid strength and noble serviceableness. Like the mountains which rise above the surface of the earth, they remain steadfast in their place, enriching human existence. Like the streams which flow down from those mountains and run into the rivers and into the sea, they contribute to the fruitfulness of many lands. Such a man was Carnegie. For a long time he was regarded as one of the world's greatest financiers, but within recent years we have referred to him as a great philanthropist. We shall think of him, too, as a great philosopher, whose homely sayings will live in the hearts of the people for years to come. It was this great American who taught, "Take care of the shillings, and the pounds will take care of themselves," which, translated into our financial terms, means: "Take care of the dimes, and the dollars will take care of themselves." It was he who said: "Capital and labor and ability are three legs of a three-legged stool; neither is first, neither is second, neither is third, neither has precedence; all are equally necessary." It was indeed appropriate that he should select for his epitaph: "Here lies a man who knew how to enlist in his service better men than himself." The thinking public shall not soon forget the man who said: "It is a disgrace for a man to die rich." This should be comforting to the thousands who expect to die poor.

But with all of his goodness and greatness, I can but be reminded of Cornelius, who gave much alms to the people, yet had not complied with the simple conditions of the gospel. "Though I give all my goods to feed the poor, and have not love, it profiteth me nothing." And, "This is the love of God, that ye keep his commandments." Surely this involves obedience to the gospel.

Our Contributors

The Divorce Evil.

BY H. LEO BOLES.

In former articles on "The Home and the Family" we have seen that anything that affects the general welfare of the home is a menace to society. There is no mistake that the divorce evil is a growing and alarming evil. It destroys the fundamental institution of society and is affecting for evil our present-day civilization. Those who are studying the welfare of the United States government have grave apprehensions of its great influence. We are told that the number of divorces in the United States is increasing *three times as fast as the population*, and that approximately one out of every twelve marriages ends in divorce. Within the twenty-year period, 1887-1906, nearly one million divorces were granted, and in forty per cent of these cases there were children involved. This means not only the breaking up of nearly a million homes, but also the lack of home influences for the vast number of children involved. The evil is increasing, as may be seen from court records and statistical reports. One of our daily papers in Nashville gave some interesting facts under the following headlines: "DIVORCE RUINS FOUR HUNDRED AND FIFTY-SIX HOMES HERE IN SIX MONTHS." This gives the number of divorces in Nashville for the first six months of 1919. Those who are familiar with the divorce situation say that the evil affects all classes of society. Some claim that the returning soldiers, suing for divorce, have augmented the number of cases. However, it is a most alarming question to the citizens of Nashville.

Another article in a daily paper has this headline: "1919 BIG DIVORCE YEAR." Under this headline we have the following facts concerning Cincinnati: Last year divorce cases occupied a third of the room on the Common Pleas Court dockets. Up to May 1919, the divorces occupy more than half of the space of this court. There had been four hundred and sixty-six divorce actions filed for the first four months of the present year. If something is not done to check the evil, what may we expect in a few more years? The number of marriages in proportion to the increase in population is decreasing, while the number of divorces is rapidly decreasing. It is easy to interpret these facts: the sin of lewdness and fornication is ominous and startling. We may reasonably expect that whatever so affects society will affect the church.

The United States has the unenviable reputation of leading the civilized world in the divorce evil. There are three great geographical centers of divorce in the United States—New England, the Central West States (including the Southern States), and the Rocky Mountain and Pacific Coast States. The Southern group of States shows the lowest proportion of divorces, notwithstanding the large negro population in the South; however, statistics show a rapid increase in the Southern States. I think that it is accurate to say that there is more Bible teaching done in the South than in any other section of our country, and that the Bible teaching has restrained, in a measure, this evil.

The divorce evil is greater among the Protestants than among the Catholics. This is due largely to the uncompromising attitude of the Roman Catholic Church against divorces. It is also observed that the number of divorces among the Protestants is greatest among those of no religious profession. This shows the effects of the Bible teaching upon this evil. It is time for all teachers of the Bible to awake from their indifference toward this subject and declare in no uncertain terms the teaching of the Bible upon this alarming evil. If there were no other reason for teaching the Bible, it would be greatly to the interest of our country and present-day civilization to have the Bible taught in order to restrain this depravity.

Several causes have been assigned as the reason for the increase of divorces. The factory system of labor of girls and women is put down as one cause. The production has passed from the home to the factory. In earlier days the father farmed, the wife spun, and within the family circle were produced most of the necessities of life. To-day scarcely anything is produced in the home. Even the bread and other simple articles of food are bought instead of being made in the home; and if such continues, there will be very few girls and wives and mothers who can make good bread. The same may be said of all of the other necessities of the home. Home so often becomes merely a place in which to eat and sleep instead of a place of production. Of course, girls brought up in such a home as this cannot become good home-keepers.

The women of the wealthy class have nothing to do and live in idle ease; and this becomes a curse to society. Leisure time unprofitably employed saps the moral fiber far more than a hard-pressed existence. Work and industry are as essential to a strong moral character as they are to the accumulation of wealth. The entrance of women into the different professions of life have affected the home life and is productive of divorces. Again, the high standard of living has played its part in encouraging this evil. The wants and desires of people have increased faster than their income. Professional men are financially unable to meet all the obligations of a married life and are seeking to be released from its ties. Our new industrial system has resulted in an enormous growth of cities; and vice and immorality are so often associated with city life, and this has augmented the divorce evil.

Again, the rise of what is familiarly known as "individualism" has influenced the divorce evil; this is also known as the "Woman's Movement." One authority says: "Rising divorce rate reflects the growing freedom of the American women." The occupation of women in the factories, offices, and different professions has a tendency to make woman independent, and this causes her to look with less favor upon the marriage relation.

No stable family life can endure long without a religious basis; the history of all nations bears witness to this fact. The decay of religion in Rome was followed by an increase in divorces. We are told that new ethical conceptions of right and wrong are being formed and that we are witnessing the passing of the dogmatic age of religion; yet with this change comes an increase of divorce.

It is my purpose to follow this article with one on the Bible teaching on divorce.

Taking Care of the Poor and Needy. No. 2.

BY MORGAN H. CARTER.

We found eighty per cent of the homes untidy, unkept, and unattractive to normal individuals with any sense of the artistic. About seventy per cent of all individuals whom we met were personally untidy, and we have good reason to believe that eighty-five per cent of all houses which we visited were unsanitary. We found ninety-six per cent of the homes possessing no type of musical instrument, and the same per cent having no games or methods of amusement, save such games as can be introduced by individuals apart from any type of apparatus.

We believe these conditions are largely responsible for the prosperity of many cheap, unwholesome places of

amusement and the breaking up of the home as the social center, especially among the dependent classes of our cities. Eighty-three per cent of the families live in houses which do not have adequate playground either at the front or rear; sixty per cent had no flowers either in the yard or potted plants in the house; six per cent lived in one room, fifty-nine per cent lived in two, twenty-eight per cent in three, and nine per cent in more. Forty-four per cent of these homes were located within three blocks of a public park. This is due to a degree by our investigation being conducted largely adjacent to the Addison Street Day Home, which is located near Watkins Park.

We find that much so-called "charity work" is done in an unsystematic manner, and that the mere giving to individuals what they seem to need for the moment is oftentimes injurious and never so thoroughly helpful as a constructive program of relief and education. We found no high-school graduates in our dependent class. We believe that the unproductive home is responsible very largely for present conditions, and that the restoration of the normal activities of the home wherein the whole family becomes responsible for the support of same and where the real necessities of life are produced will prove the only permanent solution of the present economic problem, which, in turn, produces the breaking up of homes and a general social unrest.

We found about seventy-five per cent of the adults to be members of some church, and yet seventy-two per cent of adults took little, if any, interest in any particular religious work, and a comparatively small per cent of children were receiving any definite type of religious education. The houses in which these people live are inadequate to the needs of a normal family, being to a large degree unsanitary, unpleasant, and without the necessary privacy that should attach itself to all homes and give them a unique individuality which they cannot otherwise possess.

From all facts gathered among the cases thus investigated I have reached the following conclusions:

First, there is a general need of reconstruction in our methods of dealing with dependent cases. We must see to it that deadbeats do not succeed, and that those who are really deserving be aided in such ways as are best adapted to their immediate needs; some should receive relief, others should be given loans payable on the installment plan. For some it is only necessary that they receive immediate employment, and others can be gotten on their feet by proper medical attention. The heavy hand of the court should be used in many cases of desertion, compelling the husband to furnish support. Our work along all of these lines must be constructive, tending toward the elimination of certain artificial economic conditions which have arisen in our society and are crushing out the lives of a large per cent of our people and causing much of the social unrest here, and, in addition, the spirit of anarchy and Bolshevism in other lands.

Secondly, we must combine our economic reconstruction with a definite educational program. Compulsory attendance laws must be enforced. Necessary laws and pensions must be provided in some cases for immediate relief, and public opinion must be raised that suitable housing conditions may be supplied at reasonable rates for the poor. These houses would be much better adapted to the needs of the poor were they erected on small plots of ground where garden and poultry yard could be developed and the cow and pigs could be kept. This would supply employment for the children, helping them along educational lines, and would make it possible for the mother to produce many of the necessities of the home, gradually reducing the cost of living and increasing the efficiency of the home, also offering a sufficient playground space for the children within their private dominion. But this can only be realized as the example is set by the people in the middle and higher classes. The problem of the dependent, therefore, resolves itself into the economic and social problem of restoring the productive home throughout all American society.

Furthermore, I recommend that proper recreations be planned and carried out by means of play-grounds, schools, and churches. Children will receive fundamental conceptions of right in properly guided, enthusiastic and interesting games suited to the various needs of boys and girls through childhood and youth. The constructive moral forces of these games can hardly be realized until we have actually experimented in these lines. We have thus far found that games largely tend to eliminate immorality and increase efficiency in study and build character.

Finally, I recommend that a better understanding between the church and eleemosynary institutions, all public charities, the public-school system, juvenile court, and the dependents be firmly established. Let each know the other and heartily coöperate in labor, prayer, contribution, and unselfish service, and let all come to know that there can be no financial, economic, or mere social reconstruction that will prove of real value, except as it is properly related to higher moral standards and realization of the fundamental truths of Christianity as revealed in the Fatherhood of God, the Sonship of Christ, and the brotherhood of man.

The Master Workman.

BY CLAUD F. WITTY.

What is your conception of the great Creator of the universe? Do you think of him as billions of miles away and with but little or no concern about the world we live in?

I like to think of him as a great Artist. Before our eyes he sets up a cloud for a canvas and with one quick stroke paints the rainbow; in another instant he takes the distant west for his easel and sketches the beauties of a sunset at sea; turning next to the hills and woodlands, he greets us with the dazzling colors of the autumn leaves, or perchance he pauses to shake his magic brush and leaves a meadow bedecked with wild flowers; next he is decorating the rosebud or making white the lilies of the valley; now he is putting a smile on the face of a baby and adding the blushing rose to the cheek of young womanhood; again, see him as he adds the sparkle to the diamond and gives color to the gay plumage of the wild birds, or with the frost for his pencil outlines the fern on the windowpanes of our homes.

Also, I like to think of him as the Master Workman of the ages.

In my mind I can see him using the storms, the earthquakes, and the volcanoes for his tools as he hews out the great mountain chains of earth, digs deep the beds of the rivers, and sets up bars and doors to the ocean, and says: "Hitherto shalt thou come and no further, and here shall thy proud waves be stayed."

Also, I like to think of him as working with the different materials out of which so many useful things are made.

Take so simple a thing as water. During the stillness of the night he fashions it into the sparkling dewdrop and sets it on blushing flowers ready to greet us as we come forth to meet the new day. Of this same water he makes the tiny teardrop that lingers on the sleeping lids of the infant or rushes in torrents down the wrinkled cheeks of old age. Also it is this same water that he causes to sing and sparkle as it goes splashing and tumbling down the mountain side, or plunges and roars in its leap over Niagara's mighty falls, or rolls onward in its majestic sweep to join the mighty ocean, where it bears upon its proud bosom the commerce of the civilized world. It is likewise this same water that he drops down from the clouds in the form of refreshing rain, and, mixing it with the clods of the valley and seasoning it with the rays of sunshine, he

gives us the beautiful apple, the juicy peach, and the delicious pear.

But it is in man, his masterpiece of creation, that we see most to admire, for truly man is fearfully and wonderfully made.

Think of the skill required to form the seeing eye. No curtain ever formed by man can be opened and closed like the curtain that protects the pupil of the eye; no jewel case was ever more skillfully arranged than the socket that holds the eyeball. Nor is the eye of the bird that soars high above its prey, or the eye of the fish in its liquid home, fashioned like the eye of man, but each is adapted to its peculiar need. But if the eye fills us with admiration for the One who formed it, what shall we say of that delicate piece of machinery called the "lung?" Hidden away in the interior of the body, it draws in the deep breath of air and in a moment's time separates it into its component parts, throwing out the parts it cannot use and converting the remainder into the life-sustaining tissues of the body. Also, I am filled with amazement when I examine the vocal cords and understand their power. Scarcely an inch in length, placed in the back of the throat, and seemingly unable to produce the faintest sound, yet they give the silvery tones to the orator and the melody to the sweet singers in Israel. Nor will we be less interested if we study the handiwork of the Creator as he demonstrates his skill in forming the brain of a Newton, a Gladstone, or a Solomon.

No wonder, then, that we worship and adore this mighty Creator who is able to take the colors of the rainbow and weave them into a scarf and throw them around the shoulders of the dying storm, or the One that is able to dip his fingers into the ocean of eternity and shake out a hundred million worlds. But if his power and greatness should cause us to fall on our faces and worship him, what shall we say of his wonderful love—that love that prompted him to send Jesus to this world to redeem fallen humanity!

Fancy, if you can, the Prince of heaven in his glorified state, joint creator and ruler of the universe, seated upon a throne of jasper, in a city of gold, adored by the angelic hosts; and yet, at his Father's request, he came to this world of darkest night, was born and laid in a borrowed manger, buried and laid in a borrowed tomb. His first pillow was straw and his last one a crown of thorns. His first companions were cattle and his last ones thieves. Nor was he allowed to enter the dark valley alone, but was surrounded by a mocking, jeering mob who defied him to assert his power and descend from the cross. But the quaking earth, the blackened sun, and the bloody moon mourned with him in his dying hour.

And why all this suffering by a God? Ah, that you and I might escape the awful consequences of sin. *Sin*—you cannot even pronounce the word without sounding the hiss of the serpent.

Some people seem to think that sin is a small thing, but I tell you it is no small thing that lifted Jesus off of the throne of the universe, hastened him down to this weeping world, and caused him to shed his innocent blood that he might pay the price of man's redemption. If you could mount upon the wings of electricity to the gates of pearl, dash down the streets of gold, across the river of life, and scatter the seeds of sin in the fields of glory, you would have to send for a gravedigger to come and start a cemetery in the paradise of God, for I tell you *the wages of sin is death*. Without sin, even this world would be fairer than a poet's dream; but the trail of the serpent is over all, from the humblest house of the workingman to the Capitol of the nation. The mark of death is stamped upon the cheek of health; and although man has been able to harness the lightning, make the sea his pathway, ride in triumph on the bosom of the clouds, advance with safety on the bottom of the sea, speak across the ocean, measure the distance to the sun, weigh the planets, look either into the past or the future and tell the time of every eclipse, reproduce the voice of men now dead, and do many other wonderful things, yet he must ground arms and surrender when it comes to dealing with sin. One sting from the deadly monster, and the victim is doomed forever; and in all this vast universe there is but one remedy, and that is the cross of Christ.

You may own the cattle on four thousand hills; you may dig every diamond and every ounce of gold from the depth of the earth; you may gather in every pearl from the seven seas and multiply their value a millionfold, and yet you cannot pay off the mortgage on a single soul. This you must leave to the power and wisdom of the Master Workman of the universe. Will you do it?

A Solid Rock.

BY E. W. SEWELL.

"Upon this rock I will build my church." (Matt. 16: 18.) These are the words of Jesus. They form the strongest statement uttered by him while on earth. They are the whole effort of Christianity epitomized. To the accomplishment of it our blessed Master gave all, endured all, and suffered all. Every healing touch upon the aching sick, every comforting word to the downhearted by the wayside, every lonely prayer out on the mountain top in the midnight hour or in the flower garden after their little faces had been closed in sweet sleep, and every quiver of his tender flesh as the spikes pierced his hands and feet while they nailed him to the cross were so many separate vibrations of energy set forth to the one purpose that Jesus might build a church distinct from all other organizations, and peculiar to the purpose of the salvation of the souls of dying men and womn.

That the church was built, and that it was just such an institution as Jesus desired it to be, having conditions of membership according to his wishes and laws of limitation governing its subjects to the carrying out its purpose, all must acknowledge from the following reasons: (1) Its foundation was laid. (1 Cor. 3: 11.) (2) Its frame was fitly erected together. (Eph. 2: 21.) (3) The building was completed and became the holy temple of the Lord and a habitation of God. (Eph. 2: 19-22.) (4) It was given a name separate and distinct from all other organizations on earth. (Rom. 16: 16.) (5) It proceeded to do the work for which it was organized, and to do it just as the law required. Read the book of Acts and the Epistles for full proof of this statement. (6) Its members passed from this life in full faith, having a sweet hope and full assurance of a crowning reward. (2 Tim. 4: 6-8.)

Now, these things were accomplished without any of the modern societies, such as the various missionary organizations with their dictatorial boards and the little societies within the churches too numerous to mention, and they were done without the modern inventions of man, such as instrumental music in all its variety. I have often put this question to many who seem to be tired and sick of the way churches are taking up with every human invention that is brought out: "If the work of the Lord was done once without these human institutions, and the record shows that it was, and that, too, with much better results, can it not be done again as a church of Christ without them?" Almost all reply that it can be done, and they prefer that it should be done; but they ask what they should do when there is no church of Christ near them and the church to which they belong will not cease supporting and having under their care those innovations.

If there is a brother anywhere in these circumstances, my heart goes out in prayer for you; and if you will pardon a personal reference, I believe I can direct you into a way that will give much more pleasure in the service of

our Lord. I have been living for some time where there is no church of Christ; but rather than support the things practiced that are unscriptural, I call my little family around me, and we read the Scriptures and sing songs unto the Lord, and each in turn leads our hearts to God in prayer. We cannot express the heavenly feeling in our hearts the first prayer our little boy made in our family worship. The thrills his little words put into our souls were far sweeter than the music any fine organ or orchestra ever produced. Brother, try it once; it will put a smile upon your face and a song in your heart. Heed the admonition of John on the lonely island on the Lord's day: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4.) All admit that if one obeys the gospel, and remains in the church of Christ as God has placed him, and works and worships as the Holy Spirit has instructed men, without the addition of any other instrumentalities than those recorded in the New Testament, he is safe. If I am safe upon that ground, I shall not go about seeking other foundations, however fascinating they may be.

When he shall come with trumpet sound,
O may I then in him be found,
Dressed in his righteousness alone,
Faultless to stand before the throne.
On Christ, the solid rock, I stand;
All other ground is sinking sand.

A Mighty Good Example.

BY G. DALLAS SMITH.

Perhaps ten months ago the church at Mount Calm, Texas, through one of the brethren, wrote me, asking me to hold them a meeting embracing the first two Sundays in July this year. I answered that I would make my arrangements to be there on time, the Lord willing. Well, as all Texans know, it has rained some here this year. As a brother expressed it a day or so ago: "It can look more like raining in Texas and rain less, and look less like raining and rain more, than any place in the world." Whether this is a fair statement of Texas or not, it has rained much for the first six months of this year. As a result of the continued rains, farmers everywhere have been greatly behind with their work. The membership of the Mount Calm church are mostly farmers, and the first of July found them about as busy in their crops as they had been any time since pitching them early in the spring, and naturally they felt like it was next to impossible to have the meeting at the appointed time. So they decided to write me and ask me to cancel the meeting just about one week before it was to begin. Well, I had a number of calls for meetings up to this time, but could not accept them because I had promised my time (two weeks of it) to Mount Calm. I had given up my regular work at Cleburne for six weeks, and the Cleburne church had arranged for another preacher to take my place while I was away in meetings. Now, the Mount Calm church might have written me that it was impossible for them to have their meeting at the time announced, owing to so much rain, and that they were very sorry, and hoped that I might be able to arrange for another meeting with them sometime. They might have done this way and left me without any support, when I had held that very time for them for eight or ten months. But what did they do? In a letter asking me to cancel the meeting they inclosed a check for one hundred dollars, saying: "This will help along with expenses." And this is the "mighty good example." This was nothing but right, of course; but it is so uncommon that I think it should be told to the credit of this church. Then it may provoke others to follow this good example. However, after writing me to cancel the meeting, the church, having heard that some in the community were intending to obey the gospel, wired me to come on at the appointed time. So I went, and, notwithstanding the busy times, we had a good meeting, at the end of which they contributed fifty dollars more toward my support. This church remembers that Paul said the Lord had "ordained that they which preach the gospel should live of the gospel."

Funds for Sister Lillie Cypert.

BY NELLIE STRAITON.

I am now taking a special interest in Sister Lillie Cypert, in Japan, and will endeavor each month to raise and forward to her direct the funds necessary to carry on her work. I shall still be glad to receive funds for any of our other missionaries also, but will send them each month to whoever is caring for each of the missionaries, and will advise the contributor to whom I send the money. If you wish to learn something of our missionaries and the work they are doing, and who is looking after each one, write me, and I will gladly tell you about these things. Do you want to help, financially and personally? There is a great deal you can do.

On June 30 I forwarded to Sister Cypert direct contributions as follows: From L. C. Carter, Texas, $5; V. B. Christopher, Texas, $2; Mrs. V. G. Stuart, Georgia, $1; J. R. Wilmore, Texas, $1; Miss Laura Cooke, Texas, $1; Mrs. E. Emberson, Texas, $2; Mrs. Esther L. Booth, Nebraska, $1; Mrs. Arthur Brown and Sunday-school class, Texas, 65 cents; a church in Texas, per H. White, $4; "A Sister," Texas, $1; Mrs. Roberta Grigsby, Texas, $1; I. B. Bradley, Tennessee, $2.50; "A Sister," per I. B. Bradley, Tennessee, $2.50; Miss Amanda Few, Tennessee, $5; Miss Minnie Holmes, Virginia, $15; Mrs. Robert G. Johnson, Texas, $1; Mrs. F. S. Blair, Oklahoma, $2; Mrs. B. P. Sloan, Tennessee, $2; Mr. Neal, Oklahoma, 50 cents; Mrs. E. O. Garrett, Oklahoma, 50 cents; anonymous, Texas, $1; a church in Texas, per Mrs. J. E. Thompson, $3.95; Mrs. Joe Chandler, Arkansas, $2; "A Sister," Colorado, $1; Mrs. M. A. E. Johns, Tennessee, $2; several sisters in Texas, per Mrs. Sluder, $5; Mrs. H. F. Lambert, Florida, $2; church in Florida, per Mrs. F. L. Russell, $2.25; Albert Lowe, Canada, $5; church in Indiana, per W. E. Dillman, $5; church in Texas, per Mrs. Bonnie Gaulden, $4.19; Mrs. M. A. Roach and Sunday-school class, Alabama, $5; Nellie Straiton, Texas, 96 cents. Total, $90.

Hang Up a Smile.

BY W. M. WILSON.

If you would a blessing be
To the human race,
Hang a smile where all can see,
'Twill the clouds replace.
As the sunshine from the sky
Gilds the earth anew,
To the weary passer-by
Your smiles will do.

Smiles revive the drooping heart
As the gentle rain
Doth in summer time impart
Freshness to the grain.
Be a smile giver to all
As you onward go;
Smile for both the great and small,
Blessings bestow.

CHORUS.

Hang up a smile in front of your face;
You'll find it is worth while in every place.
Hang up a smile, 'twill cheer and bless
Somebody o'er life's mile in sore distress.

My God, in everything I see thy hand; in every passage, thy gracious discipline.—John Austin.

Georgia and the Far Southern Field

By S. H. Hall

"The End of the Charge."

Paul says: "But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: from which things some having swerved have turned aside unto vain talking." (1 Tim. 1: 5, 6.)

"Love out of a pure heart." What could mean more to the great work in which every child of God should be interested, and especially to ourselves as individuals, than such love? Love is a big word in the gospel of Christ. I know of nothing that really comprehends more. We must love God and Jesus Christ, his Son, who died that we might live. We must love everything that is holy, just, and good. We must love the salvation of souls continually. We must love, and must love much, and, regardless of what comes or goes, we *must never forget to love*. The word "hate" has a place in our religion, but I know of absolutely nothing against which we can exercise it righteously, except the devil and sin. We are licensed from our Lord to hate absolutely nothing but sin and the devil, but to love everything else.

Too often we allow ourselves to let hatred come in where love should be exercised. Love the brethren; love those who are not brethren, and even those who hate us. No one living can show one thing he ever gained from hating any being on this earth, but certainly can find where he has lost by it. The crying need of the church is this love out of a heart made pure by the blood of Jesus and kept so by sincere love. Such love and such purity of heart keep down evil surmising—seeing evil where evil does not exist—and enable us to let all we do, write, or say come from the one motive to do good. How much we need to consider, before we speak, write, or act, the question: Now, can good, and no evil, come from this? How much would be left unsaid, unwritten, and undone, if this question should ever be considered seriously first! I see so much written, hear so much said, and see so many things done, and just how the writers, talkers, and actors could expect good to come from it goes beyond my power to see.

Now this love does not mean that we are to be that "goody-goody" kind of Christian that goes around smiling at everybody and everything, throwing kisses at everybody and everything. The very reverse is true. There is one thing that love can never smile at nor encourage—viz., a flagrant violation of God's law. People who do such things must be rebuked and their wrongs pointed out; but this must be done because of hatred for sin, loyalty to God, love and respect for his right to rule us, and love for the sinner. There is nothing more certain than this one thing—viz., that if love out of a pure heart we have, the right thing, as a rule, will be done and said by us, and done and said in the right way.

"A good conscience." Nothing means more to us than keeping our conscience pure. We should not engage in questionable things. But, above everything else, let us not do and say things that destroy a good conscience toward God and man. Some people, if they were to meet, would feel cowed because of the ugly and unkind things they have said and done toward each other. Jehovah we must meet. We stand a poor chance to stand there, if we have so conducted ourselves as to be unable to stand before each other. We should strive to take a stand on every question and let all we say and do be such that it will not give us the slightest discomfort in the judgment when every thought and real motive of our hearts shall be made manifest. Let us keep ever conscious of the fact that we are living in God's presence. He knows and cannot forget any wrong thought or evil motive, unless we repent and turn wholly from it.

"Faith unfeigned." This simply means faith without hypocrisy. All faith that we hear people talking about having is not unfeigned. There is too much pretended faith in God and his word. If people really believed what they profess to believe, they would act quite differently. We certainly would not hate each other. "He that hateth his brother is a murderer; and you know that no murderer hath eternal life abiding in him." (1 John 3: 15.) If we have the faith we claim to have in the Bible, we will be slow to make additions and subtractions to and from the word. We will not be found perverting the truth. We would be afraid to do this. If we really believe, we will know this is a dangerous thing to do. (See Gal. 1: 6-9.) We would be slow to stir up strife over foolish and untaught questions. (1 Tim. 6: 3-5; 2 Tim. 2: 16, 23.) We will be careful to "follow after the things which make for peace, and things whereby we may edify one another."

If faith we have, indeed and in truth, and not merely pretended faith, we will not be found teaching sprinkling and pouring for baptism. If we really believe, we will be afraid to do this. True faith establishes a godly fear in our souls. Neither will we be found trampling underfoot the plain-as-day teaching in Jehovah's word about how to save disorderly members by withdrawing fellowship from them to the end that they may be saved. If faith we have, we will go about such with but one desire in our heart, one controlling motive—viz., to be loyal to God and save the sinner. If the unfeigned faith we have, we will be found well-rounded Christians, standing "perfect and complete in all the will of God."

"Vain talking." Paul says that some turned aside from this love out of a pure heart, the good conscience, and the faith unfeigned, unto "vain jangling" or talking. What better could we expect of people who love not as they are taught to love, whose hearts are not pure, whose conscience is not good, and whose faith is a mere pretense? I know nothing better to say in helping us to examine ourselves to see if this love, purity of heart, good conscience, and unfeigned faith we have than to suggest that we consider carefully all we have done and have not done, and ask ourselves the question as to the motive we had in doing and in not doing certain things. Did you refuse to do that because you were certain it was best for man that it be left undone, unsaid, or unwritten? Did you do what you have done because you whole-heartedly believed it would be best for the cause of Christ and the good of some soul? Did you, now? Get the motive that has been moving you, and it will be a true index to the heart that is behind it.

Let us not forget that the end and aim of all God's dealings with us is to establish within us love, purity of heart, a good conscience, and faith that is unfeigned. If all who claim to be Christians had it, what a different world we would have, to say nothing of the glory of the church!

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News Items.

Brother R. R. Brooks is stirring things as none of our other workers are just now. He recently held an eight-days' meeting at Liberty Hill, with ten additions. He closed an eight-days' meeting at Austell on August 24 with two confessions. They want Brother Brooks back the first of October. When this reaches our readers, he will be near Grayford, Texas, for no other reason than to try to lead his father and brother to Christ. The St. Elmo congregation is paying his expenses there and back.

Brother Silas E. Templeton recently closed a good meeting at Palestine, Ala., with good crowds to preach to and one baptism. He is now at Hall's Valley, the home of Brother Flavil Hall, in a meeting, with one baptism to date. He goes next to Wilson's Mill, near Kingston, Ga.

Training Little Children

By MRS. ISABEL S. WALLACE

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Being a Good Mother Requires Understanding, Devotion, and Sacrifice.

The education of young girls should prepare them for the greatest work in the world—wifehood and motherhood; and I wish they could all have courses in home training, domestic science, and kindergarten training.

My training as a kindergartner taught me many things, among them keeping strictly to a schedule; so my baby was fed, bathed, and put to bed regularly. Habit is formed early in life, and can help to make or mar character, depending on whether habits are good or bad. This carrying out of a regular schedule was not always easy, for it meant sacrifice of many pleasures. But I wanted to be a good mother, first of all, and I was rewarded by having a happy, good baby. Even now at six years old there is no fuss at nap time or bedtime. One of the things taught unconsciously in the kindergarten is regularity and promptness, and these can be taught in the home just as well.

Long before baby could talk she knew the little play for the fingers, "Here's a Ball for Baby."

Here's a ball for baby,
Big and soft and round!
Here is baby's hammer—
O, how he can pound!
Here is baby's music—
Clapping, clapping so!
Here are baby's soldiers,
Standing in a row!
Here's baby's trumpet,
Toot-too-too. Too-too!
Here's the way that baby
Plays at "Peek-a-boo!"
Here's a big umbrella—
Keep the baby dry!
Here's the baby's cradle—
Rock-a-baby by! (Emilie Poulsson.)

The ball is made with the two hands rounded together; the hammer, by doubling up the hands and pounding one on top of the other. Baby's soldiers are made by holding all the fingers up straight. The hands are clapped together for the music, and doubled up, one in front of the other, for a trumpet. For peek-a-boo, the fingers are spread in front of the eyes, so that baby can see between them. The umbrella is made by placing the palm of one hand on the index finger of the other, and the cradle by putting the two hands together, insides of the palms touching and outer sides open.

As I said the words of this little play and made the motions, baby would try to make the motions, too. She also knew "Five Little Squirrels," "Good Mother Hen," and "Little Squirrel Living Here." Of course, she could not play them perfectly, but she loved them and wanted me to play them for her over and over.

Baby also loved music, and even when very tiny would stop crying to listen to soft music. She has always loved stories also. First, we took up "Mother Goose Rhymes." I would repeat them over and over to baby as I sat sewing and she played on the floor, and before she was two years old she knew a great many of them. She also knew the words of several little songs, such as "Rock-a-bye Baby." It was enchanting to hear her say them in her sweet baby way. I never actually taught her the songs, however, simply singing them over and over again.

Baby played with two other little girls from the age of three until over four. One was younger and the other older than she. The two little girls did not have much home training, as their mother was a society woman and left the children to the care of a maid. They almost lived at our house. When the children grew quarrelsome, I usually suggested a party. The little table and chairs were gayly set on the piazza, weather permitting, and milk, Graham biscuits, and dates were served, or grape juice and arrowroot biscuit. Sometimes an apple or an orange was carefully prepared for the occasion. Such a party always stopped the quarreling. Sitting down rested them and eating quieted them. Then, after they had finished, I left my work and told them a story. O, how eager their little faces were!

One day the younger visitor, who was spoiled and selfish and consequently quarrelsome, was making things unpleasant for the other two. I entered the room and quietly took her on my lap. She knew she had been naughty and was a little afraid of me, and also curious as to what was going to happen. The other two children watched with awe and wonder on their little faces. Very quietly I told a story my grandmother used to tell me about "Naughty Spotty." It made a great impression on them all, and, as I had foreseen, it was not necessary to say one word of direct censure to the naughty child.

Both of our little visitors were story hungry. Their mother said she could not tell stories. By reading a story over several times and getting its meaning and spirit, any one can tell a story. Do not be afraid to put expression into your voice and face. No stories should be told which may frighten a child. The children may dream about them or lie awake in fear; such stories also make them afraid in the dark.

Then there are pictures. Good pictures and picture books are very necessary for children. One or two pictures that are worth while are better than many poor ones. Since babyhood my little girl has known and loved pictures. She learned nearly all of the animals in that way. She has also learned how to handle a valuable book, and now she can be trusted to go to the bookcase and take out and replace a book after looking at the pictures and asking about them. Good pictures are an education to all children, and they love them.

In kindergarten children play with blocks, among other things—at first with the simplest kind, then with more complicated and larger sets. They are directed and taught how and what to build, and it trains the eyes and hands, teaching accuracy and construction. At home most children have blocks and can build on the floor, and love to build for hours. My husband builds castles and all kinds of wonderful houses with our little girl, and in this way the building becomes more and more instructive and worth while.

Crayons have played a large part in our daughter's life. She loves to draw and can really draw well. I have drawn simple things for her, and she tries to copy them. She also tries to draw what she sees, and thus in these two ways she is acquiring another medium of self-expression.

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Love.

BY J. B. REDD.

Love that's deep and love that's long,
Love that's big and love that's strong,
And yet it never harms an enemy.
Love that's right and never wrong,
And that fills your heart with song,
Is the love of Jesus only.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Brother Milam Gregg, of Lawrenceburg, Tenn., wishes an explanation of Mark 16: 17-20, which reads: "And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen." The querist wishes to know whether the signs shall follow believers of the present day.

I am inclined to the view that "them that believe" refers to a limited number during the apostolic age. We must go back to verse 14 in order to get the grammatical antecedent of "them" in verse 17. Christ in verse 14 upbraided his disciples for their unbelief, because they had not believed them that had seen him after he was risen. He then assured the disciples to whom he was speaking that they should cast out demons and speak with new tongues. They did this, as we learn from a number of passages of scripture. (See Acts 2: 4; 5: 16; 8: 7; 16: 18; 28: 3.)

In answer to another question, "Can we receive the Holy Spirit?" it is only necessary to refer the querist to Acts 5: 32, which declares: "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." The Holy Spirit is given to those who accept and obey the truth. Read, also, Gal. 4: 6; "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father."

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Brother J. E. Rowlett, of Fort Henry, Tenn., sends the following questions with the request that we answer them through the Gospel Advocate:

(1) Does the Bible forbid women answering questions in the study of the Scriptures or quoting a passage relative to the question? (2) Does it even forbid them taking a class to itself and teaching? (3) Does the Bible teach that we should use only one cup and one plate in the communion service?

(1) No. The Bible forbids woman usurping authority over the man. It also forbids her doing public teaching. The Bible is clear against women speaking in public. It says positively: "Let the women keep silence in the churches." Evidently this refers to spiritually endowed women. God not only respects womanly modesty, but he carefully preserves and cultivates it "in all the churches of the saints." Read 1 Tim. 2: 11-14: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression."

(2) Woman is commanded to teach. She is to train and teach her children at home. It is her duty to train and teach them in all places and on all occasions, wherever she may be. When she teaches her children in a class, she is not teaching publicly nor usurping authority over the man.

(3) The Bible nowhere teaches just how many cups or how many plates we should use in the communion service. See answer given in the Advocate of July 3, page 636, in answer to H. N. Mann.

Brother T. K. Rouse, 2241 West Lake Street, Chicago, Ill., requests an answer through the Gospel Advocate to the following questions:

Brother A, who was preaching in the church of Christ, converted and baptized Brother B. Later Brother A realized that he himself had not been baptized scripturally and was rebaptized. Seeing this, Brother B became dissatisfied with his baptism on the ground that a disciple indeed should have baptized him. Now the question arises, is Brother B's baptism genuine or not? Please explain fully.

The genuineness of baptism depends upon the genuineness of faith, and not upon the genuineness of the baptism of the administrator. If one's baptism depends upon the spiritual condition of the administrator, no man can ever know that he has been scripturally baptized. If such be the scriptural teaching, even now B does not know that he has been scripturally baptized, for the word of God declares: "For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God." (1 Cor. 2: 11.) In the light of the teaching of the word of God, I would say that when B was baptized it was genuine, and that he was not authorized to be rebaptized, provided his faith and repentance were sincere and genuine when A baptized him. We can never know what motive prompts the preacher to preach the gospel. We can never know from outward appearances just what is the true condition of the heart. The Holy Spirit, through Paul, declares: "Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defense of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice." (Phil. 1: 15-18.)

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J. F. Milby, Lynnville, Ky., wishes to know the meaning of 1 John 3: 8-10; Col. 3: 13.

(1) 1 John 3: 8-10: "He that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." These passages teach that it is not consistent for the child of God to sin, and so long as the Spirit of Christ abides in him he cannot sin. The thought that the apostle meant to emphasize is that the child of God cannot practice or live a life of sin. The spirit begotten of God does not sin and cannot sin continually and remain God's child; but sometimes the old nature revives, exerts its power, and for the moment the child of God may lapse into sin. The Christian, however, does not continue in sin, but turns away from it and seeks forgiveness as God directs. In keeping the commands of God and living lives of righteousness God's children are manifest, just as are the children of the devil manifest in doing evil and living criminal lives. They are not of God, because they do not his will. The man who does the will of God not only loves God, but he loves his brother also.

(2) Col. 3: 13: "Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye." The child of God has no ground on which to claim forgiveness so long as he refuses to forgive those who trespass against him. (Matt. 6: 12.) The Bible often enjoins forbearance and long-suffering. It should be the earnest desire of every Christian to forgive those who have sinned against him.

AT HOME AND ABROAD

W. F. Ledlow is now in a meeting at Denton, Texas.

F. W. Smith began a meeting Monday evening at Tompkinsville, Ky.

J. C. Estes and wife are taking a collegiate course at Davenport, Iowa.

Change of address: T. M. Carney, from Union City, Tenn., to 204 College Street, Fulton, Ky.

The next special number will be devoted to "Prayer" and will appear the last week in this month.

Mr. and Mrs. J. G. Allen, of Muskogee, Okla., announce the advent of little Miss Nancy Adelyn Allen, born on August 23, 1919.

Brother Larimore's meeting at his old home at Mars' Hill, Ala., was very fruitful. There was a large attendance of old friends and acquaintances.

L. H. Elrod will move with his family to Smyrna, where he has been engaged to be principal of the high school. The good wishes of many friends attend him.

From J. T. Harris, Lawrenceburg, Tenn., August 15: "On last Monday I closed a nine-days' meeting at Appleton with five baptized and one from the Baptists."

Mrs. M. E. Burnett, of Sunset, Texas, writes: "The special numbers are worth the price of the paper. The one on giving is just what the brethren should teach."

Our faithful friend and brother, Andrew Aynes, of Monmouth, Ore., has been a reader of the Gospel Advocate since the fall of 1873. He certainly belongs on the honor roll.

We have some extra copies of the special numbers on "Giving" and "A Better Ministry," which we will supply on request for ten cents per copy. Send in your order early before the supply is exhausted.

We are glad to report considerable improvement in the condition of C. M. Pullias, of Birmingham, Ala. He appreciates the many letters of sympathy he has received and says they are "above the price of gold."

From F. B. Srygley, Nashville, Tenn.: "I closed a meeting near Prentiss, Okla., on August 17, with thirteen baptized and one reclaimed. The preaching was done in a grove. The audiences were good at every meeting."

From G. A. Dunn, Memphis, Tenn., August 30: "I have just closed a meeting at San Saba, Texas, with eighteen additions—fourteen baptisms. Too much rain, but crowds came through mud and rain and at times overflowed the tent. I am to begin at Baldwyn, Miss., to-morrow."

Wanted—One copy of "The Sabbath and Seventh-Day Adventism," by L. S. White. The McQuiddy Printing Company wishes to print a revised edition of this tract; and if you will send a copy of the last edition, you will be given in return a copy of the revised edition when off the press.

H. H. Adamson, of Lewisburg, Tenn., is conducting a meeting for the Twelfth Avenue congregation, in Nashville. There was one confession on Sunday evening. S. M. Jones, of Beamsville, Canada, began at Reid Avenue on Tuesday evening. We shall anticipate good reports from both meetings.

From Eph. P. Smith, Martin, Tenn.: "Our meeting at Knob Creek, near Dukedom, continued eleven days. Four were baptized and five were restored. At Dillton, near Murfreesboro, six were baptized. At Rutherford four were baptized. At Berea one woman took membership, coming from the Baptists."

From D. D. Woody, Rives, Tenn., August 31: "In spite of the religious indifference so common among the people of to-day, the cause of Christ is still progressing. Our meeting at Cox's Chapel, in Crockett County, closed with interest at high tide. Nine more precious souls submitted themselves to the will of Christ."

From W. S. Long, Jr., Union City, Tenn., September 1: "I have been preaching for thirty days in West Tennessee, with forty-three additions as a result. The field is ripe, but we need more laborers. I shall return to Washington, D. C., in a few days, and those wishing to write me may address me at 2500 Pennsylvania Avenue, S. E., Washington, D. C."

From R. N. Moody, Petersburg, Tenn., August 29: "The meeting at Friendship, Lincoln County, closed last night. The attendance and interest were good throughout the meeting. No additions. They asked me to hold their meeting next year, which I shall do, the Lord willing. I go to New Market, Ala., for the fifth Lord's day and the week following."

A letter from his daughter contains the sad information that there is very slight improvement in the condition of J. D. Walling, of Winchester, Ky., who recently suffered a paralytic stroke. She fears he will be helpless for life. The Gospel Advocate joins with hundreds of others in expressing heartfelt sympathy and in offering prayers in Brother Walling's behalf.

From B. C. Goodpasture, Shelbyville, Tenn., September 1: "The meeting at Portland continued fifteen days and resulted in fifteen baptisms. I closed an eight-days' meeting at New Hermon last night. The attendance and interest were good. There were two baptisms. S. H. Hall will begin our protracted meeting in Shelbyville next Sunday. L. G. Kennamer will conduct the song service."

S. Houston Proffitt writes: "Mr. J. B. Taylor and Miss Dora K. Walker were married at 1:30 P.M., Monday, August 25, at my home, in East Chattanooga. Elder T. B. Larimore, in his usual impressive and pleasing manner, performed the ceremony. Mr. Taylor is the son of Brother and Sister C. A. Taylor, of Doyle, Tenn., and Mrs. Taylor is the daughter of Brother and Sister J. T. Walker, of Dunlap, Tenn."

Wanted—One hundred churches to donate one hundred dollars each for a new, good house of worship in Washington. Do this in September and we will begin building on October 1. If you delay your donation, you delay the work. We will begin building as soon as we can get fifteen thousand dollars on hand. The rest will come while the house goes up. Confidence and quick action are what we need. Do your best.—W. S. Long.

From C. A. Buchanan, Handley, Texas, August 27: "I have devoted the most of my time the past year to Handley. I held a meeting in July at Floresville, where I formerly lived, and have contracted to labor with the church there for a year, beginning in September. I assisted Brother Nichol in our meeting here, in which there were three baptisms and much effective work done along other lines. I have just closed a meeting at Plainview Church, near Stephenville, with five baptized. I promised to hold their meeting next year."

From W. M. Wilson, Homeland, Ga.: "We wish to call the attention of any brother who is a composer of music to the poem, 'Hang Up a Smile,' which, through the courtesy of the brethren, appears in this issue of the Gospel Advocate. The poem, as you will see, is smooth-flowing, is perfect in rhythm and accent, and would, in the hands of a competent composer, lend itself to a good musical setting. Should any one who may chance to see it deem it worthy of his effort to set it to music, he will address me at Winokur, Ga., my school address, or Homeland, Ga., my home address."

From J. C. Estes, Dallas, Texas, August 21: "On Sunday night, August 10, we closed, with five baptized, a most interesting meeting at Rector, Ark., and next day went to Locust Bayou, Ark., where we began that night, closing last Sunday night with one baptized and one to be baptized on Monday. The meeting should have gone on all this week there. Interest was fine and crowds large and attentive. They were anxious for it to go on, but I did not have the time to stay there. I leave here to-night for Davenport to enter school for another year. May the Lord bless all the faithful in Christ Jesus."

From W. F. Cox, Selkirk, Ontario, Canada: "By invitation of the brethren at Fenwick, Ontario, I preached for them, both morning and evening, on August 10. By telephone, on August 16, I received word from Beamsville that Sister Culp, beloved wife of our much-esteemed brother, Matthew Culp, was dead, and that Brother Culp wished me to conduct the funeral services; so on Monday following, at 2 P.M., I was there to speak, in my feeble way, words of sympathy and consolation. The subject on which I spoke was, 'The Victor's Reward in Heaven,' to sit with Christ in his throne. (Rev. 3: 21.) Since last report three persons have been added to the one body by baptism at our regular services. More are expected."

GOSPEL ADVOCATE

EDITORS.

E. G. Sewell. M. C. Kurfees. E. A. Elam. T. B. Larimore.

MANAGING EDITORS.

J. C. McQuiddy. A. B. Lipscomb.

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EDITORIAL

The League of Nations and the Peace of the World.

BY M. C. K.

To the diligent student of history and the careful observer of current events it is most evident that the nations of the world are now passing through one of the greatest crises of all history, if not, indeed, the greatest of all. There has never been such a time. Not even the day of Xerxes with his million soldiers, nor the day when the earth groaned under the tramp of Roman legions, nor yet the day when the brutal Attila, "The Scourge of God," led his merciless hordes of Huns in the fifth century of our era, witnessed anything like it; and devout souls are praying Almighty God that its like may never be witnessed again.

From different points of view and on different lines, great changes are taking place. Many times has the map of the world been changed, and, so far as mere geographical and national boundaries are concerned, sometimes even to a greater extent than will result from the unprecedented cataclysm and international upheaval of the past five years; but in point of man power and other vast material resources dedicated to the conflict, with the fearful destruction wrought, nothing has ever even approximated it. The prodigious sacrifice of human life, the enormous outlay of money, the ruthless destruction of works of art, the impious profanation of sacred things, the blighting of happy homes, and the heartless devastation of fair lands have all been on a gigantic scale which the world has never before seen. Moreover, we may also add, and with a profound sense of gratitude to the living God who is "mighty in battle" (Ps. 24: 8), that the declared and distinguishing purpose of this great struggle, at least on the part of the entente allies, was not merely to rescue civilization from threatened destruction, but to put an end to war and to lay the foundation for permanent world peace and a better conception of the brotherhood of man. This does not mean that their conception of brotherhood was that of the high and holy and purest of all brotherhoods, the brotherhood of men in Christ; but it does mean that the principle of "liberty, equality, and fraternity" among men, which was the principle underlying the French and American revolutions, shall be recognized and accepted by all the nations. Indeed, so far as the entente allies were concerned, the advice of Cicero was strictly carried out, which, expressed in English, reads: "Let war be so carried on that nothing but peace shall seem to be sought."

It is no part of the purpose of this article to enter into a detailed discussion of the League of Nations formed at Paris and now submitted to the different nations for acceptance and ratification. The men framing it are men of unquestioned ability, of broad and cultured minds, of sterling integrity and statesmanship, and of clear vision, and they declare that their purpose in framing it was to produce an instrument that would abolish war and secure permanent international peace with the ultimate disarmament of all the nations.

We waste no time in discussing whether the peace contemplated by this league is the peace of God chanted by the angels at the birth of the Prince of Peace. We know that it is not; but Christians ought to encourage, and be glad of the opportunity to encourage, any kind of peace among the nations that will rid the world of war and give the church a chance to "preach good tidings of peace by Jesus Christ." (Acts 10: 36.) Yea, they should thank God that the pistol shot fired at Serajevo in 1914 has ended as it has at Versailles in 1919. It is certainly an unenviable disposition to be ready to criticize when there is something to blame, and then to say nothing when there is something to praise. On the ground that their consciences compelled it, some preachers in Kentucky and elsewhere got themselves into trouble by criticizing the government for going into war; and yet, so far as we know, not a word of encouragement for the League of Nations to preserve peace has been spoken by this class. Think of it! Men on conscientious grounds criticize the government for going into the war, and then when the government is trying with other governments to effect an arrangement to prevent war, they have not a word to say! "Consistency, thou art a jewel." If for any reason such men during the war appeared to government officials as inconsistent as this course makes them appear now, it is not surprising that their "conscientiousness" sometimes failed to impress the government.

"But if the nations would accept the Lord's terms," they tell us, "it would stop war more effectually than any league man can make." Of course it would, but that has nothing to do with the point here. The nations have not yet accepted the Lord's terms; but when they propose to stop war even on terms of their own making, surely we

should encourage them; and if they succeed, it will give us an open door to present to them the Lord's terms for the abolition of war and all other wrongs. As to whether the League will accomplish the end in view will be a matter of experiment; but in spite of clashing opinions over its discussion, it is our deliberate judgment, formed from a careful perusal of the document, that, if adopted, it will at least be an important step in the direction of putting an end to war, and so we miss no opportunity to encourage its adoption.

Let no one be frightened by the bugbear of internationalism contemplated by the League. The misinterpretation of Washington's remark about "entangling alliances abroad"—a remark only justified by circumstances now forever gone—has led to erroneous conclusions about the isolation of the United States. This country's isolation was once a fact, but that situation is gone forever. Modern science and invention have annihilated it. At the time of the famous remark it took three weary months of toilsome and zigzag sailing to cross the Atlantic Ocean; and while steam eclipsed that record years ago and brought the voyage within eight or nine days, yet they now fly across the same great ocean in less than three days. Isolation indeed! Washington and London are as near neighbors as Washington and San Francisco. By steam; by electricity; by ocean cables; by that miracle of modern invention and discovery, wireless telegraphy; and last, but not least, by that winged creature of man, the airship, which spreads its wings in old England and in a few hours lights on the American shore—by all of these, under the magic touch of man's inventive genius, have distances been annihilated, and with them the isolation of the United States, until Washington, and London, and Paris, and Berlin, and Petrograd, and Shanghai, and Tokyo are neighbors. While this editorial is being written the Courier-Journal, a great national daily newspaper, makes this announcement:

If a paper comes fluttering down to you from the skies to-morrow morning, don't be surprised. It will be merely a copy of the aërial edition of the Courier-Journal—a suggestion of the part aircraft will soon be playing in our everyday life. The plane will be sailing around over the State Capitol by eight or eight-thirty, and over the hustling metropolis of the bluegrass, Lexington, by nine o'clock.

The isolation of George Washington's day is not only a back number, but a far-back number; and, whether we want it or not, internationalism is here and has come to stay. Truly did the New York World recently say:

What is the chief concern of the world to-day is the manner in which this internationalism is to express itself: whether it is to be the internationalism of Wilson and Lloyd George and Clemenceau or the internationalism of Lenine and Trotzky and Bela Kun; whether it is to be the internationalism that subjects the nations to the reign of law or the internationalism that subjects them to the reign of anarchy.

Hence, concerning the League of Nations, there are two points in particular which all Christians, no matter what they may think is their duty to civil government in time of war, can afford to emphasize and encourage in all proper ways.

1. Granting that the League may not be all that is desired—its framers admit that it is not—yet its object is to stop war, to establish such a comity of nations as will lead to the settlement of international disputes by friendly arbitration instead of resorting to arms and bloodshed for their settlement. Surely Christians, at every opportunity, should encourage the nations to experiment in that direction. The League is subject to amendment in the light of experience; and who knows but its adoption may be a long step toward the glad time when the nations "shall beat their swords into plowshares, and their spears into pruning hooks;" and when "nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.) Possiby such a step will bring the realization of Adelaide Proctor's beautiful lines:

Joy is like the restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect Day shall shine
Through peace to Light.

2. But even if the League should be a complete failure as a war preventive, or even produce war, the nations have lost nothing by the experiment; for nothing could be a greater war producer than the old system, which has not only kept the world full of wars for thousands of years, but surely the recent horrible slaughter is painful proof that it would be difficult for any other system to do worse. Hence, there is everything to gain and nothing to lose by the experiment. We may ponder with profit the sensible words of Senator Beckham in a recent speech in the United States Senate:

All other methods have failed in the past to keep the peace of the world. Triple alliances, entente cordiales, balances of power have all failed and broken down; and is it not well for us to try another plan, one which comes to us with the indorsement of the leading statesmen of all the nations who took part in the Peace Conference at Paris? . . . We would infinitely rather take this league as it is, admitting its imperfections, than to go back to the international chaos that made possible the horrible tragedy which bereaved the whole world, sent to slaughter nearly eight millions of the strong and brave young men of the world, and left in its wake a train of sorrow and desolation never before equaled in all history.

Again, in October, 1914, when the lurid conflagration of war already enveloped continental Europe, the late Theodore Roosevelt, strongly favoring a league of nations, said:

The one permanent means for obtaining peace which has yet been suggested, with any reasonable chance of obtaining its object, is by an agreement among the great powers, in which each should pledge itself not only to abide by the decisions of the common tribunal, but to back with force the decision of that common tribunal. The great civilized nations of the world which do possess force, actual or immediately potential, should combine by solemn agreement in a great world league for the peace of righteousness. They should, furthermore, not only agree to abide, each of them, by the decision of the court, but all of them to unite with their military forces to enforce the decree of the court as against any recalcitrant member. Under these circumstances it would be possible to agree on a limitation of armaments that would be real and effective.

Finally, let us thank God that, under his overruling providence, it came into the heart of our own President and into the hearts of the rulers of the other leading nations to abolish war and to form a league to keep the peace of the world; and if, in the midst of many complications and the embarrassing and sometimes insuperable difficulties they had to encounter, they produced an instrument that does not accomplish at once and completely the high end in view, let us be grateful that they did the best they could in that direction under the circumstances; that they have taken at least an important step in the direction of its complete accomplishment; and that, under God, it may possibly lead to the glad day when all can sing with Edmund Hamilton Sears:

It came upon the midnight clear,
That glorious song of old;
For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years,
Comes round the age of gold;
When Peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing.

Precious to us, O Lord, is the death of thy saints, which make us heirs of so great a wealth: which leaves us furnished with so great variety of examples, that every want is abundantly supplied.—John Austin

Communion With God.

BY J. C. M'Q.

The Christian should not fail to make known his petitions to God. His chief delight should be to praise and thank God for the gifts and blessings that he enjoys, for every good and every perfect gift comes from Jehovah. In prayer Christians should be serious, reverent, and deeply in earnest. As no person can live a spiritual life without communion with God, it behooves us to consider the question,

Who Should Pray?

It is wholly unnecessary to devote time to the consideration of the thought that it is worthless for the irreverent, disobedient, and insincere to pray. The man who is full of conceit and who feels abundantly able to guide and direct his own course in life will not and cannot pray to God. A man must feel his need of a Savior to direct his steps. The first beatitude is: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." A man must be humble, must appreciate his own weaknesses and his own sinfulness, before he will seek God in the sacred hour of prayer. God seeks those who are poor in spirit to worship him. In Isa. 66: 2 the prophet declares: "But to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." The man of a presumptuous, haughty spirit, and who has not enough respect for the word of God to obey its teachings, will not feel the necessity of appealing to God in prayer. Paul, in writing to Timothy, says: "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing." Those who pray should lift up holy hands in every place, calling on the name of the Lord. Men who pray in faith and in harmony with the will of God are assured that God will hear and answer their petitions: "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed." (James 1: 5, 6.) "For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil." (1 Pet. 3: 12.) "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." (1 John 5: 14, 15.)

The man who is turning to Christ and who accepts by faith the conditions of salvation as they are proclaimed by the Holy Spirit is of a broken, contrite spirit. He is not turning away his ear from hearing the law, but is walking as the law of God directs. It is as natural for this man to pray as it is for him to breathe. The Pentecostians prayed after they had believed on Christ, when they cried out: "Men and brethren, what shall we do?" It is true that Solomon says: "He that turneth away his ear from hearing the law, even his prayer is an abomination." (Prov. 28: 9.) Also we read: "We know that God heareth not sinners: but if any man be a worshiper of God, and do his will, him he heareth." (John 9: 31.) These scriptures do not indicate, however, that the man who comes believing the gospel, sincerely calling on God to bless him as he moves forward in obedience, is turning away his ear from hearing the law. As there must be a turning point in every life, this man, by faith, is heeding the law and is doing just what God commands him to do. It is very different, however, when a man calls on God to do something he has never promised to do, instead of by faith accepting the commands of God and keeping them.

The Bible nowhere teaches a man to pray for pardon while he is living in downright disobedience and rebellion. While prayer is connected with the plan of salvation, so, also, is obedience. "To obey is better than sacrifice." "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9.)

Does God Answer Prayer?

The Scriptures already quoted make it superfluous to ask this question. However, in the face of such plain scriptural teaching, there are some who contend that God does not answer prayer. It is held by them that there is simply a reflex influence in prayer—that prayer reacts and rebounds upon a man and makes him a better man. They contend that this is all there is in prayer. Such teaching is infidelity and denies outright the plain and positive teaching of the Bible. If a man is led to believe that God does not answer his petitions, he will as readily pray to a little Chinese idol as to the God of heaven. If there is nothing more than a reflex influence in prayer, the prayer addressed to the idol would rebound and react upon the man the same as would the prayer addressed to Jehovah. A man may patiently fish all day in a stream where he knows there are beautiful trout, although he is not successful in making a single catch; but the same man would not fish for one minute in a barrel of rain water where he knows there are no fish. The man who would do so would be considered a fit subject for the lunatic asylum.

We have many examples, however, in the Bible where God heard and answered prayer. Peter was cast into prison by Herod. The church made prayer for him. God heard and answered the prayer. An angel was sent to the prison and released Peter. No reflex influence on the church that was doing the praying would have sent the angel out of heaven and have released Peter from the cell in which he was sleeping and have caused the chains to fall off from his hands. This example teaches beyond doubt that God heard and that God answered the prayer that was offered up for Peter. Again, we find Paul and Silas in the Philippian jail. Their backs were all bleeding and torn. At midnight's quiet hour they prayed and sang praises unto God. God heard and answered them. A great earthquake was the result. The foundations of the prison were shaken, the doors were thrown open, and every one's bands were loosed. It is worse than folly to intimate that any reflex influence on Paul and Silas could have been responsible for all this. It was only the power of God that could have done it. God heard. God answered their prayer. Again, we learn that the prayer of the righteous dried up the fountains of the great deep for three years, "and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit." (James 5: 18.)

As we cannot tell how electricity dwells in our bodies, so we may not be able to tell just how God hears and answers prayer. As certain as God's word is true, we may know that he does answer the prayers of his people. While we contend that it is the law of nature for water to run downhill, yet we see the pumping station in the valley and water running uphill. Again, we see the locomotive plowing the track at the rate of fifty miles per hour, tunneling mountains, capping rivers, and bearing its precious freight of human souls. The lever is reversed, and the same power that was carrying the train forward at such a rapid speed is now reversed and the train moves backward. There is no law of nature violated. Just so God hears and answers prayer without the violation of any of his laws. It is the will of God for his people to pray, and it is his will to hear and answer all scriptural prayers.

How Many Cups?

BY J. C. M'Q.

Below I give a criticism of an answer that I gave Sister A. H. Daniel in the Gospel Advocate of July 3. I admire the candor and frankness of our brother, notwithstanding the fact that I am sure he misunderstands the scriptures that he is quoting. Here is what he says:

Brother McQuiddy: In your answer to Sister A. H. Daniel on page 636 of the Gospel Advocate of July 3, you certainly give the most unscriptural arguments possible. However, you state one good, sound, scriptural truth—viz., "There is as much scriptural authority for using one hundred cups as two cups in the service;" for, indeed, there is none for either, but there is abundant authority for the use of only one cup and no more than one. Please read the following scriptures carefully: Matt. 26: 26-29; Mark 14: 17-25; Luke 22: 14-21; 1 Cor. 11: 17-34. In all of these you will see plainly the expressions, "the loaf," "a loaf," "the cup," "a cup"—never "loaves" or "cups." But in next to the last sentence in your answer you reach the climax of your unscriptural teaching by stating: "God teaches nothing on the subject of whether there should be one loaf or cup or more." Now, Brother McQuiddy, will you please turn to 1 Cor. 10: 14-22? In verses 16, 17 we read: "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread [margin, "loaf"] which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread [loaf], one body: for we all partake of the one bread [loaf]." Could the Holy Spirit make it any plainer in telling us to partake of one loaf? Therefore we can now understand what the Holy Spirit means in the aforesaid scriptures when he says "a loaf" (the loaf), "a cup" (the cup), because it cannot now mean anything else but one loaf, one cup. Now, then, my brother, who speaks where the Bible speaks and is silent where the Bible is silent—they who use one loaf and one cup, or those who use more than one loaf and one cup?

Again, my brother, you say: "But we should have no conscientious scruples over such matters and should not be among the number of whom the Savior speaks when he says that there are some who tithe mint and anise and cummin and have left undone the weightier matters of the law, justice and mercy and faith." Now, brother, evidently, from your reasoning, you would have said the same about Nadab and Abihu. They obeyed God all right in offering up incense in their censers; but they did not take fire from the one altar, and fire came forth from before Jehovah and devoured them. They could not separate the fire from the one altar, and neither can you nor any one else separate the one cup from its contents. In Luke 22: 17 we read: "And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves." In Matt. 26: 27 we read: "And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it"—which is only another way of saying "divide it among yourselves." Now, as an argument in your favor, you claim the perverted way of those in the church of Corinth proves your claim of more than one cup. You are wrong again, for the Holy Spirit is rebuking them for perverting the Lord's Supper, and especially their using the individual cup and loaf. B. ZEEBUYTH.

The brother loses sight of the fact that, literally, no man can drink a cup. If he thinks he can, he can only disabuse his mind by trying it. If we take the language literally, as does our brother, then we would be called upon to use the identical cup that the Savior used, for he says, "This cup is the new covenant in my blood," as recorded in 1 Cor. 11: 25. That literal cup could not represent even the new covenant in his blood, but the contents of the cup represents the blood of Christ. He commanded his disciples, also, when he took the cup: "Drink ye all of this." This makes it clear that the Savior refers to the contents of the cup they were to drink and not to the cup itself. Thayer, in his Greek-English Lexicon of the New Testament, in defining the original word that is here translated "a cup," says, "By metonymy of the container for the contained, the contents of the cup, 'what is offered to be drunk,'" and gives Luke 22: 20 and 1 Cor. 11: 25 as examples of this use of the word. It is so clear that no one can drink a cup that it needs not further elaboration. His disciples can drink of the fruit of the vine through all time to come.

The abuses that grew out of the Supper show that they did not all drink of one cup, for there could not be enough of the contents of one cup to make them drunk. It was customary in Corinth to eat a meal together, as did Christ and his disciples at the Passover, when the Lord's Supper was instituted. This meal should have been eaten at home; but they brought their own plates and cups, and when they came to eating the Lord's Supper, they drank so much that they became intoxicated. The abuse that the Spirit condemned is that of making a feast out of the Lord's Supper, of eating regular meals at the same time instead of coming together and observing the Lord's Supper as directed. It is clear that they were using a number of cups in the Lord's Supper, and for this conduct Paul does not rebuke nor reprove them. I do not care to enter into an extended discussion of this subject, for it is so clear as not to need any extended argument.

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

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Former President William H. Taft: "The Armenian Relief has been organized now for some years; it needs more money; it is spending well and effectively; it is helping the poor people of the Near East wherever it can find them. You can be sure that whatever money is given will be properly administered for a people that need it sorely."

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

Opening at David Lipscomb College.

Opening exercises and enrollment of pupils will begin next Tuesday, September 9, at 10 A.M., in the college chapel. Brief addresses will be made by prominent brethren. The trustees will make a report of the progress made in the campaign for new buildings and improvements. Friends and patrons are invited.

A RECORD THAT SHOULD CONVINCE YOU

Of the merits of Hood's Sarsaparilla as the standard blood purifier, appetizer and tonic. Originated in a famous physician's prescription more than 50 years ago. Adopted as the regular family medicine in thousands of American homes. Has met the tests of a half-century with universal success. Made from the best known roots, herbs, barks and berries named in the Dispensatory. Will prove its merit to you if you will give it a trial.

As a good cathartic, Hood's Pills.

CHURCH ENVELOPES.
Double and single envelope systems. Samples and prices sent upon request. Double Envelope Corporation, Roanoke, Va.

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

Dr. Miles Liver Pills

Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Better Than Pills—For Liver Ills

The reason

Get a 25¢ Box

NR Tonight—Tomorrow Alright

An Appeal for the Church at Lake City, Fla.

We, as elders and trustees of the church of Christ at Lake City, Fla., wish to place before the brotherhood an earnest plea for the needs of this church; and when you have heard the story, we ask you to prayerfully consider the importance of this call and come at once to the rescue of the faithful few who are making this great struggle to advance the cause of Christ at this place.

Fourteen years ago the church was planted here at a great sacrifice of a few poor, but earnest, New Testament Christians. All these years the church here, largely consisting of women, has continued to "contend earnestly for the faith," with not even a breach of one Lord's day in the assembly (worshiping in the homes during the "flu" epidemic). We see our great mistake made in the beginning by not putting a good house on a good lot, rather than an inferior house in the suburbs of the city. We are now justified in the conclusion that the church could have done fully twice as much good had we located it more centrally in the city, having a good house on a good lot.

We have bought for six hundred dollars a choice lot in the best residential portion of the city, three blocks from Main Street. (The creed is in the deed.) We are going to tear down the present house and use it in building a larger one, adding the needed conveniences. We have borrowed twelve hundred dollars with which to make this change for the betterment of the cause. A mortgage on the property has been given and notes signed by the trustees as security. The church has, at nearly all times of its history, been made up of poor, laboring people; consequently many of its most able and willing members have moved away. This is why we are forced to ask for help.

The first name below has labored for this church here during these fourteen years, at a great financial sacrifice, to advance the cause of Christ. Brethren Cameron, Shoulders, Northcross, Nelson, Estes, Malphurs, and Robert E. Wright have been here and can testify to these facts. Now, brethren, you know the present cost of labor and material is high, and we must have your help or fail in this great effort for good. We are all doing all we can. We shall continue to work and pray for this prize. Will you not pray and work with us to this end?

We thank you in advance for your donation, large or small. We believe you will help us, and, like Jacob of old, we will "not leave this till the Lord blesses."

J. O. BARNES.
J. M. COLE.

The Needs of Amite, La.

BY W. J. JOHNSON.

For some time we have been laboring to erect a meetinghouse here, and we are making some progress toward this end. The lot has been paid for and a few hundred dollars on the building fund raised. Material is being put on the ground, and we are very anxious to have the house erected before winter. In order to accomplish this, we must have help from other places, as the cost of material and labor is so high; but much of the labor will be done by the members.

Amite is in the midst of a ripe harvest field. The church here has had more than forty additions during the past two years. Some of them have moved to other places, which will give us local advantages to do mission work where they live. Every member of the body in this section is doing his part cheerfully and gladly, for all realize the advantage gained by having a strong congregation at a good central point.

We earnestly desire the assistance of Christians in other places, so that the word of God may be more speedily carried to other points in this field. We believe that others desire to help and will help when given an opportunity. The restrictive clause is in the deed, to prevent those who would hinder our Master's work from interfering with their innovations. Brethren, pray for our success. All gifts will be acknowledged promptly.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear: it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money saving shoe book for the asking.

Belle Haven Orphans' Home, Luling, Texas.

BY JENNIE CLARKE.

My birthday appeal for funds for the purpose of purchasing a victrola and typewriter for the Home brought a very liberal response. The contributions received amounted to seven hundred and nineteen dollars and seventy-seven cents. The balance remaining after making the desired purchases will be applied for some good purpose here. We sincerely thank all the contributors for their liberality.

A Timely Note to Brethren.

BY R. L. GILLENTINE.

To my many friends and brethren who are readers of the dear old Gospel Advocate: I thought possibly it would be of some interest to you to see a few lines from me, as you doubtless remember me in my younger days and work. I have spent forty-three years as a preacher, and had arrangements for protracted meetings during this summer; but early in the spring my health began to fail, and in July I broke down, and have been confined to my bed and room ever since. In many respects I think I am better, and hope that I may be able to be out again before long. I have had all the care and sympathy and friendship that any man could ask. My children and my faithful wife have done all they could for my ease and comfort, besides a host of brethren and sisters who have tried to cheer and comfort me in every way they could. I have had lack of nothing. I need no donations nor contributions from anybody—the Lord has blessed us with abundance.

I have been taking the Gospel Advocate for over forty years; I am also reading the Firm Foundation and the Gospel Herald. I have noticed the challenge of Brother Boll to the Gospel Advocate, also the challenge of Brother Chism to Brother Boll to debate those questions pertaining to the second coming of Christ and the millennium, and I am sick and tired of all such nonsense, and want to say that if these brethren would devote their time to getting the people in a proper state of mind and heart to receive the Lord when he does come, they might be of some benefit to the cause of Christ. To discuss these questions can do no good, and I am afraid the desire to do so arose out of vainglory and a love for leadership among men.

If they have nothing else to do and cannot find employment, let them come to Oklahoma and I will get them a job of picking cotton. Farm labor is worth four dollars per day here, and that would be worth more to the cause of Christ than all they all know or ever will know about the second coming of Christ.

If I am never heard from any more, let my last advice be to my preaching brethren to live soberly, righteously, and godly, looking for the coming of the Lord Jesus, so that whenever he sees fit to come, whatever he has for us, we will be prepared to receive it. However, I am afraid that if he were to come now, the first thing he would have to do would be to bind and cast out a lot of his professed followers before he could have any peace in his kingdom, whether his reign be on earth or in heaven.

If I get well, you may hear from me again; if not, I am ready to meet Him when he comes.

THIN PEOPLE SHOULD TAKE PHOSPHATE

NOTHING LIKE PLAIN BITRO-PHOSPHATE TO PUT ON FIRM, HEALTHY FLESH AND TO INCREASE STRENGTH, VIGOR, AND NERVE FORCE.

Judging from the countless preparations and treatments which are continually being advertised for the purpose of making thin people fleshy and replacing ugly hollows and angles by the soft curved lines of health and beauty, there are evidently thousands of men and women who keenly feel their excessive thinness.

Thinness and weakness are often due to starved nerves. Our bodies need more phosphate than is contained in modern foods. Physicians claim there is nothing that will supply this deficiency so well as the organic phosphate known among druggists as Bitro-Phosphate, which is inexpensive and is sold by almost all druggists under a guarantee of satisfaction or money back. By feeding the nerves directly and by supplying the body cells with the necessary phosphoric food elements, Bitro-Phosphate should produce a welcome transformation in the appearance, the increase in weight frequently being astonishing.

Increase in weight also carries with it a general improvement in the health. Nervousness, sleeplessness, and lack of energy, which nearly always accompany excessive thinness, should soon disappear, dull eyes ought to brighten, and pale cheeks glow with the bloom of perfect health.

CAUTION.—While Bitro-Phosphate is unsurpassed for the relief of nervousness, general debility, etc., those taking it who do not desire to put on flesh should use extra care in avoiding fat-producing foods.

In answering advertisements, please mention the Gospel Advocate.

Walk Erect

Strengthen Your Aching Back With

ALKAVIS

When your kidneys and bladder fail in the discharge of their duty much of the poisonous waste, instead of being eliminated, is retained, developing inflammatory conditions. The result is Bright's Disease, Diabetes or chronic Inflammation of the Kidneys or Bladder. Rheumatism and Gout follow.

The System Needs Regulation.

ALKAVIS

for

Kidneys

Liver and Urinary Organs will regulate the organs, cleanse the system, drive out the poisons and stop the aches.

Will Put You on Your Feet.

MINISTER

believes it saved his life. Rev. James Binkley states:

"I Believe Alkavis Saved My Life!"

Green Forest, Ark., April 25, 1909.
The Alkavis Co.

Gentlemen:—I was bothered with Kidney and Bladder Trouble for about twelve years, and finally got so I could not walk without a cane and had to be careful how I stepped. I tried everything I could get that was recommended for it, but nothing did me any good until I tried Alkavis. I sent for a bottle, which did me more good than anything I had tried. I then sent for six bottles of it, and it cured me. I advise all sufferers from Kidney or Bladder Trouble to try Alkavis, for I believe that it saved my life.

Yours truly,
(REV.) JAMES BINKLEY.

Eight Years Later
Renewed Testimony

Green Forest, Ark., December 26, 1917.
The Alkavis Co.

Gentlemen:—Sixteen years have passed since I was relieved of my trouble, and it has not bothered me since. I am now seventy-five years old. For the benefit of suffering humanity, I make this and the above statement.

Yours very truly,
(REV.) JAMES BINKLEY

TRIAL BOTTLE FREE.

Ask your druggist for ALKAVIS. It will save you many pains. If he can't supply you, write for a trial bottle *free*.

ALKAVIS CO.,

81 Warren Ave., Detroit, Mich.

In answering these ads mention your paper. It commends you.

The Master's Vineyard

Alabama.

Moulton, August 25.—Our meeting with the Fairfield congregation was well attended. Seven persons were baptized. At Aldridge Grove thirty made confession of wrongdoing and two were baptized. I promised to assist them in another meeting next year. I am now at Cottage Grove, near Hillsboro, where I hope to do some good. I go next to Millport.—A. D. Dies.

Tuscumbia, August 24.—I have just closed an interesting meeting at Christian Chapel, near Kenton, Tenn. Our crowds were larger than usual. The brethren decided to repair or rebuild the house. Quite a lot of prejudice was removed and greater things may now be expected. There were no additions, but interest to the last. I go to a point near Franklin this week.—H. M. Phillips.

Corey, August 25.—I began a mission meeting near this place last Saturday night. It has been raining since the meeting began, but the people seem anxious to hear and are coming out. Oscar Legg, who lives in this community, felt it his duty to have the gospel preached to his neighbors and to make an effort to establish the cause here. We are hoping to do a good work.—D. S. Ligon.

Arkansas.

Donaldson, August 25.—I am now in a mission meeting at this place, which starts well. The house was about full last night. I am preaching in the Methodists' house. I hope for good results.—T. W. Croom.

Texarkana, August 25.—I closed a two-weeks' meeting here last night. Twelve persons were baptized, two were restored, and one came from the digressives. I go to Fenter to-day for a two-weeks' meeting.—J. E. Wainwright.

Florida.

Esto, August 21.—I am now in a short meeting with the church here. The meeting is well attended, with good interest. I began a meeting with the church known as "Christian Home," in Houston County, Ala., on the night of August 11 and continued it seven days. This was a very interesting and profitable meeting. There were seventeen additions. Of these, one came from the Baptists, two from the Methodists, and fourteen were baptized. I made my home with Brother and Sister E. M. King during the meeting. It is an ideal home for a preacher. I am to be with them next year. I recently preached a week with the church at Elton, Ala., and also at Gumhead, Fla. During these two weeks I baptized a Baptist preacher. I go from here to Curtis, Ala., then to Oakland, near Andalusia.—Van A. Bradley.

Kentucky.

Delaware, August 23.—I began a meeting at Boston Schoolhouse, near Delaware, in McLean County, last Monday night. The meeting continues with increasing interest.—J. M. Dennis.

Fountain Run, August 23.—I am having larger audiences each day. Old prejudices are beginning to break away and the faithfulness of the few loyal hearts here will eventually win out, I am glad to think. Brother Byrd Comer and wife are to help us through the coming week. After that I go by way of Louisville and Guthrie, Okla., to Abilene, Texas, where I shall assist that noble band of men and women at Abilene Christian College in the coming year, which promises to be full of fine Christian service.—W. W. Freeman.

Bowling Green, August 19.—I am just home from a most glorious meeting with Kedron Church, near Russellville, where I have been laboring monthly this year. Brother H. E. Winkler began the meeting August 3 and continued it until August 15, with four baptisms and one restoration. Then I took up the meeting and continued it till the following Monday night, with two baptisms; and, best of all, the division in the church, which has been very bitter for four years, came to a close on Sunday, when those that were meeting in the schoolhouse came back to the church, confessed their faults, and asked to be restored to fellowship. I was never in a happier meeting. It was good for the soul to see nearly all on both sides willling to confess their wrongs and forgive one another. Twenty-four who had gone away came back and all will come together. I greatly rejoice to see the church come together as one man with the determination to "keep the unity of the Spirit in the bond of peace." I confidently expect the church to do greater things for the cause of our dear Lord than ever before.—W. M. Oakley.

Mississippi.

Pearl, August 19.—Our meeting here closed with thirteen baptized. Interest was good throughout. We are getting very well established here. There were only two members when I came, and now we have thirty, and many others are expected. We intend to build a house in which to "sound out the word" and teach them "the way of the Lord more perfectly."—A. B. Gunter.

Senatobia, August 22.—Beginning on the fourth Sunday in July, I held a few-days' meeting for the Crockett congregation, in Tate County. We had only two additions, but the largest attendance that we ever had at that place. This was my fifth meeting there. We have established the congregation and built the meeting house since I came to Tate County. The long-talked-of meeting-house at Senatobia is about completed, and we expect to hold a meeting in it in September. On the first Sunday in August I began a meeting at Alberton, Tenn., which continued five days, with no additions. From Alberton I went to Eight-Mile, Ark., from which place I returned home yesterday. There were five additions

at Eight-Mile. Brother A. Douglas, of Paragould, Ark., was with me in the meeting at Eight-Mile. Brother Douglas has preached for the church at Eight-Mile for twenty-one years. He is getting old, his head is as white as snow, but he has an active body and mind. I will begin a meeting at Enville, Tenn., near Henderson, on the fifth Sunday in this month. Brother Etheridge, of Sharon, Tenn., held a splendid meeting for the church at Thyatira, Miss., beginning on the first Sunday in August.—J. P. Lowrey.

Oklahoma.

Hollis, August 22.—The meeting at Pilot Grove, Grayson County, Texas, began on August 1 and continued through thirteen days, with fine attendance and interest, two restorations, five by relation, and eight baptisms, one of whom was a Presbyterian and another a Baptist. The church is a good one and did its part quite well. I am now in a meeting at Lacy Chapel, near Hollis, with fine attendance and five baptisms.—O. M. Reynolds.

Tennessee.

Petersburg, August 25.—The meeting at Friendship, Lincoln County, continues with good attendance and interest. No additions.—R. N. Moody.

Livingston, August 26.—Our meeting at Freewill, Jackson County, closed last Lord's day. Four were added to the membership—three by confession of their sins and one by baptism. This was my first visit to the Freewill brethren, and I promised to return in 1920. Brother J. F. Brewington assisted me in the meeting.—Willie Hunter.

Hampshire, August 25.—I recently held a meeting at Pottsville, Ky., and baptized one young lady. This was one of the best meetings of my experience. I went from Pottsville to Cross Roads, where I had a fine meeting, baptizing four. I am now in a meeting at Isom, near Hampshire, and splendid interest is being manifested.—I. A. Douthitt.

Bellbuckle, August 24.—Brother Roger P. Cuff, of David Lipscomb College, closed a twelve-days' meeting here last Thursday with seven baptisms. Brother Cuff is one of our greatest young preachers. The gospel was presented in love and the services were inspiring and helpful. We had large crowds and fine interest throughout the meeting.—W. R. Mingle.

Lynchburg, August 23.—Brother George W. Farmer, of Lebanon, began a series of meetings at Hoover's Grove on the second Lord's day in August, which continued ten days. Six were baptized and the church was encouraged and strengthened very much. The services were inspiring and helpful. People from different denominations attended.—J. W. Martin.

Model, August 20.—I have just closed a week's meeting at Liberty, in Henry County, with eight baptisms. The attendance and attention were very fine from the beginning until the close. The brethren said it was the best meeting they had had for years. They stood by me nobly. My time is not all taken up. Congregations wanting my services should write to me at Model, Tenn.—R. B. Henry.

Portland, August 25.—My meeting with the Clearview congregation continues with interest unabated. To date six have been added to the one body. I am trying as much as in me is to preach the gospel to the brethren on missionary work, giving, discipline, mission of the church, and the church the light of the world. I am not as popular as usual; of this I am quite conscious. "If I were still pleasing men, I should not be a servant of Christ."—Coleman Overbey.

Pikeville, Route 1, August 25.—I began a meeting at Newton Schoolhouse, seven miles from Clifty, on August 4, and preached thirteen discourses. Heavy rains kept down the attendance most of the time. There were no additions. I went next to Beaver Hill, where there is a small congregation of faithful workers, and preached six sermons. Last night I preached to a good audience at Cold Springs, and will begin a meeting at Red Hill to-night.—Andrew Perry.

LAXATIVE for Aged People

THE BANE of old age is constipation. The bowels become weak and unable to perform their functions without aid. For this purpose only the mildest and gentlest laxative should be used. The use of harsh cathartics aggravates the trouble and makes the constipation worse. Chamberlain's Tablets are a favorite with people of middle age and older on account of their gentle action.

Chamberlain's Tablets

Men pay only for cures

People suffering from blood poison, catarrh, skin, liver, kidney, bladder and chronic diseases, eczema, nervous debility, exhaustion, weakness of the lungs, heart and nerves should write me for free advice question chart and book describing their condition.

Piles and rectal diseases, such as fistula, fissure, stricture or varicose veins, which cause loss of vitality, nervousness and general debility, cured or no pay. Out of town people, visiting the city in need of treatment, consult me. Many cases cured in one or two visits. Consultation free and confidential. Twenty years successful experience. Hours 10 a. m. to 7 p. m. Sundays 10 to 1 only.

DR. A. B. MORRIS, Specialist

Cor. Peachtree and Walton Sts. Atlanta, Ga.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

Your Eyes

Granulated Eyelids, Eyes inflamed by exposure to **Sun, Dust** and **Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For **Book of the Eye** free write h-13 **Murine Eye Remedy Co., Chicago.**

In answering advertisements, please mention this publication.

Nadine Face Powder

(In Green Boxes Only)

Keeps The Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company Paris, Tenn.

Acknowledgment of Funds.

BY NOAH BROTHERS.

I here give a report of all donations received to date (August 11) to aid us in building our house of worship at Naish Spring, Horseneck, W. Va. We sincerely thank all of the donors, and we further ask the dear brethren and congregations in Christ to continue their fellowship to us. We are now building. Donations are as follows: From the church of Christ at West Union, Ohio, $25; church at New Co nerstown, Ohio, $25; Fairview Church, Ohio, $15; church at Plainview, Ohio, $10; Warner Church, Ohio, $10; Sister Myrtle Murdock, Ohio, $5; Sister Maggie McCrum, West Virginia, $5; Hartshorn Church, Ohio, $5; J. L. Davis, West Virginia, $1; C. Heinselman, West Virginia, $5.

My address is Willow, W. Va., Route 1, Box 31.

The Cause of Christ at Meaford, Ontario.

BY J. L. HINES.

It is just a line to let the brotherhood know about the cause of the Lord in this part of the Dominion of Canada. I came here something over two years ago, following such men as J. A. Harding, E. A. Elam, John T. Hines, A. E. Elmore, John T. Lewis, J. E. Dunn, and others of like caliber. All of these men did good work in the vineyard of the Lord, and under their instructions many souls were added to the "one body." Brother Elmore baptized eighty odd persons in one meeting. When an infidel wave struck this part of the country and that which was supposed to be Christianity was crumbling before it, Clarke Braden, then a mighty giant for God, came to Meaford and laid infidelity in the dust; then it was not long until Brother J. A. Harding defended the truth here against Methodism, winning a great victory over Elder Wilks.

The cause was first planted here in the year 1845 and has prospered ever since, with the exception of some trouble arising a few years ago over a certain preacher who was bent on having his own way and advocating things that were unscriptural. This preacher was "shipped," and went direct from here to labor with a digressive church somewhere in the States. The Meaford church has been successful in sounding out the word, being instrumental in establishing a church at Griersville, about five miles south; one at Cape Rich, about six miles north; some churches in the Manitoulin Island and in several other places. Prospects were never brighter than now. The membership is full of zeal, love, and good works; and all are of one mind, heart, and soul. I have never labored with a better church or a more warm-hearted people than the brethren here. Since my stay with them several have been added to the church. The church is in fine condition financially. It is doing foreign and home missionary work, contributing monthly to the relief fund, supporting their minister, and the young girls of the congregation sew for the orphans; besides this, they have purchased a house and lot for the use of their evangelists. The church meets every Monday evening for Bible instruction, every Wednesday evening for prayer services and Bible study, and every Lord's day for communion and preaching.

I am not writing this for notoriety, but that the brotherhood may know that we are not frozen up, up here in the North country; but with all of this, brethren, the cause has been badly neglected here in Canada. In Ontario alone, which is about five times as large as Kentucky or Tennessee, with a population of about two and a half million, there are about eighteen well-established congregations of loyal brethren, and some forty or fifty mission points, where the brethren meet in halls or private dwellings. There are about thirteen preachers in the provinces, of which only three or four give their full time to the ministry of the word. But the Meaford Church has turned out seven ministers that I know of. Two are laboring in the Western provinces, one in the Manitoulin Island, one in Texas, and the other three in Ontario. There have been many other preachers started out by the Canadian churches, but where are they? The most of them have gone to the States. Brethren, we need you back in Canada. You know the people better here, their ways and customs. Your own countrymen are calling and begging you to come back and help them. Won't you come? How many preachers will sit down right now and write me that they will come to Canada and labor for the Lord?

The Lord willing, I am to start out on a missionary tour of the churches

For Biliousness

Sick Headache, Sour Stomach, Bloating, Gas, Constipation—all these distressing consequences of indigestion are avoided if the bowels are keep open and regular.

FOLEY CATHARTIC TABLETS

act promptly, without pain or nausea. They clear the bowels, sweeten the stomach and tone up the liver.

E. K. Whitehurst, R. F. D. 1, Norfork, Va.: "Foley Cathartic Tablets have done me more good than any medicine I ever used."

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

PARKER'S HAIR BALSAM

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

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

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Catalogues a Specialty

HOME OFFICE
CLINTON, S. C.

of Ontario on August 24. My first stop will be Toronto. My mission is to arouse a greater interest in missionary work and urge closer coöperation among the churches. I would like to have a letter from every church in the province, and especially from all mission points and isolated brethren, stating the size of your membership, your financial condition, whether you have a house of worship, who preaches for you, and what work you are doing. Now, brethren, write me at once; for, if possible, I want to help you. Address me at Meaford, Ontario, Canada.

Report of Mission Work.

BY C. C. MERRITT.

Since last report I have had some encouraging things from the workers in the destitute fields.

We have, through the assistance of two neighboring congregations, been able to have Brother W. A. Sevedge, of Wichita, Kan., move here and help us in this part. He is a young man who has for some time been wishing to get started in the work of preaching the gospel of God. We are glad to be able to thus help him, and also glad for the help he is able to render in the work here. He has evident signs of making a fine preacher, and even now has nothing to be ashamed of. He is humble, full of faith and of the Spirit. He has good talent and is not afraid to use it.

The congregation at Ruskin, Neb., sent thirty-five dollars to the meeting Brother E. C. Fuqua held near Cheyenne, Wyo. The community gave about eight dollars to reimburse Brother Fuqua for some equipment secured for the meeting. He reports a fine meeting and a great prospect for future work.

Brother J. H. Murrell, of Tennessee City, Tenn., will move to Olathe, Col., in September or October. It is my earnest desire to see the congregations assist him in this work, so that he may be free to give all his time and attention to the work that is so badly needed in that part. You may send to me for this work until he gets settled, and then all donors will be requested to forward direct to him.

Brethren, I am not ashamed of the work that has been done, but I am ashamed that there are so few working at this work and so little is being done. Do you blame me? What can you do—what will you do—to help change the situation?

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

A ILENE CHRISTIAN COLLEGE

A FOUR-YEAR COLLEGE OF THE FIRST CLASS.

STANDARD B.A. DEGREES AND BOTH TEMPORARY AND PERMANENT FIRST-GRADE STATE TEACHERS' CERTIFICATES GIVEN.

College of Arts and Sciences.—Four years of standard college work, leading to Bachelor of Arts degree. Eight complete departments. Extra large variety of strong courses. Ten strong, experienced men—two Doctors, six Masters, and two Bachelors—each one selected because of special fitness for the special work to be done, give their entire time to this department.

College of Fine Arts.—Voice, Piano, Art, Violin, and Expression. Five exceptionally strong teachers and two specials. Quartets, glee club, orchestra, chorus, sight singing, and congregational singing given special attention.

Academy.—Separately organized. Four years' standard high-school work. Faculty of five college graduates and one other specially trained teacher. This work is in the hands of thoroughly trained high-school experts who will give their entire time and effort to this department.

Note.—You spend precious time and money in college. Don't decide through prejudice or hastily. Investigate carefully. The character, training, and natural fitness of the teachers of an institution are more important than everything else. We invite the most searching investigation. We solicit patronage only on the merits of our work.

Write for our Bulletins.

WALTER W. SIKES, Registrar,
Abilene, Texas.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

TIME WILL TELL

Regardless of circumstances no statements concerning the merits of an article can be so adequately proven as by time itself. An article without merit will die. An article with merit will be everlastingly on demand. Just so with

GRAY'S OINTMENT

for ninety-nine years a family word in every household. Almost a century ago the same claims were made of its merits as today; that it is healing and antiseptic, the very best aid in cases of boils, burns, scalds, bruises, cuts and sores of all kinds. Ninety-nine years have proven its merits. If your druggist hasn't it write

W. F. GRAY & CO., 818 Gray Bldg., Nashville, Tenn., for a free sample.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." **Carolina Pigeon Plant, Clinton, S. C.**

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

In answering advertisements, please mention this paper.

Feeling Blue? Liver Lazy? Take a Calotab

Wonderful How Young and Energetic You Feel After Taking This Nauseless Calomel Tablet.

If you have not tried Calotabs, you have a delightful surprise awaiting you. The wonderful liver-cleansing and system-purifying properties of calomel may now be enjoyed without the slightest unpleasantness. A Calotab at bedtime, with a swallow of water—that's all. No taste, no salts, nor the slightest unpleasant effects. You wake up in the morning feeling so good that you want to laugh about it. Your liver is clean, your system is purified, your appetite hearty. Eat what you wish—no danger. The next time you feel lazy, mean, nervous, blue, or discouraged, give your liver a thorough cleansing with a Calotab. They are so perfect that your druggist is authorized to refund the price as a guarantee that you will be delighted.

Calotabs are sold only in original, sealed packages. Price, thirty-five cents. At all drug stores.—Adv.

EVER SALIVATED BY CALOMEL? HORRIBLE!

Calomel Is Quicksilver and Acts Like Dynamite on Your Liver.

Calomel loses you a day! Do you know what calomel is? It is mercury—quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones, and should never be put into your system.

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

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

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

In answering advertisements, please mention the Gospel Advocate.

FIELD REPORTS

Kentucky.

Bardwell, August 27.—I closed my sixth meeting last night with Burrus Chapel, in Lake County, Tenn., with nineteen additions to the congregation—seven by baptism, eleven by restoration, and one by membership. The singing was led by Brother E. V. Wilson, of Union City, Tenn., assisted by B. G. Swinny, of Greenfield, Tenn.; and they did their work well. We had large crowds.—Joe Ratcliffe.

Wingo, August 26.—The meeting at Hickory Grove, near Almo, closed with large attendance, splendid interest, and nine souls yielding obedience to the gospel. Moving from there to Cairo, Tenn., Brother W. Claude Hall, of Dyer, Tenn., and I were colaborers in preaching the word during the past week. The meeting was closed at an early date on account of the serious illness of some of the members. Excellent interest and plenty of hospitality, but no additions.—J. Alonzo Williams.

Tennessee.

Lynnville, August 25.—I closed a week's meeting near Fayetteville on the second Sunday in August. Two persons were baptized. This was one of the best meetings of my life. I am now in a mission meeting near this place, using my tent.—J. Clifford Murphy.

Pikeville, August 27.—I recently held a good meeting at Eaton, with six baptisms and one from the Presbyterians who claimed she had been baptized for remission of sins. Eaton is as fine a place as I ever was at to hold a meeting. The brethren there are going to keeping house for the Lord. Andrew Perry, G. S. Marsh, Emmet Cagle, and J. C. Mosley were at the reunion at Cold Springs and Rocky Branch.—J. C. Mosley.

Bethel Springs, August 25.—The Refuge meeting, conducted by Brother R. L. Colley, began August 17 and closed on August [illegible]. There were two sermons daily (morning and afternoon), except the last day, when we had only one. Six persons were baptized and one took membership. Brother Colley presents his subjects with an earnestness which seems to say that "woe is unto me, if I preach not the gospel." While he presents the gospel attractively to all, there is nothing in his teaching or preaching that could be construed as a compromise with error.—D. M. Archer.

Clarksville, August 27.—The meeting conducted in the schoolhouse at Skeen's Corner, eight miles from Lebanon, closed on Lord's-day morning. There were no baptisms, but there were many "visible results." I consider it one of my most successful meetings so far this summer. I preached at Jackson's Temple, near Burns, on Monday night. Two persons made the confession. They were immersed yesterday evening. Brother J. D. Derryberry and I will begin a meeting at Norene, Wilson County, Saturday night, in the Methodist meetinghouse. Brethren, remember our work in all your prayers.—William P. Walker.

Nashville, August 28.—Last Lord's-day night I closed a meeting at Bu-

The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: **Heavy Semi-Steel Frame, Patent Noiseless Hinges** and **Extra Wide Seats.** The design, construction and finish is perfect in every detail. Our proven claim is—the best desk, regardless of price. The only desk made in the South. Opera Chairs and School Supplies.

SOUTHERN DESK COMPANY,
HICKORY, N. C.

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Skins with Tetterine

50c. at your druggist's or from SHUPTRINE CO., Savannah, Ga.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size, dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

NEW SONG BOOKS
For Your Church
8c

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred for No. 1 or 2, round or shaped notes, and $15 for No. 1 and 2 combined, round notes only. Send 30c for samples. **Money back if not pleased.**

E. A. K. HACKETT, Dept. No. 56, FT. WAYNE, IND.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

GIRLS! MAKE A BEAUTY LOTION WITH LEMONS

At the cost of a small jar of ordinary cold cream one can prepare a full quarter pint of the most wonderful lemon skin softener and complexion beautifier by squeezing the juice of two fresh lemons into a bottle containing three ounces of orchard white. Care should be taken to strain the juice through a fine cloth, so no lemon pulp gets in, then this lotion will keep fresh for months. Every woman knows that lemon juice is used to bleach and remove such blemishes as freckles, sallowness, and tan, and is the ideal skin softener, smoothener, and beautifier.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms, and hands. It naturally should help to whiten, soften, freshen, and bring out the roses and beauty of any skin. It is truly marvelous to smoothen rough, red hands.

"BAYER CROSS" ON GENUINE ASPIRIN

BAYER

"Bayer Tablets of Aspirin" to be genuine must be marked with the safety "Bayer Cross." Always buy an unbroken Bayer package which contains proper directions to safely relieve Headache, Toothache, Earache, Neuralgia, Colds and pain. Handy tin boxes of 12 tablets cost but a few cents at drug stores—larger packages also. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

chanan, Ga., with fine interest and one baptism. The brethren there are suffering from lack of regular preaching. I expect to go next week to Berry's Chapel, and later to Kentucky for six weeks. Since the summer meetings began, I held a meeting at Cherokee Park, Nashville, with three restored. Brother G. L. Cullom led the singing and preached once on Lord's day while I went to fill a previous engagement at Spring Hill. I went next to Beulah, Miss., to take work for Brother Price Billingsley. Two sisters composed the congregation, meeting privately at home. Four others were found to meet and assist, two being brethren who conduct services. How I wish all congregations could catch the interest and zeal of these sisters! Next, to Salmons, Ky., for my second tent meeting, with five immersions. This was a mission meeting under the direction of the congregation at Bethel, where I am preaching the fourth year. Next, I went to Petway, Tenn., where I preached eight days, with only one baptism. The fourth Lord's day in July found me at Rocky Point, near Bon Aqua, Tenn., where we had one of the best meetings I ever held. Eight persons were baptized, all the congregation except a few made a general confession and took on new life, and several were restored. The first of August found me in Obion County, at Oak Ridge, ready for my fifth meeting there. Only one was immersed; but, as elsewhere, the church seemed determined to do better. This meeting closed earlier than former ones, one reason being that I had to go to Georgia, so far away. One sermon was preached at Cloverdale, near Oak Ridge, where I established a congregation in 1913. I enjoyed going back after several years to "see how they fared." I find brethren and others hungering after the solid gospel and asking more for the "old paths." Sad departures have been made by many, but I am hoping all such will not hesitate to correct errors. A great many brethren seem to think they can remain out of duty and then return and go to work without confession of wrongs. This is an evil against which there should be much preaching. Whether preacher, elder, editor, or other Christian, do not try to slip back without proper confession of sins.—R. C. White.

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable, well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 111 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

10 Cents a Day Pays for This Symphonola

Plays all records, Victor, Columbia, Edison, Pathe, Little Wonder, Emerson. Take a year to pay, after 30 days' trial. Compare its tone for clearness, volume, with more costly instruments. Return at our expense if it fails to make good. Ask today for the

Beautifully Illustrated Symphonola Book FREE

Shows this and other Symphonola styles, sold on easy payments.

Symphonola Records Get our list of the latest popular song and other clear sounding, full toned disc records. Playable on any phonograph.

Larkin Co. Desk JL919 Buffalo, N. Y.

TETTERINE for the COMPLEXION

50c at your druggist's or from Shuptrine Co., Savannah, Ga.

RHEUMATISM

G. S. is guaranteed for one bottle to benefit any case of pellagra, rheumatism, blood, liver, or kidney diseases. Many thousands claim one bottle has entirely relieved them. Give G. S. a trial. My guarantee is good to you. At druggists' or agents', or postpaid, $1 per bottle, or six for $5. Write for testimonials and mention this paper. Take Gross' Liver Pills, 25c.

L. M. GROSS,
Box 17. Little Rock, Ark.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

The Highland Park Church of Christ, Montgomery, Ala.

BY JOHN T. SMITHSON.

It has been my pleasure to labor with the church of Christ worshiping at Highland Park, Montgomery, Ala., for nearly two years. Now that I am leaving, I feel that it is due all concerned to make some statements about the work during the time I was working with them, and also to state what the church wants in the future.

I have preached for several congregations, and was delighted to live among and labor with the members, but I have never labored with a congregation where there was more peace and good will toward each other than there is in the church at Highland Park. There are some as good and faithful members in that congregation as can be found in any congregation. The church there is not doing all it could do, perhaps; but where is the church that is doing all it can do?

It is equal to any in spiritual life; and while poor in this world's goods, it is rich in faith and good works. As to its wealth, it is behind none in giving. Only a few members own their homes, but they are very liberal and contribute freely of their means. During the time I was there several special contributions were made for special purposes, and we were not ashamed of the amount contributed. While, on account of the high cost of living and the continual advance in prices, I did not receive from the church, for my services, enough to support me, yet I was not forgotten in time of great need. The congregation gave me seventy odd dollars at one time, and other things also were given along through the years. I was away in some meetings, and the church also gave me the contribution. This helped me considerably to bear a burden of a financial kind; and while, with all the gifts and favors shown me, I did not break even, yet I did not ask the church to share the rest. I am glad I worked with the brethren there, and shall never forget them, and will always be willing to do them good.

I would like for a good man to go there and take hold of the work. It grew while I was there, and will continue if a good man takes hold of it, for he will have a good backing by the members. They did more than they agreed to do, and did it cheerfully. They will do any good man that way. I love all the members there, and the only reason I am leaving now is the lack of support. We have had no disagreement nor trouble any way. They offered to do all they could and the best they could, but realized it was not sufficient for me to live; so they cheerfully released me from my labors with them, October 1, and it was by my request. I verily believe I could yet remain with them if things would get lower so that I could live in the range of the financial strength of the church.

Brethren, this congregation wants a good, faithful, earnest, consecrated man to labor with it. It will support a man to the amount of about one hundred dollars per month, or near that amount. They will do what they say they will do. They never fell behind with me, but paid up promptly what we agreed on. If any good, true preacher wants to labor with this church, I cheerfully commend it to you, and they would like for you to begin the work as soon after September as you can. The work will be pleasant and agreeable. They do not want any one who is not faithful to the word of God. I will be glad to know that a good man would get in the field as I move away.

There was a short statement in the Gospel Advocate of August 14, announcing my leaving Montgomery, in which I stated that the union of the two congregations in town was effected and much good by them can be done. There is no congregation more willing to do right than Highland Park. Any one who may be interested in this may write Brother Allen Dillard, 112 South Perry Street, Montgomery, Ala., or Brother Henry Craig, Forest Avenue, Montgomery, Ala.; or he may write me, care of the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew, and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.

FOR MEN ONLY.

Here's your chance to get the famous "Hemshaw Quality" Socks direct from mill, saving retail profit—practically half retail price. Direct by mail, postpaid, ½ dozen pairs, $1.60, or 1 dozen pairs, $3.00. Colors: white, black, dark brown, silver gray, navy blue. Sizes: 10 to 11½. State size of your shoes and color wanted.

"Hemshaw Quality" Socks are mercerized special yarn; special knit. Very elastic, very durable, and unusually comfortable. They absorb perspiration, adding greatly to comfort. Every statement made above absolutely guaranteed. Money refunded if not fully satisfied. Order now.

HEMSHAW HOSIERY MILLS,
Mail Order Dept. C-27. Oxford, N. C.

When writing to advertisers, please say you saw their "ad." in this paper.

Your Choice $4.35

These two beautiful shoes are the Smartest Styles of the Season. They are worn by the best dressed men and women everywhere. Trim and neat, they fairly sparkle with style. You will be proud to wear them. Your friends will instantly recognize their good taste and smart style. You have only to see them to appreciate their splendid qualities, and try them on to enjoy their blessed comfort. That is why we are glad to send them to you ON APPROVAL.

SEND NO MONEY!

Simply mail coupon and your pair will come at once, postage prepaid, direct from the Shoe Market of the World. Boston is the shoe style center of America. You do not have to wait till these shoes travel to New York or Chicago. We want you to get your pair Direct, with no obligation on you to keep them unless you are convinced that they are the most beautiful, comfortable, stylish boots you ever saw.

All Sizes
$4.35
On Approval

All Sizes
$4.35
On Approval

This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected wearproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

This high-cut lady's dress boot is made of selected leather. Soft as velvet on tender feet. Neat, plain tapering toe. Beautiful high Louis Heel, or Medium Military Heel. Extra long-wearing leather soles, semi-flexible. Your choice of black or rich Havana brown. The most beautiful boot for Summer and Fall, 1919.

Send NO MONEY, Mail This Coupon TODAY

Pay nothing until shoes arrive. We even pay the postage. Simply mail coupon. Either pair or both will come at once direct to you, from the Oldest, Largest house selling Direct from the Shoe Market of the World. Let the shoes themselves convince you. Compare them with shoes at $7.00 and $8.00 a pair. If you are not delighted, send them back at our expense.

Boston Mail Order House, Dept. X
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Send shoes I marked, prepaid. I enclose no money, and am buying on your Approval Plan. I will pay only $4.35 a pair on arrival. I Risk Nothing!

☐ Men's Button Size..... Color.....
☐ Men's Lace Size..... Color.....
☐ Ladies' High Heel Size..... Color.....
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Name .....
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Three Generations

"When grandmother was young she took Lydia E. Pinkham's Vegetable Compound for some female illness and it helped her. My mother took it during the change of life and it did wonders for her. So when I got into a run down condition and suffered with periodic pains, backache, bearing down pains, I took it and it restored my health."

Thus writes a young woman of the third generation about this great remedy for woman's ills.

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

Statement from the Highland Avenue Church at Montgomery, Ala.

In the Gospel Advocate of August 14 appeared a letter from Brother John T. Smithson, headed, "Leaving Montgomery, Ala." While we are sure Brother Smithson did not intend to cast any reflection on the congregation at Highland Avenue, still the wording of his letter is misleading and might create the impression that we had not fully met our obligations to him, and that any one coming here to labor with us would not be supported as he should be. As Brother Smithson is out of the city on his vacation and his present address is unknown, we wish to correct any such impression.

Brother Smithson made his own terms when he came to Montgomery, a substantial increase over what we were then paying, and insisted that it be for two years, which will not expire until January 1, 1920. We accepted these terms and have met our obligations promptly, most of the time in advance. Realizing the advanced cost of living and sickness in his family, we have on several occasions raised very liberal contributions for him, additional; besides, we have allowed him all moneys in excess of salary while preaching abroad, which in total has been equal to or more than the average salary of members of the congregation.

Our congregation is not large or wealthy, but any brother whom we may select to take up the work at this place need have no fear of not receiving support to the amount promised, and that promptly, on terms acceptable to him; and in case he finds in the future that it is not sufficient, if the congregation feels that it can do no more, it will be gracious enough to release him from any obligation to them, as it has done in Brother Smithson's case, and allow him to seek more remunerative work.

HIGHLAND AVENUE
CHURCH OF CHRIST,
Per Allen S. Dillard, Treasurer.

In answering advertisements, please mention this paper.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

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FROM THE FIELD

Tennessee.

Lucy, August 28.—The first Sunday in August I began a meeting with the Solo congregation, which was attended by large crowds and attentive hearers. Twenty-six persons were baptized into Christ and seven were restored to fellowship. The brethren supported the cause well. I began a meeting at Detroit, Elm Grove congregation, on the second Lord's day. We had the largest crowds that ever attended a meeting at that place. Seven were baptized, one was received from the Baptists, and six were restored. On the third Lord's day in August I began a meeting at Covington. The attendance was reasonably good. Four were baptized and the church was aroused to do greater things for Christ. I am now in a meeting at Gilt-Edge, with large crowds and attentive hearers.—Porter Norris.

Texas.

Fort Worth, August 21.—The meeting at Ada, Okla., lasted twelve days and nights. Thirty-one were added to the congregation—twenty by confession and baptism. I shall leave to-morrow for my sixth meeting at Stephenville, Texas.—T. W. Phillips.

Fort Worth, August 25.—If I can leave my wife, I will begin a meeting at Keller next Friday night. She is again in the Harris Sanitarium at Fort Worth, and in a critical condition. The epilepsy has returned, and I know not what the end will be. Brethren, will you pray for us?—Tice Elkins.

Itasca, August 22.—We have just closed a good meeting here. Brother Ledlow did the preaching and Brother Dow Martin led the songs. Brother Earl Smith and I are in a meeting near here, with fine interest, though the weather is unfavorable. I go to Three Rivers soon for a mission meeting. This is a needy field.—L. E. Carpenter.

Ben Franklin, August 24.—I had to close the meeting at Hatfield, Ark., the third day on account of diphtheria. Still we had six baptisms and bought a lot for a new church house, as the present one is too small. We gave three hundred dollars for the lot, and were offered six hundred dollars for it before we got the deed. I will return next month to finish the meeting. I am at home to-day. Heath is my next appointment, and I hope for a fine meeting.—C. H. Smithson.

Waxahachie, August 28.—We had near two hundred at the hour of prayer this week. Brother John E. Dunn was hindered in reaching us with a lecture of his experiences in France. Many were here from different congregations in the county. We have good crowds at all the services. Brother J. S. Dunn has just closed a good meeting at Rattan, with five baptized, one a Methodist woman seventy-eight years old. He will begin a meeting at Jessie to-night and at Maypearl on September 7. The brethren at Reagor Springs are building a new meetinghouse. Brother Gardner spent the month of August at Ennis. He has done good, and the brethren report good services. For its size, there is no better church in the State than Ennis. Brother Dunn spends much time in the county, where he is greatly loved.—Ben West.

Grand Saline, August 27.—I closed a meeting last Lord's-day night at Coreen, near Jacksonville, with five baptisms and one restoration. At the last service the Baptist preacher arose and challenged me to meet D. N. Jackson, of Texarkana, in oral discussion. The debate will be some time in September. The congregation at Coreen has been established only fourteen months. Its establishment was due to the labors of Brother F. L. Handley, of that place. Brother Handley is a God-fearing man, speaking where the Book speaks and having no mercy on gainsayers. The Baptists had held sway in the community for the last thirty-five years without opposition until the brethren began to meet there. Since that time fourteen have been added to the one body, while only two small boys have "joined" the Baptist Church.—W. G. Jernigan.

Kirbyville, September 1.—I have just returned home from a thirty-six-days' campaign in Central and North Texas. My first meeting was at Hirst Springs, Coryell County. Late thrashing and lack of interest by the members caused this meeting to be an utter failure. My next meeting was on the Colorado River, San Saba County. Belated thrashing and sect prejudice gave us a small attendance, but the meeting was a success. Only three aliens attended. Two of them, splendid married men, were baptized, one coming from the Freewill Baptists. I am to be with them in 1920. My third and last meeting was at Old Caddo, Johnson County. This was a three-Sunday meeting; and although rained out two nights, it was the largest attended and withal the most interesting meeting I have been in for years. The membership joined right in for a victory for truth, and we won. Seven were baptized and three were restored.—J. S. Daugherty.

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

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 120 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

POSITIONS

We want three young men and four young women (16 to 38), from each county, to train at home for office positions paying from $1,200.00 to $2,000.00 a year. For list of positions and other valuable information, address **DRAUGHON'S COLLEGE, Box N-210, Nashville, Tenn.**

West Virginia.

Buffalo, Box 81, August 28.—Since last report I have received additions to our building fund as follows: From Mrs. Ardie Teets, $3; T. P. Freeland, $25. We are very thankful for this help. The last offering reported herein came from a man almost eighty years old. I have known him almost forty years. When I first began preaching the word, he encouraged me, and he has been doing so ever since. If twenty persons will now send us twenty-five dollars each, we can soon have a house of worship. Will they do it, or will the grandest and noblest brotherhood on earth allow us to be crushed out entirely and forever in this sectarian country? With my heart centered upon the "precious promises" of God, I await the answer of every one who may read this note. With what money we have and five hundred dollars more we can build a small meetinghouse this fall. Give us this house now, and we can evangelize this territory within a few years. We must have a base from which to operate. I can use checks or money orders. I am the duly accredited treasurer of the congregation, and I will see that your money is rightly used. I will also see that the church property is safeguarded against innovations. Please address me at Buffalo, W. Va., Box 81. Always tell what your offering is for. The very little help that I get here goes into our building fund, and that is hard on me. Let every true Christian help to dispose of this matter now by adding something to our building fund.—F. P. Fonner.

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Prospect in South Carolina.

Not only the supporters of the work, but all who like to hear of the advancement of the kingdom of Christ, will be pleased to learn of the very favorable start that has been made by Brother Thomas H. Burton and his co-workers in South Carolina, which is truly virgin soil, so far as the primitive gospel is concerned. Brother Burton writes:

Our work here has progressed beyond our expectations so far and has come to the place that the future progress depends largely upon the brotherhood. I have searched the town over looking for a place to meet in this winter; and when we get a place, it is only a short time until we are locked out. Now the best we can do is to meet in a small, dark, upstairs room over a business house. We cannot grow much in this kind of a place. I really believe if we had a house to worship in, that we would have a membership of two hundred and fifty inside of twelve months. The people are waiting to see what we are going to do. I have secured an option on a beautiful, well-located lot on Main Street, opposite the courthouse, a place we will never be ashamed of. It is forty-four by one hundred and twenty feet. This lot will cost us fifteen hundred dollars. The one joining it is held at two thousand dollars, and the one next to it at twenty-five hundred dollars. The little congregation here has pledged itself for three hundred and forty-five dollars, and only one of us owns his home. We expect to do much more than this. Brethren, what will you do? We must certainly have a place to meet. The cause must not be neglected any longer in this State. God has richly blessed you; what will you do now for him? Please send a contribution immediately, as we cannot afford to let this opportunity slip. The option on the lot only lasts until the first of October. "What thou doest, do quickly." Make all checks payable to Thomas H. Burton, Union, S. C.

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The Health of the Soul.

A good friend of mine once moved from the heart of the city several miles out into the country, where he had bought a few acres of ground, just enough for a garden and some apple trees. He seemed so delighted and happy amid the new surroundings that his city friends said he was "a changed man." "Yes," he said, "I am happier than ever before, for now I have room to turn around and breathe." More and more the people of to-day are learning the value of breathing room to their physical health. The public schools are teaching it and the doctors are prescribing it as never before. In some States the health boards are enforcing laws that provide for adequate ventilation wherever people are brought together. Due to constant agitation in the magazines and newspapers, factory and tenement conditions have been considerably bettered over the country. The light and air that God gives so freely to all must not be cut off from any of his "little ones." Every reform of this kind is good and practical; but would to God we could in some way arouse the people to the importance of breathing room for the soul! What a refreshing prayer is that that the elder John offers in behalf of his friend Gaius: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." A great many people enjoy good health in every respect except their souls. Their bodies are strong and well, but their souls are weak and sick. With Gaius the reverse was true. His soul was prosperous, but there was doubtless some bodily ailment that Paul prayed might be removed.

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What to Do for the Soul Ache.

Many years ago lived Laura Bridgman, an exceedingly interesting girl, who, like Helen Keller, was deaf and dumb and blind. Her instructor, endeavoring to show the difference between the material and immaterial, used the word "soul." "What is soul?" she asked. "That which thinks, feels, hopes, loves," replied the teacher. "And aches," she added, eagerly. While not deprived of the three senses mentioned, all of us are ready to testify that our souls often ache. What is the remedy? As we say of our bodies, we must give our souls room to breathe. We must create for them the atmosphere in which they can breathe at their best. The supreme folly of the "fool" mentioned in one of our Savior's parables was in thinking that he could feed his soul on the things that are stowed away in barns. (See Luke 12: 18.) Substitute banks for barns and you read the folly of many who are rich or desirous of riches to-day. When Lot pitched his tent toward the important city of Sodom, he thought that he was making wonderful provision for himself and his household. But later, when he was being led away from the doomed cities of the plain, he was glad enough to go to some quiet little place. "O let me escape thither, (is it not a little one?) and my soul shall live." (Gen. 19: 20.) Now he sadly awakes to the fact that while providing for the comforts and luxuries of the body, he had been stifling the health of his soul. Sodom and Lot are far removed from

us both in point of time and place, but the lesson is one and the same. There are some Christians who need a change of climate for the good of their souls. They are in places where it is easy to crowd their lives full of the things that appeal only to the temporal. There are some who are unable to resist the lure of sin in the cities. They lived reasonably pure lives before they moved to town. They may be prosperous in other ways, but their souls are on the retrograde. If you believe the change would be healthful, remember Lot and *move*.

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Everyday Helps to the Soul.

Louis Albert Banks says: "The best soul atmosphere in the world is that which clings about the word of God." All Christians believe that, but comparatively few of us are seeking more and more to enjoy this atmosphere. No lesson is more plainly taught in the Scriptures. The idea of their nourishment is fundamental. Simon Peter said to newborn spiritual children: "Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." (1 Pet. 2: 1, 2.) Paul speaks of some who had "tasted the good word of God." Timothy had been "nourished in the words of the faith." Surely one who reverently reads the Bible every day is making breathing room for his soul. The same is true of prayer. Jesus, while busy and borne down with the cares of teaching and healing, left the scenes of his greatest activity and spent whole nights with God in prayer. His soul must be nourished; its health must be preserved. It was said of him that he "went about everywhere doing good." This life of sacrifice and self-denial for others was one great factor in the preservation and renovation of his spiritual nature. If Jesus Christ incarnate needed these things for nourishment, surely we need them, too. By keeping the body under, we must keep the soul on top.

May God give to each struggling disciple that estimate of its worth once pronounced by a Christian martyr as he was being led to the fagots: "I will suffer my body to be burned rather than have my soul defiled."

Our Contributors

Seeking the Truth.

BY JAMES E. SCOBEY.

There is a widespread and growing thought among the professed followers of Jesus Christ that the doctrines of one sect, or denomination, are about as good as, if not a little better than, another. If the teaching of Jesus and his apostles and prophets is reliably true, there is something radically wrong in some of the teachings among his professed followers. They largely disagree in what they teach in reference to the things that pertain to life and godliness.

It must be a matter of prime importance that we have the unadulterated truth upon the subject of what we must do to be saved, if we are to do anything. Every man, every woman, every boy, and every girl who has arrived at the age of responsibility should know the truth. It will free them from error and will lead them in the path of peace and righteousness. Upon the subject of religion there is no truth to be found, save that which has been revealed to the world by the Holy Spirit.

Paul, in writing to the Ephesians, said: "There is one body, and one Spirit: even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." I believe all professed Christians agree that the "one body" spoken of is the church of the living God, or kingdom of Christ. The "one Spirit" is the Holy Spirit, the revealer of the things of God. God, who spoke in past time through the prophets, has in these last days spoken unto us by his Son. The prophets spoke by the Spirit; Jesus spoke by the Spirit, being endowed with it without measure. He himself said: The words which I speak are not mine; the works I do are not mine: I speak the words I hear of my Father, and I do the work he has appointed me to do. Paul says in the Corinthian letter: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2: 9, 10.) As man's spirit in him knows all his things, so God's Spirit knows the things of God. Paul said he had not received the spirit of the world, but the Spirit which is of God, that we might know the things freely given to us of God. So there is nothing pertaining to spiritual things we may know, save those which have been revealed to us by the Spirit. Our faith, therefore, in God, in Christ, and in a future state, depends on the revelation made by the Spirit of God.

But we shall never be able to receive and embrace the truth as it is in Christ Jesus as long as we are prejudiced and prepossessed in favor of the interpretations of the Scriptures of the great religious leaders of the past, or, as for that, those of the present era. Luther and Calvin and Wesley and Whitefield and Campbell were great and good men. They were honest and conscientious in their views with reference to the teaching of the Scriptures. But Luther and Calvin differed widely in their conclusions. They protested strongly against Roman Catholicism and produced a great religious reformation. But this reformation became divided. The followers of Calvin embraced his doctrine of election and predestination; while another leader, Arminius, strongly opposed the doctrine of Calvin. Calvin's followers were called "Calvinists," and those who agreed with Arminius were called "Arminians." Thus began Protestantism. Wesley and Whitefield, the fathers of modern Methodism, were not agreed. Whitefield was in principle a Calvinist and Wesley an Arminian.

The misfortune is that the professed followers of Christ are separated into warring factions, each claiming to be teaching the pure and unadulterated, systematic, revealed truth of God. It is absolutely certain that all are not in harmony with the teaching of the word of God. Indeed, none may be. The present condition of the religious world is due to false teaching, of which I shall have more to say in this article.

In reference to false teaching, I am met with the statement that there is little or no ground for us to differ concerning the things necessary to become a Christian. There is but one essential element in Christianity. That element is faith—not in a system of doctrines, but faith in Jesus, the Son of God. Christians all believe in him. As to other things you may do, they are of minor importance and matters of indifference, not being essential to salvation—such as baptism, joining a church, etc. If you desire to be baptized, you may choose the mode; and if you desire to join a church, you can choose the church.

Those who preach such doctrine have no respect for the teaching of Jesus and the apostles. That which makes one

a Christian puts him into the church, and he does not have to join the church, or be confirmed, or be taken into it by some man or men. God adds to the church those that are being saved.

In all the great meetings carried on in the great cities by such men as Sam Jones, Billy Sunday, and some others who are aping Sam Jones, not one has ever told a penitent what Peter told the Pentecostians to do. When they were convinced of their sin, they "said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 37, 38.) Nor will you hear one of them quote the commission Jesus gave to the apostles as recorded by Matthew and Mark. Their great slogan is: "Quit your meanness and be good;" "Take Jesus as your personal Savior." No one can learn what to do to be saved from such teaching as that. It is misleading, and therefore false, not being in harmony with God's word. If we heed the word of God, we will perceive that our best interest will be found in our ability to recognize false teaching and to reject it, from whatever source it may come. Jesus, in his Sermon on the Mount, said: "Beware of false prophets." (Matt. 7: 15.) Not only has Jesus warned his disciples against false prophets, but the apostles in their Epistles have strongly emphasized the warning. Paul, in his exhortation to the elders of the church of Ephesus, said: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20: 29, 30.) Yes, and they are now engaged in that very work, and have been exceedingly active in their effort to draw away disciples after them. (Read 1 Tim. 1: 3, 4; 2 Pet. 2: 1.)

There is no greater danger to churches which would be faithful to Christ than to fall under the influence of false teaching, which may be propagated by some preacher or writer of reputation, and for whose opinions they have respect, as well as a warm personal friendship.

But you may ask: "How are we to know false teachers?" In answer, I would say that every man and every woman, as for that matter, preaching or teaching upon any subject, is moved either by the spirit of truth or the spirit of error. If one wish to convert a man to Masonry, Odd Fellowship, or anything else, political, social, or religious, he is moved by the spirit of that institution. False teaching, religiously, always ensues when one teaches less or more than has been clearly and fully revealed by the Holy Spirit as recorded in the Scriptures. If the teacher cannot give a clear, clean-cut "saith the Lord" for his statements, indulges in doubtful interpretations of the Scriptures, he or she becomes an unsafe leader.

I can remember almost the beginning of the great reformatory movement begun by Alexander Campbell, Barton W. Stone, John T. Johnson, and others. I have heard Campbell preach in the city of Nashville. Both my grandfathers and grandmothers were baptized by Barton W. Stone. The position of these men, religiously, commanded the attention and received the hearty indorsement of thousands. They proclaimed the word of God as their only rule of faith and practice. They pleaded with the various religious bodies to meet with them and stand with them on the Bible. They were eminently successful, and there grew up a large body in the Middle States of those who called themselves "Christians," or "disciples." They were of one heart and one soul and held the unity of the faith in the bond of peace. There were no divisions, or factions.

What are the conditions now? Do they all speak and teach the same thing? (1 Cor. 1: 10.) What is the matter? What is the cause of all the contentions, factions, unrest, and confusion? Unfaithful and false teaching. The opinions of men have more weight in determining the actions of the great majority than the plain, simple teaching of the Scriptures.

When I was a student at Franklin College, there was an announcement made that the disciples would hold a convention at Cincinnati, and the brethren generally were invited to be present for the consultation. President Tolbert Fanning went. On his return he gave an account of the meeting in the college chapel. He said the brethren in that meeting had taken a step which would result in disaster to the church. The leaders proposed to form a society. He had publicly, in a speech, opposed such a step. The next day, as discussion on the proposition proceeded, he arose to speak again. He was told that he had had his say and that others would be heard. He left the meeting and returned home. I remember distinctly that he said in the chapel that they were gone, were adrift, were in the fog without starlight, sunlight, or compass; that they had ignored the guidance of God's word and there was no telling where they would land, if they should land at all; that, having no certain standard, they would become another great sect, with less stability than those religious bodies which have written creeds. I have not quoted his words, but have, I am sure, given his thought.

God's word gives ample direction for every good work. (2 Tim. 3: 15-17.) Timothy needed nothing else, and we need nothing more.

There are now many preachers in the land, who claim to be only Christians, who have made void God's word and are teaching things for the adoption and observance of their infatuated followers of which the Bible knows nothing. They be false prophets. But the great leaders or would-be leaders of religious thought are not all found in the pulpit. They are also found as editors and correspondents of religious magazines. But the most fearful, the most deadly infidelity is found among the teachers in some of the colleges and universities of this and other countries.

To give an idea of the trend of some of these men's teaching on the subject of religion, I quote a few passages from an article in the International Christian Messenger. It says that a few months ago the University of Chicago published a book, entitled "A Guide to the Study of the Christian Religion." The volume contains essays of thirteen leading professors. Among them are Dr. Faunce, of Brown University; Dr. George Cross, of Rochester University; and Dr. F. A. Christie, of Meadville Theological Seminary.

Now let us see what these leaders of "religious thought" teach.

Professor Gates, of the Disciples Divinity School of the Chicago University (he belongs to the Christian Church), writes: "In the light of the new historical criticism of archæological discoveries and of studies in comparative religion, it was discovered that the sacred book of the Hebrews had grown up as the sacred books of all other religious peoples, and were a record and a reflection of their civilization and religious evolution. In other words, the Bible itself was discovered to be a natural instead of a supernatural book, and to reflect the scientific knowledge of ancient people, rather than anticipate that of the modern world."

I might give many other extracts, but suffice it to say that, with the Bible classed with the natural production of men, the way is open to deny the facts upon which Christianity is founded.

These infidels have determined that we need a new religion, one suited to the progress of the twentieth century,

and that we (they) must make it. The deity of the Christ is a myth; the doctrine of the atonement, foolish.

Dr. T. G. Soarse says: "We no longer think of salvation as dependent upon the acceptance of certain redemption facts." By this he means that the obedience to the gospel is entirely unnecessary, so far as our welfare and happiness are concerned.

This "modern viewpoint" and archæological investigation had its beginning in Germany many years ago. The Bible was discredited, the people became infidels and were taught that might made right. Behold the result!

No, my brethren and friends, the Bible is either a revelation from God or it is not. It certainly is not the product of man. Its authenticity is vouched for by the history of the world. Jesus was born of a virgin, lived as a man, died as a hero. He has taught us the last great lesson of life. He has brought immortality to light, and by his suffering has become the author of eternal salvation to all who obey him. (Heb. 5: 8, 9.)

I have, I trust, placed before you the danger of false teachers. I close with the exhortation of the apostle Peter: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Pet. 3: 17.)

Divorce—Old Testament Teaching.

BY H. LEO BOLES.

We have already seen that in the creation male and female created he them, and that the two became one flesh, which teaches that God contemplated the union in marriage for life. The two in becoming one flesh formed the basis for offspring like unto this one flesh. The man shall leave his father and mother and shall cleave unto his wife. He is to leave the nearest and dearest relationship of life and cleave unto his wife. It follows that if he should leave the dearest relationship of life, then no other relationship should interfere with this union. We are told that the word "husband" comes from two Anglo-Saxon words—"hus," meaning house, and "band," or bond. An ancient spelling was "housebond." He is to be the bond of the house, or family, which should not be broken. Every description that God has given of husband and wife contemplates a permanent union.

There is no scripture that pertains to a separation until we come to the law of Moses. For twenty-five hundred years, during the patriarchal dispensation, God gave no permission for a separation or instruction concerning the divorced husband or wife. However, the evil of divorce was practiced; and when the law was given, this sin, with others, was restrained and regulated by the law of Moses. Christ, commenting upon the law, says: "Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so." (Matt. 19: 8.) This shows that the union of husband and wife in the beginning was fundamental and permanent in the perpetuation of the human race.

With this clear understanding, we may proceed to the investigation of the law of Moses upon this question. The law is expressed in this language: "When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and send her out of his house; or if the latter husband die, who took her to be his wife, her former husband, who sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before Jehovah: and thou shalt not cause the land to sin, which Jehovah thy God hath given thee for an inheritance." (Deut. 24: 1-4.) One has said that Moses' aim was "to regulate and thus to mitigate an evil which he could not extirpate." This is in harmony with the interpretation which Jesus gives. This seems to give the husband the lead in the separation. Professor Israel Abrahams, of Cambridge, England, makes this comment on this point: "In all such cases where the wife was concerned as the moving party, she could only demand that her husband should divorce her. The divorce was always, from first to last, in Jewish law, the husband's act." The common word used in the Hebrew text means "the sending away of a wife." "The woman thrust out" is the term applied to a divorced woman. The masculine form of the word is not found in the Hebrew text. This seems to have given the husband the advantage of the wife; however, Jehovah intended to make it as difficult as possible for a separation to occur. Later in the history of the children of Israel and during the days of the Savior on earth, the putting away of a husband by the wife was practiced. Before the husband could put away his wife, he must give her a bill of divorcement; and this had to be drawn up by some constituted legal authority and in due legal form. This would make it difficult and would have a restraining influence.

The grounds of divorce as set forth in the law of Moses was a very much disputed question among the learned Jews. The source of dispute among them was as to what constituted a valid reason or just cause for separation. The language is variously translated, which lends encouragement to widely differing interpretations. There were two great schools of commentators and translators among the Jewish rabbis. The Shammai party maintained that nothing less than unchastity or adultery furnished a just ground for divorcing a wife; Hillel and his disciples went to the extreme and said that a man could put away his wife for every cause or any cause. The Pharisees tempted Jesus by trying to get him to commit himself to either Shammai or Hillel, as is found in the nineteenth chapter of Matthew. But Jesus did not commit himself to either party; he answered their question from the law of Moses and thus defeated their scheme and confused them in their own devices. He then adds that God did not originally intend that there should be any separation or divorcement, except on the ground of adultery or fornication.

The Hebrew prophets make a spiritual application of divorcement. They regarded Jehovah not only as Lord and King of his chosen people and thus entitled to obedience and loyalty from Israel, but they also conceived of Jehovah as a husband married to Israel. "For thy Maker is thy husband; Jehovah of hosts is his name." (Isa. 54: 5.) Again: "Return, O backsliding children, saith Jehovah; for I am a husband unto you." (Jer. 3: 14.) These show that Jehovah sustained the relationship of a husband to Israel. The union which bound Israel to Jehovah is thus beautifully symbolized by the marriage relation. Israel was untrue, like an unfaithful wife, to this relationship. The prophets bring this charge against Israel. "Where is the bill of your mother's divorcement, wherewith I have put her away?" (Isa. 50: 1.) And again: "I saw, when, for this very cause that backsliding Israel had committed adultery, I had put her away and given her a bill of divorcement, yet treacherous Judah her sister feared not; but she also went and played the harlot." (Jer. 3: 8.) Any unfaithfulness or sin on the part of Israel was regarded as spiritual adultery, which necessarily broke off the spiritual ties and divorced the nation from God. These scriptures lend encouragement to the position that originally there should be no separation, except on the grounds of fornication.

Life is a succession of lessons which must be lived to be understood.—Emerson.

A Plea for the Orphans.

BY J. C. M'Q.

Recently many have sought to place their children in the Tennessee Orphans' Home, but because of lack of funds and equipment we were compelled not to receive them. Many of the boys and girls who came to us were bright, talented, and healthy children, such as are destined to make useful men and noble women, provided they are properly trained and developed physically, morally, and spiritually. When I listened to the plea of relatives of these children, who are wholly unfitted and unable to take proper care of them, I was very much grieved that we had to inform them that we had no place for the children. It is even pathetic and touching to find so many bright, beautiful children actually suffering for the want of proper care and attention.

While God has ordained the Christian home for the rearing and training of children, and while I would not encourage any one to believe that he is not responsible for the training of his children, yet there are many fatherless and motherless children that will grow up in ignorance, unfitted and unqualified for the responsible duties of life, unless individual Christians make some sacrifice in order to give them the proper environment and attention.

I am sure no Christian can engage in the work of feeding, clothing, and educating orphan children without being greatly benefited morally and spiritually himself. As Christ longed for the soul that was hungering and thirsting for salvation, so the Christian heart reaches out to the helpless and fatherless. The man who does not delight to do such work has not the spirit of Christ. The needs of our own souls actually require and demand that we render help and assistance to those about us. We cannot sit with closed hands and folded arms and go to heaven. If we would reach heaven at last, we must take somebody along with us.

The high cost of living naturally makes it more expensive to maintain the children in the Home. The Home now has about seventy children. If we had more funds, we could doubtless care for other children that must now be turned away. Individual Christians and churches have been very liberal, and some have contributed regularly and systematically to the Tennessee Orphans' Home. I regret to say, however, that our contributions last July were lighter than they had been heretofore. Perhaps that was my fault, as little publicity was given to the demands of the Home. The building needs repairing, the farm owned by the Home is running down and needs proper attention; besides, we are endeavoring to raise money to erect a suitable house on the farm. On the last of October we must take our bearings and see just what we have done during the past year. Brother John W. Fry, who handles the funds of the Home, has just written me that it will take very close management to get through the present month with the funds that the Home has on hand. I am sure that all that is necessary will be to call the attention of Christians to this fact. It is certainly not necessary to beg them to have fellowship in this work. The first Lord's day in October is the time for our next regular contribution for the Home. When you come to your contribution for the Home, remember that two dollars now does not go any farther than one dollar did a few years ago. Contributions should be at least doubled in order to get the same results that we have been getting in the past. I suggest this to the churches so that they may make their contributions accordingly.

Many people desire to place their children in the Tennessee Orphans' Home. The standing of the Home is good, and we hear now only words of commendation of the work that it is doing. In order that this usefulness may continue, and even that it may do still greater good in the future, we are stating plainly the facts to our readers so that they may know how to act intelligently. It is hard to think that any one who is worthy of the name "Christian" would be willing to go through life without having fellowship in such work. When we stand before the judgment bar of God, it will be inexpressibly delightful to hear the great Judge say: "Inasmuch as ye did it unto the least of these, ye did it unto me." How terrible and how awful it will be if on that great day the Judge turns us away because we turned deaf ears to the cries and entreaties of orphan children! Do not forget a liberal contribution to the Home on the first Lord's day in October. Remember that "it is more blessed to give than to receive" and that "the Lord loveth a cheerful giver." Send all contributions direct to the Tennessee Orphans' Home, Columbia, Tenn.

THE FARM.

We have already raised a considerable amount for the purpose of building the house on the farm. We have not sufficient funds as yet to complete the house. It ought not to be necessary to ask our readers again to make sufficient contributions to erect a suitable farmhouse. Are there not twenty brethren scattered thoughout this State and other States who will contribute fifty dollars for the erection of this house? Many brethren could do this and never miss the contribution. If we can get twenty brethren to make a contribution of fifty dollars each, we will have sufficient funds to begin work on the house, at least, and will guarantee to see that the house is erected. We are not wishing to dictate to any brother, but we feel sure that there are many brethren who would like to have fellowship in this work by putting at least fifty dollars into a good farmhouse. Brethren who will do this, or who wish to contribute especially for building the house on the farm in order to make the farm property more valable, are requested to send their contributions direct to J. C. McQuiddy, Nashville, Tenn., who is chairman of the Board of Directors, and who will see that all funds are properly applied. If you cannot send as much as fifty dollars, or if you prefer to send even more, send whatever amount your own heart dictates; but be sure to remember that you need to make the gift, and that whenever you do so you will be the greatest beneficiary.

Church at Lawrenceburg, Tenn., Exonerates Brother Kimbrell.

Lawrenceburg, Tenn., August 28, 1919.—This is to certify that we have this day made an investigation of the charges recently brought against J. P. Kimbrell by H. A. Rogers and others, and are prepared to give out the following statement: Brother Kimbrell does not deny having brought suit against Brother Rogers for one hundred dollars expenses; consequently, we need offer no comment on that. Aside from this, we fail to find any ground for the accusation. He not only denies the charges, but has produced proof which, to our minds, substantiates his denial and establishes his innocence of any misconduct. In our judgment, the charges are absolutely false, and we feel that a serious injustice has been done him in that they have been published. If we believed in his guilt, we could not for a moment shield or uphold him; but, having known him for years and taking into consideration the evidence in the case, we cannot do otherwise than make this statement to rectify the mistake that has already been made. We do not know Brother Rogers personally, and do not desire to cast any reflections upon him; but this is the result of our investigation.

VIRGIL G. HOLT.
POLK COMER.
SHERMAN KELLY.

Let not my soul come into the meeting of detractors, for they are hated by God.—Bernard of Clairvaux.

The Power of Intercession.

The weary ones had rest, the sick had joy that day,
And wondered how.
The plowman, singing at his work, had prayed:
"God help them now."

Alone in foreign lands, they wondered how
Their feeble word had power.
At home the Christians, two or three, had met
To pray an hour.

So we are always wondering, wondering long,
Because we do not see
Some one, unknown perhaps, and far away
On bended knee. —Selected.

Why Give to Support Christian Education?

BY W. W. FREEMAN.

Leaders of thought and of affairs must be educated. The loyal Christian people must have a larger share in this leadership; and to get it, we must provide educational advantages second to none.

Preachers are judged, not altogether by their message, but as well by their general culture and education. For this reason preachers and all Christians should have a liberal education to avoid casting reproach on the cause of Christ in its primitive purity and simplicity.

Man is not born educated. The forces of opposition are making great progress and in many cases outrank those which stand for the truth. To cope with this situation, Christian education is absolutely essential. The piece of steel must not only have the right temper, but it must be properly shaped and sharpened, if it is to fill the requirement. As with razors or needles, so with men.

Ignorance breeds superstition and destroys discipline in the ranks of any body of people. Leadership of Christian forces in this age demands the soundest of scholarship and the fullest and most accurate of information. Only the school that is directed in the interest of the Christian heritages will defend them and develop them. Now that every man is having world citizenship thrust upon him, it is exceedingly important that all learn the conditions and thus be able to meet the demands intelligently.

Jesus said: "Make disciples [pupils] of all the nations;" "Preach the gospel in the whole creation." He spent his life on earth in this work, and he commissioned his followers to continue the process until the end of time. Shall we be true to the trust, or shall we let Pilate, or Caiaphas, or Simon the sorcerer, make ruination of what we should use to the salvation of society and of the souls of men? Think on this, then act!

Solomon said: "Train up a child in the way he should go." "*Bring them* up in the nurture and admonition of the Lord," says the Holy Spirit. Are we doing it? The church is theoretically, with us, "the pillar [not "pillow"] and ground of the truth." This is meant to be a reality and not an item in a creed. Deeds, not creeds, are primary. A man may subscribe to the "Philadelphia Confession" or to the Sermon on the Mount; but if he fails to observe the Golden Rule, he is as "sounding brass," or a clanging cymbal." We are "stewards" in God's sight. "Ye are not your own;" "ye are bought with a price"—the blood of Christ. The people who do not give to the cause of Christ in education of mankind are religious slackers. No investment for self will bear fruit unto God. Treasures below are vain if they are not given to God's work. A school pouring forth Christian influences and Christian character will stand as the greatest monument in time and as a priceless treasure through eternity.

The best governments of the world separate politics or State affairs from religion. The State supports such schools as develop (not counting the religious influence which the church is supposed to furnish) the sort of characters she needs to uphold the authority of the State and to advance temporal interests. The devil has almost every form of agency to fit men for efficient destructive work in every field. Christian people have ideals peculiar to them. If their ideals are to have support, they themselves must give it. The State is not going into religious work, nor is the enemy of Christianity going to support it or look out for its success in the future. Christians must realize that they are "the salt of the earth." There is but one way to promote the interests of Christianity, and that is to get behind the movement and push it vigorously. Quick schemes, crooked methods, and hotbed processes in propagating error are everywhere supplanting the eternal and inspired truth. The only way to meet them effectually is to support the fundamental process of Christian education regularly and liberally.

The Hun threatened our homes, but worse is his destructive criticism that pervades in aggressive spirit the schools of our land. It would destroy our faith and our Bible; for it denies that the blood of Jesus Christ atones for sins, says he was born illegitimately in a natural way, and teaches all students that the Bible is simply and only an accumulation of human traditions. In Russia and other lands, and to no small degree in our own precious homeland, atheistic, communistic, and materialistic socialism threatens, with red flag, fire, and sword, the heritages of Christian civilization. They have no need for Bible, church, or home. Their god is licentiousness; their guide, depraved reason; and for homes they would substitute promiscuous intercourse and communal order. In mockery of Christian teaching as to the sanctity of marriage and as to immorality, reports of May 13, 1919, show that the Bolsheviki "conducted in a church with all ceremonies a mock marriage between an aged priest and a mare." Not only so; "official publications of Moscow soviets contain parodies in verse of church funeral services, supposed to be performed over the body of a dog." Unless Christians support in peace the forces of Christian education, heathen orgies and Oriental cults, following in the wake of materialistic evolution and destructive thought, will destroy our civilization, and the world will relapse into heathen darkness and the depravity of Babel, Sodom, Babylon, and Rome. Only a hundred years ago such a reign of terror engulfed France. God was dethroned for reason; the weak was banished and churches and institutions of Christian education were confiscated; and atheism and free love were propagated instead of the gospel of Christ.

Ignorance, greed, misnamed "higher education," Mormonism, Catholicism, rank socialism, pharisaic "orthodoxy," and indifference and worldliness among professed Christians are terrible conditions that we cannot deny are general. The only hope of our fair land and of the church of God is in widespread, liberal, and sound Christian education. In particular, the cause of simple, primitive Christianity is desperately in need of more support. The crisis is here. With liberal support in general, the outcome need not be feared. With the establishment of world peace, an era of Christian education and gospel preaching would develop, such as the world has never dreamed of.

"And the Lord said unto Moses, Command the people that they go forward." This is the motto: "Onward, Christian soldiers!"

To strive against evil motions of the mind which may befall thee, and to reject with scorn the suggestions of the devil, is a notable sign of virtue, and brings great reward. —Thomas à Kempis.

Query Department

By J. C. McQUIDDY

J. T. Daniel, 1917 West Lake Street, Chicago, Ill., requests an explanation of 1 John 3: 9, together with 1 John 5: 1.

I refer him to the answer given to E. Wallace in the "Query Department" of the Gospel Advocate of August 21, for an answer to 1 John 3: 9. The other passage, 1 John 5: 1, reads: "Whosoever believeth that Jesus is the Christ is begotten of God; and whosoever loveth him that begat loveth him also that is begotten of him." The meaning of this passage is clear: The man who believes in his heart that Jesus is the Christ is begotten of God, and whosoever loves God loves also the children of God.

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Sister Carl Green, of Kennett, Mo., does not understand just what 1 John 3: 9 means. The passage reads: "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God." The exact point that our sister wishes information on is, when is one begotten of God? When one believes with all his heart in the Christ, he is begotten of God. This scripture has no reference to a fleshly birth, nor to the end of time. This begetting is done through the word of truth. James 1: 18 declares: "Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures." Other passages could be given, but this is sufficient.

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M. Y. Rickman, Morristown, Tenn., inquires to know if Judas was present when the Lord's Supper was instituted. He was not. The Holy Spirit, through John, declares: "He then having received the sop went out straightway: and it was night." (John 13: 30.) I understand that the Lord's Supper was instituted at this point, after Judas went out. We learn from Matthew that this was after the Passover. For his order, read the twenty-sixth chapter of Matthew. We learn from this chapter that the order is as follows: (1) The Passover, (2) the exposure of Judas, (3) the Lord's Supper. John follows the same order, save that he omits, because so well known, the origin of the Lord's Supper here and simply tells of the departure of Judas. If he had followed the same order given by Matthew, he would have recorded the institution of the Lord's Supper after the departure of Judas.

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J. W. Burgan, Sinai, Ky., inquires to know whether it is wrong to partake of the Lord's Supper twice on the first day of the week. He says:

> If I go to a congregation to worship on the morning of the first day of the week and the opportunity is offered me to eat the Lord's Supper and I accept it, and in the afternoon I go to another congregation and the opportunity to eat the Lord's Supper is offered me again, and I do so in remembrance of the Lord and to proclaim his death till he come, being twice the same day, have I done wrong?

I know of no scripture that authorizes a Christian to meet and partake of the Lord's Supper twice upon the Lord's day. I do read, however, in Acts 20: 7, that the disciples met on the first day of the week to break bread. This does not say that they met twice on the same first day of the week to break bread. Of this passage Dean Howson says: "We have here an unmistakable allusion to the practice, which began evidently immediately after the resurrection of our Lord, of assembling on the first day of the week for religious purposes." The Lord arose on the first day of the week; he appeared to the apostles the second time on the first day of the week; and one week later, on the first day of the week, the day of Pentecost, the church was founded and the apostles were baptized in the Holy Spirit. There is abundant authority for observing the Lord's Supper weekly upon the first day of the week; but I find neither example nor precept encouraging us to observe it twice on the first day of the week.

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Sister B. A. Goad, 369 Olive Avenue, Memphis, Tenn., is troubled and writes for information. Here is what she says:

> I want to do all I can to the glory of God and the advancement of his cause, but I cannot and do not view the negro question as some of our brethren do. They go and preach to them, and think I am not doing right that I do not go. Now, it appears to me in this light: If they have no preacher of their color, I think our preachers should preach to them, and I am more than willing to assist in securing a preacher for them (for we have some able colored preachers, and our preachers should preach to them until they can get one) and do all I can to advance the cause, but I cannot see it as they do. Now, if I am wrong, please help me, and I will certainly appreciate it. We have so many of our own color in this city whose souls are perishing for the want of the gospel, why not labor among them?

If I understand our sister, the question she raises is not as to whether it is right or wrong to preach the gospel to the negro. I understand that she accepts the Savior's commission where he says: "Go ye into all the world, and preach the gospel to every creature." I certainly think that she will find no one who objects to the negro preaching the gospel to his own race. White preachers should encourage negroes to do this, because the negroes will accept the gospel from one of their own color more readily than from one of another race. It seems to me to be the part of wisdom to equip the negroes and to encourage them to preach the gospel to their own people. I understand that our sister holds the position that white preachers should preach to the negroes only in the event that the preaching cannot be done by negroes. I do not see any reason for special objection to this position. All preachers should preach the gospel where they can do so most effectively, and should be prudent and wise in declaring the message to the people. I believe if our sister will encourage and help equip colored men for preaching the gospel to their own race, and then encourage white preachers to preach to the negroes when a negro preacher cannot be found to do the preaching, that all consecrated, devout Christians will coöperate with her in such work. As she states the question, I can see no ground for division, and feel sure that both white and black would do well to work for the salvation of souls.

Book Notices.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

Georgia and the Far Southern Field

By S. H. Hall

Brother Rowe's Observations.

What Brother F. L. Rowe has to say in the Christian Leader of September 2 about dancing is too good and sensible and too well said not to pass it on to a larger reading; hence, I am giving it to the Gospel Advocate readers. Young ladies, if you want to be selected as a wife by the young man who has honorable ideas, who will love you, support you, and certainly keep you out of the divorce courts, stay away from the ballroom. Read thoughtfully what Brother Rowe has to say:

I have been asked how young people can be protected against the dangers of dancing.

I can hardly conceive of a Christian boy or girl engaging in such a needless and destructive pastime. And I cannot see how an adult Christian can see a young Christian boy or girl endangering both body and soul without uttering a loud warning cry. But, realizing that there are times and places when dancing and other worldly pleasures are sometimes forced upon young Christians by their associates, I feel it a duty to warn both the young people and their parents.

I do not see how any mother or father can consent to their children attending any dance, whether it be in the parlor at home or in a public hall. Any one who knows the ways of the world knows that there is great danger to the morals of the young in connection with dancing. Considering also the way the young women dress nowadays, the danger is tenfold greater. Any Christian father or mother who permits their child to attend a dance is playing with fire. I assert that no young man can dance with a young woman and keep his mind from evil thoughts. And if young girls could know the comment that some men make about girls they dance with, they would never dance again. The young girls are not to be judged so severely, for most of them are ignorant of conditions or emotions that their natures arouse. I can say, further, that every young man respects a young woman who does not dance ten times more than one who does. The thought of any young man who happens to be in the dance hall, or in your set (most of them strangers to you and some of them, perhaps, men that you would not be seen with), being allowed the liberty of embracing your daughter, is something too repulsive for a pure-minded Christian to think of.

I have never known of any Christian who was a regular attendant at the dance to amount to much in the church; their lives are too inconsistent. But I have known of hundreds of good, pure young women who keep themselves free from improper familiarities and free from gossip, and from the questionable comment of young men who sometimes like to boast of their success with this girl or that one, who have gone on in their Christian life and proven noble characters, possessing all of the beautiful Christian graces that should adorn pure womankind. The highest degree of refinement on the part of our young women is the surest assurance of the stability and moral uplift of our nation. If our young women are lax, loose, or lewd in their conduct, the community and the nation go down with them.

Mothers, talk to your daughters to show them the evils that always go with the dance. If you can keep them from this vice until they are twenty or twenty-two years of age, they will then have enough mature wisdom to recognize the danger for themselves and will then thank you for guarding them against this dangerous evil.

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News Items.

Brother Hugh E. Garrett reports splendid attendance at East Point. He is endeavoring to get every one to work. He spoke at Liberty Hill last Lord's-day afternoon (August 31), and baptized a young man.

Brother John Klingman was at West End Avenue last Lord's day, with excellent services both morning and evening. He is to begin a meeting at Pleasant Grove, about five miles out from Marietta, his home town, next Lord's day, to run as long as interest demands.

I am now in a revival at Lyerly, and am making my home with Dr. Shamblin. I feel that I could preach forever and never grow tired while enjoying the comforts of this home. One has united from the Baptists and others are expected. Brother Flavil Hall and Brother Reavis were with us on Sunday night, and we had some singing that lifts people up. Brother Flavil also returned for Monday's service. He was getting ready to be off for a trip North for a several-weeks' stay. Brother Reavis has bought him a home at Summerville. He is loved and esteemed by all the brethren in North Georgia. He recently closed a good meeting at Pleasant Grove, out from Trion, with three baptisms. This was his third meeting there.

Relief Fund.

Previously reported	$8,850.34
Oakland congregation, Montgomery County, Tenn.	50.00
Friends at Alanreed, Texas, by Mrs. Annie Reeves	4.50
J. E. Barbee, Yost, Ky.	2.00
Church at Telephone, Texas	6.13
Friends at Beaver Dam, Ky., by May Berryman	1.50

Here is a letter of appreciation from the secretary of the American Committee for Armenian and Syrian Relief:

Dear Mr. Lipscomb: I inclose a report of our Auditing Committee, which I hope you will receive and examine as in a very real sense a report of the work which you have helped to make possible. Thousands and tens of thousands of little children are living to-day who would not be alive had it not been for the substantial contributions that your readers have made. These children constitute the hope of the future, so far as the Near East, the cradle of the human race, is concerned.

I am leaving this week for a series of conferences in London, Paris, and Constantinople concerning conditions and requirements for the coming year; but before leaving I want to record our appreciation of the important part that you have had in this life-saving service and to place in your hands this preliminary auditors' report, though we will hope within a short time to give you a more complete statement of the multiform ministries represented in these tables of figures.

I want, in behalf of our Executive Committee, and if I may in behalf of the rescued but destitute children of the Near East, to thank your readers for the coöperation that has made this work possible. Sincerely yours,

C. V. Vickrey, Secretary.

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

Funds for Sister Lillie Cypert.

BY NELLIE STRAITON.

On August 30 the following contributions were forwarded to Sister Lillie Cypert, in Tokyo, Japan: From Mrs. G. W. Sosebee, Texas, $2.50; Miss Laura Cooke, Texas, $1; Mrs. M. A. Roach and Sunday-school class, Alabama, $5; J. R. Wilmore, Texas, $1; Mrs. J. Hooper Wise, Tennessee, $20; Mrs. J. G. Jackson, Georgia, $1; Mrs. V. G. Stuart, Georgia, $1; Mrs. Margaret Hon, Kentucky, per Mrs. P. Hendrix, $5; J. H. Morris, Alabama, $2; Mrs. F. S. Blair, Oklahoma, $2; H. L. Meeks, Texas, $5; Floyd H. Henderson, Canada, $5; Mrs. Esther L. Booth, Nebraska, $2; Mrs. Anna L. Hill, Texas, $1; church in Texas, per Mrs. E. B. Clardy, $1; church in Texas, per Mrs. J. E. Thompson, $3.50; Mrs. John J. Weaver, Indiana, $5; V. B. and George Christopher, Texas, $3; Mrs. B. P. Sloan, Tennessee, $1.50; Mrs. Mary Darling, Colorado, $5; church in Texas, per Mrs. Bonnie Gaulden, $5.05; Mrs. Pearl Hendrix, Kentucky, $2; Miss Janet Straiton and Sunday-school class, Texas, $5.66; Nellie Straiton, Texas, $4.79. Total, $90.

I have also forwarded to Brother I. B. Bradley, for Sister Sarah Andrews, from a church in Tennessee, per Mrs. J. Hooper Wise, $15.

If you have a contribution to send to Sister Lillie Cypert, write to Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

AT HOME AND ABROAD

W. H. Carter is in a fine meeting eight miles from his home at Lafayette, Tenn.

William P. Walker believes "these special numbers are making a good paper better."

J. H. Hines writes to tell us "the 'Better Ministry' Number was certainly wholesome."

Mrs. Leona Boykin, of Winter Garden, Fla., writes: "The 'Better Ministry' Number is just simply fine."

As we go to press it looks like we will have the largest enrollment in the history of David Lipscomb College on opening day.

E. S. Jelley, returned missionary from India, is visiting the Nashville churches. He wishes to interest the churches in giving better support to native workers.

G. W. Garrett closed a meeting at Haydenburg, Tenn., in which four persons were baptized and one was restored. He is now in another meeting "just across the mountain."

On the opening day at the Fanning Orphan School more girls were received than any other year in its history. New baths and a new laundry add much to the improvements of the school.

R. W. Jernigan, of Bridgeport, Ala., is visiting his son, Willis Jernigan, who lives at Grand Saline, Texas. While on this visit he is conducting a meeting four miles from Grand Saline.

W. S. Long preached for the Russell Street congregation, in Nashville, Sunday morning. In the afternoon he spoke at the Fanning Orphan School, and in the evening he preached to the Belmont congregation.

H. W. Wrye writes: "I closed a meeting at Arlington, Texas, with ten baptisms and two restorations; at Wills Point, Texas, with ten additions; and at Spring Hill, Tenn., with ten baptisms. I am now in a fine meeting at Vine, Tenn."

From William P. Walker, Clarksville, Tenn., September 2: "The meeting at Norene has been postponed indefinitely. The Methodists voluntarily gave us permission to use their house, but later they decided that would not be expedient. This week I am doing some personal work for the church here. Next week I go to Indian Mound."

E. T. Austelle, Reddick, Fla., Route 1, Box 47, writes: "If any one knows of a gospel tent that we few members here could get to use in a meeting at Fairfield this fall, we would be so glad to hear from such a one. We used the tent belonging to the church at Jacksonville last year, but do not know to whom to write there. I hope this will be read by some one who will write me at once."

From Aruna Clark, East Lake, Tenn., September 3: "I consider the 'Better Ministry' Number of the Gospel Advocate by far the best of the specials that you have issued. The articles are all full of rich food, and the circulation of such literature among the brethren simply must do a lot of good. I think the special numbers are fine, because there is a definiteness about them that will help us all."

From R. N. Moody, New Market, Ala., September 6: "The meeting at Union Grove, three miles from here, closed last night. The attendance was larger than the house would accommodate. Three were baptized and one is to be baptized to-morrow. I go from here to McBurg, Lincoln County, Tenn., for a meeting. I promised to hold a meeting at Union Grove next year."

From J. B. Redd, Nashville, Tenn., September 6: "The meeting at the Herbeson Schoolhouse, on the Centerville Branch Railroad, five miles from Dickson, closed on the fifth Lord's day in August after two weeks' duration. This is the first meeting ever conducted by a member of the church of Christ at this place. One was baptized and the cause was started. This was my first protracted meeting. I leave on a trip through Kentucky, Missouri, Kansas, and Oklahoma."

Matthew C. Cayce writes: "The tent meeting at Carpenter, Miss., closed on Friday night, August 29, with one baptism and the largest audience we had. I began the next night at Ridgeland, Miss., in the town hall. The attendance and interest were the best we have had in Ridgeland. We closed on Friday morning at the water, three persons being baptized. Mississippi is certainly a mission field that has been sadly neglected. Gospel preaching is badly needed. Some of our Nashville preachers ought to go to Mississippi. Next Sunday, September 7, I am to begin a meeting at Southside, Tenn."

From F. L. Paisley, Memphis, Tenn., September 2: "I wish to call the attention of any gospel preacher near Grant, Ala., or who may chance to pass through there, to a call for help. A letter written by Mrs. Alice Turner, Route 1, Grant, to Sister Goad, of Memphis, indicates that her family wishes to know and obey the gospel. Mr. Turner, the husband, is not expected to live much longer, and wishes to know the truth. Any one that can reach them may tell them that Sister Goad sent him, for she gave me the letter to try to get some one in touch with them. Cannot some one play the part of Philip and take to them the gospel?"

Will W. Slater writes from Spaulding, Okla., September 3: "The meeting here is progressing with great interest, something like five hundred people attending. I baptized a 'Holy Roller' preacher yesterday. He is a good man and wields an influence over several others, and we hope to convert more of them before the meeting closes, next Sunday. A new boy put in his appearance in our home on August 26. He has a fine voice and a fine pair of lungs, and I see no reason why he should not excel his dad both as a singer and as a preacher. We have named him 'Joseph Nelson,' after Joe H. Blue and J. B. Nelson, two of the greatest preachers in the brotherhood, according to our way of thinking."

From W. P. Skaggs, Tom Bean, Texas, September 5: "Our meeting with the church in Justin resulted in thirteen becoming obedient to the faith. The song service was led by T. S. Teddlie, an earnest Christian and one of our best song leaders. I left them with a promise to return and assist them next year. I go to near Noble, Okla., to begin a meeting next Sunday. My address after the first of October will be Itasca, Texas. The church at Tom Bean will need some good preacher to help them. I am leaving Tom Bean of my own accord. They have treated me well, and I leave as good friends as will be found anywhere. Any one desirous of writing them may address T. W. Gann, Whitewright, Texas, Route 4, or J. W. Johnson, Tom Bean, Texas."

From Walter W. Sikes, Registrar of Abilene Christian College: "Every requirement for a senior college of the highest rank is being fully met by Abilene Christian College. Strong additions are being made to our already excellent faculty. We are spending twenty thousand dollars on improvements for the coming session, and the plant will be in first-class shape when school opens on September 23. Prospects are excellent for an enrollment of four hundred students during the first week. In order to take care of this increased number, we are building a comfortable and convenient wood structure which will furnish quarters for forty students. We will be able to give every student who comes to us a nice, comfortable, and sanitary room. Reservations are coming in by every mail. If you expect to be here, write us. If you want to know anything about Abilene Christian College, ask some one who knows, and pay no attention to the things you are told 'in confidence' by those who do not know."

From O. E. Billingsley, September 5: "The church of Christ at Remmel, Ark., and I have just closed a continued gospel effort of three weeks. There were fourteen baptisms and four restorations. Much good was done otherwise. Many of the people of Algoa, a mill town not far away, were impressed with the truth. Brethren Northcut, Cox, and Bert, preachers of Christ, were with us. One Baptist preacher attended some. Brother Northcut and Brother Cox live at Remmel. Elbert Bert lives at Newport, and operates a barber shop. Brother Northcut is a great sawmill man, but he does not lose his religion at it. He preaches almost every Lord's day. Brother Cox is making a preacher of himself while he helps run a store for Anderson McCartney. He is a worthy young man and a promising preacher. Our brethren over there are great people. Brethren Boman and McCartney are making as much money as anybody in the whole region, and they are among the best, most noble, and most liberal of the country. The sheriff, judge, treasurer, surveyor, and some other officers of the county are members of the church of Christ. Will Boman is a great road builder. He does the people honest work and sees that their money produces as much good road as possible. Bud Bridges is an inventor. He has invented a gin saw filer that absolutely does the work. The churches of Christ are doing more this year than last."

GOSPEL ADVOCATE

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EDITORIAL

The High Cost of Living.

BY J. C. M'Q.

Men cannot violate the law of God without suffering the penalty. Since man fell in the garden of Eden, God's law has been that he should live by work. Jehovah cursed the ground, causing it to bring forth thorns and thistles, but he did not curse labor. Labor is honorable; and whenever and wherever men labor as God has ordained, they do not fall into so many snares and temptations of the wicked one. I have observed in the conduct of our business that whenever we have a holiday some of the force do not report for work on the day following. "An idle man tempts the devil." Hence, the Lord said to Adam: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3: 19.)

The Holy Spirit indorses or approves the command given to Adam when he says in 2 Thess. 3: 10-12: "For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread." The Holy Spirit condemns every person who tries to get through the world by trickery or stealing or by neglecting to work with his hands. Eph. 4: 28 declares: "Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." This passage also clearly teaches that there will be those who have something to give and that there will be the poor who are in need. So long as God's word is true and abides, we will have the rich and the poor with us.

Since God has ordained that man shall live by work, it naturally follows that the man who does not work at all will live in positive violation of the law of God. The man who works little should naturally expect to receive little and should not demand something for nothing. Short hours and high wages naturally increase the cost of production and lessen the value of the dollar. It is impossible for prices to come down and stay down, except by the slow processes of more and harder work, increased production, and greater economy. We should not forget, when we violate the law of God, that we must suffer from the cost of high living. So long as nearly everybody is working short hours, doing less work and producing less, we shall find that the cost of production is heavy and that our dollar is worth about fifty cents. Christians everywhere should labor faithfully with their own hands, should be active and energetic, and should be economical, and they should endeavor to lead others to do likewise. Simple living and more production will bring down the cost of our products and increase the value of our dollar. In so far as the world departs from the simple life and increased production, so long will it be called upon to pay the penalty in higher prices.

I have recently read in the Literary Digest an article which shows how the consumer boosts prices. A Scotchman visited a restaurant in New York. He found roast beef listed at ninety cents a portion. "I'll no pay it," he said, and up he got and walked out. He walked across the street and purchased crackers and milk for twenty-five cents and made his meal. This sort of thing would bring the profiteer down to a basis of fair dealing much faster than all the investigations of Congress and laws which it will pass. If all Christians would lead the simple life that the Bible encourages them to lead, and if nobody would pay the prices asked for clothing and shoes and other articles, these articles would soon be left on the sellers' hands and prices would come down promptly enough. But it seems that even Christians have adopted another policy and that many of them are ready to pay high prices and make more purchases than ever before. I have read somewhere that the shoe merchants in Boston first sold their shoes at seven and eight dollars a pair. Some people clamored for higher prices; so the merchants revised their prices upward to twelve and fourteen dollars per pair.

I will cite a few of the incredible instances noted by the daily newspapers of the outrageous prices paid for non-essential articles. No matter how outrageous the swindle, victims come flocking. They tell of domestic servants who buy silk stockings at six dollars a pair, workingmen who willingly pay twelve dollars for a silk shirt, and Louisiana lumberjacks who sport five-dollar neckties. People who rarely ever before visited summer resorts are flocking to them now. Some people are mortgaging their homes in order to buy automobiles. The Joneses are keeping up with the Smiths, and the Smiths are keeping up with the

Browns; and so the people are conducting a perfect carnival of frenzied buying. It is said that the four lines of business activity which report the greatest prosperity are jewelry, musical instruments, automobiles, and tobacco. While these are all nonessentials, so called, yet scandalously high prices are not a deterrent.

This journal discourages idleness as well as extravagant living in all alike. It encourages its readers to lead lives of frugality, industry, and economy, and thus be producers. In this way they may be of great service to their neighbors and to the world at large. Working shorter hours, strikes, and prodigality never bring down the high cost of living. Neither will the high cost of living be reduced by dividing into classes and by one class working against another class. All should work together, and all should observe the Golden Rule.

The prophet declares: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isa. 55: 1, 2.) A greater prophet and teacher than Isaiah says: "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed." (John 6: 27.) In the world crisis through which we are passing in this hour of agitation and unrest, Christians should work for the food which perisheth not. While faithfully performing their secular duties, and while being diligent in business, they should do all to the honor and glory of God in order that they may lay up treasure in heaven. So long as they faithfully work and serve God as he directs, they may be assured that the waves of unrest and dissatisfaction will not overwhelm them.

If all people would do their duty, there is really no necessity for the disturbed conditions through which we are passing. Accumulated evidence gathered by competent observers leaves now little room for doubt that the peak of the high cost of living was passed sometime ago and that soon the dollar will return to its normal value. There is no reason why from this time forward more rapid progress should not be made toward stability and prosperity. We would have been much further advanced than we are now, if production had been increased as it should have been in the months that have elapsed since the war closed last November. The world waste ceased when the productive forces of many of the largest countries which were engaged in destruction and were producing nothing at all returned home and went to work. This destruction of property and life has ended, and the men engaged directly or indirectly in such destruction are now, each of them, an asset in reconstruction. With all these forces at home producing and working as God directs, there is no reason to doubt that soon our production will easily supply all of our demands. The people of this country certainly have too much sense and good judgment to be discouraged by the threatening clouds that are still lingering since the war has passed. They should take a new hold upon God, cling more closely to the Bible than ever, and go forth to conquer the industrial problems that are now demanding a solution. So long as we live as God directs, we have nothing to fear.

Every worshiper of Christ must in his measure make disciples, and proclaim the undying commands and truths of Christ; and then with him too there shall tarry the presence of the Most Holy, as the sanction and warrant of his work.—H. P. Liddon.

"Quiet and Work."

BY E. A. E.

Under this heading the Nashville Banner of August 7 gave some wholesome advice on the necessity of a tranquil and quiet life and useful employment, as follows:

The labor people, who are starting so many strikes, do so mainly because of the high cost of living. At least, that is in most instances the alleged reason. They really contribute measurably to the problem. They force higher wages, which enters into the cost of production, but beyond that they create unrest and produce alarm that is very detrimental to the public welfare and interferes with business.

What the world needs now more than anything else is quiet and hard work. The plague of the day is the agitator. He is at the root of most of the evils that have come to latter-day humanity.

Strikes mean enforced idleness and create contention and class hatred. They produce alarm, and conservative people put their savings into secure places. No one wishes to venture into new enterprises. Capital gets into a shell and waits for the storm to pass.

The condition is feeding on what those who most complain themselves produce.

Quiet and work both in Europe and America would soon bring sanity where there is now hysteria and produce enough for everybody to live on in comfort. The times are demanding much work. There is a great deal of reconstruction to be done. Business should be unusually brisk. Capital is eager for investment if conditions are made safe.

The world will come right when sanity and dependable industry are restored. Quiet and work are the real solution of the whole trouble.

The purpose and spirit of this article are not to attempt any settlement between capital and labor, or labor and the government, only in so far as it is the duty of religious papers and religious teachers in every way to teach the word of God.

The word of God followed will adjust all differences and settle all troubles between all individuals *and all nations*. Differences arise and troubles ensue because the word of God is not followed.

If agitators and strikers, capitalists and the government, would all follow what is called the "Golden Rule"—

> All things therefore whatsoever ye would that men should do to you, even so do ye also unto them: for this is the law and the prophets—

quiet and good will, peace and prosperity, satisfaction and contentment, would be the result. So long as one strong class of a country is arrayed against another strong class, or so long as a strong class is arrayed against a government, so long selfishness, high prices, strife, bitterness, and confusion must reign.

The Banner is right and wise in saying that quiet, hard work, productive employment, and economy will bring abnormal prices to the proper level and restore harmony and good will.

But the church has to do only with Christianity—that is, with *Christians* and the Christian *life*. *Very well.* How many of the laboring class, of the capitalist class, and of the lawmaking class and government officials are church members, claiming that they are Christians? *Then, as Christians they must obey God*, and they must obey God rather than men—human orders and governments—when the two conflict (Acts 4: 19; 5: 29), *and must treat one another in the spirit of Christ as Christ requires.* Every one must seek, not his "own profit," but the "profit of the many" (1 Cor. 10: 33), and must look not to "his own things," or selfish interests and welfare and salvation even, but "also to the things," or interest and welfare and salvation, "of others." (Phil. 2: 4.)

When the apostles said, "We must obey God rather than men" (Acts 5: 29), and, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye" (Acts 4: 19), they were prisoners for Christ's sake, had been already in jail for teaching the truth, had been

and were still being threatened with the law not to preach or teach any more in the name of Jesus, and were talking directly to the highest court or authority in the Jewish nation. To "obey God rather than men" means that God must be obeyed above all orders or institutions and rulers and governments of men, regardless of consequences—that is, persecution, imprisonment, or death.

A lesson some have not learned, it seems, is that the church has nothing to do "with judging them that are without." (See 1 Cor. 5: 12, 13.) The church must look after, exhort, discipline, and judge its own members only. This it must do; but it cannot prosecute, punish, or in any way take vengeance on disobedient and incorrigible members; it must withdraw from them. All outside the church—the world—God will judge. He governs and restrains the world now through civil rulers, whom he has appointed for this very purpose and whom he calls his "ministers." Sometimes these "ministers" are very wicked men, but God uses them to punish and restrain evildoers. (Rom. 13: 1-7.) No ruler of any government pretends to govern according to the New Testament, sealed by the blood of the Lamb, but by the constitution and laws of his own country, sealed by the blood of its soldiers. This difference many seem not to see, and hence in places church members will resort to the courts of the land in order to restrain other church members from wrongdoing and to punish them for it, instead of proceeding according to the forbearance and exhortations, persuation, warning, and love of the gospel of Christ. Christ and the apostles warned against and pointed out the destruction of sin; but they never prosecuted, took vengeance, or in any way resorted to law to punish delinquent church members or the vilest sinners. The civil authorities are for the punishment of evildoers and for the protection of *all who do well*. Christians, as did Paul, can use and do use "the powers that be" for protection, but not for vengeance.

There are agitators, talebearers, busybodies, and meddlers in other men's matters in the church. By the time one disturbance in a church has been settled, they manage to stir up another. On the other hand, some people are peacemakers. They know how to allay strife and to maintain the tranquillity of the church and the whole neighborhood. The lives of such people are benedictions to any community.

Civil governments and the church, the world and the church, and the spirit of the world and the spirit of the church are entirely different things. The civil government and the church are wholly different kinds of governments. The church—that is, Christians—as was Christ, is in the world, but not of the world. To be of the world is to be a part of the world, to be under the influence of the world, to live after the manner and to work according to the ways of the world, to have the spirit of the world, and to be ruled by that spirit. But one cannot be ruled by the spirit of the world and the Spirit of Christ at the same time. "If any man love the world, the love of the Father is not in him." God does not command Christians to have sometimes the spirit of the world and at other times the Spirit of Christ; to be of the world at times and of Christ at other times; to love the world and the things of the world and to work for them at times, and to love and work for Christ at other times. "The god of this world" and Jehovah cannot be served at the same time. THE GOD OF THIS WORLD! Think of it! What is the man to be called who in robes of righteousness preaches the spirit of the world into Christians and persuades them to serve "the god of this world" instead of Jehovah? This is the most fearful thing which has befallen the church in centuries.

Knowing all this, numerous preachers and many other church members should see most clearly and feel most sensibly that it is not their business, or the business of the church, to preach and "run" politics, to try to "run" the world in general, to preach war and to help to carry on war and war work, and to punish the wicked. The church is "the pillar and ground of the truth." It is the business of the church to come out and be separate and to keep unspotted from the world, to "lead a tranquil and quiet life in all godliness and gravity," and to preach such a life to others—to preach peace and good will, contentment, the fear of God, and submission to his will. It is the business of the church to let its light shine through its good works and to prove itself the salt of the earth.

People of the world dance, have their various clubs, gamble, cheat, steal, rob, drink, operate "wildcat stills," sell whisky, commit fornication, murder, thirst for money and conquest and power, engage in unspeakably horrible and barbarous carnal warfare and devastation and carnage; but the church cannot regulate these evils or stop them by physical force and carnal warfare. They are not under the jurisdiction of the church. It can use only the mighty moral and spiritual influence of the gospel of "the Prince of Peace."

God separated the church and State—his spiritual kingdom and worldly governments—and he says to Christians:

> Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as as much as in you lieth [in so far as you are concerned], be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good. (Rom. 12: 17-21.)

Immediately following this instruction, which is the last verses of Rom. 12, God states in the very first verses of Rom. 13 that his "vengeance," to which Christians are commanded to "give place," is recompensed to evildoers through his "ministers" appointed for this very purpose, "the powers that be." They are the ones, not Christians, to take vengeance on evildoers. This Christians are forbidden to do.

God commands Christians to "study [or to make it their aim or ambition—margin] to be quiet" and to attend to their "own business." In this way they will "walk becomingly toward them that are without," or exert a good influence over the world. (1 Thess. 4: 11, 12.) It is the Christian life to be quiet, contented, industrious; not to meddle, not to take vengeance, not to punish evildoers; but to seek peace and pursue it, and to live in peace with God and men.

God commands Christians not only to put forth all effort to maintain peace and a quiet life, but to pray to this end:

> I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth. (1 Tim. 2: 1-4.)

This is the life and this is the prayer which are acceptable and well pleasing to God. All Christians seek always to please God. God cannot be pleased with, and cannot accept, the life which is the opposite of this. This is the life to live in order to be saved. This is the life God would have all men to live. That all men may "*come to the knowledge of the truth*," live this kind of life, and be saved, Christians both work and pray. All Christians offer this prayer for the rulers of civil governments, from the constable to the President, from the county court to Congress, that in the goodness and overruling power of God such laws may be enacted as will permit them to live this life and that will not require them to sin against their consciences and their God.

Christians are taught to pray that they "may be delivered from unreasonable and evil men; for all men have not faith." (2 Thess. 3: 2.)

In the midst of the unrest, strife, contention, turmoil, upheavals, bloodshed, and pestilences of the world to-day, such as no living person has ever seen, should not Christians cling the closer to Christ? Should they not teach the more zealously that men everywhere should repent of all their ungodly deeds, put all violence out of their hands, and return to God? Should they not pray more devoutly for rulers and all in authority that they may not be disturbed in this quiet and peaceful life? And should they not preach more earnestly that this is the life all should live? Ah, but how is it? How many sermons in the last few years have been heard on war and war work and in justification of Christians going to war, *exciting and disturbing the church*, and even *inciting* many to vengeance and bloodshed, to one or to none on studying and praying and endeavoring to "lead a tranquil and quiet life in all godliness and gravity?" Many preachers themselves were not satisfied with this life, but had to rush into the strife in some way. They had to cease preaching peace on earth and good will to men; they could not have held their places and preached this. They should have remained with the church at home to endeavor to quiet fears and allay dreadful forebodings by teaching the overruling wisdom and power of God to make the wrath of men to praise him and to work out all things for the good of his children. Even now they seem not to be endeavoring to bring themselves and the church, in trust and faith and submission, closer to God. Are not their lectures echoes of war? God forbid that they should make an effort to lead any church or churches out of "the old paths" into any modern ways and wisdom of the world.

It is a time to preach repentance; confession of sins; putting violence away; turning away from the immorality and demoralization of war, pleasure seeking, money getting, and turning again to God in humility and contrition of heart, lest worse things come upon us.

"Study the things which make for peace;" "study to be quiet;" "seek peace, and pursue it;" cultivate contentment; pray for this life, and preach it to others.

Help the Fanning Orphan School.

BY E. A. E.

We are glad to report that donations to this worthy school still come in; however, not as rapidly as we can use them. The more the school receives, the more orphans and poor girls it can educate and train for life. Brother Trice reports as follows:

Dear Brother Elam: I beg to report herewith donations received for the Fanning Orphan School since last report published in the Gospel Advocate: From the church at Nolensville, Tenn., by D. R. Gooch, $41.53; Eleventh Street Church, Nashville, Tenn., by Fletcher Williams, $25; Horace Mann, Riverside, Tenn., $50; Charlotte Avenue Church, Nashville, Tenn., by J. H. Cullum, treasurer, $23.55; South College Church, Nashville, Tenn., J. T. Allen, treasurer, $75; Mrs. M. T. Caruthers, Coleman, Fla., $5; Bellwood Church, Lebanon, Tenn., Edwin Elam, treasurer, $10; Charlotte Avenue Church, Nashville, Tenn., by J. H. Cullom, treasurer, $20.30; W. V. Davidson, Nashville, Tenn., $100; Phelps Smith, Nashville, Tenn., $25; Eleventh Street Church, Nashville, Tenn., $25; Charlotte Avenue Church, Nashville, Tenn., $68.54; Charlotte Avenue Church, Nashville, Tenn., $23.05. Total, $491.97.

A. N. TRICE, Treasurer.

The school and trustees are very grateful for these donations and the cheerful responses being made to these appeals. "He that giveth to the poor shall not lack: but he that hideth his eyes shall have many a curse."

Send all donations to A. N. Trice, care of the Washington Manufacturing Company, east side Public Square, Nashville, Tenn.

PRICE OF MUSIC BOOKS.

On account of the great advance in materials and labor, it becomes absolutely necessary to make an advance in the price of all our music books. The cost of production has advanced much more than we have increased the price of books. The advance will take effect on and after September 15, 1919.

Below we give revised price list.

McQUIDDY PRINTING COMPANY,
Nashville, Tenn.

PRAISE HIM
Music Edition—Boards

Single copy	$ 50
Per dozen	4 80
Per fifty	17 00
Per hundred	32 50

Music Edition—Cloth

Single copy	60
Per dozen	6 00
Per fifty	22 50
Per hundred	43 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

CHRISTIAN HYMNS
Music Edition—Boards

Single copy	$ 55
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

Music Edition—Cloth

Single copy	$ 65
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

WORDS OF TRUTH
Music Edition—Boards

Single copy	$ 45
Per dozen	4 80
Per fifty	18 00
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Music Edition—Cloth

Single copy	50
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

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VOICE OF PRAISE
Music Edition—Boards

Single copy	$ 35
Per dozen	4 00
Per fifty	16 00
Per hundred	30 00

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CHRISTIAN HYMNS AND WORDS OF TRUTH, COMBINED—CHRISTIAN HYMNS AND VOICE OF PRAISE, COMBINED
Music Edition—Boards

Single copy	$ 70
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

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Single copy	75
Per dozen	8 75
Per fifty	36 00
Per hundred	70 00

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GOSPEL PRAISE
Music Edition—Boards

Single copy	$ 50
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

Music Edition—Cloth

Single copy	60
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

SEVENTY-SEVEN SWEET SONGS
Flexible Cloth

Single copy	$ 25
Per dozen	2 50
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Per hundred	14 00

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NEW CHRISTIAN HYMN BOOK
Music Edition—Boards

Single copy	$ 40
Per dozen	4 80
Per fifty	16 50
Per hundred	32 00

Music Edition—Cloth

Single copy	50
Per dozen	5 60
Per fifty	22 00
Per hundred	42 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

Training Little Children

By MRS. GERTRUDE H. CAMPBELL.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Seventeen Rules for Mothers—They Will Help Over Many a Hard Place.

Many mothers have asked me: "Do you find that your kindergarten training really helps you when you are dealing with problems in your home?" My answer is invariably: "Yes."

Two years of thorough and stimulating training in Froebel's wonderful methods for teaching little children, and several years of trying to put those methods into practice, could not fail to give a mother a more intelligent and spiritual grasp of the meaning of her children's activities.

Thinking back over the past years, I have been trying to formulate some of the practices that have helped me over the hard places, and offer the following to the mother who wishes to make of her children's early years a period that they and she will remember with great joy.

1. When it is necessary to restrain a child from doing something wrong or harmful, always suggest something else he may do. Never issue a "don't" without proposing a "do."

2. In giving a child permission to play, take care that his activities do not develop into license, for he will be happier if some limitations are imposed to test his powers and help him concentrate. For instance, if he is playing with blocks or cutting from paper, giving him permission to do anything he pleases often results in aimless or destructive activity. Some suggestion from the mother to make something—to furnish a house, for instance—stimulates and directs his mind, while leaving him free to express himself.

3. Before a command is given, always consider whether it is going to raise an issue. If a child refuses to obey, do not always insist upon implicit obedience: your command may not have been an entirely wise one. Punish for disobedience, if necessary, but do not raise avoidable issues. "Breaking a child's will" is cruel and most harmful.

4. When a child is naughty, always be sure that the cause is not a physical one, for fatigue and hunger come easily to little people. Many problems that are unsolvable before a meal are no longer problems afterwards.

5. Try to follow your children's activities and to understand the instincts and inner laws from which they proceed. View what they do in the light of your intelligence and of your spirit. Such a habit of watchfulness and care prevents nervous irritation and enables you to enter into and to encourage sympathetically activities which are pleasing.

6. Be consistent in what you approve and disapprove. Do not one day, because you are tired, reprove a child for something he has done and the next day ignore the same thing because you are rested.

7. Answer questions truthfully. A child's mind does not always crave details. Give him only broad statements. Build a strong foundation of truth, to which details may be added later. As regards the vital question of the origin of life, be careful not to give the child more than he asks for. Do not force your buds to open too early. The life of flowers and birds is analogous to human life and will tell you how to answer this question.

8. Avoid useless negations. If there is no real reason why a child should have his requests denied, do not deny them.

9. In regard to children's interruptions, consider whether what they want you to do is not more important than the special activity you had planned for that moment. In the last analysis, why do we mothers exist at all, if not to give of our best to our children and to meet their needs as they show themselves?

10. The care of a child's body is important, but it should not monopolize the mother's attention at the expense of mind and spirit.

11. Cultivate a sense of humor in yourself and in your child. It is wonderful how many trying situations may be relieved through this means.

12. Show a child the same respect you would a grown person. What a child resents most in being struck is not the pain, but the insult to his pride.

13. Do not leave your children largely to the care of nurses, however conscientious or seemingly intelligent they may be. Nurses minister mostly to the physical needs of little children, and the time soon comes when they are no longer necessary for this purpose. Then it may be too late for the mother to build the bridge of sympathy between her children and herself. Moreover, it is in early years that the child is most impressionable and that a mother's influence may count for most.

14. Do not threaten. Make punishments slight, but see that they always follow the offense. Their effectiveness depends upon their inevitability, not on their severity. A child keeps his fingers from the flame because he knows it will always burn him.

15. A child that is occupied is always a good and happy child. For outdoors, try to have a sandbox, a swing, a garden and garden tools, and let this be a spot where the children hear the word "don't" as seldom as possible. For indoors, provide modeling clay, paints, a soap bubble outfit, blocks, crayons, colored paper, blunt scissors, colored wooden beads, shoestrings for stringing, and pegs for peg boards. (Beads, pegs, and peg boards may be procured from Milton Bradley Company, Springfield, Mass., or E. Steiger & Co., 49 Murray Street, New York. Both companies will send a catalogue upon request.)

16. Since you are constantly supplying your child with mental and spiritual food, see that your own mind and spirit are kept renewed and inspired by good books, fresh air, poetry, change of scene, stimulating companionship, good pictures, and music.

17. And remember, your child came to you with the divine spark. He is for you largely to make or mar.

☼ ☼ ☼

The present is the time of the earth's finest and biggest and most inspiring opportunities. Get in the path of one. Take it. Make it your own.—William E. Barton.

☼ ☼ ☼

Timorousness is called caution, rashness is called quickness of spirit, covetousness is frugality.—Jeremy Taylor.

☼ ☼ ☼

Ever since the reign of Christianity began the loftiest intellects have had a practical faith in God.—Bonaparte.

☼ ☼ ☼

Still I thought I must set God's command above everything.—Plato.

AT THIS SEASON LOSS OF APPETITE

Is very common. In many cases it is due to impure blood, which cannot give the digestive organs the stimulus necessary for the proper performance of their functions.

Thousands know by experience that Hood's Sarsaparilla restores appetite and would advise you to give it a trial this season. It originated in the successful prescription of a famous physician. Get it today.

Take Hood's Pills if you happen to need a laxative—they don't gripe.

For the **HAIR—**

To make it soft, fluffy, and free from dandruff, use

TETTERINE

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

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HOME OFFICE
CLINTON, S.C.

Romantic Story of Southland's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money saving shoe book for the asking.

Italian Mission at Shadyside, Ohio.

We write in regard to Brother Dasaro's mission work. We had in attendance to-day (August 3) about forty people. Interest was good, but we are having a fight in order to get the pure gospel before the people.

As the sectarian people of Bellaire saw the work we were doing, they have undertaken to take this mission from Brother Dasaro. They sent to New York and got an Italian sectarian and came in. They teach there at 2:30 P.M., and Brother Dasaro's appointed time is 4 P.M. They tried to get the people not to come to Brother Dasaro's school, but have failed in that plan. Last Lord's day we had only about ten, but we are encouraged at the increase to-day. Brother Dasaro will put his whole time in among his people, and I am confident we will win; for we have the precious gospel of Jesus Christ, and the truth will win out. We have a much brighter man than the sects. If the brethren will just back him up; for we must not let evil be sown in the hearts of these people. What would our Lord and Master do in this case? Would he give up? I say no. He says for us to contend earnestly for the faith.

Shadyside, Wheeling, and St. Joe have taken this cause up, and we are going to give Brother Dasaro all the support we can, and we appeal to brethren elsewhere to aid us in this. It is a shame that this man has not been supported. It makes my heart ache to think that our brethren will be so selfish as not to want to support this brother, who is worthy and true to our Master, who came to this earth and suffered and died for you and me. If we want to gain this home of which we have the promise, we cannot sit down; we must work. Faith without works is dead. We must save ourselves and others. Now, will they know the gospel of Jesus Christ, if we, the people that claim to be the true disciples, will not use part of our means to support it? Suppose we wake up! If the sectarians can pay a salary of three hundred dollars a month, what's the matter with us?

If the brethren don't want to take our word for what is being done here, we ask them to come and visit us. We will gladly welcome them.

[Signed] James Gates, K. R. Garner, elders; Alonzo Ault, Hal Penn, deacons.

MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. **Soothes, Refreshes.** Safe for Infant or Adult. At all Druggists. Write for **Free Eye Book.** Murine Eye Remedy Co., Chicago

POSLAM REAL TREAT FOR SKIN THAT ITCHES

Only those who have itched and scratched and still itched continually can appreciate what it means when the aggravation is ended by the soothing, penetrating, antiseptic influence of Poslam. And what relief to be rid of any eruptional blemish which has entailed prolonged embarrassment! Turn to Poslam first for the quick healing help which ailing skin must have. You do not have to wait in uncertainty for indications of improvement. It soon SHOWS.

Sold everywhere. For free sample write to Emergency Laboratories, 243 West 47th St., New York City.

Urge your skin to become clearer, healthier by the daily use of Poslam Soap, medicated with Poslam.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

Good Digestion

and natural bowel movement result from the use of

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

This superior purely vegetable preparation for correcting baby's troubles contains no alcohol, opiates, or narcotics.

Brings gratifying results for mother and child. Formula on every bottle.

At all druggists.

For Sour Stomach

Bloating, Gas, Coated Tongue, Sick Headache, Bad Breath, Biliousness, Indigestion or Constipation—take

FOLEY CATHARTIC TABLETS

They cleanse the bowels, sweeten the stomach and invigorate the liver. Do not gripe or sicken.

P. S. Meehan, Elm St., Hancock, Mich.: "I have given Foley Cathartic Tablets a thorough trial and can positively state that they are the best laxative."

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size, dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

WANTED — Representatives for BIJOU TOILET GOODS. Large commission. Rapid sale. Write for particulars. Goods worth $2 sent for $1. S. M. Swain, 811 Polk Avenue, Memphis, Tenn.

CAPUDINE

The Liquid Remedy for Headaches. It's RELIABLE. Relieves Quickly. No Dope. No Booze. No Alcohol. Try it for Headache.

The Master's Vineyard

Alabama.

Russellville, September 1.—I began a meeting at Gold Mine on the third Lord's day in August, which continued nine days. Sixteen persons were baptized. The meeting closed with fine interest.—John T. Underwood.

Brownsboro, September 2.—I am at Brownsboro this week. I began Sunday. On Sunday afternoon, at the water, I closed my third annual meeting with the brethren at Garth. This meeting was attended both day and night by larger crowds than we ever had there before. One lady came from the Baptists, one was restored, and one young lady was baptized.—E. Gaston Collins.

Coxey, September 4.—The meeting near Coxey came to a close last night. Six persons were baptized and several were restored to fellowship. This was a fine and successful meeting. While the meeting was out in the open, the order was the best. There must have been five hundred people present last night. Brother Oscar Legg got the meeting up and stood by me with his means. I go now to De Queen, Ark., and will go out in the country some ten miles and preach several days.—D. S. Ligon.

Rogersville, August 30.—My wife and J. H., Jr., are doing nicely, and I am beginning to hold a few meetings. I have just closed an eight-days' meeting at Oliver, about two miles from Rogersville, with ten baptized, one from the Methodists who claimed scriptural baptism, twelve restored, and much good done otherwise. The church in Rogersville seems to be doing well. Brother W. L. Karnes held a good meeting for us the last of July. Six persons were baptized during this meeting and the church was greatly strengthened.—J. H. McBroom.

Stobler's Infirmary, Greenville, September 2.—I have been handicapped for several years by bad health and kept putting off what ought to have been done years ago, until recently I gave way to the idea of an operation. Two weeks are past and I am soon to be able to arrange to be cared for at home. No one can realize how glad and thankful I am. My mind is already much stronger; my relish of meals and after effects so much improved over the past already. I had just begun on a job at three dollars per day to supply what was needful for my family, and worked only seven or eight days, when I had to give up. Having spent all, I was left destitute and wholly dependent. The church here at Greenville and the churches at Fort Deposit and at Awin and Herbert have helped. This, with the help of scattered brethren at Antioch and friends, has about met half of what my expenses will be. A brother brought me in a copy of the "Better Ministry" number of the Gospel Advocate. It is fine. Were it not so difficult for me to write, I would say more. Half of each hand is paralyzed or asleep, and the other is so weak I cannot do anything toward helping myself. The doctor says it may be two or three months before my strength is fully recovered. I will be ever so grateful for any remembrance. My address is Pineapple, Ala., Route 1.—A. B. Blazer.

Belgreen, August 30.—Brother I. B. Bradley, of Dickson, Tenn., began a meeting at Bradley's Chapel on the fourth Lord's day in August and closed it on Friday following, with the house full of anxious hearers, many of whom wished that he might stay longer; but Brother Bradley had to go to begin another meeting, and the meeting here had to close too soon. He baptized nine persons, five of whom are heads of families; and he did some of the best preaching that I have ever heard him do, and I have been hearing him for a long time. His first preaching was done here in the year 1896. He baptized thirty-six that year. In 1906 he baptized twenty-eight, and in 1907 he baptized thirty-four, preaching about one week each time. He has preached for us every year, except three or four, since his first work here in 1896, and he has baptized about two hundred during these meetings. Some of his converts here have removed to other places, and I can now think of three congregations doing regular work, meeting on the first day of the week, which are principally fruit of his labors. The opposition was strong against him when he began work here twenty-three years ago, but by

BITRO-PHOSPHATE IS GOOD FOR THIN NERVOUS PEOPLE

A PHYSICIAN'S ADVICE.

Frederick S. Kolle, M. D., Editor of New York Physicians' "Who's Who," says that weak, nervous people who want increased weight, strength and nerve-force, should take a 5-grain tablet of Bitro-Phosphate just before or during each meal.

This particular phosphate is the discovery of a famous French scientist, and reports of remarkable results from its use have recently appeared in many medical journals.

If you do not feel well; if you tire easily; do not sleep well, or are too thin, go to any good druggist and get enough Bitro-Phosphate for a two weeks' supply—it costs only fifty cents a week.

Eat less; chew your food thoroughly, and if at the end of a few weeks you do not feel stronger and better than you have for months; if your nerves are not steadier; if you do not sleep better and have more vim, endurance and vitality, your money will be returned, and the Bitro-Phosphate will cost you nothing.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured, without the use of the knife, acids, X-ray, or radium, over ninety per cent of the many hundreds of sufferers from cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 West Main Street, Richmond, Va.

his faithful and kindly presentation of the word of truth he has won the good will and respect of all who know him. He promised to come back to hold us another meeting next summer, the Lord willing. Brother Bradley is fifty-one years old and in good health, able to do lots of hard work in the vineyard of the Lord.—John A. Benson.

District of Columbia.

Washington, August 30.—During Brother Long's absence in Tennessee, a young man of Alexandria, an employee in a governmental department, was won for Christ by the quiet evangelism. Two of the brethren associated with him in the service taught him the way of the Lord, answering all his questions, and baptized him after office hours. A Baptist preacher is now trying to confuse him over innovations, but we hope to save him from every snare.—James E. Chessor.

Georgia.

Atlanta, September 1.—The meeting at Hall's Valley, near Trion, closed yesterday afternoon. Fine interest all during the meeting. One was baptized. I shall begin a meeting near Kingston, Ga., next Thursday.—S. E. Templeton.

Kentucky.

Morganfield, September 2.—I have recently held two meetings—one at Pool, Ky., in Henderson County, with three additions, and one near Vienna, Ill., with no additions.—T. G. Curd.

Hopkinsville, September 1.—Rain hindered greatly at Corinth, Ark., but we had a good meeting. Four were baptized. This was my fifth meeting there. I am now in a meeting at Fruit's Chapel, near Hopkinsville. I go next to Tennessee for some meetings.—R. L. Whiteside.

Hopkinsville, August 30.—I have just closed a good meeting at Cave City, in which much good was accomplished. Three were baptized, three came from the Christian Church and one from the Baptists, twenty were restored, and a church was established and will keep house for the Lord. The Lord willing, I shall go back next year. My next meeting is four miles from Glasgow.—J. H. Hines.

Mississippi.

Magnolia, August 26.—I had the pleasure of being with Brother W. J. Johnson at Darlington, La., in a meeting. He is the leader of the church of Christ at Amite, La., and is trying to erect a house there to worship in. I hope all the brethren will do all they can to help him, as he is so faithful in the work and is in a ripe field where the laborers are few.—Joe Cutrer.

Oxford, August 29.—We closed our meeting at Marietta on Wednesday night. There were no additions, but we had large crowds and fine interest from start to finish. The church was highly pleased with the meeting, so far as I could learn. We have some good people in the church at that place. Brother A. C. Cox seems to be the main pillar in the church. He is a good worker and a man of sober thought. I go out to Delay to-morrow to begin a meeting, and from there to Water Valley.—W. F. Lemmons.

Nuxated Iron Helps Make Red Blood

The Kind That Puts Roses Into the Cheeks of Women and Force, Strength, and Courage Into the Veins of Men

Watch the People You Meet On the Street—You Can Tell Those Who Have Plenty of Iron In Their Blood—Strong, Healthy, Vigorous Folks

Cut this Out

Sworn Statement of the Composition of the FORMULA of Nuxated Iron

It is conservatively estimated that this remarkable formula is now being used by over three million people annually. Among those who have used and strongly endorse it are many physicians who have been connected with the best hospitals and medical societies, former United States Senator and Vice-Presidential nominee, Chas. A. Towne, of Minnesota; U. S. Commissioner of Immigration, Hon. Anthony Caminetti; Judge Atkinson of the United States Court of Claims at Washington; Wm. L. Chambers, Commissioner of the United States Board of Mediation and Conciliation at Washington, and former Health Commissioner Wm. R. Kerr, of Chicago.

Newspapers everywhere are invited to copy this statement for the benefit of their readers. It is suggested that physicians make a record of it and keep it in their offices so that they may intelligently answer questions of patients concerning it. Everybody is advised to cut it out and keep it. A copy of the actual sworn statement will be sent to anyone who desires such. It is as follows: Iron Peptonate (Special specific Standard) Quantity given below. Sodium Glycerophosphates U. S. P. (Monsanto), Calcium Glycerophosphates U. S. P. (Monsanto), P. E. Nux Vomica U. S. P. Cascarine Bitter, Magnesium Carbonate Po. Ginger U. S. P. Oil Cassia Cinnamon Precip. U. S. P. Calcium Carbonate Precip. U. S. P.

Each dose of two tablets of Nuxated Iron contains one and one-half grains of organic iron in the form of iron peptonate, of a special specific standard, which in our opinion possesses superior qualities to any other known form of iron. By using other makes of Iron Peptonate we could have put the same quantity of actual iron in the tablets at less than one-fourth the cost to us, and by using metallic iron we could have accomplished the same thing at less than one-twelfth the cost; but by so doing we must have most certainly impaired their therapeutic efficacy. Glycerophosphates used in Nuxated Iron is one of the most expensive tonic ingredients known. It is especially recommended to build up the nerve force and thereby increase brain power, as glycerophosphates are said to contain phosphorus in that particular state so similar to that in which it is found in the nerve and brain cells of men.

As will be seen from the above, two important ingredients of Nuxated Iron (Iron Peptonate and Glycerophosphates) are very expensive products as compared with most other tonics.

Under such circumstances the temptation to adulteration and substitution by unscrupulous persons, is very great and the public is hereby warned to be careful and see every bottle is plainly labeled "Nuxated Iron" by the Dae Health Laboratories, Paris, London and Detroit, U. S. A., as this is the only genuine article. If you have taken other forms of iron without success, this does not prove Nuxated Iron will not help you.

Manufacturer's Note—Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic, strength and blood builder. (In case of illness always consult your family physician and be guided by his advice.) If in doubt as to whether or not you need a tonic, ask your doctor, as we do not wish to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you, notify us and we will return your money. It is sold by all druggists.

Missouri.

St. James, August 31.—Brother Charles R. Brewer closed an excellent meeting with the Oak Grove congregation, near Jake Prairie, last Tuesday. In all, there were sixteen confessions, and all were baptized, save an elderly gentleman from the Baptists. All were pleased with Brother Brewer's efforts and insisted on his returning next year for a four-weeks' meeting.—Paul A. Breuer.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

EVERY ASTHMATIC INVITED TO-DAY

To Try the Wonderful Frontier Method

FREE OF CHARGE

If you are a victim of asthma and have never tried the Frontier Method, we want you to do so now. We have so much confidence in its wonderful healing and controlling power that we will send you a free trial at our expense. We don't want a single cent of your money. We just want an opportunity to prove to you that it is the long-looked-for relief from your misery you have been searching for these many years.

Thousands have reported themselves healed by this plan; so why should any one continue to suffer the terrible paroxysms this disease causes, when it only requires a post card or a stamp to prove its benefit?

No matter in what climate you live, no matter what your age or occupation, nor how long you have been troubled, if you have asthma in any form, you owe it to yourself to send to-day for a free proof trial of the new Frontier Method.

This free offer is too important to neglect a single day. Write now and begin its use at once. Send no money. Simply fill out and mail coupon below. Do it to-day.

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Send free trial of your method to

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The strain of modern business life is too much for the nerves. You need a nerve sedative. Try

Dr. Miles Nervine

A Nerve Sedative that is recommended for Nervousness, Sleeplessness, Epilepsy, Hysteria, Chronic Headache, Nervous Irritation, and for use by those addicted to the Alcoholic or Drug Habit.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Among the Colored Folks

J. Hannon writes from Tuscumbia, Ala., under date of August 22:

I am still carrying on the work of the Lord at Corinth, Miss. I preach there each third Lord's day, and at Tuscumbia, Ala., each fourth Lord's day. I am now at Tuscumbia in a meeting, and from here I shall go to Spring Hill, Tenn. We have a faithful little band at Corinth.

✡ ✡ ✡

M. Keeble writes from Blackton, Ark., August 24:

At the time of my last report I was at Latham, Tenn., and remained there one week, and the results were one baptized and two restored. Several of the white brethren there assisted me in the meeting. This was the second meeting that I have assisted the church in at that place, and I have promised to be with them again next year.

From Latham I went to Henderson, Tenn., and remained nearly three weeks. At the close of the meeting twelve had obeyed the gospel. Two years ago I went there and found only four members, and now there are over one hundred members. The white brethren and sisters there have greatly coöperated with us in the work, and without their assistance the work would never have been accomplished. On the last night of the meeting Brother N. B. Hardeman was with us and made an impressive speech, and also told us that the white brethren were waiting to help us build a meetinghouse, and for all this we thank our God. I left the brethren cutting logs to carry to the mill, and soon the building will be under construction. I hope to be there again next year.

Next I went to Christiana, Tenn., and held a meeting. The brethren there endeavored to get a tent, but failed, so we were forced to preach under some cedar trees. We continued the meeting one week, and fifteen persons were baptized into Christ. The brethren were highly elated over the meeting, and requested me to be with them again next year.

I am now at Blackton, Ark., in a meeting. The brethren here called me to assist Brother J. D. Bynum. I am proud to be with this brother, because he is a strong preacher of the gospel. Up to date three have made the confession, and the future looks bright for others. This meeting will consume four weeks, after which I will leave for Sugar Grove, Ky.

A Pretty Face

should not be marred

PALMER'S SKIN-SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO.,
1321 Atlantic Ave.,
Brooklyn, N. Y.

RHEUMATISM

G. S. is guaranteed for one bottle to benefit any case of pellagra, rheumatism, blood, liver, or kidney diseases. Many thousands claim one bottle has entirely relieved them. Give G. S. a trial. My guarantee is good to you. At druggists' or agents', or postpaid, $1 per bottle, or six for $5. Write for testimonials and mention this paper. Take Gross' Liver Pills, 25c.

L. M. GROSS,

Box 17. Little Rock, Ark.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

FOR MEN ONLY.

Here's your chance to get the famous "Hemshaw Quality" Socks direct from mill, saving retail profit—practically half retail price. Direct by mail, postpaid, ½ dozen pairs, $1.60, or 1 dozen pairs, $3.00. Colors: white, black, dark brown, silver gray, navy blue. Sizes: 10 to 11½. State size of your shoes and color wanted.

"Hemshaw Quality" Socks are mercerized special yarn: special knit. Very elastic, very durable, and unusually comfortable. They absorb perspiration, adding greatly to comfort. Every statement made above absolutely guaranteed. Money refunded if not fully satisfied. Order now.

HEMSHAW HOSIERY MILLS,
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WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

In answering advertisements, please mention this paper.

Meetings in Arkansas.

BY ANDY T. RITCHIE.

Our meeting at Little Rock began on the fourth Lord's day in July and continued with growing interest to the close, twelve days later. The visible results were two baptisms and an encouraged brotherhood. The cause of Christ is comparatively young in the capital city, but the brethren are faithful, true, and earnest, and at peace among themselves. I was treated royally in every respect, and I shall be glad when the time comes to labor with them again.

From Little Rock I dropped down to England, Ark., and spent thirteen days with the few members there. This was said to be a destitute place; but before the meeting closed we had located a membership of fifteen (only three males), who promised to keep house for the Lord. We also secured a building lot, and a liberal building fund was subscribed. They plan a brick building and have a mind to work. The people of the town treated us with every courtesy. The Baptists postponed their meeting in favor of ours. Our crowds were satisfactory from the beginning and grew in size to the last. There was only one baptism here, but I feel that the seed were sown for a harvest and a foundation laid for a permanent work. Brother Thomas L. Helm, a friend of twenty years, is located there, and is the main dependence for a leader. He is true and zealous and a competent teacher, so we feel that the work is in safe hands. We hope for a greater work next summer.

On my way from England to the next point, I stopped off in Little Rock and preached two nights. The brethren seemed glad to see me again, and I was loath to bid them a final adieu for this year.

From Little Rock I headed for Augusta, the place that has been named by gospel preachers and others who know, "the hardest place in the State;" and I am not prepared at this time to change the name. However, we have not been here long enough to pass final judgment. Our tent failed to get here, so we obtained permission to use the courthouse; but to-day we were informed that court will sit here both day and night till the docket is cleared, which, however, will not be longer than two or three days. In the meantime we are going out in the country to a so-called "union house" and hold forth till the courthouse is vacant again. Quite a number of the town people say they will come out in the country to hear us. My singer and I put in a half day of hurried walking and nice talking before we could even find a place to "lay our heads." There is not a brother in town; only two sisters, and one of them away on a vacation. But we succeeded in renting a room at one place and getting our meals at another; so we are prepared for anything that may come. I have been preaching for twenty years in different places and under different conditions, but this is the first time I ever had to canvass a town from house to house and beg people to let me stay in their homes for pay. Such, however, is the occasional experience of gospel preachers. We shall remain here as long as the conditions will permit. Our audiences are better than we expected, and we may do some good. Augusta needs at least four or five weeks' preaching. We cannot give it now, but I am ready to try it again, and feel that I could do more next year than this. Brother R. W. Bowman, of Sulphur Rock, Ark., is leading the song service. He is a competent singer, a true gospel preacher, and an all-round helper in a place like this.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL BELLS Memorials a Specialty

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

Church News

Tennessee.

Nashville, Tenn., September 2.—I closed a ten-days' meeting at Bluff Springs on August 11, with two baptized, and closed an eleven-days' meeting at Diana on August 27, with eight baptized. Both meetings were well attended. I am now in a good meeting with the Twelfth Avenue Church, in Nashville.—H. H. Adamson.

Nashville, September 3.—I have just closed a very interesting meeting at Berea congregation, four miles from Franklin, Tenn. The crowds were large and attentive. There were two baptisms. I have promised to be back next year. The people there treat a preacher as well as a gospel preacher could wish. The "Better Ministry" number of the Gospel Advocate was splendid.—H. M. Phillips.

Columbia, Route 9, Box 25, September 4.—The meeting at Berea, in Murray County, began on the first Lord's day in August and closed on the following Friday at the morning service. We were to have services Friday night, but were rained out. Brother Will Morton did the preaching. We had the best attendance and attention we have ever had at that place. Four persons were baptized and one was reclaimed.—T. P. Hardison, Sr.

Memphis, September 2.—I am at home now in a meeting with the Olive Avenue congregation. My meetings in Texas and Oklahoma were very enjoyable and were in a degree successful. After the meeting here, I go to Fort Smith, Ark., for a meeting, beginning on September 12, and from there I go to Alma, Ark., for my last meeting in the west this season. Much of my time for next season has been arranged for already.—J. A. Cultum.

Chattanooga, September 3.—Brother T. B. Larimore is in a good meeting with the East Chattanooga congregation. Interest is fine and there have been some additions. The meeting will continue over next Lord's day. People in the vicinity of the tent and the disciples in and around Chattanooga consider that they are exceedingly fortunate in having the opportunity to hear that most wonderfully grand minister of the gospel.—Aruna Clark.

Yuma, September 2.—Our meeting at Mount Vernon, near Fulton, Ky., resulted in one addition. The meeting at Charlie, Texas, began on August 6 and closed on August 17, with one added. Our meeting at Estelline, Texas, closed last Wednesday night with five additions. I am now in a meeting at Obion Chapel, in Carroll County, which began yesterday. Two additions to date. I go from here to work with the congregation at Miami, Fla.—Joe L. Netherland.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that *splendid illustrated* review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 120 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Henderson, September 1.—On August 15 I closed a meeting at Johnson Schoolhouse, near Friendship, with two baptisms. Brother Summitt, of Cardwell, Mo., assisted in the singing. I went from there to Arnett's Chapel, near Newbern, where I began a meeting on August 17 and closed with seven additions. On August 24 I began a meeting at Cloverdale, Ala. We had splendid crowds, notwithstanding it rained a greater part of the time. Two souls were added to Christ.—E. L. Whitaker.

Algood, September 2.—I began a meeting at Tyree Chapel, in Simpson County, Ky., on the third Sunday in August and continued it till Thursday night, when the meeting was taken over by Brother F. J. Rogers, of Jackson, Tenn. The prospects seemed to indicate a good meeting. I preached for them on the third Lord's day in July and the first Lord's day in August, when we had one baptism. On the fourth Lord's day I began a meeting at Windle, in Overton County, which closed on Thursday night. We had no additions at this place, but large crowds and good attention. I think some good was done. I have just finished reading the special "Better Ministry" number of the Gospel Advocate, and think it fine.—Allen Phy.

Memphis, Route 6, September 2.—The Highland Heights congregation, for which I preach each Lord's-day afternoon, has just closed a twenty-days' meeting, which resulted in one restoration and one baptism. I began last night at Locke, a congregation about twenty miles out of the city. Everything seems to be in readiness for a splendid meeting here. I go next to Pryorsburg, Ky., between Fulton and Mayfield. Brother J. A. Cullum begins a meeting to-night with the Olive Avenue Church, this city. We expect a good meeting. I preach for them each Lord's-day night and expect to be with them in a meeting in October. The work of the Lord is taking on new life in Memphis in some ways and we are striving to do more. Olive Avenue has just bought a splendid lot on "Southern Speedway" and wishes to build soon.—F. L. Paisley.

AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

Men pay only for cures

People suffering from blood poison, catarrh, skin, liver, kidney, bladder and chronic diseases, eczema, nervous debility, exhaustion, weakness of the lungs, heart and nerves should write me for free advice question chart and book describing their condition.

Piles and rectal diseases, such as fistula, fissure, stricture or varicose veins, which cause loss of vitality, nervousness and general debility, cured or no pay. Out of town people, visiting the city in need of treatment, consult me. Many cases cured in one or two visits. Consultation free and confidential. Twenty years successful experience. Hours 10 a. m. to 7 p. m. Sundays 10 to 1 only.

DR. A. B. MORRIS, Specialist

Cor Peachtree and Walton Sts. Atlanta, Ga.

Greatest Egg Producer

Mrs. Butler writes: "Please send me another box of 'TWO for ONE.' I am now getting 119 eggs instead of 11." All poultry owners can do as well. Now is the time to insure yourself a big egg supply for the coming winter, when they will be selling at 75c to $1 a dozen. Give your hens "TWO for ONE," the scientific tonic composed of every beneficial ingredient known to poultry experts. A few cents spent this way will double your egg profits.

Send $1 to the Kinsella Company, 2906 Le Moyne Building, Chicago, for a trial box of this wonderful tonic, or $3 for a full season's supply. It makes every chicken you own a greater money maker. Your order also entitles you to a FREE entry in our $5,000 egg-laying contest. You can double your egg supply and win a big cash prize besides. Order to-day, and we will send you full particulars of contest which are inclosed in every box of "TWO for ONE."

TREMENDOUS VALUE FOR 15c.

Washington, D. C. (Special).—An unusual offer is being made by the editor of the Pathfinder to send the paper to new readers thirteen weeks for fifteen cents. This well-known national weekly magazine contains all the worth-while news of the world, illustrated and presented in a most entertaining manner. It is clean, sincere, nonpartisan, reliable, well printed in large type. It puts everything clearly, fairly, and briefly.

Washington, the home of the Pathfinder, is the nerve center of civilization. History is being made at this world capital. The Pathfinder's illustrated weekly review gives you a clear, impartial, and correct diagnosis of public affairs during these strenuous, epoch-making days. It is the only big weekly magazine at the seat of government. Send fifteen cents for thirteen weeks' trial subscription to the Pathfinder, 111 Douglas Street, Washington, D. C. The fifteen cents does not repay the editor, but he is glad to invest in new friends.

NEW SONG BOOKS For Your Church **8c**

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only $3 per hundred for No. 1 or 2, round or shaped notes, and $15 for No. 1 and 2 combined, round notes only. Send 30c for samples. Money back if not pleased.

E. A. K. HACKETT, Dept. No. 56, FT. WAYNE, IND.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

When writing to advertisers, please say you saw their "ad." in this paper.

The next time you buy calomel ask for

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Sheffield.

Sister Sallie Sheffield was born on March 1, 1889, and died on October 20, 1918, at her home in Sunflower County, Miss. She leaves her husband and five children, brothers and sisters, and a host of friends to mourn their loss; but they should not weep as those that have no hope, for she died in the triumph of a living faith. I pray that the broken-hearten husband may turn to the Lord and meet his loved one in the next world.

A. Y. HOWELL.

Radford.

On March 9, 1919, the angel of death came to the peaceful home of Brother and Sister Clarence Radford and took away the charm of their home, their little baby, Ollie Elizabeth. She was born on March 18, 1918. She was attacked by whooping cough and fever, after which she lived only two weeks. She was such a bright, sweet baby, and was loved by all who knew her. So bright a jewel has been gathered home. May we all so live that we can meet our loved ones around the beautiful throne of God. May the Lord bless the bereaved ones. Funeral services were held at the home of the parents, and the burial was at Whiteside.

A FRIEND.

Towery.

With sadness I chronicle the death of Brother H. M. Towery, which occurred at Fort Smith, Ark., on April 25, 1919. Brother Towery was born on May 1, 1837, and lacked only six days being eighty-two years of age. He had been a faithful member of the body of Christ for more than forty years. He gave liberally to the support of the cause he loved so well. He will be greatly missed by the brethren at home, for he was a great light and an inspiration to the younger ones in the church. He leaves a wife, several children, and a host of relatives and friends to mourn his loss. Let us not weep as those who have no hope. Our loss is heaven's gain.

WILL W. SLATER.

Brown.

Mrs. Eudora Elizabeth Brown left her earthly abode for her eternal home on April 26, 1919. She was a member of the church of Christ and one of the oldest and most highly respected citizens of the community where she had lived for many years, on the head of White Oak Creek, in Humphreys County, Tenn. Her maiden name was "Dotson." According to the information furnished me, she was born on November 25, 1835, and was married to E. A. Brown on August 31, 1850. To this union were born ten children, five of whom survive her. She also leaves several grandchildren and great-grandchildren. Funeral services were conducted by the writer, after which her mortal remains were laid to rest in the family burying ground. To her many relatives and friends I would say: Let us all prepare to meet her in a better world than this, where there will be no pain nor sorrow.

J. H. MURRELL.

Mosley.

Another Christian mother has gone from her earthly home to be at home with the Lord. Lettie Mosley, aged about sixty years, the wife of T. B. Mosley, passed away on June 16, 1919, leaving him to fight the battles of life without her until the Lord calls him from this world to reunite with her in the paradise of God, where she awaits his coming. She was baptized by Brother Elisha Sewell several years ago, and lived faithful to her Lord until death. She was conscious until the last and died happily. She was the mother of ten children—nine boys and one girl. Four of the boys had gone on before her, one of them dying in infancy. All of her children obeyed the gospel while young. Sister Mosley was the mother of Brother J. C. Mosley, a preacher and a good singing master, and she always encouraged him in this work. The funeral was attended by a large crowd. The funeral services were conducted by the writer.

R. E. L. TAYLOR.

Collins.

Mattie Collins was born on October 15, 1865, and departed this life on May 27, 1919. She was baptized into Christ in 1880, and lived in the faith until death. Dear Mat. suffered great afflictions for eight months; she had cancer for years. She made friends with all kinds of people. She never wanted to see a domestic animal mistreated or injured in any way. She would always say, when we were waiting on her in her sickness: "I want so and so, if it's not too much trouble." She never spoke evil of anybody and seemed to think everybody had more good in them than bad. She leaves a husband and two stepchildren. One is married; the other, a young man who seemed to love her. She bore a good name in her community, which "is rather to be chosen than great riches." It was a misfortune for her to be taken from her home, where she was so badly needed. Her husband, being old, needed her companionship. May he live a more devoted life, that he may be able to see her again. Brother A. C. Williams spoke words of comfort to the bereaved ones at the burial.

HER FOSTER SISTER.

Rogers.

Sister Elizabeth Staton Rogers, wife of A. W. Rogers, was born on February 18, 1890, and departed this life on April 21, 1919. Her life on earth was comparatively short, but it was a life of consecration and devotion to the church. Sister Rogers was formerly a member of the Methodist Church, but, by studying the Bible for herself and learning the way of life, she was led to obey the gospel. It was never my pleasure to know her in life, but those who did know her testified that she was a devoted Christian. What more could be said of any one? She preached her own funeral sermon by the godly life which she lived. She will be missed in the home and in the church; but God has decreed that this mortal shall put on immortality and this corruption shall put on incorruption before the faithful can dwell in the home prepared. Besides the husband and two little children, she is survived by a brother and sister. The writer endeavored to speak words of comfort to the bereaved. May they ever strive to emulate her worthy example.

J. LEONARD JACKSON.

Welch.

Romeo Bryant Welch, son of Albert and Clara Easley Welch, one of the best-known young men of the Pink neighborhood, born in Jessamine County, Ky., where he has resided all his life, was killed in the church yard at Little Hickman on Sunday night, August 3, 1919. A young man of splendid physique and in perfect health, the news of his sudden passing away was a great shock to his hundreds of friends and acquaintances. The deceased was twenty years and four months old. The remains were taken to Bud Carter's home, where they remained until the time of the funeral, Tuesday morning, August 5, 1919, at ten o'clock. The services were conducted by Elder W. I. Peel, and interment was in Maple Grove Cemetery. An hour before time of the funeral the church was crowded, and many more were unable to gain admittance. The services were simple, yet impressive. The floral offerings were beautiful, fit tokens of the high esteem in which Mr. Welch was held by those who knew him best. He was a jolly, good-natured boy, one that was beloved by all that knew him. He is survived by three sisters and three brothers, a father and mother.

X.

Glenn.

Joshua Thompson Glenn died at his home, in Cornersville, Marshall County, Tenn., on May 2, 1919. He was born on September 1, 1834, and, therefore, lived to a ripe old age of nearly eighty-five. With the exception of the last few years, he enjoyed vigorous health all his life. He was a farmer, and had lived in this county all his life. He was married to Martha Vashti McGreggor, a true, Christian companion, who died twenty-six years ago. They reared a family of seven children. Though not a wealthy man, he gave his children a good education and brought them all up in the church of Christ. Four taught school several years, and two are now preaching the gospel. My father read the Gospel Advocate from my earliest remembrance. He was for many years a school trustee, and was an elder in his home congregation till he became too feeble. His home was always a home for the preachers. He was instrumental in establishing several congregations. Among the number was the "Beech Grove Church" at Yell; the Wilson Hill and Cornersville congregations, where hundreds have heard the gospel in its purity and obeyed it. His life is marked by many long, useful, and fruitful years for his Maker and for his fellow man. May his friends and loved ones behind look forward and be prepared to "meet on that beautiful shore" in the "sweet by and by."

E. N. GLENN.

Delk.

William L. Delk was born on September 7, 1855, and died on May 22, 1919. He was baptized when he was twenty-one years old, under the preaching of Brother J. O. Barnes, of Alabama. He was a member of the church at Isom, Tenn., but later moved to Kettle Mills. He was always present at the Lord's-day meetings. He was married to Miss Elizabeth Vestal more than forty years ago, who, with eight children and nine grandchildren, survives him. Our hearts go out in sympathy to these dear ones in their sorrow and loneliness, especially to her who has fought life's battles by his side for so many years. A friend to the poor, to the colored race, and one who was always interested in the welfare of all, has been taken away. "Uncle Billie" was as kind and gentle as a woman, and his love for little children was beautiful to see. I have never known one who was more charitable in his views. Whatsoever things are true, honest, just, pure, lovely, and of good report; if there be any virtue or any praise, he thought on these things. He was modest and unassuming, but always a great power for good in the community in which he lived. God spared him to see some of the improvements for which he had labored so faithfully. He was a true and loyal brother, friend, and counselor to our widowed mother, and always showed a father's love and interest for her children. Brother W. S. Morton spoke words of comfort to a great number of friends and relatives, and his body was laid beside that of his first-born son, whose memory he had cherished so tenderly for twenty-five years. We thank God for his life, his upright and honorable character, and for the hope that it is well with his soul.

MRS. D. L. KIRK.

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FIELD REPORTS

South Carolina.

Union, August 25.—*Our* work in this State moves along exceedingly well. We now have two congregations which remind us of two hives of bees. They are not satisfied unless they are doing something. When we baptize one, we count on that one being a preacher, and we are seldom disappointed. Our meeting near Woodruff closed on the third Sunday night with twelve persons baptized. One of the young men included in this number will enter the David Lipscomb College this year. We are expecting great things for him. The little band of fourteen pledged themselves for five hundred dollars to help build a meetinghouse. Now, these are all poor people and need the encouragement of the brotherhood. To help them, I pledged myself to raise them five hundred dollars. Who will help me to carry out this promise? What will your wealth profit you when you stand before God, if you do not use it in the right way? We had a great day here yesterday. When we got to the appointed place to worship, we found the door locked. But, fortunately, we had pitched our tent the evening before so as to be ready to begin a meeting last night; so we moved over there. Yesterday morning we had a glad surprise when Brother Inabinet, who lives in Charleston, came in. He was at one time a preacher in the digressive church, but by reading and through the influence of Brother Cayce he is now one of the strongest members we have. He now stands alone in Charleston. We are planning to go there and help him get a congregation started. He preached for us last night. Brother Traylor is not with us any more, having returned to Tennessee, where he will enter school. We truly appreciated his stay with us. Brethren, pray for us.—Thomas H. Burton.

All Need Treatment.

The blood, the nerves, and the liver—there are cases in which they all need treatment at the same time, the blood being impure and deficient in iron, the nerves weak and unsteady, and the liver torpid and sluggish. In these cases such a combination of medicines as Hood's Sarsaparilla, the great blood purifier; Peptiron, a real iron blood and nerve tonic; and Hood's Pills, the gentle, yet thorough, cathartic, is of signal service.

The many effective and highly approved ingredients of these three successful medicines cannot all be included in one medicine because of incompatibility, but they are practically combined by taking the medicines in conjunction—Hood's Sarsaparilla before eating, Peptiron after eating, and Hood's Pills as needed. It was a happy thought of Mr. Hood's to suggest that they be so combined in the treatment of such cases as are referred to here, which nowadays seem to become much more common.

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The man with the rope cannot help the man at the bottom of the well if he will not help himself. He can lower the rope; he can tell him what to do; he can draw him out if he will obey instructions. But if he will not use his hands, all the men at the mouth of the well cannot save him. God has provided for our rescue. He has let down the rope. He stands waiting, ready, able to save; but if we will not do our part, there is no help for us. We must perish in our sins.—United Presbyterian.

Be truthful even in small things. It is much better to tell the truth and stand a little punishment bravely than to be a coward and hide behind an untruth.—Selected.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The President and the Pope.

The Gospel Advocate is not a political journal and does not deal with political matters, only in so far as they may concern the religion of the Lord Jesus Christ. From this viewpoint I deem it wise to call attention to one of the strongest utterances of a politico-religious character that I have read in some time. I refer to an article by R. A. Torrey which originally appeared in "The King's Business" and has since been put in leaflet form. The article deals with President Wilson's visit to the pope during his trip to European soil. "King George of England came to see the President first," observes Mr. Torrey; "King Albert of Belgium welcomed him with great honor; the King of Italy visited him first in Paris and afterwards went a long way to meet him in Italy; but President Wilson went to see the pope instead of the pope coming to see him, and permitted the pope to make the conditions under which alone he would receive him."

But the most startling feature of the article is the quotations it contains from Roman Catholic sources. After affirming that the two great perils of the country at the present day are Bolshevism and Romanism, the writer demonstrates that Rome is not concealing her aims regarding America. Proof is furnished by the following excerpt from the National Catholic Register:

> It is God's plan that the Holy Father of Rome should be the spiritual and temporal head of his kingdom on earth. It is the same to-day as in the time of the first pope. The best way to accomplish this is through political power, through religious education and service.
>
> God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knight of Columbus, thirty-third degree, wields the greatest political power of any man in America, and as a true Catholic he is exercising the great trust which God has given into his hands for the glory of the holy church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson, together with the Democratic party.
>
> Other Presidents have feared the power of the holy church and have courted its support, politically, by granting it childish favors, which deceived no one. But this is the first time in the history of the country when the President and a great political party have openly sought an equal and honest alliance with the Catholic Church.
>
> And before seeking this political alliance, the President and his party have shown their good faith by works. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church, and that religious activity in the great American Army shall be under the direction of the Knights of Columbus. This means the addition to the church of one million of the country's best and bravest young men, or at least their strong preference and sympathy for the Catholic Church.
>
> The Catholics will soon have an opportunity to prove their appreciation of President Wilson's friendship and at the same time increase their political prestige and strength.
>
> Every Catholic must awake to his duty and stand by his church and President Wilson.

This quotation from one of the largest and most influential Catholic journals in this country gives a fair idea of their political plans and hopes and at the same time reveals their vaunting boastfulness. We print it, not to extend further criticism of the President, but to stir up Christians to greater zeal and watchfulness. Now, as in the beginning, we belong to a holy church of God, of which Jesus Christ is Lord, "the spiritual and temporal head." Let not the "Hon. Joseph Tumulty, Knight of Columbus, thirty-third degree," be more zealous than the humblest Christian. Every Christian must awake to his duty and stand by the church of the living God. "For now is our salvation nearer than when we first believed."

✡ ✡ ✡

The True Basis of Christian Unity.

In no human religious organization, such as the denominations represent, can Christian unity be practiced; this is possible only in organizations patterned after those revealed in the New Testament and known as "churches of Christ." (Rom. 16: 16.) To form organizations like those demands that every member solemnly agree to be and do neither more nor less than the New Testament churches were taught to be and do; to be guided by the inspired example set by these churches; to refer all matters of religious faith, doctrine, work, and worship to the inspired apostles as the "ambassadors" of Christ (2 Cor. 5: 20); to be willing to have the New Testament actually create and dictate all religious movements; to wear no name and belong to no religious organization unnamed and unapproved in the New Testament; and to use one's influence to lead everybody to do as one does. This will form no "new church" in the community, but will serve merely to restore the genuine New Testament church where now flourish a multitude of sectarian institutions that are not patterned after the "churches of Christ."

Our Contributors

Conversion.

BY W. L. REEVES.

Many people are unnecessarily confused on the subject of conversion, while many others are very much deceived in believing they are converted when they are not. Why is it that men who claim to be teachers persist in teaching that conversion is a mysterious work of grace upon the sinner's heart and life, when it is clearly taught in the New Testament that conversion is absolutely necessary to admittance into the kingdom of heaven, and that man must enter into this kingdom, and, further still, when it is plainly written what he is to do in order to enter therein?

Conversion is not a mystery. If it were, it would not be revealed to us what to do to be converted. A mystery is something that is not revealed. That which is revealed is not a mystery.

When a man is saved, he is converted, is he not? Who will deny that the New Testament reveals to us what we are to do to be saved? It is out of the question to say that God will condemn man if not saved, or if not converted, if you please—that is, if he has not told him what to do to be saved. Many are the preachers that teach that conversion is a mystery, and millions are the people who are deceived thereby. This is a lamentable fact.

A lesson from God's word will make this subject plain to those who may chance to read and accept it.

What does the word "convert" mean? Thayer says it means to "turn unto;" "to turn one's self;" "to return, come back." I call attention to the fact that our American scholars translate the Greek word which is commonly found translated "conversion" in the King James Version, "turn" or "turned," as the case may be, instead of "convert" or "converted." For example: "Repent ye therefore, and turn again." (Acts 3: 19.) Again, in Matt. 13: 15 we have: "And should turn again, and I should heal them." "Be converted" is the way we have it in the Common Version. It seems to me that every fair-minded person who may chance to read this can see that for a man to turn from his wickedness and enter into the service of God is not a mystery at all; but any man who does so is a converted man. God requires man to do the turning, and he teaches him how to turn; consequently conversion, or turning to the Lord, is not a mystery.

Acts 3: 19 says "be converted." Thayer renders it "reform." In John 12: 40 he gives it "repent." God "commandeth all men everywhere to repent." (Acts 17: 30.) Then God commands men to be converted. So, from these facts and truths, conversion consists in a man's ceasing to do evil and obeying the Lord Christ.

Now let us see just what the New Testament teaches on the subject just as we have it in our King James Version, which has been in common use so long. When a man is converted, at least four things must be changed.

1. His views must be changed. He will then be a believer. The Scriptures are very plain as to how this is done. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) Apollos "mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ." (Acts 18: 28.) Peter said: "God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." (Acts 15: 7.) So we see from God's word that a man turns, or is converted, from a nonbeliever to a believer by hearing and believing; and mark you, he is commanded to believe.

2. His affections must be changed. He must love the Lord God. This change is commanded by the Lord. Proof: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Matt. 22: 37, 38.) I now submit that when a man hears and obeys this commandment he has been converted from the love of evil to the love of God; so in his affections he is converted; and it is done by the commandment of the Lord and Savior Jesus Christ, together with man's obedience to it. It is pertinent just here to say that man's heart is purified by faith. (Acts 15: 9.) Then, of course, a man is led to love God by this faith which he has in him, and which drives all love for evil out, so that he can love God. John says: "For this is the love of God, that we keep his commandments." (1 John 5: 3.) Man is to do the loving; God cannot do that for him. There is no use to cavil about it; man has control of his heart in this matter, and so can obey Christ's commandment to love God. This has been true from old times. "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4: 23), was given to mankind in the days of Solomon.

3. The state of man must be changed. He is in the state or domain of the devil before he is converted. An important thought is that the preparation of man for entrance into another state—the kingdom of God—must of necessity take place in the kingdom in which he is, which is the kingdom of the devil. When all necessary preparations are made, man is then ready for entrance into this new state. The act which brings him out of the one into the other is a birth. Now hear what Christ said to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Water baptism is one part which constitutes this birth. The Spirit begets, and man obeys the command to be baptized. Proof: "Of his own will begat he us with the word of truth." (James 1: 18.) By the word of truth man is begotten to faith in Christ; and Christ said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) In the act of baptism man is placed wholly in the water—that is, he is buried in it—and then he is raised up or brought forth out of it, which constitutes the birth of water; and nothing short of this is the birth, neither is anything else a burial and a resurrection. Man must be buried and raised up to be scripturally baptized. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6: 3, 4.) Again, we read: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2: 12.) To the saved in Galatia Paul wrote this: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) If a person is in Christ, he is born again. But these passages teach that one is baptized into Christ. The Spirit leads man to be baptized. So we see that when one is by baptism translated from without Christ to within Christ, he most certainly has been born again. Thus his state and relationship have been changed by baptism.

4. Man's practices must be changed before he is perfectly converted unto God; for "the law of the Lord is perfect, converting the soul." (Ps. 19: 7.) To be accepted of God, man must be entirely converted in his views, affections, state, and practices. "Therefore if any

man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5: 17.) I submit that the man who is thus converted is a new creature in heart, state, and deeds of life. All but his physical structure is changed, and God does not propose to change that till he does so by death and the resurrection. "It is sown a natural body; it is raised a spiritual body." (1 Cor. 15: 44.)

From the foregoing it is evident that man must do his part in order to be saved, and this is equivalent to saying he must do his part in order to be born again. The only thing for man to do is to obey Christ. If he will do so, Christ will certainly do the rest.

Need of the Age.

BY JAMES A. ALLEN.

The present is a unique, a remarkable age. Unsettled conditions, a general state of unrest, seem to prevail in all countries. It may be that the same conditions, upon a smaller scale and in different ages and nations, have existed before; but so stupendous an unrest, tending toward revolutionary upheaval, seems to be a peculiar distinction of the present time. "Many are running to and fro;" old foundations are crumbling, the fetters and chains of the past are being broken; and, certainly, "knowledge is on the increase." While such a condition is painful, who can say that is is harmful? Feudalism, landed proprietorship, "the divine right of kings," were swept away by a general unrest of the masses, culminating in a general upheaval. Under the oppressive yoke of tyrants the volcano simmered for centuries, and then came the eruption. The storm first broke in France—the French revolution. Though the operation was exceedingly painful, though the streets of Paris were crimsoned with rivers of blood, did not the revolution, sweeping away tyranny and oppression, improve the condition of the people? Though it was a "reign of terror," did not the storm clear the atmosphere? Agitation is what purifies the waters of the ocean and prevents stagnation; and if it were not for the storms that rock it, the ocean would have a scum upon it, so filling the breeze with disease as to render life upon the land extinct.

But good and evil are intricately commingled. The same revolution that swept away the tyranny and feudalism of France also deified the "goddess of reason." Extremes beget extremes; and the world, like the pendulum of a clock, swings from one extreme to the other. The ability to preserve an equilibrium, to adhere to the rational mean, is a rare gift and is not the common property of the masses. This may be ascribed as one reason why truth and right are always with a small minority instead of being with the great majority.

No true man, who has at heart the good of the cause of Christ, which is the cause of humanity, can be a disinterested spectator in the crisis toward which things are tending. The two great forces of good and evil are struggling for the mastery. The servants of Christ and the servants of the devil are maneuvering for the vantage ground. The armies of truth are struggling to put to flight the armies of the father of lies, who is endeavoring to fasten the chains of delusion and error, and its consequent misery and sin, upon the mind of an incredulous public. Every man must choose his side and take his place. There are no white feathers, there is no quashing of the indictment. Neutrality does not exist and no one can sit on the fence. "He that is not with me is against me," says the great Captain of our salvation; "and he that gathereth not with me scattereth."

We cannot, in this place, for obvious reasons, enumerate the many errors that are now so enthusiastically advocated. Some of them are so artfully insinuated as to deceive, "if possible, the elect." Most of the colleges are filled with various forms of skepticism; many imaginary reformers are busily circulating numerous heresies; and a very general wave of unrighteousness and crime seems to have visited the entire world. Some, squinting at prophecies that cannot yet be interpreted, imagine that the devil has been let loose; others, viewing the many manifestations of human depravity, think that conditions would not indicate that he had yet been tied.

We can only regret to notice that some of our brethren are now engaged in a very earnest struggle to inculcate a sentiment for denominational federation. The whole effort to so do is monstrously evil. We are very frank to admit that the signs of the times would seem to indicate it as a possibility of the future; but if it ever comes to pass, it will entail indescribable suffering and woe. And while this is not the place for a discussion of the political issues of the day, we may be permitted to say that, although every true American renders honor to our American President, no intelligent observer of events can but look with suspicion upon anything akin to a league of nations; for, as has already been so generally observed by the metropolitan press, it cannot be a far cry from a league of nations to a league of churches. The confusion of languages upon the plains of Shinar, when the ancient world was leagued to build the infamous tower of Babel, forever stamps God's disapproval upon a united league of the forces of this world. In union there is strength; and a union of organizations not of divine origin would present such a tyranny of evil as could not but result in consequences beyond human power to tell. Besides, no sane man can imagine a federation of churches to be Christian union. No similarity could exist between such a *league* and the union for which the Savior prayed. To establish a central melting pot; to take a skimming of the creeds, Protestant and Catholic, Jewish, Turkish, and Pagan; and to blue pencil such parts of the Bible as would make it more palatable to infidels, would produce such a broth as would create one of the greatest persecutions of all time in an effort to force it to the lips of Christ's true people. As desirable as Christian union is, and without which Christians are disobeying a plain command of God, there can be no Christian union except upon the union grounds that are given in the New Testament.

The church needs men, "faithful men." It needs men who are true to God's word, and who are neither afraid nor ashamed to stand where the apostles stood. It needs men whose ears do not itch and in whose hearts the god of this world can find no place. And that such men may rise and buckle on the armor of light and be valiant in the fight is the fervent prayer of Christ's true people, and the earnest desire of the innumerable hosts in the heavens.

Is Life Worth Living.

BY JARRATT L. SMITH.

"So we thy people and sheep of thy pasture will give thee thanks forever: we will show forth thy praise to all generations." (Ps. 79: 13.)

Since the question is now deliberately discussed, "Is life worth living?" we are not, as Christians, to pass it by without consideration. It is not desirable that we should separate the pulpit from the thoughts of the week-day world or avoid the questions which men who scorn religion discuss among themselves.

Is life worth living—life as regarded by itself, life on this earth, life apart from God, life considered under its purely earthly aspects and relationships—is this life worth living? Let us look at life steadily as a whole. It is not all darkness; it has its crimson glows and its golden sunsets. It is not all clouds; and even when there are clouds, they have their silver lining. It is not all winter; it has its pleasant May as well as its dreary December. Though darkness comes alike to all, yet we all have periods of

calm between the storms, interspaces of sunlight between the breaths of gloom, until the night at last sweeps down. Let us acknowledge, let us cherish, let us be grateful for, these natural pleasures, these innocent and simple and holy joys. Let us admit, too, that God is very good to us, and that the lesser evils of our lives are often only in anticipation, or of our own making, and not of God's.

Let us grant that childhood, keen as are its little trials, can hardly be otherwise than happy, and that its tears are dried as soon as the dew upon the rose. Let us grant that boyhood is generally happy. But how is it with us when youth merges into manhood, and the golden gates close silently behind us and we step forth into the thorny wilderness? We will not take the great crimes of life into account, though who of us can say he is quite safe from them? But we will take the common cares of life, its daily fevers, its necessary trials. Our sorrows are quite different sorrows; but who of us, be he rich or poor, be he senator or shopboy, is exempt from them? Take pain: is there one of us who has not known the throbbing head, the aching nerve, the sleepless night? Take health: are there not some who rarely know what perfect health is? Take reputation: have you not been in anguish when cruel and untrue things have been said of you? Take households: is there no household whose "graves are scattered far and wide?" Is there no father who has seen the dust sprinkled over the head of his bright, happy child? A man may bear up bravely against sorrow; he may think it no great matter whether he be happy or unhappy; and if life be bitter, he may find it still to be borne; and if he be a true Christian, he may say: "I have received a cross at His hands, and I will bear it even to death." But when to these sorrows sin is added; when calamity meets an accusing conscience; when a man has a sense of wasted opportunities, the shame of forsaken ideals and the sting of evil memories—is there no sorrow or anguish in thoughts like these, apart from all deeper or darker errors?

If you ask whether life without God in the world and no hope beyond the grave is worth living, I say, no; and all the best and wisest of mankind say as much. Over the volume of human history is written, "Vanity of vanities," and the knell of lamentation, mourning, and woe; and the very Scriptures are the record of human sorrow. There are those who would rob us of our human hopes; who would take our Lord out of the sepulcher and not tell us where they have laid him; who would change our God into a stream of perplexing tendencies. But if they want to take our fine gold from us, we do not want their dross or tinfoil in its place. We, some of us, will cling to duty though it be lost of sanctions, and to virtue though she have lost her oracle; but we do not need sham gods or mock eternities. And as for the world, if atheism reign, it will go on its way picking and stealing till the pit swallow it up. There is a God; there is a heaven; there is an atonement for wrongdoing. Then let us thank God for our creation, preservation, and all the blessings of this life. Ask the Christian, "Is life worth living?" and he will say: "Yes; for 'to me to live is Christ, and to die is gain.'" We pass through death to get to life. Death is the veil which they who live call life; we sleep, and it is lifted. "So we thy people and sheep of thy pasture will give thee thanks forever: we will show forth thy praise to all generations."

O my soul, do thy part with all thy might! Little thou mayest be, insignificant and hidden, and yet God seeks thy praise. He listens for it, and all the music of his great universe is made richer and sweeter because thou givest him thanks. Bless the Lord, O my soul!—M. G. Pearce.

Do not forget to make a liberal contribution for the orphans on the first Lord's day in October.

Filipino Proverbs.

BY JORGE BOCOBO.

(Member of Philippine Mission, and Dean, College of Law, University of the Philippines.)

The longing of the Filipino people for independence is nourished by a very deep and earnest desire to develop their own individuality as a nation. When the Spaniards came, the Filipinos already had a culture of their own. Almost every Filipino could read and write. Although Spanish civilization has greatly influenced the Filipinos, and although the young generation is being educated in American ideas, yet Filipino culture remains at bottom indigenous. It is the unfolding of this soul of the Filipino race that justifies the long-standing fight of my people for freedom.

Indicative of the existence of Filipino national genius are the purely Filipino songs, legends, and proverbs which have been handed down by word of mouth from generation to generation. I have picked the following Filipino proverbs at random from my collection of several hundred, which were all obtained from actual conversation with Filipinos, mostly old men. I have translated them from the Philippine languages as closely as possible, thus preserving not only the sense, but also the mode of expression. Lord Bacon said: "The genius, wit, and spirit of a nation are discovered in its proverbs." Knowledge of Filipino proverbs, therefore, gives an insight into the psychology of the Filipino race.

Bravery—(1) A hero is braver for his wounds. (2) It is too late to withdraw when you are already wounded. (3) This is what you wished, my heart, so be brave.

Caution—(1) A fish is caught by the mouth. (2) Repentance never comes first. (3) Courage is of two sorts: one goes forward, the other retires. (4) Haste creates delay.

Character—(1) Whichever side a tree leans, there it falls. (2) 'Tis easy to be born, 'tis hard to be a man. (3) He who is raised in ease is usually destitute.

Choice—He who is hard to suit will choose the worst.

Compensation (law of)—(1) The mushroom always grows with a counterpart. (2) You laugh to-day, I laugh to-morrow.

Counsel—(1) He who despises counsel is on the way to misfortune. (2) Whoever believes everything said has no mind of his own.

Disdain—You may dislike, but never despise.

Faultfinding—The faultfinder has the biggest faults.

Fools—(1) A wise man's joke is believed by a fool. (2) Fools earn for the wise. (3) It is foolish to argue with a fool.

Foresight—(1) Strength yields to plan. (2) Working early is better than working hard.

Forgetfulness—He who is happy is forgetful.

Friendship—Let us fight, then be friends.

Good Deeds—(1) Good deeds are more precious than gold and silver. (2) Kindness is a great capital.

Gratitude—Kindness is with kindness to be paid, not with gold and silver.

Home (love of)—The pain of a finger is the suffering of the whole body.

Honor—(1) Even the poor love honor. (2) Break your head, but not your word.

Hope—(1) It may be mere mud, but above it is a piece of heaven. (2) I should not grieve over my misfortune, for what muddy water did not become clear?

Hospitality—Though my house is small, my heart is large.

Perseverance, Determination—(1) A thing is near, though far, if you want it. (2) If you want eggs, put up with the cackling of the hen. (3) If you are afraid of every dog bark, you will never reach your destination.

The Filipinos are not a hermit nation. They have taken from the West whatever they thought was good for them and suitable to their conditions. But above these outside influences they want their national genius to rise and reach higher levels of perfection. It is thus, and only thus, that they can fulfill whatever destiny Providence has set for them and contribute their own culture to the general progress of mankind. A chance to do so is what they wish when they plead for independence.

AT HOME AND ABROAD

F. W. Smith's meeting at Tompkinsville, Ky., was a glorious success. Twenty-eight persons were baptized.

The David Lipscomb College had the largest enrollment in its history on opening day. There were students from seventeen States.

From W. D. Bills, San Antonio, Texas, September 10: "Two good services here Sunday. Crowds large and interest good. One was added."

From C. M. Gleaves, Hermitage, Tenn., September 11: "I am in a meeting with the Philippi congregation, near Hermitage. Seven confessions to date."

J. W. Grant closed a six-days' meeting at Bull Run, in Davidson County, on September 12. Fifteen persons were baptized and two sisters confessed their faults.

The brethren at Reid Avenue Church, this city, were much pleased with the meeting recently conducted by S. M. Jones, of Beamsville, Ontario, Canada. Eight persons were baptized.

Mrs. S. R. Norris, Marrowbone, Ky., writes: "I am now seventy-six years old, and reading the dear old Gospel Advocate is one of the greatest pleasures of my life. I just cannot do without it in the home."

L. C. Hoskins closed a tent meeting on September 7, which began on August 31, at Pea Ridge, about six miles from Manchester, Tenn. There was an ever-increasing interest, large crowds, and one confession."

From J. A. Jenkins, Huntsville, Ala.: "If there is a loyal church near Johnson City, Tenn., let some one in that church please write me, as I have a son there, who wants to find a loyal church with which to meet."

A great many of the Nashville Christians enjoyed H. H. Adamson's sermons in the Twelfth Avenue meeting, which closed on Sunday evening. Three persons were baptized, two were restored, and two were added to the congregation by relation.

V. E. Gregory, of Nashville, Tenn., reports three good meetings during the month of August. At White Bluff three were baptized; at Pleasant View, in Dickson County, there were two restorations; at Old Dunlap, near Duck River, one was restored.

From Seth S. McMahan, Etowah, Tenn.: "There is a very good opening for a blacksmith—a general repair man—in this town. Some such brother would do well to investigate. We have a very small congregation here; but we have a good building, and it is paid for. We owe nothing."

From D. F. Draper, Fort Worth, Texas: "The 'Better Ministry' Number of the Gospel Advocate was the best issue of the paper in many months. Methinks that the time is not far distant when we can really realize those needed ends and aims. Make our hearts glad with another issue like this."

From W. B. Loudon, Cornersville, Tenn., September 10: "C. R. Nichol is assisting the church at Cornersville in a protracted meeting. Six persons have been baptized to date. The meeting will continue till Sunday night. The lessons presented by Brother Nichol are grand and the interest is fine."

From Aruna Clark, Chattanooga, Tenn., September 10: "T. B. Larimore's meeting with the East Chattanooga congregation closed last night with six baptisms and one restoration and the church greatly strengthened spiritually. It is believed that the meeting has done a great deal of good in that section of the city."

From G. E. Claus, Valdosta, Ga.: "I expect to begin a meeting in Savannah, Ga., on September 21. There is no congregation of loyal Christians there. We are trying to gather the scattered disciples. If you know of any one there who is a Christian, kindly write me at 213 West Forty-second Street, Savannah, Ga."

Miss Lena Caskey, who has been in the Tennessee Orphans' Home at Columbia, Tenn., for the past two years, has gone to Santa Ana, Cal., to spend the winter with her brother, E. D. Caskey, who has invested in a fine orange and English-walnut grove in that State. Mr. Caskey went West for his health, and is rapidly improving.

From J. B. Nelson, Dallas, Texas, September 11: "On the first Sunday in September I closed a meeting with the Vallew View Church, near Greenwood, Ark. Nine were baptized. The audiences were all we could have expected. Will W. Slater, of Fort Smith, Ark., preaches for this church during the winter. He has done a good work."

From C. J. Knight, Thrasher, Miss., September 5: "I would like for brethren or congregations who will need a singer for meetings next spring and summer to write me soon, before I contract for other work. I will be able to get plenty of singing-school work, but prefer singing for meetings with my own brethren. I will gladly furnish references."

R. A. Craig writes: "We have moved from Van Buren, Ky., to 1740 Chichester Avenue, Louisville, Ky. The gospel work in Louisville is indeed in a sad plight. I hope that God may use me to bring about a better understanding between our brethren here. I feel that when once our brethren apply the brakes to speculative teaching, we will have unity."

From J. Clifford Murphy, Ethridge, Tenn., September 14: "I closed a ten-days' meeting in Giles County, near Buford, on September 1, with five baptisms. I am at home now, with my wife in Columbia in the hospital with typhoid fever. Brethren, will you please remember us in your prayers? I have canceled two meetings and may have to cancel more if wife does not get better."

From F. P. Tankersley, Lewisburg, Tenn., Route 9: "G. W. Farmer, of Lebanon, Tenn., began a series of meetings at Old Lasea, in Maury County, on the fourth Lord's day in August and continued it over the fifth Lord's day, with fine interest and the best of lessons. Four persons were converted and the faithful ones were much encouraged. Brother Farmer conducted the work with power from start to finish."

From J. E. Wainwright, Texarkana, Ark., September 9: "I closed a two-weeks' meeting at Fenter, Ark., last Lord's day. One was baptized and one was restored. Fourteen who were digressively inclined turned to the true battle for righteousness. Those desiring my services may address me at 402 East Elm Street, Texarkana, Ark., as I will be laboring with the College Hill congregation here through the winter."

From Andrew Perry, Pikeville, Tenn., Route 1, September 11: "I am now in a meeting at Cold Springs, Tenn., which began on Thursday night of last week. Corn cutting, haymaking, and molasses making are in full swing now, and only part of the time have our audiences been large; however, the attention is good, and I think some of the seed sown will yet yield fruit. I expect to close here next Lord's-day night."

From G. A. Dunn, Berry, Ala., September 12: "I began a meeting here last night. I closed a meeting at Baldwyn, Miss., yesterday, with twenty-two additions to the congregation—seventeen baptisms. It was my fourth meeting there, and I am asked to return next year. One man called me there to begin the work, but now there is a good congregation, a good corner lot and brick house, and the best Sunday school in town, I am told. They are in fine condition. Over one hundred additions so far during my summer's vacation."

From Emmett G. Creacy, Horse Cave, Ky., September 12: "I am just home from a two-weeks' meeting at Reid's Chapel, near Glasgow, Ky., a Presbyterian stronghold. The services were well attended. Many had never heard the pure gospel before. During the meeting ten persons gladly received the word and were baptized. Others were almost persuaded to obey the gospel. Many Presbyterians who had been kept in darkness expressed themselves as seeing the truth. I left them reading the Scriptures. The Lord willing, I shall begin at Mount Vernon next Sunday."

From C. E. Wooldridge, Murfreesboro, Tenn.: "The Middle Tennessee Normal and the Tennessee College, both in Murfreesboro, will begin the year's work the week of September 21-27. The church of Christ in Murfreesboro wishes to be of every good service to the young people who come from their homes and home churches to attend these schools. We will endeavor to make both our church and Sunday-school work what they should be and *to give* such personal attention as we should. If students and parents will indicate to me their needs or desires for such attention, it will help us greatly. It is important that every boy and girl be regular in church and Bible-class attendance and that they should not drift or become careless while in school. If they will write me (Box 239) or telephone (661), I will be glad to render any assistance I can."

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EDITORIAL

"Quiet and Work."

BY E. A. E.

WHAT TO PREACH.

Continuing under the heading of the Banner's article which was quoted in this paper last week, let it be said that Christians, children of God, citizens of Christ's kingdom, have pledged themselves and are bound to follow Christ, to observe all things whatsoever he has commanded, and they really desire and purpose to do this. How many are the exhortations and commands in the New Testament to continue steadfastly in the apostles' teaching, to always abound in the work of the Lord, to grow in the grace and the knowledge of Christ, and to be faithful to *him* in every good word and work!

It cannot be *too* well understood and too strongly impressed that not only Christians desire to obey God in all things, and must do so, but also that all true and faithful preachers of the gospel and teachers of Christianity desire to preach, and must preach, the unperverted and full "gospel of peace" and teach the whole will of God.

It cannot be said too often or too strongly impressed that preachers and teachers of the will of God have no choice as to what they must preach or teach; God has made that choice, and he charges them in the name of his Son, in his own name, and in view of the judgment, to preach his word. God does not call men to preach different and contradictory things. All must speak the same thing.

And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him. (Col. 3: 17.)

Christians must do this or they must not do it; they must teach it or they must not teach it; they must not do "at it" and must not preach "at it." When they do this, what time is left for doing anything else? Or what other things are there they can do? Can they do and teach more or less than Christ teaches or something different from his teaching in his name?

Paul commanded the inspired Timothy to *study* in order to show himself approved unto God a workman who would not be put to shame before God, rightly applying the word of truth. What should uninspired preachers and teachers of to-day do along this line? What, above all things, should they study? Whom, of all persons, must they seek to please? A great preacher of ancient times, of great ability, with abundant miraculous endowments, and whom all other preachers delight to quote, if they do not *delight to imitate*, makes the following declaration:

For am I now seeking the favor of men, or of God? or am I striving to please men? If I were still pleasing men, I should not be a servant of Christ. (Gal. 1: 10.)

So it is now. Preachers cannot please men and God at the same time. Christ pleased not himself (Rom. 15: 3), but did always the things which pleased God (John 8: 29). He did *not speak from himself*—that is, his teaching did not originate with him; he was not the author of it; but he taught only that which his Father taught him. He says: "I do nothing of myself, but as the Father taught me, I speak these things." (John 8: 28; see, if you will take the pains to do so, John 7: 16; 12: 49, 50; 17: 8, 14.) Since Jesus came, not to do his own will, but the will of God who sent him (John 5: 30; 6: 38); since he pleased not himself, but always pleased God; since he preached and taught, not his own doctrine, but the teaching or will of God; can preachers and teachers of religion seek to please themselves and the people, preach their own doctrines and theories, and go their own way, and at the same time please God? Certainly not. Then, they must decide for themselves, in view of the judgment, whom they will please and serve and what their eternal destiny shall be.

Brother Srygley and I were recently talking together seriously over these momentous matters, and were perfectly agreed in regard to the following: (1) That we hardly realize that we are not boys still, or, comparatively speaking, young preachers. We are not as old as some or as young as some. (2) That we have no prejudice whatever against preachers younger than ourselves; that it can be no crime or wrong to be young, to be well educated, and to preach well, but that all are duty bound to do the best in their power for Christ; that we rejoice sincerely in the preaching of the truth—that is, the word of God, the gospel of Christ in its simplicity and beauty and power—by vigorous and godly young men, as Paul rejoiced in Timothy and Titus and others; that preaching the gospel is the all-important thing needed to be done now, whether by young men or old ones, educated ones or ones not educated, ones well supported or others not so well supported; that it grieves us that any young preachers or any old preachers, through love of popularity, money, worldly wisdom and learning, or fear of persecution, should turn away from the simplicity which is in Christ and the truth of God to preach something else. (3) That

we do not object to preaching error and speculation and human wisdom *because such preaching is done by young men, but because it is done at all;* that it is wrong, or worse and more objectionable, when done by old preachers; that it is unadulterated egotism in any young preacher to presume that older preachers criticize his preaching because he is *bright and learned*. Nay, verily. There is a great difference between one's thinking "more highly" of oneself than one should think and thinking soberly and in humility, properly estimating one's ability. (4) That platitudes, moral reflections, literary productions, pedantry, etc., are not preaching the gospel or teaching Christianity—that is, the Christian life. (5) That Paul did not presume to control the faith of Timothy, Titus, and other young preachers when he charged them to "preach the word" and warned them against preaching anything else—all untaught questions, old wives' fables, etc. (6) That there are hundreds of young preachers, as well as so many old ones, who love God and the truth, who are true and faithful to the gospel, who have determined not to know anything except Christ crucified, and to preach not themselves, but Christ Jesus as Lord, and themselves "bond servants" for Jesus' sake. (2 Cor. 4: 5.) Such noble and consecrated young preachers to the extent of their responsibilities are the hope of the church. Men may come and men may go, kingdoms and empires arise and flourish and pass away, but the church of Christ will go on forever; it can never be destroyed. "God is able of these stones to raise up children unto Abraham." The gnat on the ox's horn is an insignificant thing, but not so insignificant as presumptuous men with their learning and wisdom and self-importance in God's eyes, before whom whole "nations are as a drop of a bucket, and are accounted as the small dust of the balance." (Isa. 40: 15.)

The Quiet and Tranquil Life.

Then all teachers and preachers of the gospel must teach and preach all the will of God in regard to lives Christians must lead—the "tranquil, quiet, peaceable life in all godliness and gravity." Have all done this? Are all endeavoring to lead this life?

We are wanting only to bring home to all hearts the solemn duty to cling to Christ; to stand by the church; to maintain godliness and good works, which God and not man has ordained for Christians to walk in; and to seek the peace and good of all. We want all to see the wrong which has been done by preachers who turn from these things to any worldly institution, movements, and spirit.

Attention is called to other scriptures teaching the quiet and peaceable, meek and godly life. Study the following passage:

> He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; and let him turn away from evil, and do good; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil. And who is he that will harm you, if ye be zealous of that which is good? (1 Pet. 3: 10-13.)

The greatest good in life comes to all who do this. Christians love quiet and peace and seek the peace and good of all others. They speak no guile and refrain from speaking evil. Most certainly they desire to turn away from all sin to do good to all men and *evil to none*. How, then, can Christians kill and destroy others? How can they engage in making widows and orphans of harmless women and helpless and innocent children, and even in rendering them homeless and helpless? Most certainly such work is contrary to every principle of the gospel.

No man who understands the New Testament can teach that Christians should engage in carnal warfare with all its horrible consequences.

> In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. (Phil. 4: 6, 7.)

This is another command to "lead a tranquil and quiet life in all godliness and gravity." When Christians are "anxious for nothing," when "by prayer and supplications with thanksgiving" they commit their way to God, and when the peace of God which passes all human understanding in its height and depth and boundless extent and full meaning guards their thoughts and hearts in Christ Jesus, they will be contented, tranquil, quiet, and safe in the realization of divine protection in the kingdom which can never be moved. (Heb. 12: 27-29.) No wonder Paul says, "Let us have grace ["thankfulness"—margin] whereby we may offer service well pleasing to God with reverence and awe: for our God is a consuming fire."

O blessed life! How grateful we are to our heavenly Father for it—its serenity, peace, and salvation!

> Like as a father pitieth his children, so Jehovah pitieth them that fear him.

But we must lay aside anxiety, all worry and fret, and commit our way to God's guidance, and trust implicitly in him, before we can have this blessedness and peace.

Jesus teaches his disciples not to worry over that which is beyond their control; also, not to borrow trouble, because sufficient unto the day is the evil thereof; and not to be anxious for food and raiment, or even their own lives. Sufficient, too, is the grace and strength which come from God for the burdens and evils of any future day. On the contrary, Christ's disciples must seek first, or place foremost and above all things, God's kingdom and his righteousness—*the interest and advancement and glory of that kingdom and the righteous life of that kingdom.*

Study all the reasons Jesus gives for not being anxious and for being contented and submissive to God. (See Matt. 6: 19-34.)

Of course, it is understood that all must comply with the conditions necessary to this quiet and trustful and peaceful life.

In previous articles we have learned that Christians are taught *useful employment*, industry, economy, contentment, and a meek and quiet spirit. None of these graces can come through idleness. Christians are forbidden to have a restless, striving, vain, ambitious, contending, warring, and worldly spirit. They are taught to escape from the corruption that is in the world through lust and to become partakers of the divine nature. (2 Pet. 1: 4.)

God invites his children to roll their burden upon him and to cast all their care upon him, because he cares for them. (1 Pet. 5: 7.) He is their high tower and refuge, their strength and protector, their bountiful benefactor and salvation.

What then shall we say to these things? If God is for us, who is against us?

On the contrary, God forbids that his children shall fret themselves because of evildoers, or shall be envious of evil and unrighteous men. He commands them to delight themselves *in him*, to commit their way unto him, and to trust in him. Let us read carefully Ps. 37.

The world is full of evil men, wicked devices, graft and greed, and love of pleasure. With godly exceptions, women have disregarded the will of God on woman's sphere and mission and have laid aside their modesty. The earth groans beneath its burden of strife, unrest, turmoil, upheavals, and bloodshed. In the midst of all this, what must Christians do? Must they plunge headlong into the storm, or be swept down by this flood to destruction without resistance; or must they resist it, keep out of it and apart from it, and remain unspotted from the world? If keeping unspotted from the world does not mean keeping

out of all this, then it does not mean anything. The citizenship of Christians is in heaven; "the Prince of Peace" is their King; the New Testament is their law; God is their Father, and they are the children of his care; and the new heavens and new earth, their promised land and eternal home.

Let it be said again that Christians cannot control wicked men, and are forbidden to attempt by physical force, by taking vengeance, and by carnal warfare, to destroy evil. God will do this utterly some day, while now he restrains and overrules all such to his own glory and for the chastisement and good of his people. The armor of Christians is fully set forth in Eph. 6: 10-20 and is in striking contrast with weapons of carnal warfare, which they are forbidden to use. (2 Cor. 10: 3-6.)

The besetting sin of so many professed Christians is unbelief; they seem to have lost faith in God and to desire to take the management of his affairs into their own hands. They are unwilling to leave all to him. Through unbelief the children of Israel fell in the wilderness; through lack of faith and its consequent ungodliness and unrighteousness and gross immoralities the kingdom of Israel and then the kingdom of Judah fell and the people were carried away into captivity; and Jesus asks: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

Doing the Will of the Lord.

BY J. C. M'Q.

When the Savior was on earth, he spent his time in *doing good*. He lost no opportunity to comfort the despondent, to relieve the afflictions of the afflicted, and to bid men to look forward to a better day. No man can read the life of Christ as recorded in the New Testament and even imagine that Christ would have his followers spend their time in idleness or simply in finding fault with others who are engaged in the service of the Lord. The time in which we have to work is short. Life is only a moment as compared with the never-ending ages of eternity. The testimony of Jesus is: "My Father worketh even until now, and I work." Realizing the great responsibility that rested upon him and appreciating the value of human souls, the blessed Master says: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.)

The great purpose of Christ was not to do his own will, but the will of his Father who had sent him. He says: "My meat is to do the will of him that sent me, and to accomplish his work." With this thought ever before him, we find Christ healing the sick, restoring sight to the blind, and preaching the gospel to the poor. None were too poor, too lowly, or too sinful to arouse the tender compassion of the Christ. Whenever he could see an opportunity to lead any one out of darkness into light and to expel the evil from the hearts of men and women, it filled him with inexpressible delight and joy to do these things. In accomplishing the great mission for which he came into the world, he was not unmindful of children. He says: "Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God." (Mark 10: 14.) Every one who would be saved at last, who would wear a crown of immortal glory, must have the characteristics of a child. He must not be selfish, proud and haughty, but he must be humble, forgiving, not bearing malice, ever seeking to lead men to a purer and nobler life. Men *who spend* their talents, energies, and means in living for themselves and to satisfy their selfish lusts and vicious desires, living in sin and wasteful extravagance, really have no true enjoyment in this life. It is the man who finds time to feed the hungry, teach the erring, and lift up the fallen, who really gets the most out of life and who experiences the purest and sweetest joy. How much happier must the good Samaritan have been than the priest and the Levite who "passed by on the other side!" Theirs was a life of selfishness, narrowness, and starvation that dries up all the pure longings and noble aspirations of the soul. The good Samaritan, in binding up the wounds of the wounded man, in feeding, housing, and caring for him, found a satisfaction and a joy which are unspeakable and full of glory.

If all Christians could only lose sight of themselves long enough to catch a vision of the true glory and happiness that Jesus and his true followers enjoyed in doing the will of God, I am sure that we would not have so many lifeless churches and indifferent Christians. The true and only panacea for all of our evils is for us to love and do the will of God as revealed by the Holy Spirit. It is as utterly impossible for the man who lovingly, humbly, and trustingly does the will of God to be really unhappy as it is for him to dry up the ocean or to blot out the sun. God himself, in order to encourage us to do his will, holds up to us as a reward all that is purest and noblest, and even the joys of heaven itself.

If we are weary, sin-sick, and greatly burdened with the heavy burdens of life, he graciously and tenderly says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11: 28-30.)

So long as Christians live for this world and for their own selfish indulgences, there is no real happiness for them in this life, nor in the life to come. Jesus with tender compassion warns us against such a life, knowing the fearful consequences that we must suffer for such conduct. In the Sermon on the Mount, with a desire to help and bless us, he says: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also." (Matt. 6: 19-21.) Before we can enjoy heaven in all its glory at last, we must enjoy it to a certain extent even in this life. We must send our treasures on before us in order that they may receive us into the everlasting habitations. It is the universal experience that money spent for relieving others and as the Master directs brings in a greater revenue of happiness than money spent in any other way. Spending six dollars for silk hose or five dollars for a necktie never yet made any one really happy. Money squandered on needless extravancies, money spent on tobacco and for luxuries that may well be dispensed with for the preservation and improvement of health, never yet did any good or made any one happy. We should spend our money in a way that will bring satisfaction to our own souls, that will be helpful to others, and that will be for the honor and glory of God.

In the conduct of the Tennessee Christian Orphans' Home, we are making an effort to encourage Christians to maintain and preserve Christian homes throughout the land. It is fully understood and emphasized that no orphan home is as well fitted for rearing, training, and developing a child as is the model Christian home. The object of the Tennessee Orphans' Home is not to take children out of good Christian homes, but to labor to put those who have no homes in model Christian homes where they will be properly cared for and trained. Hence, with this thought before us, we arrange with Christians to take children and give them the training that the Holy Spirit directs. We keep children in the Home just as short a time as possible. But there are many children who have no homes at all, and Christians are so derelict in their duty that it takes time to get them to realize that God demands

of them to take these children and train them for heaven. Even the church itself has not reached a state of perfection. The church falls far short of the glory of God, even so much that some are disposed to belittle the blood-bought and blood-washed church of the Lord Jesus Christ by contending that it was never intended for the conversion of many people. Such a position not only belittles the atonement, but it belittles the work of Christ himself while on earth, the work of his apostles, and the work of the Holy Spirit. But as a continual dropping wears the stone, it is the duty of each and every Christian to urge others to engage in the scriptural work of feeding, clothing, and educating orphans, and the man is in a dangerous condition who will not heed the warnings and admonitions that God gives to encourage him to do good. Solomon declares: "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard." (Prov. 21: 13.)

Christians should not neglect children until it is too late. When the pure little ones are surrounded by the wicked and vicious, their training and environment being such as would lead them only to destruction, Christians should put agencies to work that will rescue and save them from their surroundings, from misery and sin. Children should be taught the word of God early in life. It is said of the Roman Catholics that they claim that if they can have a child for the first seven years of its life, they can so train it that that training will not be eradicated during the remainder of its life. How often the Christian fathers and mothers become so engrossed in the cares of this world and the riches of this life that they neglect their own children until it is too late! Even as great a man as was King David neglected his son until it was too late to rescue him from the clutches of the devil; so we hear the lamentable cry of David for his son: "O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!" How many parents realize, as did David, when it is too late, that they have neglected the eternal interest of their children! We would encourage Christians to take orphans into their homes and rear them in the nurture and admonition of the Lord. In this way they can better the conditions of humanity and help fill the world with noble men and women. In the meantime, please do not forget that we have many orphans to take care of in the Tennessee Orphans' Home until such homes are provided. With a view of helping maintain the Home in the work that it is doing, will you not make liberal contributions for it on th first Lord's day in October? Do not let anything make you forget the day and the contribution.

RELIEF FUND

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

Previously reported	$8,914.47
D. B. Mizell, Kaufman, Texas	5.00
Mrs. A. E. Perry, Colfax, La.	5.00
Mrs. C. L. Camp, Trenton, Ky.	2.00

The following quotations from various sections show the imperative need of continued effort if the survivors are to be saved for a great future in a "New East:"

Alexandropol—"Every day two hundred bodies of starved refugees are picked up."

Igdir—"Houses are full of unburied dead; children lying dead in the streets. Orphans gathered into an open courtyard, sleep on the ground with no covering. The next morning they are sorted over and the dead ones put to one side."

"Not a smile in this place—just people crying 'Ajam! Ajam!' (I am hungry). When given food, they break down and weep from sheer weakness."

Erivan—"People dying in the streets of starvation, dysentery, typhus, cholera. The sights around us are heart-rending; staggering, discolored, emaciated, or bloated creatures wander the streets."

"Mothers and dying children lying about the ruins of houses."

"One thousand and thirty-one starving, naked children packed closely in temporary refuge without covering, the moans of sick ones heard some distance away."

Marsovan Area—"Sixty-one thousand orphans are diseased and wretched. Their parents were massacred or died of exposure."

Beirut—"Seven thousand orphans in this city alone."

Sidon—"In two hundred and thirty villages, one-fifth of houses fallen into ruin and forty per cent of inhabitants have died. Of those living, nearly the same percentage are in need of food, and they are wearing decayed, foul-smelling rags."

Port Said—"Seven thousand Armenian refugees, including large percentages of orphans, assembled in refugee camp, cared for and engaged in various industries until repatriation becomes practical."

Persia—"Conditions desperate throughout Azerbeijan; thousands starving. Hundreds of the villages of Urumia and Salmas devastated."

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

INTER NOS

Remember the Tennessee Orphans' Home on the first Lord's day in October. A liberal contribution is needed.

From Ben West, Waxahachie, Texas, September 8: "We had two good services at the College Street Church yesterday, with one addition. Interest is fine in all lines of the church work. J. S. Dunn began a meeting yesterday at Maypearl. Brother Gardner was at Garrett; T. R. Boley preached to good crowds in Ennis; L. C. Reeves was at Midlothian."

From J. Pettey Ezell, Albany, Ala., September 12: "This has been a good year for the work in this section of North Alabama. The church in Albany is in good condition. Realizing the need of a central location, we purchased a nice building site in the heart of the city at a cost of a bit more than three thousand dollars, upon which lot we pitched a tent, and, with Brethren G. C. Brewer and C. H. Woodroof, began a meeting on the second Lord's day in May, which continued over three Lord's days, with good interest in spite of the incessant rains. Three were baptized and four or five from other sources identified themselves with the congregation. We shall begin our second meeting this year next Lord's day. J. T. Clark, of Pulaski, Tenn., will assist us in this meeting. We are working and praying for great good. Much of my time has been given to other points, as a result of which L. B. Jones has been located in Limestone County and is being supported to labor in and around Athens. There has been no New Testament worship in Athens for some years past. We have found some twenty or twenty-five members who are willing to stand for the simplicity of the gospel of Christ. The Christian Church there is now erecting a large and expensive building, and from them we have purchased the old building at a cost of five thousand dollars; and we, not having yet obtained full possession, worship in the building each Lord's day at 2:30 P.M. At Prospect, Tenn., I held a two-weeks' tent meeting; and while only one was baptized, I consider it one of the best meetings of my summer's work. Prospects at Prospect are good, and we must plant a church of Christ there at the earliest possible date. My other meetings were as follows: At Bellgreen, Ala., one week, with thirteen baptized and one restored; Cool Springs, Giles County, Tenn., one week, ten added in all (this was my third meeting with this church); New Zion, Giles County, one week, with seven baptisms (I was called back there yesterday for another baptism)—my third meeting here; Springfield, Tenn., two weeks, with five baptisms. My work has been very pleasant, and I am truly grateful to the brethren for the splendid support, both moral and financial, and especially to God, who 'giveth us richly all things to enjoy.'"

Training Little Children

By MRS. JEAN N. BARRETT

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

How Music Helps in the Life of the Home.

A few instances of what has been done in some homes through the power of music will, I know, tell you more than the *mere* advancement of theories.

A little girl who was very miserable and managed to make mother or nurse most unhappy all through the process of hairdressing and getting into bothersome clothes would submit most graciously if mother sang,

My mother bids me bind my hair
With knot of fairest hue;
Tie up my sleeves with ribbon rare,
And lace my bodice blue;
"For why," she says, "sit still and weep
While others are at play?"

an adaptation of Haydn's beautiful air.

Another mother learned to help her little boy work off some of his stormy fits of temper by going to the piano and playing some stormy, impetuous bit, like Schumann's "Wild Rider." The boy did not know why this was done, but he felt the mood of the music, because it exactly fitted his own, and he would career around the room like a veritable wild pony, until his emotion, which might have worked harm to himself and others, had spent itself in this harmless way.

My sister remembers that even as a child she recognized *this power* of music to bring sweetness out of temper. She was very angry one day with a sense of some injustice done her and in this mood started to play her beloved piano. As she did this, she realized that if she played she would soon cease to be angry; and not being ready to give up her resentful mood, she rejected the gentle ministry of music and went to her room to nurse her unhappiness.

As an incitement to bravery, music has often been used in the home. A little boy much afraid of the dark would go upstairs to a dark room for mother when she played a strong march for him as he went.

If mothers could realize how many times a bit of music would be of greater service than even the kindest remonstrance, they would have crashing chords ready for the angry boy, nonsense song to drive scowls from the face of little daughter, and jolly jig to set lagging feet and drooping spirits dancing; while a gay little tune improvised or adapted for the occasion would often bring cheerful obedience in response to the request to pick up playthings or perform some other unwelcome task, where a stern command would start an unhappy time for all concerned.

One of my childhood memories is of visiting in a country home where the mother would often get up from the breakfast table, and say: "Come, let us sing a little before we do the work." Bad housekeeping, perhaps, but good homemaking, for I have since learned that this method was always resorted to when the morning atmosphere of the home threatened to be gloomy or quarrelsome; and the singing never failed to drive away the clouds. Of course, this use of music is most effective with a child who is either endowed by nature with the ability to respond to musical influence or has been trained in ear and heart to feel its effects.

A child who has always heard good music and has early learned to love and produce it has great advantage over one to whom it comes as a later and more foreign achievement. Responsiveness to the atmosphere of music is not, however, dependent upon the ability to create it, although of course, made stronger by it. A little four-year-old child who had no natural ability for either singing or playing, being deficient in both rhythmic sense and sense of pitch, nevertheless was so sensitive to musical impressions that she described the tunes which were played to her as being pink and red and blue like the sky, and one which had strong chords with a staccato melody above them as the green tune with red berries. These interpretations of music in terms of color were later explained by the development of an unusual degree of talent with pencil and brush.

Another memory of my childhood is of a visit to a dear auntie who, on Sunday afternoons, took her little visitor to the west pasture and, amid the splendor of the sinking red sun, read from a volume of sacred poems. The cadence of her sweet, low voice will always echo through my memory.

It is truly a part of music's ministry to speak through the charm of a well-modulated, pleasant-toned voice, lending itself freely to the various moods of the fine nature it serves. It is truly one of the duties of the mother and the kindergarten to be a model for her children in this respect as in many others, for children are very sensitive to voice quality.

While the kindergartner's opportunity comes later than that of the mother, she has the same responsibility to see that the children under her care are given the opportunity for "full and all-sided development," to use the words of Froebel, "to enable him to see man in the universality of his nature, and particularly to enable him to understand and appreciate the products of true art." Many children will come to her without having experienced in the home any of the life of music which might have been theirs, and to her will fall the duty of arousing the first idea of awakening the first emotion for sound.

Who that has ever witnessed the delight of a little kindergarten child in this new way of expressing his joy in life can doubt that music should be regarded as a beneficent influence in life, and not as an accomplishment to be cultivated only by those of more than ordinary endowment? When the kindergartner says, "Who will sing our new song for us alone?" how often it is the little fellow who cannot yet carry a tune that eagerly responds, especially if mother is there to hear! If teacher and mother are wise, there will be no expression of surprise or dissent, for the right trueness or untrueness of the tune just now is nothing to the inner urge which makes the child want to express himself in this new and delightful way.

To sing the lilting measure when the heart is gay, to give thanks for cherished blessings in the glad hymn of praise, to send upon wings of song a prayer for strength to bear the burden and grief too heavy to be borne alone—this is what God's great gift of music should mean to us. Let us help the little children to enter into their heritage of song.

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Christian courtesy in its varied forms of expression is, when uniformly and evenly preserved, the very perfection of self-forgetfulness, the highest practical exhibition of self-restraint and inward recollection.—T. T. Carter.

✡ ✡ ✡

Not the things that happen to us, but the meaning which the things that happen to us have for us, are the real facts of our existence.—Phillips Brooks.

The Man Behind the Smile.

I don't know how he is on creeds,
I never heard him say;
But he's got a smile that fits his face,
And he wears it every day.

If things go wrong, he won't complain,
Just tries to see the joke;
He's always finding little ways
Of helping other folk.

He sees the good in every one,
Their faults he never mentions;
He has a lot of confidence
In people's good intentions.

You soon forget what ails you
When you happen 'round this man;
He can cure a case of hypo—
Quicker than the doctor can.

No matter if the sky is gray,
You get his point of view,
And the clouds begin to scatter
And the sun comes breaking through.

You'll know him if you meet him,
And you'll find it worth your while
To cultivate the friendship of
The man behind the smile.

—Selected.

The True and the False.

The president of a bank, when asked by a young clerk how he could distinguish the counterfeit bills from the good ones, said: "Get familiar with the good bills, and you will recognize the bad bills at sight."

Here is a vast volume of general wisdom summed up in a single sentence. This homely advice applies not only to the detection of counterfeit money, but with equal force to the detection of counterfeits in all departments of life.

The man accustomed to handling only good corn, good potatoes, good diamonds, has no difficulty in detecting the faulty. He does it intuitively. Even without recognized thought he fixes upon the fault. The skillful egg candler passes good eggs before the light with a rhythmic rapidity that is amazing, but an imperfect egg instantly breaks his routine and interrupts his process. To the trained musician, accustomed to high-grade work, a false note comes like a stab of pain.

In any occupation or line of endeavor, any man fully engaged in doing the right thing will have no difficulty in recognizing the wrong. Right and wrong are as far apart, as unlike, as day and night; and he that is most accustomed to the light is quickest to note the shadows.

There is only one way to know the bad, the imperfect, the false, and that is by knowing the good, the perfect, the true.—Christian Herald.

It is very easy to pick up a bur and very hard to get rid of it, though it often makes itself very troublesome when you have it. The same is true of slang. There are many excellent words in the English language which are used so seldom that they are in danger of growing rusty. Better use these and leave slang alone.—Girls' Companion.

Book Notices.

Send us $1.25 for a copy of "Instrumental Music in the Worship," by M. C. Kurfees.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

PRICE OF MUSIC BOOKS.

On account of the great advance in materials and labor, it becomes absolutely necessary to make an advance in the price of all our music books. The cost of production has advanced much more than we have increased the price of books. The advance will take effect on and after September 15, 1919. Below we give revised price list.

McQUIDDY PRINTING COMPANY,
Nashville, Tenn.

PRAISE HIM
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Single copy	$ 50
Per dozen	4 80
Per fifty	17 00
Per hundred	32 50

Music Edition—Cloth

Single copy	60
Per dozen	6 00
Per fifty	22 50
Per hundred	43 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

CHRISTIAN HYMNS
Music Edition—Boards

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Music Edition—Cloth

Single copy	$ 65
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NEW CHRISTIAN HYMN BOOK
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SICK KIDNEYS MAKE LAME BACKS

Cause broken, unrefreshing sleep, and in many cases that tired feeling that makes it so hard to get up in the morning. They also cause loss of appetite, lack of ambition, and other troubles.

Hood's Sarsaparilla contains the medicinal herbs, barks, roots, etc., that strengthen and tone these organs, and relieve their ordinary ailments. Take it.

And if you need a laxative take Hood's Pills,—they work right.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

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G. S. is guaranteed for one bottle to benefit any case of pellagra, rheumatism, blood, liver, or kidney diseases. Many thousands claim one bottle has entirely relieved them. Give G. S. a trial. My guarantee is good to you. At druggists' or agents', or postpaid, $1 per bottle, or six for $5. Write for testimonials and mention this paper. Take Gross' Liver Pills, 25c.

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A Treat for the Skin.

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

The Master's Vineyard

Alabama.

Florence, September 8.—On the third Lord's day in August I began a ten-days' meeting for the church at Three Forks, near Smith's Grove, Ky., which resulted in obedience to the gospel of two young ladies. Brother Oakley, of the Potter Orphans' Home, was with me part of the time. I am now at New Hope, near Florence.—J. T. Harris.

Millport, September 10.—Our meeting at College Grove was well attended. Five persons were baptized and one was restored. I am now in a fine meeting here at Millport, with one baptism to date. The crowds are large, the weather is fine, God is with us, and we are doing our best to honor the King. I go next to New Hope.—A. D. Dies.

Linden, September 8.—Brother John Hayes began a meeting here on the third Lord's day in August and continued it till the fifth Lord's-day night. It rained almost every day the first week and some the second, but we had very good crowds at night. There were no visible results, but the people expressed themselves as being delighted with the preaching, and some said they were "almost persuaded" to become Christians. It is a new doctrine here; but if we could get another preacher to hold a meeting soon, I believe we would reap a harvest from Brother Hayes' sowing. The Chapel Avenue Church, of Nashville, Tenn., sent twenty-five dollars, and Brother A. B. Lipscomb sent twenty-five dollars out of the missionary fund, for the meeting. Brother Hayes went from here to hold some more mission meetings. We need a man to locate here, but we need the help of churches and brethren to keep a man in this field. The Presbyterians gave us the use of their house, and they said if we wanted to organize we were welcome to meet there.—Mrs. Mattie J. Selby.

Bear Creek, September 6.—Immediately after writing my last report in July, having no work on hand, I went to work in a hotel in Franklin, Ky. Then, learning of a vacancy in the public schools in Macon County, Tenn., I went to Lafayette. While waiting for an examination I received a letter from Brother J. R. Phillips, of Bear Creek, asking me to come and hold a meeting; so I gave up the idea of teaching and accepted the call. The brethren here had requested me to be here by August 31. When I arrived, I learned that the Methodists had a meeting scheduled for that date; so I began a meeting at Mountain Home, about three miles from Bear Creek, which is now in progress, with good interest and attendance, but no additions to date. At the close of the meeting here I expect to go to Gravel Hill, about five miles from Phil Campbell, for a few days. I will then be at leisure, as the brethren at Bear Creek have postponed their meeting indefinitely. I am not a "big preacher," but am willing to do my best for Christ. I hope to attend school somewhere this winter, but do not see my way clear as yet. Lack of finances may force me to go back to secular work for the winter. God rules, however, and his way is best.—Albert L. Stewart.

Arkansas.

Van Buren, September 8.—The meeting at Spaulding, Okla., closed Sunday night. It was a great meeting, with large attendance throughout. Twenty additions, fifteen by baptism. All those baptized were from the Methodists, Baptists, and the Holiness folks, one a Holiness preacher. The country was stirred as never before. God's word is a powerful sword. The brethren paid me two hundred and forty-three dollars. I began a meeting near Van Buren last night.—Will W. Slater.

Rembel, September 7.—Brother O. E. Billingsley has just closed a splendid meeting with the congregation at this place. Brother Billingsley's efforts resulted in twelve baptisms and three restorations, together with the general uplifting of the church. We were greatly pleased with his splendid work. Brother Billingsley went from here to Algoa, where he preached for a week. Algoa is a mission point, and the church here supported him in that work. There were two baptisms at Algoa and much good seed sown which we mean to cultivate.—W. R. Cox.

Kentucky.

Bardwell, September 7.—I closed a nine-days' meeting at Dorris Chapel, near Eaton, Tenn., on September 4, which resulted in eleven additions to the congregation—ten by baptism and one from the Christian Church. Brother Fred Blanchard, of Friendship, Tenn., led the singing. He is a fine leader.—Joe Ratcliffe.

Hardin, September 10.—I have just closed a very successful mission meeting at Altonia, on the Tennessee River, in this (Marshall) county. This has been a so-called "sanctified" stronghold, and I am the first to preach the plain gospel of Jesus Christ at that place. I went and preached there two or three times during the last three years and "broke the ice," so to speak, and then, as results of this meeting of ten sermons, four were baptized, two came out from the Baptists and united with us on the Bible, and one sister of our own faith who lived in the community was restored to her "first love" in the Lord and took fellowship with us. There was but one brother in the community to help at the start.—H. W. Jones.

Paducah, September 6.—The meeting at Rosebud, Ill., closed last Sunday night, with a large audience present. The attendance and attention were good throughout. Two were baptized, and the seed of the kingdom was sown in other hearts for a future harvest. The following contributions were received for the financial support of this meeting: From Stone Church, $20; church at Dixon Springs, $20; Mount Pleasant Church, $10; contributions during the meeting, $25.54; Sister Sophie Golightly, $5; Brother Henry Stucker, $1; Brother J. A. Kerr, of Berry Ferry, Ky., $5. Total, $86.54. May God abundantly bless each of the contributors, and may other churches and brethren follow their example and bear the words of life to those who are dead in trespasses and sins.—W. A. Record.

Sparrow, September 6.—I put in nearly all my time from May to September with the church at Mill Creek, Ark., having held a meeting there the summer before. The only visible results of my labors there were the debate between Brother Nichol and Mr. Shelton, the revising of the register, and the removing of an organ that had been placed in the house by a singing class. The church had been induced to use the organ in one meeting, but a number of the leaders did not desire to use it. My last meeting was at Wardell, Mo., a mission meeting. I found several members there and some splendid material yet unorganized. Seventeen placed their names on the roll to begin keeping house for God and two were baptized, making a membership of nineteen. They have no house, but the Holiness people did an unusual thing in letting us use their house for the meeting. I am expecting to hear good news from the little congregation at Wardell, if they carry out their determination. I am located here to labor two years with four churches.—J. G. Malphurs.

Louisiana.

Amite, September 8.—The Jews who returned from Babylon to rebuild their city and to erect their temple again met with much opposition; but their zeal led them to coöperate in the great work that they were undertaking, and they succeeded. This is true in every enterprise. Even in the work of our Lord it behooves us to unite our efforts to do effective work. Some one has truly said: "The church is just as able to send the gospel to the destitute as any of the denominations." This ability makes the responsibility of the church very great, since several of the denominations are raising several million dollars this year to send their doctrines to those who have not heard of them. How much more should we try to send the gospel to them! Opportunities are open for all to do something for our Lord. May they show their appreciation of their redemption, which cost Christ his life. Now, in our effort to erect a house in which to meet to worship God as he has instructed, we feel the need of asking the fellowship of the brethren everywhere to hasten the work to completion. We are doing all we can to complete it before winter. It grieves us much because we are hindered on account of a lack of funds to complete the work. If all could spend a while doing work for our Lord in a field like this, they would understand why appeals for help to do work of this kind are made. If every one will help and not wait for the other to give, thinking "there may be enough without mine," we shall soon have the required amount. Remember that we are hindered by delay in our work of preaching in other places. We realize that other places are asking for help; but can you think of any place that needs it more than this? Any amount given will be appreciated and acknowledged. —W. J. Johnson.

Mississippi.

Vardaman, September 6.—Brother E. L. Whitaker, of Henderson, Tenn., has just closed the second meeting ever held in this town by a preacher of the church of Christ. We were sorry for it to close, as the interest was increasing daily. Six persons were baptized. We used the Methodist Church, and, of course, were restricted to some extent. Brother Whitaker encouraged our little band of about eight families to make a great effort to build a church here. We have Lord's-day meetings in our homes, and often have visitors, and I am sure more would attend if we had a church house. Brethren who feel like encouraging us in our effort to build a meeting-house should send their contributions to our superintendent, Brother Guy Perkins.—Mrs. Jim Edmundson.

Missouri.

Rogersville, September 6.—I closed a meeting at Rogers Chapel on August 17 without any additions, but with fine interest and much good seed sown. I closed at Greenway, Ark., on Sunday, August 31, with two additions and much good done otherwise. I was ably assisted in the song service here by Charles F. Hardin. I met Brethren W. D. Black and C. H. Black while at Greenway. I preached at Jonesboro on Sunday night, August 31. I began a meeting at Edwards Chapel, near Northview, Mo., on Tuesday night last. Interest is growing. I will go from here to Masters, near Fairplay, to begin on September 16. Brethren are treating me nicely.—M. S. Mason.

Tennessee.

Dickson, September 2.—I recently held two meetings near Clarksville—Allen's Chapel and Oakwood churches. One baptism in the first, with good interest; in the second, splendid interest, but no other "visible" results, except a promise to assist them in another effort in 1921, Jehovah willing. I go to Florida soon, where I will do the preaching in three meetings—Zolfo, Largo, and Jacksonville. This has been a busy year with me—twelve meetings to date, with three others promised. The harvest is great and the laborers are indeed few.—T. B. Thompson.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

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Black-Draught Is Used by Virginia Lady for Colds, Fever, and Other Troubles with Fine Results.

Rocky Mount, Va.—Miss Mae Chitwood, of this place, recently stated:

"I have used Black-Draught for colds and stomach trouble and certainly have found it very satisfactory.

"When I would feel bad and feverish, as though I was taking a fresh cold, I would make a good cup of Black-Draught tea and it would soon set me all right.

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Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

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burns, stings, sores, boils, and the numerous other mishaps, amount to little. If left alone, however, and if aided by the careless touch of a dirty hand, an ugly sore will result, and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs, and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and you will receive a liberal sample free.

Romantic Story of South'd's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money saving shoe book for the asking.

Two Cases Similar.

BY J. J. VANHOUTIN.

The passover was to be observed in the night part of passover day. The Jewish Sabbaths and feast days to be observed would begin at sunset on any Roman day; but that Roman day would continue on six hours longer, or until midnight. If Jesus was crucified on Friday, that Jewish Friday began on the Roman day of Thursday evening at six o'clock and continued until sunset the next day, being six hours ahead of Roman time. Then would follow the Saturday called the seventh-day Sabbath. And as the day following the passover was always a holy Sabbath convocation day of praise, thanksgiving, sacrifice, and prayer, it follows that the seventh-day Sabbath and the yearly Sabbath which follows the passover were upon the same day. Hence, a "double Sabbath," or "an high day." (John 19: 31.) These two Sabbaths began on the Roman Friday evening at sunset. It makes no difference by which calendar you count, Jesus was arrested on the Roman Thursday night and the Jewish Friday night, which night began on the Roman Thursday evening at sunset. The hours of both Roman and Jewish days were numbered just the same counting from 6 A.M. until they counted all of the daylight hours, then all of the twelve night hours were counted the same way. Soon after Jesus ate of the passover he was arrested, and they had three trials for his life, all being illegal, as trials after night were unlawful. The next morning the wicked Jews and rulers made four more efforts, which resulted in wresting Pilate's decision from Jesus. "And it was the third hour, and they crucified him." (Mark 15: 25.) It was what we would call 9 A.M. That was certainly on the morning part of the passover day. Then at twelve came the darkness; that was the sixth hour of the passover daytime. Then at the ninth hour, or three o'clock, Jesus died; then three more hours would end the passover day and usher in the yearly Sabbath. The time of day when Jesus died was the time to begin to prepare for the Sabbath. Then there were only three more hours left of that passover day. Criminals were not allowed to hang after night, nor on the Sabbath day. "Thou shalt in any wise bury him that day." (Deut. 21: 32.) So Jesus was taken down and buried in the evening of the Roman Friday and in the last three hours of the Jewish Friday. And God counted the day (see Zech. 14: 6-8; Amos 8: 9); Jesus counted the day (Luke 23: 43); and Paul counted it ten different times; so I am inclined to think it is right.

Near fifty years ago I copied this statement from the writings of the greatest reformer of the age: "In the year 140, Justin Martyr, in his apology to Antoninus, said: 'On the day we call Sunday we all meet together, on which day Jesus Christ, our Savior, rose from the dead. He was crucified on the day before the Sabbath, and on the day after the Sabbath, which is Sunday, he appeared to his disciples and apostles and taught them those things which we have set before you and refer to your consideration.'" The record date of all important events always includes the night part; no difference what hour of the day, the first or last hour, it counts as one day. The resurrection of Jesus occurred near the dividing line between the night part and the day part of the first day of the week, called "Sunday," according to the Jewish calendar. But according to the Roman calendar, only about six hours of Sunday can be counted, for the tomb was found to be empty at sunrising, that day having begun at midnight. Yet it is called the "third day," and is spoken of as the third day ten different times. Sunday being the third day, Saturday would be the second, and Friday would be the first day. It is true that Jesus was buried in the evening; and as some contend that Jesus was in the grave seventy-two hours, or three whole days and three whole nights, they have the resurrection of Christ in the evening. Jesus said: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12: 40.) Jesus did not use the word "whole," neither is the word "whole" in the statement given in Jon. 1: 17. But the cases were to be similar, and turns upon two little words, "as" and "so." As it was with Jonah, so was it to be with Christ. The time of the burial of Christ gives us the time when Jonah was thrown overboard and swallowed by the whale. The time of the resurrection of Christ shows us about the time Jonah was placed upon the land. Jesus used the case of Jonah to illustrate his own burial and resurrection. Rome had nothing to do with the Jewish Sabbaths and feast days and took no part in them. Yet, according to both Jewish and Roman calendars, Jesus rose from the dead on the first day of the week, and divine testimony says that day was the third day.

My friend, do you not know that the day before the first day of the week, called "Sunday, was the seventh-day Sabbath, called "Saturday," and that the day before Saturday was Friday? As Sunday, the first day of the week, was the third day, the seventh-day

Sabbath, called "Saturday," was the second day, and the day before Saturday was Friday, the first day pertaining to the crucifixion and burial of Jesus. This establishes Friday as crucifixion day, and D. Mortimer Bennet's argument about three whole days and three whole nights have never changed the crucifixion day from Friday. The divine count still stands. And the law controlling the two greatest Sabbaths ever known brought those two Sabbaths together upon the same day where Jesus could observe them both at once by resting in the tomb. Then and there the Sabbaths were forever removed, and Christ has become our Passover, and our Sabbath of rest to the soul which Jesus came to give is remission of sins through faith and obedience.

Four Figures in the Christian's Life. No. 3.

BY S. W. BERRYMAN.

The Christian life may be compared to a walk with God. To walk with God is to live in sweet communion with him, having a lively sense of his presence and endeavoring above all things to please him and to be approved and accepted of him. The man who walks with God walks on the higher planes of life.

Both the Old Testament and the New Testament abound in examples of men who have walked with God. Since the Christian's life is a walk, it is an individual duty, and we should not ask others to carry us. Neither should we expect others to walk for us. Every one must walk for himself. The object of the Christian walk is to reach a desired destination.

For a better understanding of what it means to walk with God, it might be well to note the lives of some men who have walked with him.

"And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years; and Enoch walked with God: and he was not; for God took him." (Gen. 5: 22-24.) This man lived on earth three hundred and sixty-five years. Three hundred years of his life were spent in walking with God. His life was too pure and good for a sinful world like this; hence, God took him to heaven without his seeing death. The writer of the Hebrew letter tells us that "before his translation he had this testimony, that he pleased God." (Heb. 11: 5.) Then, to "walk with God" is to please God. How did Enoch please God? By living the kind of life God commanded him to live. Remember, his life met the approval of Jehovah for three hundred years. Brethren, if Enoch walked with God and pleased God three hundred years, surely we can walk with him a few short years, anyway.

"Noah was a just man and perfect in his generations, and Noah walked with God." (Gen. 6: 9.) How did Noah walk with God? "Thus did Noah; according to all that God commanded him, so did he." (Verse 22.) It is clear to be seen that Noah walked with God by doing all God commanded him. No doubt Noah was sneered at, ridiculed, and pointed out as an "old silly" by his faithless neighbors. But all this did not move him. He remained faithful and continued to walk with God.

Many times to-day the people of God are ridiculed and made fun of because they do not try to carry the world with them, as many other religious bodies are doing. They say we are "out of style" and "behind the times." But we are satisfied with the system that Christ revealed, for we believe firmly that it is perfect and needs no improvement. We believe, also, that the man or woman who worships God according to its teaching is walking with God. It may seem old and out of date to those who desire the companionship of the world, but it does not seem old to those who desire the companionship of the Lord. To be Christians and gain heaven, we must walk with God; and we cannot carry the world with us, either.

The religion of Jesus demands an unspotted robe. We are commanded to put off the old man, which is corrupt according to the deceitful lust, and to put on the new man, which after God is created in righteousness and true holiness. (See Eph. 4: 22, 23.) By putting off the old man and putting on the new, we prepare ourselves to "walk in newness of life." (Rom. 4: 6.)

Other examples of walking with God are found in the lives of Abraham, Isaac, Jacob, Moses, Daniel, David, Elias, John the Baptist, Paul, and others. To walk with God is to be in agreement with him. "Can two walk together, except they be agreed?" (Amos 3: 3.) Israel could not walk with God because they disagreed with him. It is safer to disagree with any one else than God. It is dangerous to set aside his divine directions or call in question his word. Israel disagreed with God, and they suffered the consequences, too. The only safe course to pursue is to obey God and trust him for his blessings. This alone can bring true happiness to our hearts and give us a promise of a home beyond the grave.

The only happy people in the world are those who walk with God. People cannot be truly happy while living in sin. Think of a person being happy

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HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

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who is outside of the kingdom of Christ, without God and without hope in the world! Not only are the people who walk with God happy in this life, but they will be happy in the world to come. If we walk with God in this life, we have the promise of a walk with him in the house of many mansions. "Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white: for they are worthy." (Rev. 3: 4.) "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." (Eph. 4: 1.) The faithful few at Sardis will be permitted to walk with Christ in white; for they had not "defiled their garments" and they are "worthy."

May the God of Abraham, Isaac, and Jacob bless us to so walk with him in this evil world that we may be permitted to walk with him in a world that shall never end.

FROM THE FIELD

Tennessee.

Donelson, September 9.—I closed a meeting at Donelson on Sunday night, with twelve additions from every source. This was the most pleasant meeting, I think, I have ever engaged in. The crowds were very large and attentive. I shall long remember the pleasant associations.—C. H. Woodruff.

Ashland City, September 8.—I closed an eleven-days' meeting at Sycamore Chapel last Wednesday night. The attendance was very good. Two were restored. I began a two-weeks' meeting at Sycamore yesterday, with good attendance and interest. On the fourth Lord's day in this month I will begin a meeting at Roleta, near McMinnville, the Lord willing.—B. W. Davis.

Murfreesboro, September 10.—The meeting at Brownsboro, Ala., closed last Friday night. We had good audiences, but no additions. We had two good services at West Huntsville last Sunday. In the afternoon I conducted funeral services of Brother Ira F. Collins at the church of Christ in Huntsville. At present I am singing at Bethlehem, near Murfreesboro, while L. B. Jones does the preaching.—E. Gaston Collins.

Baxter, September 9.—I closed an eight-days' meeting at Arcot, Clay County, last Lord's day. Three erring members confessed their sins. Brother J. P. Watson was to have held this meeting, but on account of ill health he had to give it up. I am now in a good meeting at Baxter. Brother Bevington is with me in this meeting. One more meeting after this one, and then I aim to take a few weeks of needed rest.—Willie Hunter.

Haydenburg, September 8.—I have just closed two weeks' preaching near Haydenburg, resulting in four baptisms and one restoration. I was treated as well as any one could wish to be treated. I regretted to part with the brethren there, but parting will come here; but I hope to meet the redeemed in a land where parting will be no more. Brethren, if any congregation wants me for a meeting in October or November, write me.—G. W. Jarrett.

Hermitage, September 8.—I closed a meeting at Mount Pleasant on September 3, with three baptisms. I made my home with Brother C. S. Austin, who labors with the congregation there. Brother Austin is an able preacher, a good and humble man, and is held in high esteem wherever he goes. Brother Kennamer, of Woodville, Ala., led the song service, and it was well done. He is not only a sweet singer, but a good preacher of the gospel. The Mount Pleasant brethren treated us well. I am now at Philippi, near Hermitage, in a meeting.—C. M. Gleaves.

Pikeville, September 8.—I have just returned home after a few weeks spent in meetings. Our meeting at Craigfield, near Bon Aqua, was well attended and interest fair. At Leoma, near Lawrenceburg, good crowds and open ears awaited the gospel truth. At Nelson, near Leoma, the interest was good and crowds large for the place. In all, twelve were baptized and three were reclaimed. The work, as a whole, proved a joy, and I feel that some little good was done. With wife and a little daughter, I returned to Pikeville, and found the work encouraging.—G. F. Gibbs.

Nashville, September 10.—On the first Lord's day in August I began a meeting at Westmoreland, which continued a week. This is a mission point, and the faithful few are striving to build a house in which to worship. They are loyal to the cause of Christ, and they are badly in need of a house. Any help given them would be appreciated. On the second Lord's day in August I began a meeting at New Liberty and continued it fourteen days. Two persons were baptized

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Mrs. Laura Higgins writes: "I fed 'TWO for ONE' to my hens this winter, and was truly surprised at the way they layed. In the coldest weather I was getting eggs every day. December I got 467 eggs from 31 hens." All poultry keepers can do as well. Now is the time to insure yourself an ample egg supply for the coming winter. Give your hens "TWO for ONE," the scientific tonic, composed of every beneficial ingredient known to poultry experts. It increases your egg supply and doubles your profits. Produces fertile eggs, which will insure you 100 per cent hatchings. It has yielded more eggs and healthier chickens for others than anything known, and it will do the same for you.

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and the church was encouraged to higher work. On Thursday night before the fourth Lord's day in August I was at Mitchellville. This was one of the best meetings I ever held. Five persons were baptized. I shall go there next year for a two-weeks' tent meeting, the Lord willing.—F. J. Rogers.

Jackson, September 5.—Brother L. S. Lancaster conducted a very profitable meeting at this place, beginning on the second Sunday in July and continuing fifteen days. The church was very much edified and strengthened and thirteen were added to the one body—twelve by baptism. Brother Lancaster is located here and is held in high esteem by this congregation. The third Sunday in each month is reserved for Brother A. G. Freed, president of the Freed-Hardeman College. The brethren here love Brother Freed, and a great work and much good will be accomplished by his coming to Jackson once a month. The church register shows a membership in good standing and fellowship of one hundred and fifty-eight, and there are a few others who meet occasionally with us, but have not placed their membership with the congregation at this place.—John T. Hall.

Gallatin, September 4.—Our meeting at Boston Schoolhouse, McLean County, Ky., twenty miles west of Owensboro, began on August 18 and closed on August 31, with one added to the church. The meeting was held in a community where there are only a few loyal Christians, with no house of worship except the schoolhouse, in which the meeting was held. The "Christian Church" folks and others of the denominations turned out to hear me; so, in all, we had good crowds throughout the meeting. They remunerated me well for my services and expressed a desire to hear me again. I am now in a meeting here at Faithtown, six miles southwest of Calhoun, Ky. The meeting began last Monday and will close next Sunday night. We are meeting in a Cumberland Presbyterian house. The people are coming out well to hear us.—J. M. Dennis.

Decherd, September 8.—I held an eight-days' tent meeting at Center Point, in Bledsoe County, which resulted in three baptisms. Notwithstanding the rainy weather, we had big crowds. Brother Earl Mason, a young preacher, of the Tracy City congregation, assisted in the meeting and did some of the preaching. After closing this meeting I moved the tent two miles to College Station. Brother Bailey Brooks, of the Tracy City congregation, assisted me in this meeting, which continued about seven days. Twelve persons were baptized and six confessed their wrongs. The brethren at Center Point are making arrangements to build a new meetinghouse. A lot was given to them, and I had the deed made before I left. Also, the brethren at College Station are building a meetinghouse. A beautiful lot was given to them also. I go next to Liberty, in Sequatchie County.—R. E. L. Taylor.

Centerville, September 8.—On the second Lord's day in July I began a meeting at Hearn's Chapel, in Henderson County, which continued until the following Saturday night, with one confession and baptism. From there I went to Holy Hill, in Carroll County, where I began a meeting on the third Sunday in July, which continued until the following Friday night, with one confession and baptism. I have promised to begin another meeting there on the first Sunday in October. I began a meeting at Cedar Dell, in Marshall County, on the fourth Sunday in July and continued it until the following Lord's-day evening. However, at the morning service Brother H. C. Williams filled his regular appointment, while I went to Sharp's Corner and began a meeting. After the morning service at Sharp's, I returned to the water's edge near Cedar Dell to take part in baptizing a few precious souls. Five were added at Cedar Dell—one restored and four baptized. The meeting continued at Sharp's Corner until the following Saturday night, with ten added—four restored and six baptized. I began a meeting at Brown's Chapel on the second Sunday in August and continued it until the following Saturday night. There were no additions, but an aggravated church trouble of long standing was settled. The brethren and sisters met in the spirit of Christ, confessed their sins to each other, and asked each other's forgiveness. This was a wonderful meeting, and I left a happy congregation there. I also held a meeting at Lanton, beginning on the third Lord's day in August and continuing until the following Sunday night, with no additions; but, after thoroughly teaching the brethren their duty to one another, I succeeded in adjusting another church trouble, as well as some family troubles. I am now at home for a few-days' rest.—W. T. Beasley.

Texas.

Cedar Hill, August 28.—Brother Austin Taylor and I closed our work at Midlothian last Sunday night. I returned Tuesday to baptize some persons, and two more made the confession, making twenty-seven confessions and six restorations. We were well cared for. This was my fifth meeting there, and I promised to return on August 15 next year. The meeting starts well at Cedar Hill.—Horace W. Busby.

Crockett, September 1.—Brother Ed. Leidker and I labor together preaching the gospel every summer in the byways and hedges of our county. Last year we baptized fifty-seven souls into Christ. So far this summer we have organized five Sunday schools and baptized about ten persons, and we are not through with our work. We have also received several from the Missionary Baptist Church.—W. B. Worthington.

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"Why Am I a Member of the Church of Christ?"

BY H. M. PHILLIPS.

There are so many varied answers given to this question that I believe it is worth while to state a few things regarding it. If viewed from the Bible, I am sure we will not be so varied in our expressions. As I see it, the reason I should be a member of the church of Christ is because God, Christ, and the Holy Spirit want me to, and I must be in it to be saved. But all do not view the matter thus. Some say they belong to the church of Christ because their children do; some, because they like it as well as almost any other church; some, because it is the closest church to them; some, because they have so little to do in it; and a few belong to it because they believe it to be the church of which Christ is the head and the one in which salvation is found. Many other reasons might be stated that people offer, but from these we can see a lack of unity. Possibly there are more in the church (or claim to be) because their people were than those who have studied for self to see God's revealed plan.

Now, if there is no reason why we should be members of the church of Christ rather than of other "churches," as man would call them, I see no special reason for the existence of the church of Christ. But if the church over which Christ is head contains things that no other organization does, and these be essential to our salvation, which, of course, would also be according to God's will, then we need to be members of this church and do not need the so-called "churches" at all. One church is enough for any soul to be a member of; and if the work is followed as faithfully as it should be, no time will be left for other institutions which pose as the church or to do the work of the church. So really I believe a soul is a member of the church of Christ because he feels and is convinced from the heart that no other body will do to risk for eternal good.

If a man expresses himself as being a member of the church just to be with his children, by what authority would we be able to call him a true brother or a part of the body of Christ? Since God is no respecter of persons, he evidently accepts all on the same terms of obedience to the law he has revealed for our salvation. So, if one says he came into the church to be with his children, and another says he came into it because he believed he could not be saved out of it and that it was the only church pleasing to God, all can see there is a vast difference. If another thinks other churches will do as well, but comes into the church of Christ for reasons of convenience, is he really in the church of Christ? These are serious matters that should cause all to think seriously. Study your own case and ask yourself the question, "Why am I a member of the church of Christ?"

Time and Eternity.

BY W. R. RAINS.

Solomon, the wise king of earth, says there is a time for all things; and this, of course, refers only to the things of this world, or the time, period, or date when certain things transpire, or come to pass. Now, when Solomon says there is a time to weep and a time to rejoice, he means that there is as truly and surely a time to cease as there is a time to commence, when applied to this world, and hence cannot be applied to eternity; for there they neither weep nor mourn, neither is there time there, neither beginning nor ending. "Well," you say, "what are you going to do with John's language in Revelation where he says, 'And there was silence in heaven for the space of half an hour?'" Well, I will tell you as plainly as I can what I will do with it. I will believe it with all my heart, as I do all of his word. I believe that one day with God is as a thousand years and a thousand years as one day; and I believe that "the space of half an hour" referred to is the time of the death and crucifixion of the Son of God, when the stars fell from heaven, the moon turned to blood, the sun refused to shine, and darkness was over the earth for three hours; and I believe that if there ever was a time since creation when everything was silent, this was the time. When we rightly divide the word of truth and apply it as God applies it, we cannot apply time to eternity; for it has neither beginning of years nor ending of days, hence no time. Therefore rejoice and be glad, for great is your reward in heaven; and while you are here is the only time you have to prepare for it.

In the long course of my legal profession I have met with several sons who had, in circumstances of difficulty, abandoned their fathers; but never did I meet with a father that would not cheerfully part with his last shilling to save or bless his son. —David Daggett.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

Why Not Finish It?

BY C. G. VINCENT.

Now that the great world war is over and peace is about to be ratified (let us hope that it will be in spite of its human defects), let us take up the work interfered with by the war emergency and complete it. Some faithful brethren even during the war period gave to many appeals. Others, however, did not feel quite equal to anything outside of their local needs. But surely the time has come for all of us to consider calls for help even from distant fields. The need that lies most deeply upon my heart is the call from the Kamitomizaka Church, Tokyo, Japan. Those worthy workers need our help. They want to make their efforts count more for Christ. They desire to enlarge and to make more permanent the cause of their Master and ours. They do not ask us to do all of it, for they are "laying by in store" as the Lord prospers them. They cannot do as much as we, for the simple reason that they are unable. Their heart is right. We can and ought to help them gladly. I am hopeful of larger results in that part of the work over there. It has been a success—yes, more, it is a success and is growing all the time. Already this year Brother Hiratsuka, our faithful and untiring evangelist, has baptized twenty-three persons. Others are about ready to confess their faith and obey the Lord. These additions are not "by letter," but by obedience, which means teaching and effort. Those who have been supporting this mission have good reason to rejoice over the souls saved. More good could be done if more brethren would have a part in it. Their immediate need, in addition to the regular support, is a lot. The present dilapidated house stands on rented land. This was the best that could be done years ago when the work was first started. The landlord has raised the land rent several times and is likely to raise it several times more before long, or he may take a notion and order us off the lot. In addition to this, the present house is in very bad shape and cannot hold together much longer. So the only way to meet the need is to buy a lot and rebuild. I understand from Brother W. W. Freeman, of Abilene, Texas, who is handling funds for this work, that we are not far from the required amount—that is, for the building site. That is good news. Why not take care of the rest at once? Other calls are before the brethren, but this is just as worthy as any of them. We can by concerted and consecrated action respond to all of them.

The reports of Japan's national policies and ambitions regarding China and Korea, granting that all the reports are true, should have no weight with us negatively. We must remember that Japan at heart is still pagan, regardless of her material advancement in recent decades. These symptoms show how very badly she needs to know and to accept the principles of the Christ. He came to seek and save the unrighteous. If all Japan were "righteous," we should not operate there. Moreover, the people who are asking us for help have nothing whatever to do with the matter of shaping or carrying out the national policies of their nation. Whatever is wrong and unjust in such matters, they regret as much as we do. So let me urge prompt and liberal fellowship. Send to this paper or to Brother Freeman your offering at once.

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Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size, dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Redding.

Clementine Josephine Redding was born on January 12, 1842, and departed this life on June 5, 1919. She was married to J. T. Redding on March 3, 1870, and to this union five children were born—three girls and two boys. Two of the girls and one boy preceded her to the grave—Sister Lizzie Morrow, Sister Mary Murphy, and Brother James Newton Redding. They were faithful Christians and died in the hope of eternal life in the mansions prepared for the redeemed ones. Sister Redding loved the Bible and read it much, and she was well informed in the holy Scriptures. She was a fine student in school in her early life. Her last schooling was at Minerva College, where she proved herself of the finest type of womanhood. She rendered obedience to the Lord in her girlhood days and kept the faith to the end of the journey. She was loved and honored as one of the best women in the community in which she lived. I was very well acquainted with her life, and I believe she was one of the best women I ever knew. Besides her husband, she leaves one son, one daughter, and many friends to mourn over her departure. Her life has been a benediction to those with whom she came in contact. May the rich blessings of Heaven be upon each member of the family who remains upon the earth.

F. C. SOWELL.

Floyd.

Susan Motlow Floyd was born, near Lynchburg, Tenn., on July 8, 1840. She was married to John D. Floyd on December 28, 1865, and obeyed the gospel in September, 1867. She was a charter member of the congregation at Flat Creek, Tenn., and during all these years she was faithful and regular in her service to God. Brother and Sister Floyd lived on a farm, struggling against the trials and difficulties that belong to the farm life; and in his absence, as was often the case, during his long and arduous ministry, she met the responsibilities of the preacher's wife, and by her good judgment, economy, and faithfulness, she proved a helpmeet indeed to her husband. She was truly a "keeper at home." For more than a half century they lived each for the other and both for God. On June 28, 1919, she passed through the valley of the shadow of death, trusting the promises of God for happiness, and thus entered the rest for the people of God till Jesus comes, leaving her faithful and aged companion to tread the wine press alone—and yet not alone, for he walks with God. She was the mother of three daughters, two of whom preceded her in death. The other is a Christian woman, and will care for and serve her father as only a loving daughter can. May God help them all.

T. C. LITTLE.

Westbrook.

Frances Ann Allen was born on April 10, 1850, in Ohio County, Ky. She was married to John C. Westbrook on June 25, 1871. To this union were born twelve children, three of whom preceded her to the paradise of God. She became a Christian early in life and continued in the faith until God called her home on May 11, 1919. She lived a life of service and devotion to her husband and children. The hungry were never turned away from her door. Her home was always the home of the preachers who preached at Price's Chapel, near Bowling Green, Ky., where she lived for many years preceding her death. All her children became Christians. Two of her daughters married preachers—W. A. Cameron, of Largo, Fla., and the writer. Mother was always glad to see us. It was sad to us all to give her up, but God in his wisdom knew best, and we gladly say: "Lord, not our will, but thine, be done." The funeral service was conducted by Brother W. A. Warren, after which the body was laid to rest in the family lot at Barren River. We are lonely without our dear wife and mother here, but with new zeal and courage we will try to meet her in the eternal city of God. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.)

H. C. SHOULDERS.

Lancaster.

On June 12, 1919, Brother Henry Lancaster, of Tishomingo, Miss., passed from this life to be present with the Lord. Of all the men of my acquaintance, I have never known one who enjoyed the full confidence of all his neighbors more than he. Even those who did not agree with him in religious matters speak of him in the highest terms of praise, and say: "If Henry Lancaster fails to reach heaven, the rest of us had as well quit trying." In early life he became a member of the Methodist Church, and was a devout worker in that religious body for thirteen or fourteen years, often leading in their meetings, till about twenty-four years ago, having learned "the way of the Lord more perfectly," he laid aside all human names and creeds and became a Christian only, being baptized by W. C. Lancaster, his brother, a gospel preacher, of Texas. Brother Lancaster was sick only a short while. He took very ill while at work on his farm on Tuesday morning at ten

o'clock, was operated on Wednesday morning about two o'clock, and died on Thursday afternoon about two o'clock. He leaves four children—two sons and two daughters—to mourn their loss. The congregation at Tishomingo has lost one of its best and most faithful members. On the last Lord's day before his death he led the worship, and exhorted the brethren to be loyal to God and to duty and not allow themselves to be enticed away on Lord's days to attend all-day singings, children's-day exercises, or to any other place where they would not be permitted to worship God in his own appointed way. Brother R. L. Shook, of Belmont, Miss., and the writer conducted the funeral services in the presence of a large congregation of sorrowing friends and loved ones.

J. T. HARRIS.

Ford.

On Wednesday, April 2, 1919, at 11 P.M., the beautiful life of Sister Nellie Ford completed its mission on earth and her spirit returned to God who gave it. She was the youngest child and only daughter of Mr. and Mrs. Alvin Wirt, and was born at Cedar Mills, Minn., on September 25, 1876. She came to Cookeville, Tenn., with her parents when she was eleven years of age, where she has since resided. She married James Ford on December 25, 1896. She leaves an invalid mother, a husband, two children (Gladys and Charles), and three brothers. The funeral services were conducted by Brother W. L. Karnes, of Portland, Tenn., at the church of Christ, in the presence of many friends and sorrowing relatives. Her body was tenderly laid to rest in the city cemetery, there to await Christ's coming. She obeyed the gospel in early girlhood, and, like Paul, could have said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day." She was a faithful Sunday-school worker, and she will be sadly missed by her fellow workers in the church at this place. Her life was the environment of all that makes a character lovable. A more patient, gentle, modest woman we have never known. She was a loyal wife, a loving mother, and a devoted daughter. She will be remembered with love by her friends for her knowledge of the Scriptures and her loyalty to the word of God, never deviating from "Thus saith the Lord" in any matter of worship or service. She contended earnestly for that faith "once for all delivered unto the saints," seeming to ever remember that whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." We should not sorrow as others that have no hope; "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love him."

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To the Discharged Soldier.

Are you discharged? From what service? From the service of your country? God forbid! From the service of democracy? Never! From the service of righteousness? I hope not. From the service of God? No, no! You have not been discharged, you have been transferred from one branch of the service to another, that is all. You have been brought from one fighting front to another fighting front, and the battle still rages. The church of the living God goes forth with its battle hymn, "Thy kingdom come, O Lord," following one standard—not the red flag of Bolshevism, not the flag of piracy, not the white flag of the pacifist, but the banner of the cross of the Lord Jesus Christ, the Savior and Redeemer of the race.—George Craig Stewart.

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

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In answering advertisements, please mention this paper.

A Meeting and a Debate.

BY MRS. MAUD WALLACE.

Brother R. C. Ledbetter, of Oran, Texas, began a meeting at Aplin, Ark., on Saturday night, August 9, and closed it on Sunday, August 24. Eleven persons were baptized and one was restored. This meeting had been announced since last September.

One week before our meeting started, the Seventh-Day Adventists started a meeting, and during the first week of our meeting the Adventist preacher challenged our people for a debate. The services of Brother H. D. Jackson, of Waneland, Ark., were secured, and on Monday morning, August 18, the debate began under the Adventists' tent, and closed on Friday afternoon, August 22.

The following propositions were discussed: (1) "The Scriptures teach that the kingdom of Jesus Christ was established on the first Pentecost after the resurrection of Christ from the dead." (2) "The Scriptures teach that the kingdom of God spoken of in Dan. 2: 24-45 will be established at the second coming of Christ." (3) "The Scriptures teach that the Ten-Commandments law (Ex. 20: 2-17), including the Sabbath commandment, should be observed by God's people." (4) "The Scriptures teach that the first day of the week is the 'Lord's day' and should be observed by all God's people." H. D. Jackson affirmed the first and fourth propositions; N. R. Hickman affirmed the second and third propositions.

Brother Ledbetter served as moderator for Brother Jackson, and Elder Twig served as moderator for Elder Hickman. The best of feeling prevailed during the entire time between debaters and moderators, and all shook hands at the close of the discussion. In his challenge Elder Hickman proposed to discuss the eternal-punishment proposition; but after talking with Brother Jackson a few minutes, Elder Hickman declined his own proposition. This was the first Seventh-Day Adventist that Brother Jackson had ever met in debate, but he met every argument that Elder Hickman made during the debate. Before the debate started, Elder Hickman wanted three days to affirm the Sabbath proposition, but it was agreed to use only one and one half days. When the time was up, Brother Jackson offered Elder Hickman ten dollars to continue his affirmative one-half day longer, but Elder Hickman declined thus to do. Elder Hickman admitted to Brother Jackson that the old law had been done away with, except the Ten Commandments (that which was written on tables of stone), and Brother Jackson read the third chapter of Second Corinthians, showing that that was done away also. Brother Jackson proposed to give Elder Hickman a deed to his home if he would show where any one, either Jew or Gentile, was ever commanded to keep the Sabbath day after the death of Christ. Of course, Elder Hickman could find no such commandment since the death of Christ.

So far as I know, the members of the church of Christ are well pleased with Brother Jackson's defense of the truth.

Notes from Alabama.

BY C. E. HOLT.

The special numbers of the Gospel Advocate are very fine. The last, on a more efficient ministry, should be read and studied by every one interested in the extension of Christ's kingdom on earth. In a sense the church in any locality is no stronger than the public representatives of the church, the preachers, or the men who compose the ministry. An educated ministry is needed for the most effectual work, but there is great danger even here. Men who have been put through the theological mills of human construction and who have come to view the Bible through human lenses are, as a rule, partisan and "lopsided" in their teaching. Men of great literary attainments are powerful factors, provided they are properly balanced in regard to New Testament Christianity. About all the hurtful innovations which disturb and hinder the progress of pure New Testament Christianity to-day were conceived and brought forth by men who were educated in the "leading" colleges and universities of the country.

My meetings during the present year have been well attended and a number have obeyed the gospel. Within the past three months I have baptized a number of persons of middle life and some considerably beyond middle life. I am now (September 8) in a fine meeting at old Stony Point, seven miles north of Florence. This is a short distance from Mars' Hill, where Brother T. B. Larimore taught for seventeen years. Many young men attended that great school, and many of them became great preachers of the old Jerusalem gospel. Many of them will remember Stony Point.

Brother Gillentine's article in the last issue of the Advocate is good, especially his advice to the brethren regarding the second coming of Christ and the kingdom question, which have received a large amount of attention from a certain school of brethren during the last few years. Brethren, preach the gospel and let the Lord's part of the business alone. He certainly knows how to take care of his

Tired Housekeepers

In their ambition to keep the home in order, tidy and attractive, do their social duties and have their children well dressed, many overworked housekeepers develop serious female troubles which make life miserable.

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own affairs. Let us attend to our part, and everything will turn out all right in regard to the future reign of Christ, whether it be in heaven or on earth.

I want to say one more thing about Brother T. B. Larimore and Mars' Hill. Not one hurtful innovation ever went out from that school. The Bible, and the Bible alone, was held up and reverenced and taught and followed in all things pertaining to salvation. If all had followed the spirit and policy of Brother Larimore, the church would be perfectly united to-day. The greatest and the best thing about his teaching is, he stays with the Book.

Statement from Brethren at Muskogee, Okla.

To Whom it May Concern: At various times appeals have been made through the different papers for funds with which to build a house of worship at this place. A goodly number have responded to these appeals; but we still need assistance, and thought it only fair to give a synopsis of the work here in order that all may thoroughly understand the situation.

Our first meeting was held at the home of W. E. Eckenrode on August 8, 1915, with only his family and C. Maynard and family present. We later located Brother C. L. Hanan and family and Sister H. B. Clement, and we have continued to work for the upbuilding of the cause of Christ here. There is work enough and room for at least four good, live congregations in this city. We are now meeting in Moose Hall, 318½ West Okmulgee Avenue. J. G. Allen and W. E. Eckenrode have been appointed elders; W. R. Hatcher and C. Maynard, deacons; and we desire to give the following references:

J. G. Allen came here highly recommended, being well and favorably known in Nashville, Tenn., as well as in other parts of the State, also in Georgia and Kentucky, and is known by the publishers of the Gospel Advocate and part of the editorial staff of the Christian Leader.

W. E. Eckenrode is well and favorably known in Fort Recovery, Ohio; Spokane and Wenatchie, Wash.; and by numerous ministers, among his acquaintances being B. F. Martin, formerly of Winfield, Kan.; D. Sommer, of the Review office; W. G. Roberts; and Orchard B. Hayes.

C. Maynard and W. R. Hatcher brought the necessary letters of recommendation from their home congregations—namely, Old Pearl, Ill., and Glasgow, Ky.

We invite further investigation by any who desire to inquire further as to our standing, both at this place and the places of our former residence.

All funds so far received are in the hands of three trustees, duly appointed, and will be used for no other purpose than building. Any further assistance from the brotherhood will be greatly appreciated and will be acknowledged through the various papers. Kindly send to J. G. Allen, 1412 Baltimore Street, or to C. Maynard, 635 Park Avenue.

[Signed] J. G. Allen, William E. Eckenrode, elders; C. Maynard, W. R. Hatcher, deacons.

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FIELD REPORTS

Alabama.

Tuscumbia, September 15.—On September 14 I closed a very interesting meeting at Brush Creek, Tenn. The crowds were larger than they had been in years. Some prejudice was removed. The people there are noble and very kind to the preacher. I have promised to go back next year. There were no additions, but much good was done for the church and in seed sowing.—H. M. Phillips.

Georgia.

Atlanta, September 11.—I closed a very interesting meeting last Wednesday evening at Wilson's Mill, out from Kingston, with five baptized into Christ and much interest manifested by several who did not obey the gospel. Wilson's Mill is practically a mission point, since the faithful are few there. Brother Bearden, of Atlanta, visits these disciples once each month. He has been doing this for several years, and has done a good work there. Next Lord's day, the Lord willing, I shall take up local work here in Atlanta with the West End congregation, for three months, while Brother S. H. Hall is away in meetings. There is much work to do here in Atlanta, brethren, and everywhere; so let us be "steadfast, unmovable, always abounding in the work of the Lord." Let us remember the words of Jesus: "He that abideth in me, and I in him, the same beareth much fruit."—Silas E. Templeton.

South Carolina.

Charleston, September 13.—I am now in this city in a tent meeting. We began on Tuesday night, with only a few present. Crowds are increasing with each service. We have only one loyal brother here. He gave up "digressivism" about three years ago and has been meeting with Brother and Sister Cayce, who recently moved back to Nashville, Tenn. This is a hard place to get the work started. I have never seen a place like it. Our work in Union and near Woodruff moves along nicely. Two preachers have offered their services in this State. Now, brethren, shall we withhold the necessary support from these men and still neglect the work in this State, where the gospel in its purity is yet unknown? God forbid. How shall those who have heard and obeyed withhold from this great work their money with which God has so richly blessed them? We are God's stewards. How is your record going to be when you are called to give an account of your stewardship? Is there one congregation that will support a man in this State? Hundreds are able. What do you say, brethren? Write me immediately what your congregation will do in supporting a man for twelve months. My address is Union, S. C.—Thomas H. Burton.

Tennessee.

Memphis, September 11.—I closed a short meeting last night with the Olive Avenue congregation. The interest increased with each service. Seven members confessed their faults. Brother Paisley will hold the regular meeting for this congregation under a large tent some weeks later. He is a splendid preacher and is meeting with success in the work here. I am leaving to-night for Fort Smith, Ark., where I am to begin a meeting to-morrow night, to continue for ten days or two weeks.—J. A. Cullum.

Texas.

Grand Saline, September 6.—I held a meeting at Coble, Tenn., beginning on July 20 and closing on August 1, preaching twice a day. There were three additions. This is a good congregation of over a hundred members. This was my fourth meeting with them. I began a meeting at Beardstown, Perry County, Tenn., on August 3 and continued it till August 15. This meeting was hindered some by the death of our dear brother, J. T. Edwards. He had planned much for the success of this meeting, and purposed to have me hold memorial services for his daughter, Mrs. Mabel Blackwell, who died last spring of the influenza. But such is life. Brother Edwards died on August 2, and I conducted funeral services over his remains and in memory of his daughter. They were both kind, gentle, and true. This meeting was a good one. The congregation is small, but active and wide awake. There was one addition. I held an eleven-days' meeting at Hohenwald, Tenn., beginning on August 17. This was a fine meeting, with large crowds day and night. There were six additions. Hohenwald is the county seat of Lewis County. The congregation numbers about two hundred members, and they are at work in earnest. They will have Brother Will Morton to hold another meeting in October; besides, they are assisting Brother Speer, who lives with them, in some mission meetings. I landed here in Grand Saline on August 30, in time to eat breakfast with my son, Willis, who lives here, and who, from all reports, is highly esteemed and very busy preaching, with good results. I began a meeting at Friendship that night, which continues with good interest and three additions to date. I shall hold three other short meetings in Texas.—R. W. Jernigan.

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Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

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SPECIAL "PRAYER" NUMBER

Gospel Advocate

Volume LXI. NASHVILLE, TENN., SEPTEMBER 25, 1919. Number 39.

THE MAGNITUDE OF PRAYER

PRAY the largest prayers. You cannot think a prayer so large that God, in answering it, will not wish you had made it larger. Pray not for crutches, but for wings! O do not pray just that God will keep you from breaking down and, somehow, anyhow, help you to stagger and stumble through. Pray for his life and light to come and fill you, that you may live like him; that you may tread temptation underfoot, and walk across it into holiness; that you may be enthusiastically good; that you may shine forth with his life in other lives; that, whatever comes—and he alone knows what is to come—whatever comes of trial, doubt, perplexity, failure, as well as of success and faith, and hope and joy, it may all work together to make your soul fit, first to receive, and then to shine forth with the light of God.

THE MIRACLE OF MAN

O DO not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—Phillips Brooks.

Conditions of Acceptable Prayer

F. W. Smith Outlines Effectual Elements.

"Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its workings." (James 5: 16.) Attention is directed to a few brief suggestions based upon the latter part of this passage—viz., "the supplication of a righteous man availeth much in its working." There is a vast difference between uttering a combination of words called "prayer" and an effectual prayer. The one may be embellished with the finest rhetoric, well-chosen and sublimely eloquent words, and yet fail to reach God or to have a beneficial reflex influence upon the one praying; the other may be noted for its poverty of language, its bad grammar and lack of book learning in general, and yet it will move God to bless, and its reflex influence is uplifting to the petitioner. Effectual prayer must embody certain elements, and it shall be my purpose to state these without trying to elaborate any one of them to any great extent.

Must Be Offered in Faith.

Every approach to God must be an expression of faith, no matter what the act may be. Prayer is no exception to this divinely given rule. The following scriptures bring this fact out in all clearness and force: Heb. 11: 6; 1 Tim. 2: 8; James 1: 5-7; Matt. 21: 22; Rom. 14: 23. In the light of these passages, one can but wonder at preachers and religious teachers telling sinners to pray to God for faith, when the prayer itself must be offered in faith.

Constancy in Prayer.

Spasmodic efforts at prayer will not conduce to effectual prayer, for the soul will grow cold and be lacking in the fervor necessary to give prayer wings to reach God's throne. Hence, the apostle urges Christians to pray without ceasing. (1 Thess. 5: 17.) It is dangerous to become careless in the matter of our devotions. James (4: 7) tells us to resist the devil and he will flee from us, and there is no better or more effectual way to do this than in earnest prayer. Satan is afraid of a saint on his or her knees wrestling with God.

Persistency in Prayer.

No doubt God sometimes withholds needed blessings for a time in order to test our faith and earnestness. Jacob wrestled all night with the angel, refusing to let him go until the angel blessed him. The lesson of persistence is urged by the Master in Luke 11: 5-8. We must not grow weary nor conclude that God does not want to grant our requests because not immediately bestowed. Our Savior asked the Father for the same thing three times in succession. (Matt. 26: 32.) The old prophet asked for rain seven times in succession before the heavens began to weep. (1 Kings 18: 43.)

In Christ's Name.

Jesus Christ is the only mediator between God and man (1 Tim. 2: 5), and no approach can be made toward the mercy seat except in the name of Christ. Every prayer, to be acceptable to God, must be offered in the name of Christ. (John 14: 13.) Christ stands between God and man, and he has declared that no man can come to God but by him. (John 14: 6.) Hence, to offer a prayer to God without the name of Christ cannot be an effectual prayer.

In Harmony with God's Will.

All prayers to God must be offered in harmony with his will. (1 John 5: 14; James 4: 3.) These passages show most conclusively that our prayers must not conflict with God's will; and since all we can know of his will is recorded in the Bible, it behooves us to study his will diligently in order that we may know how to form our prayers so that they may be effectual. It is true that everything for which we may pray is not specified in the Bible, yet there are examples of prayer and principles given to guide us in learning God's will on this subject.

In Submission to God's Will.

Unless one is willing to be denied anything, no matter how much it may be desired, such a prayer cannot be pleasing to God and is far from being an effectual prayer. Our blessed Savior prayed three times for a thing, but each time he said: "Not my will, but thine, be done." (Luke 22: 42.) We may pray for the lives of our loved ones to be spared, but we must be willing for them to die if it be God's will. God's will must prevail, and it must be our heart's supremest desire for it to prevail. In every prayer there must be the element and deep feeling of submission to God's will. It must always be with us: "Father, not my will, but thine, be done."

C. E. Wooldridge Gives "Boiled Down" Requisites.

First—Acceptable prayer must be supported by the desire of the heart. (Rom. 10: 1.)

Second—It must be in faith. (Matt. 21: 21, 22.)

Third—It must be in a forgiving and unselfish spirit. (Mark 11: 25; James 4: 3.)

Fourth—It must be with the spirit or heart and understandingly. (Ps. 119: 58; 1 Cor. 14: 15.)

Fifth—It must be according to his will. (1 John 4: 15.)

Sixth—It must be constant and importunate. (Rom. 12: 12; Luke 11: 18.)

Seventh—It must be in Jesus' name. (John 16: 23, 24.)

The following contrasted passages will assist us in studying the helps and hindrances to "acceptable prayer:"

(1) Helps. (Rom. 8: 26, 27.) (2) Hindrances. (1 Pet. 3: 7.)

(1) Set your heart right. (Job 11: 13.) (2) Regard iniquity in your heart. (Ps. 66: 18.)

(1) God hears not sinners. (John 9: 31.) (2) The prayer of the righteous man availeth. (James 5: 16.)

(1) Ask in faith. (Mark 11: 24.) (2) Double-minded. (James 1: 5-7.)

(1) Do his commandments. (1 John 3: 22.) (2) Turn away ear from hearing the law. (Prov. 28: 9.)

(1) In secret. (Matt. 6: 6.) (2) To be seen of men. (Matt. 6: 5.)

(1) Ask according to God's will. (1 John 5: 14, 15.) (2) Ask amiss and selfishly. (James 4: 3.)

(1) If we forgive men. (Mark 11: 25.) (2) If we forgive not men. (Matt. 6: 15.)

(1) Constantly. (Rom. 12: 12.) (2) Not repetitions. (Matt. 6: 7.)

The reader will turn to the Bible and carefully read the passages cited with the context in order to a proper study of this subject.

W. H. Carter Tells When and Why and How.

When to pray, how to pray, and what to pray for, are questions worthy of careful consideration. David prayed morning, noon, and night. David prayed often. In fact, the closer people lived to God, the oftener they seemed to see and feel the necessity of prayer. When they saw the greatness and wisdom, love and mercy of God, felt and realized their own weakness and dependence, and knew the promises God had made to them and believed him to be faithful and true, how natural for them to pray!

When to pray. "Pray without ceasing." "Be instant in prayer." "Watch ye therefore, and pray always." When trials, distress, sickness, sorrow, danger, or persecution comes, and we feel our own weakness and great need of help, then the most of us pray. We ask the God whom we have treated with irreverence and failed to acknowledge, honor, and serve in our days of peace and prosperity, to assist and bless and protect us when reverses come. Every day should be a day of prayer. No day should pass in which we have not humbled ourselves and lifted up our voices and hearts in prayer, praise, and thanksgiving to our God.

How to pray. Jesus taught his disciples a simple, yet wonderful, form of prayer when he told them to say: "Our Father which art in heaven." What a privilege to be a child of God and to address him as "Our Father!" This should lead us to reverence and adore him, and to strive daily to do those things that are pleasing to him and avoid all things in which he can take no pleasure. We should pray in faith, nothing doubting. We should pray for the things we are assured that we have need of. We should pray for each other and for all men; pray for our rulers, that we may live in peace, quietness, godliness, and honesty. We should pray for forgiveness; but remember that, if we would be forgiven, we must forgive those who trespass against us. We should pray for our daily bread. That means daily praying, and recognizes God as the Giver of all that is good. We should pray to be delivered from temptation and evil, and not forget that we are to "abstain from all appearance of evil." We should pray for our preachers, that they may open their mouths boldly and speak as they ought to speak, a thing that some in these perilous times are not doing; that they may study the word, stand approved, rightly divide the word, and not discuss world heroes, repeat poetry, and make lofty rhetorical flights. We should pray for our enemies. We may not have personal enemies; but whosoever is an enemy to God is an enemy to God's children, and we are told that those who are friends of the world are enemies of God.

Who shall pray. To understand the Scripture teaching on the subject of prayer would remove much confusion and lead to obedience and salvation. God instructs his children to pray. Jesus said to his disciples: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." None but the children of God can truthfully say, "Our Father which art in heaven." I know of no instruction given to those who are not God's children as to how to pray, nor to pray at all, as to that. God has a law by which we are born into his family and become his children. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. 28: 9.) "Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth." (John 9: 31.) "The effectual fervent prayer of a righteous man availeth much." (James 5: 16.) To teach an alien to pray for pardon and expect it without obedience to the "law of faith" is to teach him to turn his ear against the law—away from the law. There is no promise to hear and answer such prayer. We must pray according to his will. Christians may pray, and will be heard if they pray as he directs.

But do we pray? Do we from the depth of our hearts give thanks to God for the blessings we enjoy, or do we, like hogs, gobble them up and squeal for more? O that we could see and feel the necessity of more earnest praying and the great good that would result therefrom! Much of our praying should be to ask our Father to open up ways for us to do good and use us in carrying out his work, and then look for the open doors, enter them, and let God use us for the good of others. Father, may it be even so with all who claim to be thine.

John T. Lewis Tells Precisely What God Said.

Brother Lipscomb has asked me to write "concisely" on the above subject; and I am sure that if I write at all on the subject, it should not only be "concisely," but *precisely* what God has said on the subject.

It is only through prayer that we may "draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." (Heb. 4: 16.)

But what are the conditions of acceptable prayer? "Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake." (Dan. 10: 12.) We understand from this that the first condition of acceptable prayer is to set our hearts to understand and to humble ourselves before God.

Again, since the glorification of Christ, man has access to the throne of grace and mercy *only* in and through his name. "And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." (John 16: 23, 24.)

Another cardinal principle of prayer is that all our petitions must be the desire of our hearts, and always circumscribed by "nevertheless not my will, but thine, be done." "And he was parted from them about a stone's cast; and he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." (Luke 22: 41, 42.)

Again, John says: "And whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight." (1 John 3: 22.) Hence, it is only when we set our hearts to understand, humbling ourselves before God, asking in the name of Christ and according to God's will, while we are keeping his commandments and doing the things that are pleasing in his sight, that we may have the same confidence in prayer that the apostle John had. "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." (1 John 5: 14, 15.) Surely with these conditions we can "ask in faith, nothing doubting."

I will now state briefly the conditions of nonacceptable prayer. "He that turneth away his ear from hearing the law, even his prayer is an abomination." (Prov. 28: 9.)

Shall our prayers be heard, or shall they be an abomination? It is for us to determine.

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Apostolic Christianity.

BY D. P. CRAIG.

"They continued steadfastly in the apostles' doctrine." (Acts 2: 42.) An intimate acquaintance with the history of the early New Testament church and its teachings is very important to all modern Christians. Luke gives us a clear exhibition of it as it existed during the earthly labors of the apostles. He shows us how the early church, the first church, was set in order and how the early disciples proceeded in every item of work and worship. It should be our great object in holding forth the word of life and the church of Christ to present it to the world as it appears upon the sacred pages. It is very necessary and of vital importance for us in this so-called "age of culture and progression" to ascertain what the church of Christ is and upon what principles and manner the primitive Christians felt themselves bound to be governed and what was essential for them to observe. We learn that the first congregations of this divine institution were set in order and guided by the inspired apostles themselves, who spoke and taught diligently the things of the Lord "as the Spirit gave them utterance." If there ever existed a church of Christ in origin, faith, and practice according to the divine pattern, it must have been at this time; and surely as we ponder the gospel narratives we have every reason to believe that then there was a pure, scriptural, and well-disciplined church. It is just as necessary that the present church measure in accordance with the divine standard as then, and the duty for present Christians to contend for New Testament precept and example is just as imperative. That divine scheme and economy of redemption is adapted to all men in all ages and conditions and under every circumstance. To meet God's approval, it must be organized upon the same principles and be governed by the same precepts which set in order and constituted the Pentecost or Jerusalem church. In God's word alone we find the plan and order by which his true followers are to be guided.

The world has gone mad over innovations and human schemes. To establish a true apostolic church during the present order of things is no easy task, for the majority of popular Christians have digressed far from the divine standard. Human systems are filled with speculations and inconsistencies. Our task to reform the sects and parties and to set in order among them the true temple of the Lord as exhibited in divine testimony has not yet been accomplished. We have much need to stir ourselves and realize as never before what is required of us. In many communities over our sunny Southland we have made many inroads upon them; while among many, many others the glorious and marvelous light has not yet shined. We can recall places where once strong, vigorous, influential New Testament churches flourished and sounded forth the word of life to many benighted regions around them, where now not a trace or vestige of Bible doctrine can be found. This is deplorable indeed. Our present advocates (not all, indeed), I fear, are gradually losing the old-time apostolic zeal. Advocates of New Testament doctrine should never lose sight of the fact that the majority of this present world is yet given to superstition, sectarianism, Catholicism, and many other isms condemned by the word of God. I give it as my honest opinion that not in the history of ages has religion reached such a low ebb. Delusions and the figments of the human brain seem to abound more and more. The words of the apostles on this subject ring most certain and true. When men abandon the word of God and repose in human traditions, this is the legitimate result and what might be expected. Mr. Campbell uttered a profound truth when he said: "The present popular religious systems are a compound of paganism, Judaism, and Christianity. Human nature is the same and sectarianism about the same as when Mr. Campbell lived and boldly attacked the fortifications of sectism.

But a greater than Campbell has said: "The word of God is made of no effect through your traditions." This witness is true. The present popular, sectarianized religious systems are rotten to the core. It is utterly vain and abortive to seek a New Testament church in order, faith, and practice among any human society under the sun; because their worship and order is mockery, worse than mockery, who have trodden underfoot the Son of God and treated with presumption and human legislation that new institution and covenant sealed with his own precious blood. To spurn God's holy institution is a matter of little consequence to these covetous sectarian divines. They are a set of driveling worldly sages who parade their churches with their pet theories and incongruous interpretations in order to receive the praise of men and always be held foremost in the esteem of popular applause. "Verily I say unto you, They have their reward." Notice what great advocates of benevolence and denouncers of sin they are, as if God and his word have not already denounced sin. Yes, and they talk much about a heartfelt religion and a spiritual life. How can it be so with them while they reject God's counsel and march on in their headlong rush in promulgating the tenets of Rome, paganism, and the supercilious dogmas of human reason, or, rather, human folly? Many of the giant opposers of the truth were mere dwarfs in the corruption of the church and the perversion of its doctrines in comparison with these holy, pious, cultured "pastors" and mystic "doctors." They have so paganized, corrupted, philosophized, and sectarianized the church and its gospel until the apostles' doctrines is scarcely discernible. It is filled with human contradictions and denies all scriptural warrant for religious work and worship. But in what kind of esteem is the person held who dares to question their so-called sacred, perpetuated tenets and traditions? He is styled a mover of sedition; a heretic; a one-sided, illiberal person.

Shall all the combined opposition of the hosts of sects and their set of leaders stop us for contending for "the faith which was once for all delivered unto the saints?" Are we going to contend for a "Thus saith the Lord" in all that we teach or do? Brethren, we need to be continually awakened to our duty as real, true, and tried preachers of the old Jerusalem gospel. Let us teach the world to remove the Bible from the willful shelf of negligence, wipe the accumulated dust of ages from its fair and sacred pages, unfold its glorious light as it there shines unto the world, and soon these sects and parties will fade away as the morning mists before the rising sun. Nothing but the apostles' doctrines will ever accomplish this work. This divine document teaches us that the early Christians subscribed to no other formula of teaching as their rule of faith and practice. We have no right to subscribe to anything else. The Holy Spirit revealed the mold and pattern by which every subsequent church must be made conformable. If such is not being done by us, we fail to comply with the apostolic example. In God's holy and sacred word we are not taught the peculiar tenets of any sect or party. There we are not to subscribe to principles deduced from logical inferences; neither did the apostles bind them or command them to vow allegiance to ideas and opinions based upon some abstract or isolated scraps from the word of God. In accordance with the truth alone they moved. It was the only legitimate source of all authority and a standard by which all things were to be tested. How necessary it is for every gospel preacher to continue in the apostles' doctrine only and teach it, the incorruptible seed, the living and effectual word as it is revealed through the living oracles? The world sorely needs the ancient order of things. I repudiate with all my heart all man-made doctrines, no matter under what benevolent auspices they move. If it is not according to the divine word and built upon the one foundation, God shall root it up.

Query Department

By J. C. McQUIDDY

A querist wants to know the meaning of the following scripture: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins." (Heb. 10: 26.) Also, Heb. 6: 1-6: "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." And still another scripture found in 1 Cor. 11: 30-32: "For this cause many among you are weak and sickly, and not a few sleep. But if we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world." The exact thought of the querist is to know if God will forgive willful sin when one repents, confesses, and forsakes the sin. The querist quotes in support of the view that God will forgive sin, Prov. 28: 13: "He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy."

In order to learn the meaning of these passages, one should not forget that the Hebrews were disposed to reject Christ, the last sacrifice for sin, and turn to the bloody sacrifices under the law of Moses. Paul warned them that if they turned away from and rejected Christ, there would be no other sacrifice for sin. Jewish sacrifices were abolished, as is plainly declared by the Holy Spirit in Col. 2: 14: "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross." The man who turns away from Christ, the last sacrifice, can have no hope, as there will be no other sacrifice. He becomes a *deliberate apostate*, one who has utterly rejected Jesus Christ and his atonement and renounced the whole gospel system. It has nothing do with backsliders as we ordinarily use the word. A person may be overtaken in a fault, or he may deliberately go into sin, and yet neither reject Christ nor renounce the gospel. The case of the man who does this is serious and dreary, but is not hopeless; but the man who deliberately turns away from and rejects Christ, the last sacrifice for him, there is no hope for him; no other sacrifice will be offered. I understand this to be the thought contained in both quotations from Hebrews.

Referring to the passage in First Corinthians, the preceding verse speaks of those who eat and drink unworthily as eating and drinking damnation to themselves, not discerning the Lord's body. Some hold the view that the following verse refers to improper observance of the Lord's Supper, stating that such observance made many weak and sickly Christians, and that by it some of them even died spiritually. I rather hold to the view that physical judgments had been sent, and some had sickened and others had died, as is evident from the following verse, which teaches that if we would sit in judgment on our own spiritual condition and would correct ourselves, we would avert the physical judgments of Jehovah. When we fail to do this, God judges and chastens us in order to lead us to repentance and reformation.

A sister who does not wish her name revealed has been asked just how any one repents when he becomes a member of the church of Christ. She also asks for information as to the meaning of Acts 2: 21; Matt. 5: 23, 24; and also wishes to know "what is the altar?"

Repentance is the same the world over. When any man repents, he has a change of will that results in a reformation of his life. We may define repentance to be a change of will produced by godly sorrow, which leads to a turning away from sin. The Ninevites repented, as we learn from Matt. 12: 41: "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." By turning to Jon. 3: 10, we learn that in repenting every man turned from his evil way. No man can do more than turn away from his sins. Men who are truly sorry for their sins will cease to commit them. The motive that leads one to repentance should be the goodness of God. The Holy Spirit declares through Paul: "Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2: 4.)

Acts 2: 21 reads: "And it shall be, that whosoever shall call on the name of the Lord shall be saved." Calling on the name of the Lord means far more than simple prayer. The man who scripturally calls on the Lord turns to him for salvation in his appointed way. It is not enough for him to say, "Lord, Lord," and do not the things which the Lord commands. He must hear and obey. (Matt. 7: 21.)

Matt. 5: 23, 24 reads: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." During the patriarchal and Jewish ages God met his people at appointed altars. An altar is the place where God meets man. No one can approach God save through an altar. We do not have earthly altars as did the patriarchs and the Jews, which altar typified and pointed forward to Jesus Christ, who is our altar. (Heb. 13: 10-15.) Verse 15 says: "Through him then let us offer a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name." Thanksgiving and the praise of the lips and all service to God are called "sacrifices." Christians are commanded to present their bodies a living sacrifice, holy, acceptable to God, which is a reasonable service. Also, Christians as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. All the service we render is sacrifice and must be offered upon our altar, Jesus Christ. In this passage (Matt. 5: 23, 24) the gifts offered upon the altar under the Jewish law are referred to by Christ to impress that the sacred principle is now indorsed by him. It clearly means that you cannot make any acceptable offerings to God when you have sinned against and wronged your brother, until you correct that wrong in so far as you are able to do it. If you have slandered, insulted, or in any way wronged him, you must confess and undo the wrong to the full extent of your ability. You must ask his forgiveness and be reconciled to him. Whatever wrong you have done must be repented of and undone as far as possible before you can stand justified in the sight of God.

I know that God is the Father of us all, but I feel his paternity in my nature. Mine is hardly a sense of duty; it is a sense of sonship.—Selected.

What We May Take to the Lord in Prayer.

BY C. NETTERVILLE.

If I can accomplish the impossible, I shall comply with Brother Lipscomb's request to treat this subject concisely. If failure is the result of my effort, his wastebasket stands with gaping jaws ready to swallow this manuscript. As brevity and clearness combined in a writer constitute a virtue of which I may plead innocence, I shall endeavor to elucidate this subject by quoting from the writings of inspired men to the fullest possible extent, and to confine myself to that process as far as it is practicable.

To treat this subject logically, it is necessary to first ascertain *who* may go to the Lord in prayer. Then, "to the law and to the testimony." "O thou that hearest prayer, unto thee shall all flesh come. . . . By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea." (Ps. 65: 2-5.) "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." (2 Tim. 2: 8.) "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them." (Ps. 145: 18, 19.) From these quotations we learn that every man has the privilege of going to the Lord in prayer.

The next thing to be ascertained is, what may he *take* to the Lord in prayer when he goes? We will let inspired penmen answer this question. "He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary: from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." (Ps. 102: 17-20.) "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. . . . The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." (Ps. 34: 15-17.) "He heareth the cry of the afflicted." (Job 38: 28.) "Thou hast enlarged me when in distress." (Ps. 4: 1.) "In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul." (Ps. 138: 3.) "Then Jonah prayed unto the Lord his God [for deliverance] out of the fish's belly." (Jon. 2: 1.) "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." (James 5: 17, 18.) "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7: 7-11.) "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11: 24.) This seems to me to be enough to convince any one that all men have the privilege of taking *anything* to the Lord in prayer. But I take it that more is implied in this caption than the simple privilege we may have; so we turn now to the more important phase of the subject and will endeavor to ascertain who may expect to be heard when he goes to the Lord in prayer.

"The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." (Prov. 15: 8.) "We know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth." (John 9: 31.) "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14: 13.) "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15: 7.) "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. . . . The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." (Ps. 34: 15-17.) "If any man be a worshiper of God, and doeth his will, him he heareth." (John 9: 31.) This is enough to show that the wicked are excluded from this expectation, but that the righteous man who worships God and does his whole will may feel assured of being heard and may indulge a hope of having his petitions granted. But as all God's blessings are conditional, we will now endeavor to learn upon what conditions he will hear and answer the prayer of the acceptable worshiper.

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; . . . he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." (Deut. 4: 30, 31.) "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7: 14.) "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21: 22.) "Whatsoever ye shall ask the Father in my name, he will give it you." (John 16: 23.) "If any of you lack wisdom, let him ask of God; . . . and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (James 1: 5-7.) "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3: 22.) "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." (1 John 5: 14, 15.)

From the above quotations we learn, to state it concisely, that he who expects to have his petitions answered from the throne of mercy must do the whole will of God. This could be tersely stated by slightly paraphrasing the words of Jesus himself when he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." But what is it to do the will of God? Is it enough to obey those laws which induct one into the kingdom of God, wherein are all spiritual blessings? Yes, to receive only spiritual blessings, that is enough, if, after induction, one lives in strict conformity to the laws governing life in that kingdom. But the same God who made laws for the government of the spiritual kingdom made laws by which the animal kingdom, including man's physical being, is to be controlled; and while obedience to the former will secure to man all spiritual blessings, against which a violation of the latter does not militate, yet a strict observance of the latter is as necessary to secure temporal blessings as such obedience to the former is necessary to secure spiritual blessings. Then, to do the whole will of God, man must obey both sets of laws; and when he has done this, he may rest assured that all his petitions that do not contravene his will nor work to the injury of the petitioner will be granted by the Heavenly Father.

Those things that a man cannot amend in himself or in others, he ought to suffer patiently until God orders otherwise.—Thomas à Kempis.

Our life is one. There is a substantial identity between what we are and what we shall be.—T. T. Carter.

The Praying Church.

BY S. H. HALL.

By the expression, "the praying church," I do not mean simply a church that has two services on Lord's day—one in the forenoon for the regular worship and then an evening service—and, perhaps, a Wednesday-night prayer meeting that very few attend. I know no better way to present this subject than to say that by this expression we must mean, if we mean what we say, a church that prays—every member in it prays, without an exception. We may have but few such churches, but this is what we mean by "the praying church." When we use the expression, "the living God," we certainly mean a God who lives, not a God with some parts living and some parts dead. Just so, a church in which only a few of the members pray is not "the praying church." If we could convert every congregation of the church of Christ into a praying church, it would mean more to the cause of Christ than any other one thing that I can now call to mind.

I am quite sure that in many of our congregations not even the regular leaders are praying members, notwithstanding the fact that they lead the prayers when the church is assembled and preside at the Lord's table. I said "lead the prayers." Well, I fear it is a sad fact that in many cases the prayers are not led, for the simple reason there are no followers in the prayer. Very few really pray when a prayer is being offered by some leader in our churches. Of course, in "the praying church" every soul that is a Christian prays with the leader. But this leader is not a praying member, if all the praying he does is just that of a leader and he fails to live in the very spirit and atmosphere of prayer every day. I would make the following suggestions in reference to "the praying church:"

1. The praying church puts prayer in her every act. The members go to all the meetings of the church praying silently for God's blessings to attend the work and that his name be glorified; that his will, not man's, be done. And real praying is done after they assemble. The leader, being a praying member, knows how to talk to God about the very work that is before them, and will not have a stereotyped prayer that is never changed and in which he wanders to the ends of the earth and back again. The prayers will be specific—that is, you will be praying for the work that is before you, for what you are trying to accomplish; hence, there will a number of prayers, and not just one long-drawn-out prayer. And not only will this be true, but every member will pray with the leader, provided every member is a praying member, which must be, if the church is, indeed, a praying church. They will not only put prayer in their regular meetings, but in these meetings will remember those who want to attend, but are unable. The sick will be remembered and the widows and orphans not forgotten. If elders are to be appointed, they will go about it in prayer. If disorderly members have to be disciplined, much praying will be done.

2. Each member puts prayer in all he does. Here it would be well to let Paul say: "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4: 6, 7.) I think we are commanded to cast down "imaginations" and bring "every thought into captivity to the obedience of Christ." (2 Cor. 10: 5.) Only the praying members can do this. It is a fine thing to let every thought and imagination be brought into captivity to the obedience of Christ. The praying member does this, and the congregation that is composed of such members does this in all her work. Paul also says: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.) If these things we do, we are praying members, and help, therefore, to make praying churches. If these things we do, we will not be caught cheating and swindling our brother out of the things that justly are his. If these things we do, we will not forget that our Father "hath showed thee, O man, what is good," and that Jehovah doth "require of" us "to do justly, and to love kindness, and to walk humbly with our God." (See Mic. 6: 8.) If these things we do, we will remember that "the end of the charge is love out of a pure heart and a good conscience and faith unfeigned." (1 Tim. 1: 5.) If we are praying members, we will kindly call a brother's attention to some sin he has committed that endangers his soul; and whenever our faults and sins are pointed out to us, we will love the one who does it, and never think of classing him as an enemy. If we were praying members, we would shudder at the idea of whitewashing our own sins and mistakes, or sitting still and seeing others' sins whitewashed instead of really gotten rid of by whole-hearted repentance and prayer. Praying members are those who are dead in earnest about wanting to go to heaven; hence, they want to take no risk and do not want others to take any risk. "Safety first" is their watchword. They dread the thought of their forgetting any wrong in their lives that Jehovah has not forgotten, and they know Jehovah cannot forget without true repentance, a full confession, and prayer. May the Lord give us more praying members, to the end that we may have, indeed, "the praying church." Praying members can relish the words of the Spirit: "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing." (1 Pet. 3: 8, 9.) The praying member knows that when one carries around "bitter jealousy and faction" in his heart his claim to be a Christian is a lie against the truth; that such is "earthly, sensual, devilish;" but that "the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." (See James 3: 14-17.) Give us congregations composed of such members, and we will have "the praying church."

3. The praying church sounds out the word, and each member knows something about individual evangelism—that is, the necessity of each member being a soul winner, and that he dares not go about this work without prayer. "Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I also am in bonds; that I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Col. 4: 2-6.) If a man had fallen over a precipice and were hanging by a mere twig near the top, I would go about the effort to rescue him with carefulness, lest an awkward move of mine break the twig and he be dashed down to destruction. Just so, if I believe the soul is lost and is worth what Christ gave to save it, I will do much praying and with the greatest carefulness approach the souls I try to save, lest some word be said that will spoil the whole thing, rendering my efforts absolutely vain. The Father guide us, is my prayer, to the end that our "speech be always with grace, seasoned with salt," that we may know how we "ought to answer each one."

Our whole peace in this life consisteth rather in humble endurance than in not feeling adversities. He that knows best how to suffer will best keep himself in peace. That man is conqueror of himself and lord of the world, the friend of Christ, and an heir of heaven.—Thomas à Kempis.

The Ten Virgins.

BY S. C. GARNER.

The parables of Jesus either teach a truth or impress some truth that has already been taught. The parable of the good Samaritan teaches what it is to be a neighbor; while the parable of the ten virgins (Matt. 25: 1-13) was spoken to impress the lesson which had already been spoken to the disciples in the twenty-fourth chapter of Matthew—that is, they should be ready when the Lord comes, as they can make no preparation after he has come. As no one knows either the day or the hour of his coming, all should be ready every day and every hour in each day. Dr. Gordon, of Boston, Mass., made a business trip to the West, and told his children to meet him at the train when he returned. "What day, papa?" asked the children. The Doctor replied that he did not know what day, but for them to meet him at the station when he returned. When he returned, his children were all at the depot ready to meet their father. He asked how it happened that they were there that day, seeing that they did not know what day he would return. They replied that they had been there every day ready to meet him since he went away. Just so the Christian should so live as to be ready every day for the coming of the Lord, for we know not the day when he will come. Also, we should live so as to be ready every hour in the day, as we do not know the hour of the day that Jesus will come.

The parable of the ten virgins was spoken for the purpose of impressing the above truths. This parable was taken from a Jewish marriage. The customs of marriages and the feasts which followed the marriages were something similar to what they are now. The wedding was announced and the guests invited long enough before the time for the wedding, so that the guests who were invited might get ready. At that time they did not have large lamps that would light the whole house; therefore each guest was required to furnish her own lamp. As their lamps were not large enough to retain oil to do throughout the feast, the guests were required to take a vessel with oil in it to replenish the oil in their lamps. The foolish virgins took no oil with them. They all slumbered and slept until the cry was made: "Behold, the bridegroom cometh; go ye out to meet him." The foolish virgins slept until that cry was made, and not until then did they realize that they were not ready to go in to the marriage.

Many brethren will sleep spiritually (1 Cor. 11: 30) until death and the judgment shall awake them, and then, and not until then, will they realize that they are not ready to meet God. As the foolish virgins could get no assistance from the wise when the bridegroom had come, and could not get ready themselves after the bridegroom had come, therefore the door was shut and they were left out. Just so, my brother, if we are not ready to meet the Lord, and wait until death or until the Lord comes to make our preparation, it will then be too late. We can get no assistance then, and it will be too late for us to make our own preparation.

Another thought, brethren. We have opportunities every day to assist and encourage some one to lead a better life; and if during this life we do not point our children and our neighbors to the Lamb for sinners slain, we can do nothing for them in that day. We will have no oil to lend.

Again, dear reader, if you are not ready to meet the Lord when he comes, you can now get all the instruction and encouragement that you need from faithful Christians all around you; but they cannot assist you in that day.

We might note some of the reasons why so many will be unprepared to meet the Lord when he calls. It was their aim to be ready; but they procrastinated from day to day and did not do the simple duties and meet the humble obligations that they owed to themselves, to their fellow man, and to God, until at a time that they thought not the Lord came. In the throes of death or at the judgment, it is then too late to perform the duties and meet the obligations of life that it takes a lifetime to do. This parable shows plainly that if we neglect the duties of life here, we cannot do them at the judgment.

We might note with profit the nature of the foolish virgins' sin. Their sin was the sin of neglect, or omission. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2: 2, 3.) They neglected the simple duty of putting oil in their vessels while they were waiting for the bridegroom to come.

Dear reader, are you neglecting to clothe the naked, to feed the hungry, to give drink to the thirsty, to minister to the sick, and to entertain strangers? If so, you are not only neglecting the wants of those who need your assistance, but you are neglecting your own soul of that preparation that is needful for you to be ready to meet death's call and the Lord when he comes again. Carefully read Matt. 25: 31-46.

The foolish virgins' sin was not some outrageous act in transgressing God's law, but it was the omission of the simple duty to put oil in their vessels. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4: 17.) My dear brethren, if we omit to go to the house of the Lord and engage in that worship that is so justly due Him who created us, and to contribute of our means to support the cause of Christ, and if we omit a life of soberness, righteousness, and godliness in this present world, we are sinners by omitting the sacred duties and privileges of life, and will be, as the foolish virgins were, unprepared when the Lord comes. Brother, will you please memorize James 4: 17 and Heb. 2: 2, 3 and repeat them before you eat the food with which God has blessed you without giving thanks, and also at nightfall will you repeat these verses before you retire without pouring out your soul in humble prayer to God? Will you repeat them before you decide to not go to service on Lord's day? Will you repeat them before you give more of your money to shows, picnics, reunions, lodges, tobacco, etc., than you give to the cause that cost the blood of Christ? Will you repeat them before you decide to let any earthly thing come before your duties that you owe to God, to yourself, to your loved ones, and to the world? We must let the kingdom of God and his righteousness always be first. (Matt. 6: 33.) Let us keep these verses in our hearts, that we neither neglect nor omit those sacred, humble, and simple duties and privileges of life, and that we be not like the foolish virgins, who were unprepared to meet the bridegroom when he comes.

No individual or institution can retain the confidence of a loyal following while at the same time seeking to ease the burden of responsibility or to lower the level of the ideal. A man in the trench to-day shrinks from the thought of "going over the top;" but he goes, and promptly, nevertheless. He would despise a military leader who would seek to excuse him from the duty. What men want to-day is a high ideal held continually before them, not only in their military and national life, but in the spiritual and religious life. Men are hungering and thirsting after righteousness in these days a good bit more than we think they are, and sometimes they are surprised that we seem not to know it. Some of them are turning to one thing after another, and not to the church. These are finding no spiritual satisfaction in their quest. May it not be that we of the church are at fault because with us the church's real mission has not become a passion? —Selected.

AT HOME AND ABROAD

Brother Elam will begin a meeting next Sunday at Owen's Chapel, on the Franklin road.

The church at Portland, Tenn., has about one hundred "Popular Hymns," No. 2, in good condition, which they will dispose of at one-half price. Write to J. O. Blaine, Portland, Tenn.

From R. N. Moody, Frankewing, Tenn., September 18: "The meeting at McBurg, in Lincoln County, closed last night, with one addition. The Lord willing, I shall hold their meeting next year."

G. C. Brewer sustained an operation for appendicitis on Wednesday, September 17. He is now in the Woman's Hospital, at Nashville, Tenn., and is improving daily. May the Lord bless and sustain him.

From Mary E. Purnell, Rome, Tenn., September 18: "G. W. Farmer, of Lebanon, Tenn., closed a ten-days' meeting here last Tuesday, with three baptisms. The gospel was presented in love and was inspiring and helpful. The church was encouraged and strengthened very much. J. L. Barfield, of Nashville, conducted the song service."

From J. T. Harris, Lawrenceburg, Tenn., September 20: "On last Lord's day I closed an eight-days' meeting with the New Hope congregation, near Florence, Ala. The audiences were large and attentive. As to visible results, twelve were baptized, one was restored, one united from the Methodists and one from the Baptists."

From J. H. Hines, Dover, Tenn., September 18: "I am one and one-half miles from Dover in a good meeting. Meeting three days old. Big crowds, good attention, interest high, and two confessions to date. We expect many more to accept the Christ. There is no church house near. We hope to organize and build a house in the near future."

From Bailey Brooks, Tracy City, Tenn., September 18: "I have just closed a good meeting at Capitol Hill. We had fine crowds all the week. The Center Grove brethren stood by the meeting well. P. S. Chitwood led the singing for us. One lady made the good confession last night at our prayer meeting here at home. I will baptize her this afternoon."

From W. M. B. Cox, Baldwyn, Miss., September 16: "Fine meeting here, G. A. Dunn doing the preaching and interest increasing from beginning. Crowded house. Twenty-two additions. Some came from the sectarians, which includes the 'digressives.' The congregation much strengthened and have a mind to work. About sixty in Bible study. Have just finished our brick house, costing near seven thousand five hundred dollars. Everything looks good for New Testament Christianity."

Thomas E. Milholland writes from Denison, Texas, September 20: "It may be of some interest to Tennessee preachers and saints in general to hear of the work doing so well in Texas. I have closed my protracted-meeting work to take up the work in Denison. Our new church house is well under way. We rejoice to note the progress in the Master's work everywhere. In our meeting at Collinsville we baptized thirty persons and restored ten to their 'first love.' I begin my fourth year in Denison this month."

From Flavil Hall, Trimble, Ohio, September 20: "We are having a fine meeting here. Eight have been baptized—four leading young men, one faithful head of a family, two young ladies of leading homes, and one wife and mother of salutary influence. The attendance and attention are very encouraging. I have been very busy in meetings for several months in Florida, Georgia, Alabama, Tennessee, and Ohio, but not many have been baptized. I have been 'tailored,' however, as Brother Srygley once said, in only one meeting."

From A. W. Anthony, Guin, Ala., September 17: "The meeting at this place of ten days' duration, with Joe T. Clark, of Pulaski, Tenn., doing the preaching, and Gus Nichols, of Eldridge, Ala., doing the singing, resulted in eleven baptisms and one restoration. Of those baptized, six were from the sects or sectarian families, and five were married persons. This is considered the best meeting we have had in recent years, yet the attendance was below the usual average. Needless to say, both preacher and singer did their work well."

From A. A. Bunner, Waverly, W. Va., September 15: "Concerning the Bible reading that is to begin at Naish Spring congregation on the last Monday evening in October, I wish to say that I received a letter from a young brother in Tennessee by the name of Cagle who purposes attending the reading. I lost the letter, so cannot answer. If the young brother should see this and will write me again, I will answer it and give him the desired information. We expect to have a fine class and a profitable reading. Let me hear from others who are expecting to attend the reading."

From M. C. Cayce, Nashville, Tenn., September 20: "Our meeting at Southside, Tenn., closed last Sunday night. The interest and attendance were good and the seed sown must do good. This is a strong Methodist neighborhood, and we have very few members. I did not preach in the day during the week, but went back and forth to work. I am wanted back next year for another meeting. H. T. King preached at Pegram last Sunday, morning and night. I began on Monday night and will continue until next Sunday night, preaching at night and working during the day. One confession to date. Attendance increasing at each service."

The venerable and well-beloved J. W. Harding, of Winchester, Ky., passed away, at his home, last week. He was ninety-six years old at the time of his death. Brother Harding was truly one of God's noblemen who has served faithfully through three generations. It is needless to say that we grieve for his absence, but rejoice in his accomplishment. We repeat the lines which he himself so dearly loved to quote:

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing his praise
Than when we first begun."

From J. H. Murrell, Box 24, Tennessee City, Tenn., September 18: "The meeting at Bolivar closed last Lord's day. Two were baptized and several agreed to meet for the worship. I hope they will do so and that they will build up a strong church there. We have a few fine people there. They had not been meeting for the worship in Bolivar, but some had been going to other places. I may have time for one or two more meetings this fall if notified right away. I did think I would move to Colorado some time during this month or next, but we have had so much sickness in our family this summer I do not think we will be able to get ready for a move as early as was expected."

J. C. McQuiddy writes: "The initial number of the Gospel Advance, a new religious monthly 'with constructive aims and a positive message,' has been received at this office. Price Billingsley is the editor, and the publication office is at McMinnville, Tenn. We are pleased with the appearance and articles in this number. The editor makes good in calling attention to some great truths to which the journal is pledged. He begins an important series on the 'Problems of the Young Preacher' and writes two other timely articles along constructive lines. There are newsy notes from the field. We wish for Brother Billingsley great success in his venture. The first number bears the earmarks of a well-edited journal."

From Ed S. Duncan, Mount Pleasant, Texas, September 9: "The annual meeting of the church of Christ at Gunter was one of the most pleasant meetings I have ever been in. There were six baptisms and one restoration. These good people know how to treat a preacher to make him feel at home. This is the home of Gunter Bible College, and that school was never more alive in its history than now. They have a corps of teachers second to none in Texas. They are fully competent and wide awake, and some of the most godly people I have ever met. The spirit manifested is that of the Master. No egotism or self-importance is manifested, but humility and meekness dominate the whole institution. Brethren and sisters will make no mistake in placing their children under the care of these godly men. Write them for a catalogue. I met seven or eight of the preachers in the meeting, but did not get to see the 'boy preacher,' Alfred Elmore, president of the school, as he was away busy at his Master's business. By the time this is read I will have closed my ninth meeting with the church at Durant, Okla. This will also close my work for the year 1919, with the exception of the mission meeting to be held in Bowie County, Texas, which will begin on the third Lord's day in this month. I have received only about ten dollars on this work, but I am trusting the Lord and the good brethren."

Testimonies

My God and the Surgeon.

BY MRS. I. C. HOSKINS.

Just as the sun went down behind the tall steeples in the city of Cincinnati, one lingering ray shed its benign influence over a couch where lay a sufferer. A strong young bridegroom, bending in gentle ministration, sought to alleviate the pain. Noting the anxious look, the wife asked: "Am I getting better?" The faithful husband, weary with long watching and knowing the verdict of the doctor (that the end was near), sank down. With bowed head resting on the sufferer's couch, he poured out his anguish in tears and piteous moans. Extending a pale and withered hand and placing it on the head of her loved one, the sufferer offered this simple prayer: "Father in heaven, if it be thy will, restore me to health, that I may help him in his ministry which has just begun." "Arise," she said; "the Lord will answer my prayer."

To the unbeliever, hopeless would have seemed the case when the doctor came in later and said to the husband: "She is gone."

The doctor departed, leaving the husband alone, praying and still applying the remedies he had been using for the paralyzed tongue and lips. For more than an hour he continued the remedies as he prayed and looked into the face of her who was dearer to him than life. At the expiration of that time she opened her eyes and smiled.

Four months were marked by weary days and nights of intense suffering and increasing devotion in nursing. Months and years rolled on, the patient going to Christ's Hospital, at Mount Auburn, suburb to Cincinnati; thence to the old home at Lexington, Ky.; two weeks later, to the Protestant Infirmary, at Lexington. Leaving Lexington for their home in Sellersburg, Ind., the young couple thought health might come from a general building up by most nourishing food, laying aside all medical treatment.

When called to the church at the Highlands, in Louisville, Ky., one of earth's noblest women, through her sweet sympathy and Christlike character, brought the patient to the great surgeon who was, in God's providence, to answer her simple prayer, at eventide. Entering upon a series of operations and surgical dressings at the Gray Street Infirmary and concluding at the Norton Infirmary, the patient passed through (including the Cincinnati work) ten operations and one thousand four hundred and seventy surgical dressings.

One day when the last operation had been finished and the patient was required to remain for some special treatment, she sent this message to her husband, who was conducting a series of meetings in Fayette City, Pa.: "When this reaches you, the doctor says, I will be well." When the message was received, the visiting evangelist and the local preacher and his consecrated wife gathered at the family altar and, with tears of joy, offered prayers of thanksgiving to the great God of the universe, with whom nothing is impossible. Though many years had passed, the gracious Heavenly Father had not forgotten the simple prayer of his humble child.

Bidding farewell to the fumes of the ether, the surgeon's knife, the rolling chair, the white-capped nurses, and surgical dressings, the invalid passed out, breaking, as it were, the chains which had so long bound her. Casting them aside in the strength of the Almighty One, she entered upon the active duties of her happy home. Her faithful husband hung upon the wall of their home this motto: "Kept by the Power of God through Faith."

How God Answered My Prayer.

BY GEORGE A. KLINGMAN.

Two older brothers died in infancy. Mother prayed that the Lord might grant her another son, and promised God that she would dedicate him to the ministry. I came as an answer to mother's prayer, and my earliest impressions were that I should some day preach the gospel. Not only was it the prayer of my childhood days to be a faithful preacher of God's word, but it was the dominant desire of my life. At mother's knee I learned the Bible stories. For six years I attended Bible instruction under the direction of our "pastor." In my fourteenth year I was examined and prepared for confirmation and was selected by the congregation to be educated for the ministry. Now, it was mother's prayer, and therefore my prayer, that I should never preach or teach anything I could not find in the Bible, but to be like Timothy of old and "preach the word." When the confirmation class, composed of forty boys and forty girls, was asked to make a solemn vow to be true to that church and her teaching, I could not answer, for my first doubt choked my voice. It occurred to me for the first time that I had not read of infant christening and confirmation in the Bible. As soon as we were dismissed, I asked my good, pious father for the scripture reference; but he told me I was too young to ask such a question, and that I should not doubt the wisdom of my parents and pastor in teaching me the truth. I insisted on seeing it for myself in the Bible; but father kindly, but firmly, told me to speak no more of the matter. Then followed seven years of silent suffering; but I was sustained by the hope that in one of God's days my prayer would be answered. I refused to be sent by the church to the seminary and university, and requested that I might be permitted to work in some factory or store.

When my fightings and fears and doubts were about to reach a climax, mother died. For several hours before she fell asleep I held her hand, and, though not a word was spoken, we understood. Then came the day of decision—I must seek for myself the simple truth of the gospel. I prayed earnestly that I might read the Bible once more and find the "right church." As with thousands of others, so it was with me: God's plan of redemption and his glorious church were so plainly revealed to me in his wonderful Book. The day I finished my reading I was in my office, thinking I was alone. The crucial moment had come. With a heavy sigh, I laid the Book on my desk and wished I had died in infancy; for I did not care to live unless I could preach the gospel, and I knew of no church in which I could preach it as I had read it in the Bible. My chum, W. T. Hilton, unobserved, had been watching me for some time. When he spoke, he frightened me. He locked the door, sat in my lap, put his arms around me, and begged me to tell him my trouble. At first I refused, but finally told him. He took me to a minister who assured me he would "bury" me by baptism into the death of Jesus; that I would join no man's church, subscribe to no man's creed, but would be a member of the body of Christ, the church of the living God. My joy knew no bounds. I could hardly wait for the "holy hour" to come. As I came up out of the water, praying, I thanked God for the "happy day that sealed my vow," and it seemed that somewhere mother said "Amen." When about two years later I preached my first sermon over the pool so sacred to me, the prevailing prayer of my life was answered.

Many a one thinks he has God and an abundance of all things if he has money and goods. He relies on them, and boasts that he cares for no one. Lo, he has indeed a god who is called "mammon"—that is, money and goods, on which he sets all his heart—and this is the commonest idol in the world.—Martin Luther.

Answered and Unanswered Prayer.

BY JAMES E. SCOBEY.

In all ages past men have engaged in prayer. If they did not pray to the true God, they addressed their supplications to the gods of their imaginations, whom they supposed had power to bless or curse. Among the Jews, it was customary for them to pray to the God of their fathers.

There are numerous instances mentioned in the Bible of acceptable prayers being made to God, and the consequent bestowal of the blessing sought. There are also numerous instances recorded of prayers being unanswered. It is recorded in Isa. 1: 15: "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear."

There is scarcely one of God's heroes, whose name and acts are recorded, but what is represented as a man of prayer.

God's people, both those under the Mosaic law and those under Christ, have been taught to pray. Jesus himself said: "Man ought always to pray and not to faint." God's people should at no time become weary in well-doing, and this consists in being engaged in the service of God. Paul said in his first epistle to Timothy: "I will that men pray everywhere, lifting up holy hands, without wrath and doubting."

Jesus was a man of prayer, and he taught his disciples to pray. At the grave of Lazarus he had prayed to his Father and said: "I thank thee that thou hast heard me. And I knew that thou hearest me always." God's people should be a praying people, and are exhorted by the apostle in his letter to the Philippians in these words: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." The children of God, citizens of the kingdom, are at liberty at all times to call upon their Father and King for the blessing he has promised to bestow.

Many of the prayers offered now, as in former days, God does not and will not hear. Many of them are entirely perfunctory, and many are made more for the purpose of being heard by men than to be directed to God. I once was among a vast throng of people on an occasion for celebrating the laying the foundation of a Confederate monument. A distinguished preacher of the city of Nashville had been requested to be present to open the exercises by prayer. The assembled multitude, at a signal from him, rose to their feet. He stood holding a paper before him and read what he had written for the special occasion. It sounded to me more like a eulogy of men than a prayer to God. The morning papers of the next day had laudatory notices of the wonderfully magnificent prayer uttered by the divine (?). I was reminded of what Jesus said: "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward."

It is all right to pray. But for prayer to be answered depends upon the attitude toward God by the one who offers the prayer. It is said by the apostle James: "The effectual fervent prayer of a righteous man availeth much." Sinners need not expect the spiritual comforts and consolations of the gospel of peace to be bestowed on them by prayer.

Our prayers may consist of praise, thanksgiving, and supplication. And when we approach the throne of mercy, for our prayers to be heard and answered, we should manifest an honest purpose, a broken and contrite heart, and in our supplications earnestly beseech the Father to hear our prayer and bestow the blessing; but, as Jesus said in the garden of Gethsemane, when he prayed that the cup he was called to drink might pass from him, "Not my will, but thine, be done," so let us say.

All prayer, praise, and thanksgiving must be in the name of Jesus, the great High Priest. The apostle Paul, in his first Corinthian letter, says: "I will pray with the spirit, and I will pray with the understanding also." Those things which God has promised to bestow in answer to prayer, we can confidently expect to receive. We fail of a favorable answer to our prayers because we ask amiss. The apostle James says: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lust." We need not, therefore, expect God to bestow on us any blessing which we would use to obtain the friendship of the world, which the apostle says "is enmity with God." No, let us honestly and earnestly approach the throne of grace through Jesus Christ our Lord, and praise him for his mercy and goodness, let our requests be known, and he will answer our prayers, unless we ask amiss. All things work together for good to them who love the Lord.

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Then we may confidently trust God to bless us in answer to our prayers.

The Christian's Prayer.

BY R. E. L. TAYLOR.

God will hear the prayers of the righteous. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth and delivereth them out of all their troubles." (Ps. 34: 15-18.)

The Christian's prayer, if he prays in faith, will be heard. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." The Christian's prayer will not be heard unless he hears the law. Many a Christian's prayer has never been heard, I fear, because he failed to hear the law. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. 28: 9.) To hear the law is to keep the commandments. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3: 22.) If we do his will, God will hear us. "Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth." (John 9: 31.) For God to hear Christians, they must pray with the spirit and with the understanding. "What is it then? I will pray with the spirit, and I will pray with the understanding also." (1 Cor. 14: 15.) They must believe that God will hear them ask in faith. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11: 24.) If Christians have any enemies, they will have to forgive them before God will hear them. "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (Mark 11: 25, 26.) Many a prayer has been unanswered because the Christian asked that he might consume it upon his own lusts. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4: 3.)

Christians must have confidence in the Lord. He will do everything he says he will do. They must not doubt him. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." (1 John 5: 14, 15.)

Christians should pray for the word of God to have free

course and be glorified. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." (2 Thess. 3: 1.)

Christians should watch in order for their prayers to be heard—watch their words, actions, thoughts, conduct, heart. The Savior taught his disciples to watch and pray, that they enter not into temptation. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. 26: 41.) Christians could overcome temptation if they would pray more.

It is the duty of Christians to pray for those who persecute them. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5: 44, 45.) God will hear the righteous if they will pray for those who persecute them.

The Christian can and will pray to God, and God will hear his prayer; but the person who is full of conceit and who feels abundantly able to guide and direct his own course in life will not and cannot pray to God. A man must feel his need of the Savior to direct his steps. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5: 3.) A person must be humble, must realize his own dependence upon God, before he will seek God in the sacred hour of prayer.

Paul, in writing to Timothy, says: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." (1 Tim. 2: 8.) Those who pray should lift up holy hands in every place, calling on the name of the Lord.

Men who pray in faith and in harmony with the will of God are assured that God will hear and answer their petitions. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1: 5, 6.)

We have examples in the Bible where God heard and answered prayers. Peter was cast into prison by Herod. The church made prayer for him. God heard and answered the prayer. An angel was sent to the prison and released Peter. This example teaches beyond a doubt that God heard and answered the prayer that was offered up for Peter. Again, we find Paul and Silas in the Philippian jail. Their backs were bleeding and torn. At midnight's quiet hour they "prayed, and sang praises unto God." God heard and answered them. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately the doors were opened, and every one's bands were loosed." (Acts 16: 23.) It was the power of God that did it. God heard and answered their prayers.

The righteous people must humble themselves, their hearts must be humble, for God to hear their prayers. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7: 14.) "When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble." (Ps. 9: 12.)

The Christian should pray at least three times a day. David did. "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." (Ps. 55: 17.)

The Lord will hear the prayer of the righteous. "The Lord is far from the wicked: but he heareth the prayer of the righteous." (Prov. 15: 29.) When the righteous pray, they should not pray to be heard for their much speaking. One of the best prayers I ever heard came from the lips of an old brother that had not been a member of the church long. He humbly knelt down and used these words: "O Lord, have mercy on me! Amen." "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closest, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." (Matt. 6: 5-7.)

Paul says: "Pray without ceasing." (1 Thess. 5: 17.) Again, he says: "In everything give thanks: for this is the will of God in Christ Jesus concerning you." (Verse 18.)

Jesus at Prayer.

BY J. J. VANHOUTIN.

From the days of Abel, so far as I know, all good men have been praying men. Prayer in some respects might be considered as talking to God. Jesus was a praying man, but by the law of Rome he was deprived of an education. "And the Jews marveled, saying, How knoweth this man letters, having never learned?" When Jesus was baptized, the first thing he did was to pray. Never was a child more obedient to his mother than Jesus, and never was a mother more devoted to God since the days of mother Eve than the mother of Jesus was. Jesus certainly understood the near relationship he sustained to his Father, God, before he left his Father's glory and came down from heaven on a mission of mercy to redeem man from sin and death. His Father had sent him, and Jesus knew that he would be with him as he would walk through the valley of the shadow of death. (Ps. 23.) So they often communicated, so much so that Jesus went one night up into a lonely mountain and in solemn prayer talked to God all night.

Jesus was a praying man, and prayed often. When Lazarus died, after the burial, Jesus stood in front of the tomb and prayed. His Father heard the prayer; then, as if enthused over the thought of conquering him who had the power of death, with a loud voice he said: "Lazarus, come forth!" That voice, hitherto unheard in all that gloomy world of death, opened the gates of death, and Lazarus, as obedient to his Master's call as when he was alive and cared for him, rose and stood before Jesus alive. God had heard and granted the prayer of Jesus.

Jesus was not afraid nor ashamed to go direct to God and make known his desire or ask for aid to do his Father's will. When the burden of the sins of the people seemed to press him to the ground, he prayed to his Father: "Father, if possible—that is, if there are any other means by which the world can be redeemed from sin and death—save me from the awful sacrificial death upon the cross; if not possible, 'thy will be done.'" Sin had brought death, so there must be a sacrifice equal to the life of the human race. It appears to have been left to Jesus to act either way; so he prayed for his enemies, commended his spirit into his Father's care, and died.

In one of his prayers, Jesus in deep sorrow mentioned to his Father the endless loss of one man. And we have no account of that man ever praying or performing a good act, except one time after it was too late he did rue his contract and confess that he had betrayed an innocent man (devils do not pray). Jesus taught his disciples to pray.

Finally, he told them about asking of the Father in his name. Under the Jewish worship all prayers were offered in the name of the great high priest. Under our Christian worship all prayers must be offered in the name of Jesus

Christ, who is our great High Priest, our Mediator and Advocate, or they will not be heard.

Jesus could have prayed and been granted seventy-two thousand angels, and blotted the earthly powers from the map, and returned back to his Father and left the world without a Redeemer. But no; his great love for man prompted him to suffer and die, to shed his lifeblood for an atonement, that man might be redeemed. And all true Christians rejoice to know that Jesus, our "Elder Brother," and true praying man, offered a prayer for them.

God's Greatest.

Who is among you greatest? Who is he
  That towers the light of all admiring eyes?
  Some general, medal-decked with valor's prize?
Or emperor ruling lands from sea to sea?
A painter or a poet, whose high art
  Gains laurel garlands and undying fame,
Or, greater glory, wins the human heart?

Such, it may be, rank great with earthly fame;
  Heaven's measurement another greatest calls.
  God's Son binds tenderly the bruised reed,
Without the Father not a sparrow falls;
His gentle rain drops on the wayside weed;
  He watches o'er the growing mustard seed;
God's Greatest to his least of things gives heed.

—S. Alice Ranlett.

Pleased With Article on "Tithing."

The article on "Tithing" which appeared in the "Better Ministry" Number has elicited much favorable comment. Brother L. S. White, who wrote the article, has received several indorsements of his position. We print two of these as a matter of general interest.

Brother D. F. Draper, of Fort Worth, Texas, writes:

Dear Brother White: Allow me to give you the good right hand with a good many loud "amens" to your article in the recent issue of the Gospel Advocate. I have been thoroughly convinced for some time that we must have a concerted action, a unanimity of speech regarding the things of which you wrote, and I am awfully glad that you broke ice and led out in those lines. Keep a-hitting just that way. I would be glad if you would write a more extended article and send it to the Firm Foundation.

Brother John R. Weathers, of Washington, D. C., writes:

Dear Brother White: I am delighted with your article, entitled "Tithing as a Means Toward a Better Ministry," which appears in the special "Better Ministry" Number of the Gospel Advocate of August 28. I have been advocating the tithe as God's financial standard for quite a while, and striving to show that my plea is not digressive. I believe that the tithe was reënacted for the new dispensation by the ordinance mentioned by Paul in 1 Cor. 9: 14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." My appeal along this line is expressed in the special number of the July Gospel Advocate (page 722).

Again, since many claim that the New Testament does not teach how much of our income shall go into the Lord's treasury, I can see no divine reason why we should not all come up to the Lord's only standard—the sacred tenth. This would provide bountifully for the Lord's plan of salvation, make us all happy, and please our Heavenly Father. I believe our preaching brethren should urgently press this thought upon the church everywhere.

I say again, Brother White, that I am delighted to see you, one of our influential preachers of the gospel, take the decisive stand manifest by your plea.

Brother Elam Takes the Field in Behalf of David Lipscomb College.

The trustees of David Lipscomb College are deeply appreciative of the many contributions and pledges that have been made to the Building Fund. We are glad to report that the sum of forty thousand dollars has been pledged since the campaign started. About one-fourth of this amount has been paid in cash and in Liberty Bonds and War Savings Stamps. It was our expectation and earnest hope that the fifty thousand dollars asked for would be enough to make all necessary improvements; but when we received careful estimates we found that it would require at least sixty-five thousand dollars for the girls' dormitory, not to mention other improvements. We have decided for the present to build two units of this building, which, when finished, will accommodate seventy-five girls, and hope to finish the third unit later. To do the work absolutely necessary for the good of the school and to meet our obligations to the various contractors, we urge that churches and individual Christians respond quickly to our call for funds. We hope to have the girls' dormitory ready for occupancy about January 1. It is a pity to turn students away as we have been compelled to do for lack of room. There are now more than two hundred students enrolled, and there would be more if we could accommodate them. In view of the present crisis, we have asked Brother E. A. Elam, one of the trustees, to take the field and visit the churches in behalf of the Building Fund. He has consented to do this and is now perfecting arrangements. Here is a fine opportunity for some of the churches who have longed for a visit from this good brother to have their desire realized. You may hear some good preaching and at the same time have fellowship in a great work. If you desire such a visit, write him at once at Lebanon, Tenn.

A. B. Lipscomb,
President of the Board of Trustees.

Just a little reading, just a little music, just a little art, just a little dreaming—and life's just a little comfort here and there—just a little better, decenter chance for those who need it most—just a little understanding on everybody's part—and everything runs smoother, surer, and with greater zeal.

Christ's commandments are not harsh, hard laws, but the revealing to us of Christ's character.—L. K. Smith.

RELIEF FUND

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

Previously reported	$8,926.47
Peter's Chapel, Jones County, Texas	15.00
Chapel Avenue congregation, Nashville, Tenn.	50.00
Church at Almaville, Tenn.	20.00
Church at Smyrna, Tenn.	83.55

In submitting its annual report and audit, the secretary of the American Committee for New-East relief writes:

A great work has been done. A greater work remains. Tens of thousands of little children, besides men and women, are living to-day who without relief would certainly have perished.

But the need for relief has not passed, and after relief must come reconstruction.

These refugees (seven hundred thousand reported by military authorities in the Caucasus alone, exclusive of other areas) are not yet able to return to their homes which are occupied or controlled by demobilized, but armed, Turkish soldiers and bands of brigands. They must in some way be helped through another winter or until they can be restored to their lands and ruined homes under proper governmental protection.

The able-bodied adults will quickly regain self-support, but a large part, if not the majority of the refugees, are orphans who do not know their own names or the names of their relatives.

These children, who are potentially "The New Near East," must be saved, sheltered, clothed, fed, and educated until they can take their proper places in the service of their new country and the new world.

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

GOSPEL ADVOCATE

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EDITORIAL

Family Worship.

BY E. A. E.

This is the subject which has been assigned me for this issue of the Gospel Advocate.

"Worship" and "family," with all that these comprehensive words embrace of duty and service, love and blessings, are in the Bible; but the expression, "family worship," in so many words, is not in the Bible. The happy privilege of worshiping God in the home and the solemn duty to do so are taught in the Bible.

There are different objects of worship—"gods many and lords many"—and these different gods are worshiped and served in the home as much so as in temples of idols. In many homes the creature is worshiped and served rather than the Creator. Some make a god of their belly. (Phil. 3: 18, 19; Rom. 16: 18.) The "god of this world" has blinded the minds of many. (2 Cor. 4: 4.) In thousands of homes vanity and pride and worldliness have full sway and pleasure is loved rather than God. Almost all the perilous and grievous things described in 2 Tim. 3: 1-5 rule numerous homes, and from the homes the world. Note them:

But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away.

In the home "natural affection," with all that that term means, is wanting. Many, many so-called homes are not graced and blessed and beautified by the tender and loving, constant and self-sacrificing service of wife and mother, because woman is "man's equal" even in failing to become the mother of children, and such homes are not filled with the care and life, love and light, poetry and music of children.

In the home and in the cradle children must be taught obedience to their parents, and in the home, of course, "disobedience to parents" begins. There, too, in both parents and children, the meanest and lowest selfishness is frequently displayed. And "unthankful!" Yes, how many in the home, and *for the home with all its comforts and blessings*, are unthankful—husbands, for the service and devotion, unselfishness and love of self-forgetful and faithful wives; children, for the care and self-denial, work and prayers of parents; and, barely possible, parents, for the attention and honor of children!

Children are commanded to honor father and mother, to requite their parents, and to "learn first to show piety" *at home*. (1 Tim. 5: 1-4.) Children are to be religious—after the only pure and true kind of religion, or Christianity—to be godly at home. Piety is not passivity, is not ethereal; it is activity and service. Piety in children and at home and in daily life is repaying parents for unceasing labor and love, prayers and tears for them when babes and helpless, and, when older, careless and wayward.

As a matter of course, "piety toward their own family," Christ, and "the fear of Jehovah" in the home embrace the worship of God in the home.

The home set apart or sanctified to the service of Christ and filled, therefore, with "the fear of Jehovah"—the real Christian home—is the hope and salvation of the race, and the vestibule of heaven. On the other hand, the Christless and godless home, the home destitute of the knowledge of the truth and the service of the Lord, however cultured and refined and beautiful and gilded with worldly glory, or poor and squalid and groveling, is a curse to any country of any age, is the entrance into that life which leads into the outer darkness and gnashing of teeth so graphically described in the New Testament.

Destruction of the home is the destruction of the welfare of the race and of the race itself.

The worship of God embraces respect, deference, honor, reverence, and awe for him (see Heb. 12: 28, 29); homage rendered to him; service paid to him; the performance of "sacred services," offering gifts, the observance "of rites instituted for his worship." The worship of God embraces private and public services commanded by him. All this must be "in spirit and truth." (John 4: 23, 24.)

God may be worshiped in vain.

This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men. (Mark 7: 6, 7.)

The worship acceptable to God is that only into which faith and obedience to his will lead. All worship of God according to the precepts and commandments and ways of men is vain.

The Bible presents the family to us as an institution of God. There can be no closer and more beautiful relationship of human beings than that of husband and wife—"and they shall be one flesh." The next is that of parents and children, especially that of mother and child. Following these is that of brother and sister. The duties of each one to the other and the boundless blessings which follow the faithful discharge of these duties are clearly set forth in the Bible.

But the Bible specifies no special acts of worship which are to be offered by the family as such, and not as individual Christians. Hence, the Bible gives no form of "family worship" and sets no time for such worship.

But the Bible most plainly and clearly teaches parents to nurture their children in the chastening and admonition of the Lord (Eph. 6: 4); to teach them diligently the

word of God, talking of it when they sit together in the home, when they lie down, and when they rise up. They are never to forget the word of God and are to so arrange that it will ever be before their eyes. (See Deut. 6: 4-9.) In everything they must give thanks, because this is the will of God in Christ Jesus to them. (1 Thess. 5: 17.) Then they must give thanks for common meals, or daily food, for their food "is sanctified by the word of God and prayer." (1 Tim. 4: 5.) Jesus gave thanks for the five loaves and two fishes before he fed the five thousand (John 6: 9, 11), and again for the seven loaves and "a few small fishes" before he fed the four thousand (Mark 8: 7). Paul, too, gave thanks for common meals. (Acts 27: 35; 1 Cor. 10: 30.) Of course, this is done in the home. Again, Christians are taught to "offer up a sacrifice of praise to God continually, that is, the fruit of lips, which make confession unto his name." (Heb. 13: 15.) This must be done in the home, as well as in other places. And again, they are taught that if any suffer, let them pray; and if any are cheerful, let them sing praises. (James 5: 13.) This, too, is done in the home, as well as elsewhere.

Since Christians are to "pray without ceasing" (1 Thess. 5: 17), to always pray and not to faint (Luke 18: 1), and to continue steadfastly in prayer (Rom. 12: 12), they must pray in their homes, at least, in secret. But since they must train their children in the fear of God, they must pray with their children as well as for them, and teach their children by example as well as by precept.

Now, what have we before us? We have this: While there are no special rites or acts to be performed at stated times in the home, called "family worship," yet the word of God must be studied and taught in the home, and taught diligently; thanks must be offered in the home for food and all the comforts and blessings of home; praise to God must be sung in the home when its inmates are cheerful; prayers must be offered in the home in order to obey God in regard to prayer. Children must obey their parents in the Lord, must show piety toward their own family while in the home and so long as they may live, and must "requite their parents." Let parents and children render all this service to God in the home daily as God requires, and whether it is called "family worship" or not, it is worship acceptable and well pleasing to God.

This work in the family is not only necessary, but happy and beautiful.

Study this passage and rejoice in its blessings:

> Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make ["do this"—margin]; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Mal. 3: 16-18.)

As the family sit together and think upon the name of God and talk of him—his goodness and mercy, grace and love—he hears and accepts it, and has the names of all who do this truly, as they otherwise obey him, written in his book of remembrance. Amidst the praises and worship of angels he hears this. He will have mercy on all who do this as they render other service to him; he will spare them as a father his own son that serves him. This is one of the distinguishing features between those who serve God and those who do not, the righteous and the wicked.

How many so-called "Christian homes" are destitute of this service?

I could not write this without honestly confessing that, with many others, I have not been as regular and persistent in this most important work and happy service as I should have been. But I may be permitted to say that in all *our* teaching in the home, in prayers both *with* and *for our* children, and in daily example, we have never asked or sought knowingly for them anything contrary to the will of God. We pray for them nothing—worldly station or fortune, peace or glory—which is not God's will for them to have. We doubt no promises of God in the least; all failures have been *our* failures or the failures of the children—and who is it that has made no failures and possesses no faults?—and not the failures of our Father and his word. We sing in the home sometimes, "Lord, our sins, they are many," etc.

Day by day we pray most devoutly that all homes in the world may become Christian homes indeed, and that in all things God's will may be done on earth as it is in heaven, and that his will, not ours, may be done.

May this number beget in all readers a more devout spirit of prayer, deeper feelings of gratitude to God, a pure spirit of true worship in every place, and stronger resolutions to do only his will.

Do We Say or Pray Our Prayers?

BY A. B. L.

The language of the Lord's Prayer is so plain, its divisions are so simple, and its meaning is so clear that most of us are content to retain it in our minds as a piece of memory work without thinking seriously of the depth, beauty, and richness of this divine pattern. The result is, we do not observe the principles of the Lord's Prayer when we pray our own prayers, and for that reason they go unanswered. We are just like the school children who stand up, sometimes four or five hundred strong, and mumble the words of this prayer in the same singsong way in which they mumble the alphabet or the multiplication table. Grown people as well as children can make the Lord's Prayer a mere formality, if not a mockery, by simply repeating the words, while utterly oblivious of its spirit and teaching. Of course, the older people are less excusable than the children. They can and should know better.

Jesus did not give this prayer, as some contend, to show us how long or how short our prayers should be, or how they should begin or end. These things are worth noticing, but they are incidental. They do not explain its primary purpose. The great Teacher spoke these beautiful words to impress upon our hearts the principles of prayer. From a close study of this divine pattern we may deduct rules for our guidance in prayer and in other matters as well. The rules of the Lord's Prayer are easy enough to understand, but they are sometimes hard to practice because of our sinful, selfish natures. There is the story of an English judge who refused for many years to forgive a son who had forged his father's name. Exiled to a distant land, the boy wrote, imploring forgiveness and asking that he might come home. But for a long time the stern father refused, his heart obdurate and his face like flint toward those piteous letters. But one night while teaching his little grandchild the Lord's Prayer, the little girl asked: "Grandpa, what does it mean, 'Forgive us our debts, as we forgive our debtors?'" The old man took pains to explain in simple language so that the child could understand. Then innocently enough she asked: "Grandpa, have you forgiven all *your* debtors?" The shot went home. The old man broke down and wept and that night sent a message which read: "Come home, my boy, come home." Now, this judge had been saying the Lord's Prayer for years, and had taught others to say it, but he had never *prayed* it before that night.

We might bring out other important principles taught in the Lord's Prayer, but this one is enough to emphasize the supremely important lesson that it is not enough to say a prayer; we *must* pray it.

It is our earnest hope that this number may greatly help in teaching us how to *pray* our prayers.

The Rational Ground of Prayer.

BY M. C. K.

In any proper and profitable consideration of the subject of prayer, there are two important lines of thought suggested by it that should be kept distinctly separate from each other. These are: (1) What the Bible says on prayer; (2) what is ordinarily meant by the philosophy of prayer. The failure to make this distinction and to constantly observe it always leads to confusion, and sometimes to downright skepticism.

We are glad of the opportunity afforded by this special number of the Gospel Advocate to see different phases of the subject treated by different brethren, and it is to be hoped that not only shall the distinction here alluded to, as well as other phases of the question, be made clear, but that such treatment of it may present the entire subject in such a succinct form that our readers may see it at a glance in all its bearings in the precious and inviting light in which it is placed by inspired penmen.

By the philosophy of prayer we here mean the causes and reasons for what is claimed for it in the Bible. And these, because of our limited horizon in the realm of fact, are often beyond our ken. Our readers are well enough informed to know that, while the Bible nowhere, either on prayer or on any other subject, clashes with the necessary conclusions of philosophy and science, it is, nevertheless, not a philosophical or scientific treatise on any subject. Science and philosophy are found in its pages, yet nowhere is it designed to teach either. It teems with facts, commands, promises, and threatenings; but it does not stop, as do books on science and philosophy, to explain the causes and reasons for things.

Just here, because some things said of prayer must be accepted wholly as a matter of faith, and whose philosophy we cannot explain, some minds become skeptical about prayer and attempt to reduce it to a mere subjective matter. In "University of Chicago Sermons," page 173, Edward Scribner Ames says: "The most important effects of prayer are primarily subjective. There are doubtless objective, material and social effects, but they are often clearly the indirect and secondary results of subjective states." With such a cold, hazy, and apparently godless view of prayer, one can scarcely see the propriety of prayer at all. Assuredly it does not follow that because we do not see the reason for certain things about prayer, or about anything else, for that matter, that therefore there is no reason for it. Hence, it is irrational to affirm the incredibility of prayer or of anything else merely because we cannot give a philosophical reason for it. On the contrary, in the case of prayer or of anything else clearly taught in the word of God, let us be ready at all times to bow to the facts given us by men guided by the Spirit of God, and let us do so with full and implicit faith that their divine Author had a reason for withholding from us their philosophy.

There are six prominent facts plainly stated in the Bible which, in our judgment, constitute a rational basis for prayer, and which, therefore, make it reasonable for men to pray to God. If we shall properly note these facts, they will doubtless help us to "draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." (Heb. 4: 16.) These facts are as follows:

1. *Jesus prayed.* Not only did he pray often, but on one occasion—the night before he chose the twelve apostles—"he continued all night in prayer to God." (Luke 6: 12.) What a wonderful example of prayer!

2. *He taught his disciples to pray.* "And he spake a parable unto them to the end that they ought always to pray, and not to faint." (See Luke 18: 1-8.) Again, he says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7: 7, 8.) But he not only taught his disciples to pray in the abstract, but gave them a concrete model of prayer, saying unto them: "After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one." (Matt. 6: 9-13.) For point, simplicity, and brevity, that prayer cannot be excelled.

3. *Inspired apostles prayed.* "About midnight Paul and Silas were praying and singing hymns unto God." (Acts 16: 25.) Compare their instructive and impressive prayer in Acts 4: 24-30.

4. *They taught all other Christians to pray.* "Pray without ceasing." (1 Thess. 5: 17.) "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4: 6.) Numerous other passages teach the same thing.

5. *Certain conditions of acceptable prayer are specifically named in the Bible.* (1) It must be in the name of Christ. (John 14: 13, 14; 15: 16; 16: 23, 24, 26.) (2) It must be in faith. (See Mark 11: 24; James 1: 5-7.) (3) It must be according to the will of God. (1 John 5: 14.)

6. *The Bible distinctly declares that God hears and answers prayer.* "The eyes of Jehovah are toward the righteous, and his ears are open unto their cry." (Ps. 34: 15.) "I waited patiently for Jehovah; and he inclined unto me, and heard my cry." (Ps. 40: 1.) "Jehovah is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them." (Ps. 145: 18, 19.) "Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit." (James 5: 17, 18.)

These facts not only show that it is rational and proper for men to pray, but they are in complete harmony with the fact that men may sometimes pray for things which are withheld from them and which it is not best for them to have. In fact, the divine Father's goodness is sometimes shown in withholding the things for which his children ask. This truth is well stated by the brilliant author of Antony and Cleopatra in the immortal lines:

> We, ignorant of ourselves,
> Beg often our own harms, which the wise powers
> Deny us for our good; so find we profit
> By losing of our prayers.

Finally, not only should Christian fathers and mothers pray in the home, but all Christians should pray, and it is most helpful when they follow the habit of frequent private or secret prayer. It will help to keep them in right paths, and to keep the evil one out of their hearts and from their doors. Cowper no doubt expressed the truth when he said:

> And Satan trembles when he sees
> The weakest saint upon his knees.

What a blessed thought that the humble prayer of the humblest child of God can move the arm that upholds the universe! We may not be able to explain its philosophy; but neither can the scientest explain how the smallest particle of matter can exert an influence over the remotest body in the material universe, yet we have no difficulty

in accepting and believing the latter fact. O weary and fainting child of God, forget not to pray; and "when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." (Matt. 6: 6.)

The Length of Prayers.

BY J. C. M'Q.

What I shall say on this subject is intended to apply to public prayer, and not to private or secret prayer. I would like to impress upon our readers the necessity of continuing in secret prayer and of wrestling in prayer all night, as did Jacob. I approve of lengthy prayers in secret and short prayers in public. I have never been able to understand just why people who pray in public will make long prayers when they are neither approved by Jehovah nor pleasing to men. The longest public prayers we find recorded in the Bible would require a very few minutes to repeat them. Most of the prayers that we have recorded are even much briefer than this. As God is the object of our prayers, we should pray in a direct manner to him, which does not require much speaking. David says: "Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." (Ps. 50: 14, 15.) Our prayers should be sincere and in earnest. Again, David declares: "Hear the right, O Jehovah, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips." (Ps. 17: 21.)

The Spirit teaches us to be earnest in prayer, following the example of Epaphras: "Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God." (Col. 4: 12.)

The Lord admonishes his people not to use vain repetitions in their prayers. He says: "And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking." (Matt. 6: 7.) In prayer we should be brief, thus respecting the example in public prayer that the Lord has revealed to us in his word. We have an account of two prayers in Luke 18: 11-13. "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner." We are told that "two men went up into the temple to pray; the one a Pharisee, and the other a publican." I would not say that the Pharisee's prayer was condemned for its length, but for its spirit. The Pharisee was not in the spirit of prayer. He was ready to tell the Lord about all the good things that he had done, not realizing how great a sinner he was and how much he needed the Savior. But the publican, appreciating his unworthiness and realizing his lost and ruined condition, "would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner." Brief as was this prayer, the Spirit says of the publican: "This man went down to his house justified rather than the other." The Spirit then proceeds to state and approve the well-known fact: "For every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted." Humility is the virtue most admired by men, and is approved by Jehovah, and yet the least practiced. In praying, men lose sight of humility and appeal to the audience in lengthy prayers by using well-formed and rhythmical sentences.

We learn that the early disciples did not offer long prayers. When Judas by transgression had fallen and another was to be chosen to succeed him as an apostle, then the disciples asked God to guide them in the selection. "And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show of these two the one whom thou hast chosen, to take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place." (Acts 1: 24, 25.) Note the directness of this prayer. They prayed for one thing and not everything. The Bible encourages us to be specific in prayer. God heard and answered this prayer, which is noted for brevity. The prayer recorded in Acts 4: 24-31 is also direct and brief in petition, pleading the Lord to grant his servants boldness in speaking his word. The Lord's prayer that we find recorded in the seventeenth chapter of John is not lengthy; neither is the prayer of Solomon which we find recorded in 1 Kings, eighth chapter. The prayer that the Savior gave his disciples as a model for them to pray is noted for its brevity, yet its breadth of comprehension is remarkable and includes all for which any one should pray. With the understanding that the kingdom is here and is to grow, it embraces all for which Christians should pray to-day.

Prayer is said to embrace invocation, adoration, confession, petition, pleading, dedication, thanksgiving, and blessing. A close analysis of this prayer which Christ taught his disciples to pray will reveal to us that it contains all for which any man should pray. After the invocation, the adoration and dedication, we find that the prayer is free from selfishness in that the disciples are taught not to make petitions first for themselves, but first for the things that pertain to the kingdom of God and his will being done on earth. With the earnest request that every reader read and study carefully this prayer which Christ taught his disciples to pray, we insert it in full here as found recorded in Matt. 6: 9-13: "After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one."

A Plea for the Girls of Japan.

BY J. M. M'CALEB.

The McQuiddy Printing Company has very generously turned over to me, for the benefit of our Girls' Sewing School in Japan, several hundred copies of "Christ the Light of the World," a book of ten lectures on missions. I request the preaching brethren, or any member of the church, man or woman, who can talk about a book, publicly or privately, to write me for five or ten copies to be sold at a dollar a copy, all of which will go to the building fund. The building is already up and in use, and we must raise three thousand dollars to pay for it, fifteen hundred dollars of which is already in hand. No brother or sister will be under any obligation further than to try to sell the books ordered and return the copies unsold, if any. Wherever I have gone, the brethren have readily taken from five to ten copies on seeing the book and learning of the object of its sale. One sister sold ten copies and asked for ten more. The school now numbers seventy, and Miss Lillie Cypert is their English and Bible teacher. My present address is 2625 Montgomery Street, Louisville, Ky.

Saint John reveals the eventful truth that we shall continue to increase in the likeness of our Lord after death, and that our future advancement in his likeness depends on our previous preparation on earth. "Beloved, now are we the sons of God; and it does not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure"—purifieth himself here in order to be perfectly like to our Lord hereafter.—T. T. Carter.

The Prayer Meeting

Making a Success of It.

BY I. C. HOSKINS.

"These all with one accord continued steadfastly in prayer." "But prayer was made earnestly of the church unto God for him."

Prayer is the common longing of every heart. We long to live beyond this life. When man is hungry, there is food to appease his hunger. When a man is thirsty, there is water to quench his thirst. When man longs for life beyond death, there is eternal life.

These spiritual aspirations are greatly helped by a live prayer meeting. Just as there is much of thought and a plan back of these excellent "special numbers" of the Gospel Advocate, so it requires thought and planning with prayer to have successful prayer meetings. Select and announce on the previous Sunday the topic, subject, or passage of scripture to be studied, and request the people to study it.

When practicable, the appointment of a number of leaders to serve consecutively helps to give variety of thought, meet the various needs of a church, and to develop speakers.

There should be at least three brethren prepared to speak to the edification of the church. It is a waste of time, detracts from the profitableness of a meeting, and calls attention away from the subject in hand when an apology is made for having "nothing to say." If one has nothing to say, let him say nothing. Have others who are not expected to speak to offer prayer, and have young men who are not accustomed to speaking or praying in public to read passages of scripture previously assigned for this purpose. Thus they will become accustomed to looking at the audience, "thinking on their feet," and soon learn to offer a few comments on the lesson, and the way is open for further growth in the grace of utterance.

The writer has provided himself with slips on which were written appropriate verses, so that if others should appear they might be supplied. Always select the songs before beginning.

The writer has had the great pleasure of helping quite a number of men to become very effective speakers who at first were very reluctant to even read a portion of scripture before an assembly. Encourage young men to read, pray, sing, distribute books, ventilate the room, or any proper thing that will accustom them to the ordeal of appearing in a public way before the church.

There should be interspersed with the reading and prayers several songs. Sometimes a talk or prayer will suggest one of the old, familiar hymns, which may be started without announcing, the people quickly taking it up and appreciating all the more its appropriateness because of its spontaneous expression of feeling; while the announcing, then finding it, and then hunting for the key would spoil its spontaneity.

Frequently reading a hymn, calling attention to the sentiment, a thought therein expressed, or relating the circumstances attending its composition, will render the singing more impressive. The writer has seen audiences weep while singing or during the reading of the Scriptures. Here is variety, distribution of work, room for elasticity, for visiting brethren or others to speak, besides those who have prepared themselves for the meeting. Yet there is a plan that insures a live, wide-awake meeting with instruction and development.

When the hour is consumed, speak a word of encouragement to any sad, bereaved, or faint-hearted, and also to those who have helped to conduct a successful prayer meeting.

The New Testament Example.

BY BEN WEST.

An example of one of the best prayer meetings recorded in the Bible is in the first chapter of Acts. That was quite fruitful, because they had "one accord," and they were patient, waiting and praying ten days. The Holy Spirit took charge of them and they were "Spirit filled." The prayer meetings of a church are looked upon as a very unimportant hour of worship. Few attend these meetings. To have a successful prayer meeting, it should be largely attended. Those who attend should breathe a prayer to God to lead and direct. There should be "one accord." The director of the service should prepare his heart as well as his lesson. At Pentecost there was not a dull moment. The director of the prayer meeting should have something doing every minute. Have variety; have a song, a prayer; have one to exhort, another to read a lesson, and every one to have a memory verse bearing on the lesson for the hour. Do not pray "set prayers." Do not ask for a multitude of things that it is not expected God will give. Every prayer should be thanks to God, a request to God for a specific thing, not everything in general. Ask for things needed and wanted.

The conductor and all present "conduct" the prayer meeting. The "conductor" cannot do it alone. Coöperate with him. When the conductor asks one to do a certain part, let him do it now; do not let it drag. Make the meetings brief, not more than fifty or sixty minutes.

Should Alien Sinners Pray?

BY JARRATT L. SMITH.

What is meant by the word "alien" is, one who is not in covenant relationship with God, who has not obeyed the gospel. Almost every one has prayed sometime to God. But the question is, will God count the prayer of the sinner a condition of pardon, or may he, in answer to prayer, receive the remission of his sins? Many people who are sincere and honest believe they will get the pardon of sins in prayer, and their teachers (who frequently know better) tell them to pray on till they get God in the notion to give them the full pardon of sins. The mistake here is, one does not have to get God in the notion, for he is already willing to save man. The individual needs to get himself in the right attitude toward God. The position that God will grant pardon of sins to the alien sinner through prayer is, to say the least of it, a vulnerable position. Should you hear a sinner praying, do not say to him, "Pray on, brother, pray on; God will pardon you;" neither take the other extreme and tell him to stop, but try to lead him on to a higher plane. Tell him of Paul and Cornelius; that they did not trust in prayer as a condition of pardon, but that it was only a stepping-stone leading them up to the light of the gospel. Peter went to the household of Cornelius and told him "what thou oughtest to do." (Acts 10: 6.) There are no better moral men than Paul and Cornelius, and they did not stop until they gave complete surrender to the gospel.

One thing is sure: if the alien sinner is to get remission of past sins in answer to prayer, the following scriptures are not in harmony with his praying:

Should he pray for repentance? (Acts 17: 30.) Should he pray for light? (2 Cor. 4: 4.) Should he pray for Christ to come and save him? (Matt. 11: 28.) Should he pray for faith? (Rom. 10: 17.) Should he pray for reconciliation? (2 Cor. 5: 18.) Should he pray for God's love? (John 3: 16.) Should he pray for conversion? (Ps. 19: 7.) Should he pray for mercy? (Matt. 5: 7.) Should he pray for a pure heart? (Acts 15: 9.) Should he pray for salvation? (Mark 16: 16.) Should he pray for pardon of sins? (Acts 2: 38.) Should he pray for the grace of God? (Tit. 2: 11.) Should he pray for religion?

(James 1: 27.) Should he pray for the Holy Ghost? (Acts 5: 32.) Should he pray to be born again? (1 Pet. 1: 1-23.) Should he pray to be accepted with God? (Acts 10: 35.)

The Bible teaches that prayer is almost exclusively for the Christian and not for the sinner. After one gets into the kingdom, or church, and not before, is the time to engage in prayer. That God hears not those who stop at prayer, or regard prayer as a condition, please read the following scriptures: Ps. 34: 15, 16; Matt. 7: 22; John 9: 31. The ones who are commanded to pray are the ones who can, in faith, lift up holy hands. (1 Tim. 2: 8.) Sinners themselves do not claim to be able to lift up holy hands. The apostle James (5: 16) says: "The effectual fervent prayer of a righteous man availeth much." So prayer cannot be a condition of pardon to the alien sinner, but is a means to lead him up to the gospel light.

Old Testament Prayer.

BY H. LEO BOLES.

Prayer is used in the Bible in two senses—in a simple and narrow sense, and then in a wider and more complex meaning. In the first case it is supplication for benefits, either for one's self or for others. The first may be called a petition and the second an intercession. In the wider signification it may mean an act of worship which will include all of the attitudes of the soul in its approach to God. Prayer springs out of a sense of need on the part of man and in a belief that God is a rewarder of them that diligently seek him.

The history of prayer begins with the history of worship. In the early days "began men to call upon the name of Jehovah." (Gen. 4: 16.) Abram pitched his tent between Ai and Bethel, "and there he builded an altar unto Jehovah, and called upon the name of Jehovah." (Gen. 12: 8.) Old Testament prayer was simple and direct; there was no mediator between the devout worshiper and Jehovah. Prayer is associated with sacrifice. Altars were built for sacrifices, and the calling upon the name of Jehovah was done at the altar. Frequently the sacrifice is used for the prayer and prayer is used for the sacrifice. The worshiper seemed to have the idea that the gift or sacrifice would help to elicit the desired help from Jehovah. Jacob's vow is an example of this principle; he places himself under obligations to do things for Jehovah, if Jehovah would grant his request.

The great gulf between frail, suffering, dependent man and the mighty Master of the Universe, with his goodness, wisdom, and bountifulness, is bridged by prayer. The Old Testament characters, through prayer, overleaped all distances, removed all barriers, and blended the weakness and dependence of man into one great harmony with the power and goodness of Jehovah by prayer. The patriarchs and prophets who are mentioned in the Old Testament as approaching God in prayer and hearing his voice in reply are in a class far above the masses of the people; they seem to have found a deeper spiritual meaning in the sacrifices, when offered in prayer, than did others. It was not the special dress of robes, miters, ephods, and breastplates, with a peculiar diet, that brought them into favor with Jehovah, but the childlike faith in God that he could be induced to come down from the heavenly heights and give help unto his dependent creatures. The patriarchs and prophets grasped the fundamental truth that every genuine prayer lifts man up toward God and satisfies the desire for his hallowing presence. With them, to pray was to look up to God and pour out before him their wishes, thoughts, sorrows, joys, and hopes. They realized deeply the truth of the words: "Cast thy burden upon Jehovah, and he will sustain thee: he will never suffer the righteous to be moved." (Ps. 55: 22.)

After the return of Israel from captivity, the prayers lost many of the primitive features of the patriarchal type. The law of Moses has remarkably little to say on the subject of prayer, but seems to place the emphasis upon the sacrifices. The priests and worshipers under the law did not stress prayer as accompanying the sacrifices. As a result of this, the sacrifices became formal, ritual, and many of the prophets condemned the preverted use of sacrifices. While the children of Israel were in captivity, separated from the altar at Jerusalem, they could not make the sacrifices according to the law; hence, the emphasis was placed by them upon prayer. This brought about a new epoch in the history of prayer. Persecution drove the nation to seek God more earnestly than before; and as the way of approach to him through the external forms of sacrifices and temple worship were denied them, the spiritual path of prayer was more frequently sought. The prayers of Ezra, Nehemiah, and Daniel are interesting at this point in the history of the children of Israel. They show how large a place prayer came to hold in the lives of the leaders. The language shows how prominent a place the confession of sin had in their prayers.

There are many examples of Old Testament prayer. Abraham was a man of prayer; he frequently called upon the name of Jehovah and interceded for others. His prayer for the preservation of the city of Sodom is an unselfish intercession for others. "Abraham planted a tamarisk tree in Beersheba, and called there on the name of Jehovah, the Everlasting God." (Gen. 21: 33.) Isaac was also a man of prayer. We are told that he went out to meditate in the field at eventide. This meditation has been interpreted to mean communicating with Jehovah. He was a pious man, and all pious men are praying men. Jacob was a man of prayer. He blessed his sons and prayed for Pharaoh. Moses lived in direct communication with God for forty years. He received the law and delivered it unto the children of Israel; he heard their cries and presented them before Jehovah; he stood between the hot anger of Jehovah and the destruction of the children of Israel and made intercessions for them. He seems to have forgotten himself in his deep anxiety for the welfare of the people.

Samuel was a man of prayer. He lived a life of intercession for the children of Israel. After Israel had sinned in asking for a king and their sin had been pointed out to them, they feared Jehovah and asked Samuel to pray for them. Samuel said: "Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you." (1 Sam. 12: 23.) The psalmist, in speaking of the pious men of God, said: "Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon Jehovah, and he answered them." (Ps. 99: 6.) Jeremiah, in pleading with wicked Israel, and pointing out how exceedingly wicked they had become, said: "Though Moses and Samuel stood before me, yet my mind would not be toward this people: cast them out of my sight, and let them go forth." (Jer. 15: 1.) Samuel had learned to pray while a child, and his prayers were mighty before Jehovah. The sword of the triumphing Philistines could not destroy Samuel's prayer. His prayers remained even though the altar and the tabernacle were in profane hands. The voice of lamentation from the men and the bewailing of the women did not seem to reach the heart of Jehovah as did the pious voice of praying Samuel, their intercessor. He felt that for him to cease praying for Israel would be a sin.

Elijah was a man of prayer. "He prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the earth gave rain, and the earth brought forth her fruit." (James 5: 17, 18.) The drought in Canaan began at the prayer of Elijah and ended at his fervent prayer for rain.

Elijah stood alone in maintaining the cause of Jehovah against the wickedness of Ahab and Jezebel. He did not do this by marshaling an army, but by his prayers. He stood erect and bold before wicked kings because he was clothed with the power of God. He was a man stern and rugged by nature, a prophet molded for heroic work in evil days, yet he had that tenderness that is to be found only in union with strength. "Elijah was a man of like passions with us," yet he had learned the secret of going to God in prayer for wisdom and strength.

The psalms as found in the Old Testament occupy a very large place in the devotion and praise of the children of Israel. In them we see the loftiest flights attained by the spirit of prayer under the old dispensation; in them we find the intensest craving for pardon and purity and the deepest longing for spiritual blessings; and they show a humility and dependence which is worthy of emulation of the people of God to-day. There are so many prayers expressed in the Psalms that we have not space here to enumerate them.

The prayer of Jabez, as recorded in 1 Chron. 4: 10, stands out as a monument among Old Testament prayers. We know nothing about Jabez, except his prayer; he is not mentioned anywhere else in the Old Testament Scriptures; yet this prayer is sufficient to teach us that he was a man of God. His prayer is expressed in these words: "And Jabez called on the God of Israel, saying, O that thou wouldest bless me indeed, and enlarge my border, and that thy hand might be with me, and that thou wouldest keep me from evil, that it be not to my sorrow." And the record says that God granted that which he requested; he found favor with Jehovah. We are told that Jabez was more honorable than his brethren. Such a prayer would make one more honorable; it would bring him into honorable mention among the servants of God. We are not told anything about his achievements, but his prayer distinguishes him from many others. In many respects his prayer is a model, asking for temporal blessings and protection as well as for spiritual blessings and guidance. This prayer is instructive and shows how near these Old Testament characters approached to perfection in their prayers.

Prayer is the expression of man's longing and yearning for God in time of dire need and an overflowing of joy. It springs from the deepest necessity of human weakness, and is felt to be "the proud prerogative of the child of God." The psalmist sang: "O thou that hearest prayer, unto thee shall all flesh come." We rejoice that we have free access to-day to the throne of God through Jesus Christ, our Lord, in prayer.

A Preacher's Vacation.

BY E. ROCKLIFF.

For two summers the writer has gone South for his vacation and enjoyed it, preaching to Tennesseeans.

This year the Georgian Bay district, with its hills and many islands, invited him to come and to bring his wife and family. What a time we had! One does not know how to begin and tell it. It would need to be illustrated with views of the beauty spots, its fish and its people, to do justice, too. Here is an attempt to achieve the impossible.

We left Detroit on July 21 on board the steamship City of Alpena, which carried us to St. Ignace through some delightful country. From there we took train to Cutler, passing through much country that had been devastated with forest fires. At Cutler the little steamship Bon Ami was waiting to convey us to Little Current, Manatoulin Island, a trip the wife, daughter, and George will not soon forget by reason of mal de mer. We got more than value for our money on this part of the trip, as the Bon Ami had to make a side trip to Kagewan to get some cattle and pigs.

Instead of reaching Little Current at 7 P.M., Thursday night, it was nine; and as the boat steamed into the town we could pick out (by reason of his sandy beard, of which he is very proud) Tom Robertson, the only man on that part of the island we knew. He soon made us acquainted with the rest of the brethren, and we at once proceeded, in spite of the lateness of the hour, to the meetinghouse and held a meeting. The church meets in the college building, and the principal of the college, H. L. Richardson, is the leader. This worthy brother and his wife took us right into their home and their hearts, and we will not soon forget their kindness.

Brother Richardson is running the college with a view to making the islanders good, orderly business men, for it is a commercial college; but he combines Bible teaching with the studies (for he knows the value of its teaching to a busness man), and he is not like a man that cannot do it. Any one seeking a good business education and desiring at the same time a congenial climate in which to study might do much worse than go to Little Current. H. L. Richardson is a man the brotherhood will hear from in the future. He is a great man for home missions, and knows and fellowships some of the folks in the regions beyond. The meeting was small at the first (the cause is but young in the town), but grew in interest as the days went by, until the house was well filled. As visible results, three from the Baptist Church learned the way of the Lord more perfectly and were added, two put on the Lord in his own appointed way, and the church was helped and cheered.

From Little Current we went overland, per Henry Ford (much to Mrs. Rockliff's satisfaction) to Ice Lake. Brother Tom Robertson and his wife and family were our hosts here, and they were good to us. We had heard so much of this part of the island and were acquainted with a number of the brethren, so did not feel at all strange. Brother Tom Robertson and Brother Andrew Archibald were "auld freens" and converts of the late James Anderson, evangelist well known and dear to many Scots and English folks, too, and came from Fauldhouse. The good brethren at Ice Lake had erected a large tent at Gore Bay and there arranged for the meeting. Some preaching has been done in that place, but as yet no church has been planted there, and from what happened it almost looks as if some one was determined to stop such a proceeding. After two nights of preaching, the tent ropes were all cut and the tent rendered useless by some one whose name and address are not known. The brethren then decided to change the place of meeting to Ice Lake, and the attendance proved the wisdom of this step. There was but one break in the meeting, when we spent one Sunday night at Gordon, preaching to a full schoolhouse, and the interest was fine throughout. Two who had wandered away from the fold were restored and two were baptized at Ice Lake. The folks at neither of the places were soothed or satisfied, for none slept during the sermon, and they all asked us to come back. They treated us so well that we will not be hard to persuade (if we can go overland, Mrs. Rockliff and daughter say). We left Kagewan on the steamship Caribou on August 21, accompanied by Tom Robertson and his son, Andrew, having had the time of our lives. At Little Current, Sister Richardson and her two sisters joined us. It is a long, rough sail in stormy weather from Kagewan to Owen Sound, but in spite of little drawbacks like mal de mer and the stench of so many fish, cattle, sheep, and pigs on board ship, having put our hands to the plow, we turned not back.

At Owen Sound, Dr. O. H. Tallman, chiropractic physician and preacher, met us with his automobile and took us home to dinner. From there we went to Toronto by rail, and next morning on to Niagara to see the Falls, and from the Falls to Buffalo. Here we said good-by to Tom and Andy and boarded the big steamer Detroit III., and it is here on board the scribe found time for this writing. We came back to Detroit refreshed and better fit for the work we left for a spell.

A GOOD MEDICINE FOR LOSS OF APPETITE

General debility and that tired feeling is Hood's Sarsaparilla. This highly concentrated, economical medicine is a great favorite in thousands of homes. It is peculiarly successful in purifying and revitalizing the blood, promoting digestion, restoring animation, and building up the whole system.

Get this dependable medicine today and begin taking it at once.

If you need a laxative take Hood's Pills. You will surely like them.

Poultry Expert Gives Away Chick Food

To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size, dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

TETTERINE

Makes hair beautiful, free from dandruff, and keeps the scalp healthy.

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

20 POT BULBS, 20c.

6 New Purity Freesias, 1 Babiana, 1 Bloomeria, 4 Star Bethlehem, 1 Double Rosebud, 3 Buttercup, and 4 Grand Duchess Oxalis, and pkt. of New Winter blooming Spencer Sweet Peas and Carnations (will all bloom this winter)— Catalog and growing instructions.

ALL MAILED FOR 20 CENTS

Big Catalog, free, of Hyacinths, Tulips, Narcissus, Peonies, Lilies, Irises, Phloxes, Hardy Plants, Shrubs, Vines, Berries in great variety. Also splendid window plants for winter. Seeds, etc.

John Lewis Childs, Inc., Floral Park, N. Y.

CHURCH NEWS

Alabama.

Oakman, September 19.—Our meeting at Millport was one of the best of the year. Thirty-four erring members made confession of wrongdoing and four were baptized. I shall, the Lord willing, begin another meeting at New Hope, near Oakman, next Lord's day. We have some good brethren here.—A. D. Dies.

Athens, Route 1, September 18.—I closed a mission meeting at the Sardis Springs Schoolhouse last night. Fourteen were baptized, three returned to their "first love," and two came from the Baptists who said they were satisfied that they had met the requirements of the Lord in baptism. The house would not hold the crowd at any service. The people were interested in the study of the Bible, and the seed sown will later bring forth fruit. Last night a Mormon undertook to prove that the man we had selected to debate with them had backed down, but we showed the audience how Mr. Callis had so worded Brother Hall's affirmative proposition that he knew we would not accept it. There are five or six of them here, and we are making it pretty warm for them. We have had printed a thousand circulars exposing their hypocrisy and deception. I am determined, by the help of God, to trail them until they will have to seek other fields. These are days that try the hearts of men, and one has to keep close to God. One of the hardest obstacles to overcome is the claim that there are hypocrites in the church. That is true; but it is better to live here with them a while than be cast into outer darkness to live with them through eternity.—John Hayes.

Oklahoma.

Hollis, September 14.—The Okmulgee meeting closed on Monday. We had large attendance, fine interest, one restoration, and five baptisms. I begin at Corley, Ark., next Friday. Claude Keel is at Vinson; C. L. Taylor and Ira Y. Rice are at Number Two. I am preaching morning and evening in Hollis, where I am to begin regular work on October 1.—O. M. Reynolds.

Tennessee.

Pikeville, September 15.—I closed my meeting at Cold Springs last night. We had a fine audience and perfect attention. I delivered thirteen sermons. I am sure good will result from the seed sown. I am ready to be judged for my work at this place. I am going to visit some other points in this valley now.—Andrew Perry.

Nolensville, September 15.—Three baptisms and two restorations were the visible results of a twelve-days' meeting at Lavergne. In spite of the fact that it was a very busy time, the attendance was good throughout the meeting. The Lavergne congregation is diligent and full of zeal for the cause of Christ and in many respects above the average congregation.—J. Leonard Jackson.

Cornersville, September 17.—Brother C. R. Nichol, of Clifton, Texas, one of Texas' most eloquent and forceful evangelists, closed a two-weeks' meeting at this place last Sunday evening with a crowded house. The interest was intense throughout the entire meeting. The lessons presented were indeed splendid, scriptural, and inspiring. Nine were baptized and the good seed sown will surely bring forth fruit by and by. Brother A. L. Dixon, of Delrose, assisted greatly in conducting the song service.—W. B. London.

Clarksville, September 17.—We were at Indian Mound last week. We found the congregation that we established there last July steadfast and unmovable. They are continuing in the faith and growing in grace and knowledge. Next week we will be in a meeting at Dyer's Creek, in Stewart County. Brother J. M. McCaleb, our beloved Japan missionary, lectured for the congregation at Providence last Monday night and at Clarksville on Tuesday night. His messages were vital, full of pathos, and interesting.—William P. Walker.

Livingston, September 15.—Our meeting at Baxter closed last night after eight days' duration. There were two additions by baptism. One of them came from the Baptists. The interest was good throughout and the crowds were the largest ever known here. Some estimated the night attendance at near the eight-hundred mark. We believe that good will come from the seed sown during this meeting. Brother J. F. Brewington and I were together in this meeting. Our next meeting will be at Samaria, in Putnam County.—Willie Hunter.

Texas.

Texarkana, September 15.—I began work with the College Hill congregation yesterday. We had large crowds and four identified themselves with the church. Spare time will be devoted to mission work in and near the city. —J. E. Wainwright.

LEARN MUSIC WITHOUT A TEACHER

New way. Any instrument you like now made easy. Piano, Organ, Violin, Banjo, Mandolin, Cornet, Harp, 'Cello, Ukelele, Saxophone, Piccolo, Clarinet, Flute, Trombone, Guitar, or Singing, Hawaiian Steel Harmony and Composition, Tenor Banjo, Viola, all by note. Don't even need to know one note from another to begin. Lessons by mail in simplified chart and picture form take you step by step, and make every step as simple and clear as A B C. Prepared by foremost musicians. Over 225,000 people, from seven years old to seventy, have learned through these simple lessons. Many have become teachers. This new method succeeds even after old methods of personal instruction fail. Entire course on trial—you to be the judge and jury; averages only a few cents a week if satisfied and nothing whatever if not.

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E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

Romantic Story of South'd's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money saving shoe book for the asking.

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

McAlister.

Hugh McAlister, son of J. W. McAlister, departed this life on April 13, 1919, leaving a wife and three children to fight the battles of life without the strong arm of husband and father on which to lean. Hugh was an exceptionally fine young man, a faithful husband, devoted father, and a consecrated member of the church of Christ. He was song leader in the Wells Hill congregation, of Lincoln County, Tenn., and is greatly missed by that church. The death of this young man, at the age of thirty, touches me deeply, not only because of his wife and children and his service to the church, but also because he was the son of J. W. McAlister, my lifelong friend. Billie McAlister and I were boys together, and for many years have been fighting side by side in the ranks of Prince Immanuel. My heart goes out to this man of God and his blessed companion in the loss of their son, of whom they were justly proud. But such are the trials and sorrows of this life, which will fit and train us for better things on the other side, if we accept them in the right spirit. May God's richest blessings rest upon Hugh's sorrowing wife and orphaned children. F. W. SMITH.

Alexander.

James S. Alexander was born on September 10, 1851, and died on July 24, 1919; aged sixty-seven years, ten months, and fourteen days. He obeyed the gospel in 1872; was baptized by Brother William Todd at Burnett's Chapel, in Davidson County. He married three times. Children only by the first wife, two sons and four daughters, together with the last wife, survive his death. He was a good man, devoted to his family and to the church of God. His home was the preacher's home while conducting meetings in his neighborhood. He and Brother George Smith were the principal factors in establishing the congregation at Berea. While I was holding a meeting at Troy in the old courthouse, they came for me to go to No. 7 District and hold a meeting. They secured the use of the schoolhouse for that one meeting and no more. Then we began under a brush arbor, and then worshiped in a tent until 1908, when a house was built and the congregation set in order. He quietly sleeps in the Berea Cemetery beside his first wife and mother of his children, where they both wanted to be buried. The writer, assisted by Brother Eph. Smith, conducted the funeral at Berea in the presence of a large, solemn congregation, and then his body was laid in the cold grave to await the resurrection morn, when all shall rise and be judged by a just and impartial Judge. He was my friend.

JOHN R. WILLIAMS.

Daniel.

On the first day of August death entered the home of our beloved Brother H. R. (Rice) Daniel and took therefrom his youngest daughter, Marie. She was taken ill of typhoid fever while attending the Normal at Bowling Green, Ky. She was carried thence to her home, near Elkton, and a hard fight was made to save her life; but she had had the "flu" and had studied hard, and was not able to resist the onslaught of the dread disease. Marie was twenty-two years old, and was a general favorite at home and in every circle of her acquaintance. She was a faithful Christian and an active church worker. She excelled in music and singing, and gladly used these accomplishments for the entertainment of others in the home and elsewhere, and the latter for the praise of God. She passed away while a protracted meeting was in progress at her home church, Pleasant Grove, conducted by the writer. He spoke in tribute to her memory at her burial in the beautiful Elkton Cemetery. She leaves to mourn their loss a father and mother, three sisters, and a host of near relatives and friends. These mourn not as those that have no hope. They confidently expect to meet her in the blessed home to which she has preceded them. Cheer up, sad hearts. "It is only a few short years" when you will all be with your loved one where there will be no more death nor sad partings to grieve you.

J. W. GRANT.

Johnson.

Clifford Foster Johnson was born in Alabama on February 15, 1885. He was married to Arnette Strickland, in Pensacola, Fla., on April 19, 1908, where he died of influenza on October 11, 1918. He was a member of the church of Christ ten years. In his death the cause of Christ in Pensacola has given up a loyal worker, for Brother Johnson was a teacher of the word both publicly and privately. He had considerable natural ability in logic and illustration, by means of which he could indelibly impress Bible truths upon the minds of those who heard him, often more successfully than preachers of more educational acquirements than he had. The writer has often heard him in personal conversation with others, when he would quote a number of passages of scripture from which he would deduct invincible logical conclusions on vital religious subjects. His active service in public with the "East Side" congregation in Pensacola was a great factor in sustaining that church, and I am sure every appreciative member there will miss him. When I lived there, he and I were devoted friends and loved each other dearly, and this love did not

cease when I moved to Winston-Salem, N. C.; so we communicated by letter till his death, my last letter reaching his home after he had died. I would comfort Sister Johnson, and pray that she may ever live such a life as God requires in order that she may meet him again in glory.

W. L. REEVES.

Roberson.

In the death of Brother John Henry Roberson the church and community at Ostella, Tenn., sustained a very great loss; yet into our sadness there beams a gleam of happy anticipation that we shall again blend our voices with his in praise to Him who "shall wipe all tears away." Brother Roberson was born on August 20, 1852, and died on June 14, 1919. He was married to Hettie Martha Williams on July 5, 1882, to which union were born two sons. He obeyed the gospel in early life and has ever been faithful, "steadfast, unmovable, always abounding in the work of the Lord." He was one who read the Bible, believed the Bible, and committed his soul to God's keeping in well-doing. The community has indeed lost a great and good citizen; the church, a stanch supporter; his invalid wife, a devoted husband; and his sons, a kind and affectionate father. Brother Berry London and Dr. Hardison spoke words of comfort and encouragement to the bereaved ones. While they could not say he was perfect, they, like all who knew and loved him, classed him with "faithful Abraham." After the services, his remains were laid to rest in Beechwood Cemetery, at Cornersville. Although there is a vacancy in the home, the church, and the community which never can be filled, we would not forget his example of a true Christian life and endeavor to make our lives like his; we would sorrow not as those who have no hope, for he leaves a legacy of a life beautifully lived in service to God. "Blessed are the dead who die in the Lord."

ELIZABETH MAE POARCH.

Choate.

While engaged in a meeting at Mount Pleasant, Tenn., last August, I went out in the country to see Elvie Choate, who was very ill with typhoid fever. I had known him since he was a small boy, and was interested in him. I hoped then for his recovery, although the family seemed very despondent. The end came on September 5, and the following day, in the midst of a large gathering of sorrowing relatives and friends, he was buried at the Theta Cemetery. Only a few weeks more would have brought him to the age of twenty—just a young man in the strength and hope and buoyancy of life. He was born on October 11, 1898. His parents do not claim for Elvie perfection, for at his age character is not fully established; but he was growing into the moral stature of Christian manhood. Elvie was baptized into Christ in July, 1916, and rarely failed to attend the Sunday service. His mother testifies as follows: "He was a very obedient child, and mighty thoughtful and anxious about me in my afflictions. I think he was conscious of his condition. Often, when I would go to his bed, he would say: 'God bless you, mamma.' He called his father to him, too, and said: 'God bless you, papa.' When he realized his critical condition, he said: 'Mamma, kiss me before I go.'" The thoughts of a dutiful and affectionate son will linger in fond, sad memory long after the body has gone to decay and the spirit has been borne by angels into Paradise. There are other children left in the home of Brother Jerry and Sister Effie Choate; but Elvie's face and his smile cannot be replaced, and one of earth's charms is gone to become one of heaven's incentives.

S. P. PITTMAN.

NUXATED IRON

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"Say, Doctor, This Prescription Works Like Magic."

Physician Says Nuxated Iron Quickly Puts Astonishing Strength and Energy Into the Veins of Men and Brings Roses to the Cheeks of Nervous, Run-Down Women.

Ask the first hundred strong, healthy people you meet to what they owe their strength and see how many reply "Nuxated Iron." Dr. James Francis Sullivan, formerly physician of Bellevue Hospital, (Outdoor Dept.), New York, and the Westchester County Hospital, says: "Thousands of people suffer from iron deficiency but do not know what to take. There is nothing like organic iron—Nuxated Iron, to enrich the blood, make beautiful, healthy women, and strong, vigorous men. To make absolutely sure that my patients get real organic iron and not some form of the metallic variety, I always prescribe Nuxated Iron in its original packages. Nuxated Iron will increase the strength and endurance of weak, nervous, run-down folks in two weeks' time in many instances."

Manufacturers' Note: Nuxated Iron recommended above by Dr. Sullivan can be obtained from any good druggist with or without a physician's prescription on an absolute manufacturers' guarantee of success or money refunded.

WINTERSMITH'S CHILL TONIC

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For MALARIA, CHILLS and FEVER. ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special).—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 120 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

In answering advertisements, please mention this paper.

HENS MOULT FAST

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you don't take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, Fourth Floor Poultry Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book free, that tells the experience of a man who has made a fortune out of poultry.

WANTED — Representatives for BIJOU TOILET GOODS. Large commission. Rapid sale. Write for particulars. Goods worth $2 sent for $1. S. M. Swain, 811 Polk Avenue, Memphis, Tenn.

CAPUDINE

The Liquid Remedy for Headaches. It's RELIABLE. Relieves Quickly. No Dope. No Booze. No Alcohol. Try it for **Headache.**

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A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

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Opening of a New House of Worship at Naish Spring, W. Va.

BY A. A. BUNNER.

The new church house belonging to the church of Christ at Naish Spring, Pleasant County, W. Va., will, God willing, be dedicated on the fourth Lord's day in September. Naish Spring is located on the waters of Horseneck, three miles from Willow Island. All members of the church of Christ and the public in general are cordially invited to attend these services and on Lord's day bring their baskets well filled with good things to eat to help feed the crowd. Those who attend from the Ohio side of the river, in automobiles, buggies, and on horseback, should cross the Ohio River at Willow Island; and all who come on the trains on the Ohio River Railroad will get off the train at Willow Island, and they will be met at the station with conveyances and conveyed to and from the place of meeting. All trains from Thursday evening until 10 A.M. on Lord's day will be met with automobiles and other public conveyances. Do not forget to bring your pocketbooks with ready cash in them, as cash will be one of the needful things on this occasion.

From Friday until Lord's day there will be three services each day—forenoon, afternoon, and night. These meetings are also special meetings for all of the elders of the church of Christ who can attend, and elders who cannot be in attendance are kindly requested to send us a liberal contribution from their respective congregations to aid us in liquidating the debt on our church house. Our new house will cost somewhere in the neighborhood of twenty-five hundred dollars, the best we can do.

All are invited to come up with us to the help of the Lord against the mighty. Elder T. Q. Martin, of Saint Marys, W. Va., and Fred L. Rowe, of Cincinnati, Ohio, are expected to do the preaching on Lord's day.

All letters and contributions should be sent to Noah Brothers, Willow, W. Va., Route 1, Box 31.

Once to every man and nation comes
the moment to decide,
In the strife of Truth with Falsehood,
for the good or evil side.

Then it is the brave man chooses,
while the coward stands aside—
Doubting, in his abject spirit, till his
Lord is crucified. —Lowell.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

In answering advertisements, please mention this paper.

The Time for Sowing.

BY T. F. COLVIN.

The harvest of the year is here. We are selecting the best seed for another year's planting or sowing. Wisdom directs such, and the successful farmer does not fail its heedings. But with a bounteous harvest and a desire for future success, we should not be content with success in a material way only. The feast of the harvest under the Jewish law was as necessary to observe as any other. Their scope of action was among their own race. Ours is the entire world. As we enjoy the fruitage of the year's labors, let us think of a spiritual sowing and reaping. Eternity is to be met, and how happy it will be to gather golden sheaves into the harvest eternal! Human souls everywhere are the sheaves to be brought safe into the judgment. From time to time you have been apprised of the work which has been undertaken here in Washington, D. C. For nearly a year we have been writing and working in every conceivable way to put before the brotherhood the fact that the building of a house in Washington for the church of Christ is being attempted. General contributions at various times have been called for. Many have responded most liberally, but a general contribution in the true sense has not yet been made. We are appealing to every reader and every contributor to join in a grand campaign which we hope will be made final. Every loyal disciple is urged to help make the first Lord's day in October a day when a general contribution will be made for this work. You are praying for this work, and have been most faithful, and to complete the task we are asking you to join us with a common spirit and purpose to not quit until it is done. Your help is needed, wherever you are. Our valiant soldier boys have come home, and we have given them a most royal welcome. Many of them, sooner or later, will be coming to Washington to accept places in the government service. Will you not help provide a place of worship for them? Future generations will need such privileges. Many souls can be saved eternally through your sowing or giving at the present time. There is no greater call before the brotherhood to-day than this. As this city is in closest touch with the entire nation, so would a strong congregation in this city be most widely felt in building up the church of Christ in this nation. Our membership is, and will continue to be, from all the States. A common interest can be felt by all. Again let me urge every reader to engage in this campaign for a general contribution on the day set, and let the task

go on to completion. Let 1919 go down in history as being the year when the Washington work was put on its feet permanently. Your efforts and help will be most heartily appreciated by every contributor, for it is a work of all. Will you purpose in your heart to help and thereby sow seed that will yield a harvest to be met at the judgment? We sincerely ask you to coöperate with us to the end.

A Visit to Canada.

BY J. L. HINES.

On the morning of August 23 I boarded the train for Toronto, Ontario, Canada, which is one hundred and fourteen miles south of Meaford, for the purpose of laying before the churches of that city the New Testament plan for missionary work and coöperation. I was met by Brother Harry Jackson, evangelist of Fern Avenue Church, and escorted to his home, where I made my home while in the city; and truly his home is an ideal home. On Lord's-day morning, August 24, Brother Linn Whitelaw called for me and took me to the Bathurst Street church house, where I was expected to preach that morning and evening; also Fern Avenue Church sent a delegation of three to hear me and take anything good that I had to say back to their congregation. The Sunday school assembled at a quarter before ten o'clock and spent about an hour in the study of God's word, after which the writer made a short talk to the school on "Social Responsibility." Their manner of conducting a Sunday school is ideal. The school was well attended. At eleven o'clock, as is the custom of many of the Canadian churches, they came together for reading and communion services, after which the writer was invited to preach. My subject was "God's Missionary Society and Its Operation." I showed from Eph. 3 that the church is God's missionary society, through which he has ordained that the world should know the gospel; that the local church established after the New Testament order has organs sufficient for the life of it, is independent of all other local churches, and has no right to dictate to any other; and that Jesus Christ is the head of every local congregation. The operation of the church or society was shown from such scriptures as the following: Acts 13: 1-3; 1 Cor. 16: 1-5; Acts 14: 21-28; 2 Cor. 9: 1-6; Phil. 4: 8-20. An appeal was made to the church to take the matter up at once and raise the funds, select an evangelist, and send him out to do missionary work in and around Toronto, and if one church could not do this, then coöperate with other churches in the city or elsewhere; but these churches must not bind themselves together into a separate organization and take authority out of the hands of the local church. I preached at seven o'clock in the evening on "The Commission." On Wednesday evening the same plans were laid before the East Toronto Church. Before I left the city all of these churches said they would put the matter before their respective congregations at their next business meeting, and they felt sure that the plans would be pushed through to operation.

I found many bright lights in the Toronto churches. They are sound in essentials, though they are not one in custom. Neither do they all carry on their work alike, which is not expected by any except those who are novices in the Scriptures. The Toronto churches have their faults, and all others have theirs: but we are all children of God, in the same house, and should bear with one another in love, and let love continue in the Christian body. There is too much division, strife, backbiting, "fussing," hairsplitting, arguing about questions to no profit, and contending for customs and orders that are foreign to the spirit of Christianity. Brethren, let us get together, pull together, run together, fight together, bear with one another, be tender and affectionate one to another, and arise in the strength of Jehovah and preach the unsearchable riches of the Christ.

I leave to-morrow (September 13) for Beamsville, where I am expected to preach Sunday; Monday, at Jordan; Tuesday, at Smithville; Wednesday, at Tinturn; and Thursday, at St. Catherine. Returning Friday, I will leave again Saturday for Revanna, where I am to address a Baptist assembly on Sunday, September 21. I hope to do much good there. Brethren, pray for me, and let us all pray for the Lord to send more workers into this field; for the harvest is ripe, but the laborers are few.

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BITRO-PHOSPHATE IS GOOD FOR THIN NERVOUS PEOPLE

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Frederick S. Kolle, M. D., Editor of New York Physicians' "Who's Who," says that weak, nervous people who want increased weight, strength and nerve-force, should take a 5-grain tablet of Bitro-Phosphate just before or during each meal.

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Practically all physicians and medical writers are agreed that there is a close relationship between indigestion and rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the best American mineral water for dyspepsia and indigestion, relieves rheumatism and the rheumatoid diseases, such as gout, sciatica, neuralgia, and nervous headache. All of these diseases are probably related and all are probably due, in whole or in part, to imperfect digestion or to imperfect assimilation of food. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby *preventing the formation* of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

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"Baptists vs. Campbellites." No. 8.

BY M. S. MASON.

Mr. Bandy now makes an effort to answer the arguments which contenders for truth advance to disprove his position. These will now be carefully examined, as were the proofs (?) he offered to sustain it.

Matt. 6: 10. He says this is not the kingdom of our proposition, but the Father's kingdom, that which will come as recorded in 1 Cor. 15: 24. How does he know it is? There is nothing to prove it. It is merely his *ipse dixit*. While there is nothing to prove his contention, there are several proofs that this kingdom is the kingdom of our proposition. First, Jesus says to his disciples: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12: 32.) Now, from the expression in Matt. 6: 10, "thy kingdom," it must be so that it belonged to the Father. But as Jesus said he was to give it to the disciples, why is it not reasonable to believe that the kingdom set up on Pentecost was the one transferred and the one that is mentioned in Matt. 6: 10 as belonging to the Father? Second, the prophecy in Dan. 7: 14 tells us that Christ was to receive of the Ancient of Days a kingdom, which was fulfilled at his ascension. (Acts 1: 9.) If that were not the kingdom spoken of in Matt. 6: 10 as "thy kingdom," now given to Christ, why not? Third, in 1 Cor. 15: 24 the kingdom was given back to God. Then, it came from God. When did it come? If it did not come after the prayer of Matt. 6: 10, why? And why is it not reasonable to believe that Jesus had not yet received the Father's kingdom, that in the future he was to receive it (which he did), and at the consummation of all things after his present reign he shall return the kingdom to the Father, from whom he received it?

Matt. 21: 43. The succeeding comment seems to be inapplicable to Mr. Bandy's case; but he does make a good exegesis of the passage, in which he shows that God's reign, or kingdom, was to be taken from the Jews and an economy established which would impartially embrace both Jews and Gentiles, or "should be given to another." We use this passage to show that this had not taken place, or the transfer had not been made, in Matt. 21, while Mr. Bandy and his brethren contend that it had already been established in Matt. 10. Mr. Bandy seems to get "across the fence" and makes nothing of his reference to the passage; but suffice it to say the time when this reign was taken from the Jews and given to another is the point at issue. Jesus said it *would be* in Matt. 21; Mr. Bandy says it had already been done in Matt. 10.

Mark 9: 1. Mr. Bandy says this does not mean that the kingdom had not come, but it had not come with power. The coming with power was the future event. Before we call attention to the weakness of his argument, let us repeat that argument in all its connection as contenders for the truth present it and see its pungency. The kingdom was to come with power. (Mark 9: 1.) The power was to come with the Holy Ghost. (Acts 1: 8.) The Holy Ghost came on the first Pentecost after the resurrection. (Acts 2: 4.) Since the kingdom was to come with power, and the power came with the Holy Ghost, and the Holy Ghost came on Pentecost, then the power came on Pentecost. But as the kingdom came with the power, then the kingdom came on Pentecost. That proves to me absolutely the establishment of the kingdom at the place and time of our contention. But to Mr. Bandy's argument. He admits that the kingdom he defends is without power, as he says the kingdom did not come with power until that time. So, if his kingdom has no power, of what account is it? He has admitted that the only kingdom which has power is the one for which we contend. Note that it does not say "with greater power," as Mr. Bandy would infer, but "with power." So the kingdom that preceded the Pentecost kingdom was absolutely powerless.

Mr. Bandy now enters on a line of argument to prove that the church of which Jesus spoke in Matt. 16: 18 is a Missionary Baptist Church. Also, he says that not only did this church start as a Missionary Baptist Church, but has so continued these eighteen hundred years. Now, at the very outset, we must ask Mr. Bandy some questions about this matter. If this dogmatical Baptist *ipse dixit* is correct, why, in so many references to the church, was it never called "the Missionary Baptist Church?" When Paul said, in Rom. 16: 16, "The churches of Christ salute you," why did he not choose that excellent opportunity to say, "The Missionary Baptist Churches salute you?" By what course of reasoning can we make the name "Missionary Baptist Church" proper from the language of Matt. 16: 18? Jesus calls it "my church." That equals Christ's church. An equivalent expression for "the horse's mane" is "the mane of the horse." So an equivalent expression for "Christ's church" is "the church of Christ." Would not that deduction be more in keeping with the evidence? I certainly think so. Again, if the church so continued a Missionary Baptist Church eighteen hundred years, why do Baptist historians give

us evidence absolutely against it? Mr. Benedict says (page 304, "General History"): "The first regularly organized Baptist Church of which we possess any account is dated from 1607, and was formed in London by a Mr. Smyth, who had been a clergyman in the Church of England. It was formed on the principles of General Baptists." Notice, this is almost sixteen hundred years too late for the New Testament church, and was not even the Missionary Baptist Church then. J. M. Brandon, in commenting on Orchard's "History of Baptists," calls attention to the fact that he nowhere calls the church "the Baptist Church" or its members "Baptists." Mr. Vedder, on page 229, tells of the origin of the mission movement among Baptists, and on page 228 says: "From that time the Baptists of the United States became divided into two parties—antimission and missionary Baptists." So Missionary Baptists, instead of dating from the year 30, as Mr. Bandy contends, date from 1832. Therefore, Baptists of the Missionary variety have continued for not quite one hundred years instead of eighteen hundred.

Prayer.

BY C. PETTY.

The subject of prayer is one that is taught all through the patriarchal, Jewish, and Christian dispensations, and has been practiced by men of God all down these ages. See Abraham (Gen. 18: 28), Jacob (Gen. 32: 9), David (2 Sam. 7: 18), Daniel (Dan. 9: 3). David said, "Evening, and morning, and at noon, will I pray" (Ps. 55: 17); Paul exhorted the Thessalonian Christians to pray without ceasing; and what was addressed to them was addressed to all Christians for all time. Paul says: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." (1 Tim. 2: 8.) Here we learn what spirit we are to have when we pray, for it is to be "without wrath," in love, and without doubt. Then it is in faith.

We are told to "confess our faults one to another, and pray one for another." (James 5: 16.) Thus it is taught that Christians are to pray one for another, and it should console the Christian to know that some one is praying for him in his struggles and trials through life to be faithful till the fight is over and the crown is won. We all feel this great need every day we live—not only to pray ourselves, but the thought that some one is praying for us to be faithful to the end is a great consolation. We are not only to pray for ourselves as Christians, but we are to pray for "them which despitefully use you, and persecute you." (Matt. 5: 44.) This is the great lesson the Savior taught, and he taught nothing that he did not live up to. (See Luke 23: 34.)

No Christian can live a life of faith, a life of trust, without being prayerful; and while it is true that we must be prayerful, we must also work for our prayers to be answered—that is, when we pray for the gospel to be preached everywhere that souls may be saved, we must give of our means that the prayer may be answered, for there is no use praying for a thing unless we work for its fulfillment.

We have some prayers of great men that were heard, but not answered. For instance, Moses prayed for the Lord to let him go over and "see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter." (Deut. 3: 25, 26.) In 2 Cor. 12 we have an account of Paul's praying three times that the thorn in the flesh might depart from him; but the Lord told Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness"—that is, "Paul, you suit me better with that thorn in the flesh than you would if it were out." In 1 Kings 18: 42, 43 we have an account of Elijah's going up to the top of Carmel, where he cast himself down upon the earth and put his face between his knees and prayed until his servant went and looked toward the sea seven times. Then the rain came in answer to Elijah's prayer, when there had been no rain for three years and six months. In 2 Kings 20 we have the prayer of Hezekiah that was answered when Isaiah was sent to tell Hezekiah to "set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord;" and the Lord said to Isaiah: "Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears. . . . And I will add unto thy days fifteen years."

Thus we see from these examples of prayers that were not answered and some that were answered that it is best sometimes for the prayer not to be answered and sometimes it is best for them to be answered, or it would not be that way. But the Lord has promised to supply all our needs, and he will surely do that if we remain faithful to him; and it is so sweet, before we lie down to rest at night, to read a lesson in our Father's Book and then ask his kind watch care and protection in Christ's name over us while we rest.

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The Master's Vineyard

Alabama.

Coffeeville, September 16.—I have just closed three weeks' preaching, day and night, in Jackson County, Tenn. I received the best of treatment and was remunerated well. I promised to visit them again. Should any congregation in Tennessee want my services in October or later, write to me at Coffeeville, Ala.—G. W. Jarrett.

Arkansas.

Booneville, September 16.—The meeting at Blakemore closed on August 27. Eighteen persons were baptized, two were restored, and one took fellowship with the congregation. In all, this was a good meeting. I am now at Formosa. One is to be baptized to-day. I will close here next Sunday. I will begin a meeting at Williford on Saturday night before the fourth Sunday in this month.—R. H. Johnson.

Tupelo, September 10.—I closed a meeting at Step Rock last Tuesday, with six baptisms and one from the Baptists. It was my first meeting since returning from France. Last Lord's day I preached, morning and night, at Clearwater, where I also united Mr. Dewey Burton and Miss Dora Kimbro in marriage. The bride is a great-granddaughter of Jesse L. Sewell of blessed memory. Though he passed from this life many years ago, his works are still loved and remembered by all who knew him or who know of his works. Even his great-grandchildren are following after him in the gospel. Brother Burton and his bride are both loyal members of the church of Christ.—Lawrence R. Wilson.

Florida.

Orlando, September 13.—I am here for three months, and will begin my first meeting to-morrow at Pinecastle, five miles from Orlando. I am pleased with the prospects. There are very few disciples here.—G. B. Lambright.

Miami, September 15.—The work here has begun nicely. Two persons were baptized last night. The congregation here is much alive. We have two mission points already and expect to establish more. We welcome visitors to all services.—Joe L. Netherland.

Kentucky.

Hopkinsville, September 12.—I held a good meeting eight miles from Glasgow, in Barren County. Three were baptized into Christ. I shall be with the brethren there again next year, the Lord willing. My next meeting will be near Dover, Tenn.—J. H. Hines.

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Bardwell, September 19.—On last Sunday night I closed an eight-days' meeting at Clarksburg, Tenn., with three baptisms. Brother J. R. Stockard, of Yuma, Tenn., led the singing and did the baptizing. He is a fine young preacher and should be kept busy in the field. Clarksburg is where I began my work as a preacher. It was said that we had the largest crowd the last night that had ever met there.—Joe Ratcliffe.

Mississippi.

Pine Valley, September 16.—The meeting at DeLay resulted in eight additions, and the church will now meet again upon "the first day of the week," after resting since the "flu" last winter. It is bad to allow such small things to put as large an institution as the church out of business. I have not heard of any business man making a failure on account of the "flu," and I do not even know of any business man closing his door on that account. "Lord, increase our faith." I am in a meeting here, but will close Friday night and go to Ruleville on Saturday. I am to begin a meeting at a point near Marietta on Saturday before the fourth Lord's day. Brother A. Y. Howell is the only loyal preacher in the large territory near Water Valley. He has done a fine work and stays on the job. He deserves much credit for his work and sacrifice in this field.—W. F. Lemmons.

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Mission Work.

BY W. J. JOHNSON.

Each congregation is a complete organization within itself and can be used by our Lord just to the extent that its members are interested in the salvation of souls. Their concern about souls should not be confined to their own community, but should be extended to other places. As they learn more about the needs in destitute places, their interest will be increased and greater progress will be made in sending messengers to those places with the word unmixed with doctrines and traditions of men. Greater opportunities of giving some excellent lessons do not present themselves to the elders, teachers, and preachers than those now presented. So they should study the conditions more thoroughly and do more systematic work than has been done. An individual of a congregation can do an excellent work for our Lord by insisting that a number of others cooperate with him in some work he has chosen to assist, and collect the promised amount to send to the selected work each month. This will produce in the hearts of the other members a desire to have fellowship, and finally the whole church will be active as God's missionary society.

Some are using tongue and pen in opposing mission work in foreign countries, though the commission is: "Go ye into all the world, and preach the gospel to every creature." This command should stir every one to act, since it is given by the One who redeemed us. How much do you appreciate your redemption? Are you selfish, or are you cheerfully giving yourself to the service of Him who purchased you with his own blood?

In our own country there are two great mission fields. In one of them I have been laboring for eight years without much assistance from brethren elsewhere. It has become necessary for me to labor with my own hands to support my family. Appeals to the brethren have not been made by me for my support. Though at times everything looks gloomy, yet our Lord provides as he promised in Matt. 6. I have heard some speak of their sacrifice to preach, when they were devoting their time among established churches, and have doubted whether any of us ever touched more than the border of sacrifice when compared with the hardships of the early disciples.

Now, brethren, it becomes necessary for us to make an appeal to you for assistance to erect a meetinghouse at Amite, La., and we feel that you are able to send us a gift for this work. If we could do this work without your help, we would not beg you to help us. It is of vast importance and needs immediate attention. So do not delay. Help us in a work that is in the midst of a ripe harvest field. This is mission work, and is in one of our home fields. So do not neglect it. All gifts will be acknowledged and appreciated.

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"Are There Few That Be Saved?"

BY D. S. LIGON.

Jesus journeyed through the country, in cities and villages, teaching the people concerning the kingdom of heaven and the salvation of the world. He taught them that all must repent or perish (Luke 13: 3), and that their hearts must be pure to see God (Matt. 5: 8.) With all of the Master's teaching before them, one asked the Savior this question: "Lord, are there few that be saved?" (Luke 13: 23.) I believe it would be well for all to consider this question at this time, for the multitudes of this day are not giving much thought as to whether they be saved or lost.

"Are there few that be saved?" comes ringing down the ages and falls upon the ears of all of Adam's fallen posterity, and it should cause serious thought as to "who shall be able to stand" in that day when the Lord shall come in the glory of his Father to reward every one according to his works. (Matt. 16: 27.) Death and the judgment are appointments of the Lord Almighty (Heb. 9: 27); the day is set for this judgment to take place (Acts 17: 31); and be it remembered that there is no one who can escape appearing before the judgment seat of Christ (2 Cor. 5: 10) in that great and awful day when the books shall be opened and all men shall be judged out of the things written in the books according to their works (Rev. 20: 12, 13).

Why should it be suspected that "few be saved," when Jesus came and died for all men? While Jesus was sent into the world to save sinners, it is equally true that all sinners are required to hear and believe in Jesus, and without faith in the Christ no one can be saved. Many, perhaps, will be lost because they imagine they will be saved simply by virtue of the fact that Christ came to save, and expect to be saved without an effort upon their part. But this is a most woeful mistake. The Savior, in answer to the one asking the question, immediately said: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." The one who thinks that entering in at the strait gate will be without an effort upon the part of the lost should remember that the Lord said: "Strive to enter in." The word "strive" here is from the Greek "agonizomai," and means here to contend or struggle with difficulties which would hinder one's entering the gate. It carries the idea of a strong endeavor and strenuous effort. But this word is not only used to express the necessity of making an effort to enter and get into the way that leads to life, but it is used in connection with the Christian's life as he battles against the wiles of the devil in order that he may remain in the way that leads to glory. This same word is used by Paul when he says, "I have fought a good fight," and when he exhorts the brethren to "fight the good fight of faith." This same thought is in the word "epagonizomai," found in Jude 3, where the Christian is instructed to "earnestly contend for the faith which was once for all delivered unto the saints."

Brethren, if you are deceived on this matter and think that heaven can be gained without an effort upon your part, get this idea out of your minds and walk out in the open arena of life and begin, with much courage, the "good fight of faith." Many good brethren move away from a congregation into a community or town where there is none, but never strive to have the gospel preached and to establish the cause there. If brethren, when they move into a new place, would do as the early disciples did when they were scattered over the land because of persecution—go "everywhere preaching the word"—they would show some disposition to *strive* to enter into the everlasting kingdom of our Lord and Savior Jesus Christ. But many times brethren seem to think, because they do not live near the meetinghouse or because there is no congregation near them, that they are excused from observing "all things whatsoever the Lord has commanded." Hence, they do not *strive* much, if any, and never think of contending earnestly for the faith where they live. If brethren who move where there is no congregation of disciples were disposed to "fight the good fight of faith" and "earnestly contend for the faith which was once for all delivered unto the saints," they would make some effort to have the gospel preached and to establish the cause where they live.

Brethren, hear what the Lord says: "Many will seek to enter in, and shall not be able." I am made to wonder why and when this is. It is when he once has risen up and "shut the door." Solemn thought! The door is closed, and there they stand without, knocking and crying: "Lord, Lord, open unto us." This is when some will seek to enter and shall not be able. Then they that are without the closed door will be greatly surprised that they have been shut out of the kingdom. Yes, they will say: "We have eaten and drunk in thy presence, and thou hast taught in our streets." Yes, the Master says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Then will come that awful denunciation: "Depart from me, ye that work iniquity."

Overworked Women

It is the never ceasing treadmill of household duties — washing, ironing, cleaning, mending, cooking; the house to keep tidy, children cared for and well dressed, church and social duties to perform — that so often overtax a woman's strength, and she falls a prey to those dreaded female ills.

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It may be, also, that some will come up at that great day and the door will be closed, but they will knock and say: "Lord, let us in. Did not I become a member of the church several years ago? Was not I baptized for the remission of sins? Have I not done many things in thy name?" Then the Lord will answer: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."

Acknowledgment.

BY J. O. BARNES.

Brother J. M. Cole and I, as trustees of the church at Lake City, Fla., hereby extend our thanks to the brethren for the substantial fellowship they have had with us in this much-needed work. We wish to say that work has begun on the building at the new location and will be pushed to completion as fast as funds can be gathered for that purpose, and that the money sent us for that purpose will not be used for any other purpose. Send contributions to J. O. Barnes or J. M. Cole, trustees, Lake City, Fla.

The contributions by the friends of the work to date are as follows: D. A. Martin, Florida, $8; Mrs. G. H. Landress, Florida, $5; Mrs. M. M. Geer, Florida, $3; Mrs. Jane Herndon, Florida, $1; Mrs. Maggie Powers, Florida, $2; Miss Susie Newsom, Florida, $5; church at Charleston, Miss., by J. H. Caldwell, $5; church at Lake Butler, Fla., by J. R. Townsend, $5; church at Leesburg, Ga., $3.30; Gordon Dicks, Florida, $1; J. H. Williams, Florida, $2; Sisters Ollie Daniels, Bryan, and Daughtry, $11.50; Miss Fannie C. Young, Tennessee, $5.

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To introduce to the poultry raisers of this section a Chick Food that is nationally known, E. J. Reefer, the Poultry Expert, Third Floor Reefer Building, Kansas City, Mo., is giving away free a one-dollar package of Chick Food absolutely free to every poultry raiser who agrees to tell his neighbor about it. This medicated Baby Chick Food is sold on an absolute guarantee to raise chicks for six weeks, and it is backed by the National Reserve Bank of Kansas City. Send Mr. Reefer one dollar and he will not only send you one regular dollar size package of Chick Food, but he will include in the same shipment an extra package absolutely free, which means he will send you two regular full-size dollar packages of this scientific medicated Baby Chick Food for only one dollar. And he will prepay all the charges on the first order. Considering that this product is guaranteed by the National Reserve Bank and that it keeps baby chicks for six weeks, every poultry raiser should certainly try this scientific medicated Baby Chick Food without further delay. It will pay you to write Mr. Reefer to-day.

FROM THE FIELD

New Mexico.

Roswell, September 15.—The Carlsbad meeting, conducted by Brother Jones and the writer, began on August 1 and continued until August 12. As a result of gospel sermons and personal work, some thirty members were rounded up, one was baptized, and one took membership during this meeting. The members have now rented the armory building and are worshiping regularly on Lord's days. The congregations at Roswell and Hope aided Carlsbad in the financial support of the meeting. The Garfield meeting, conducted by the writer, began on August 22 and continued one week. This people is doing a splendid work under the direction of Brother J. W. Clark, a very zealous man. They have accomplished much during the eighteen months they have been meeting, having begun the work by worshiping in Brother Clark's private home. During the Garfield meeting ten sermons were given, some personal work was done, and one—a man of no little influence—was reclaimed. Brother George A. Klingman, of Abilene, Texas, is in a good meeting at Roswell.—J. E. Hoffman.

Tennessee.

Cookeville, September 14.—We are now comfortably housed in the new church home, located at 611 Washington Avenue, which is the preacher's home for the splendid congregation that worships here in Cookeville. Only a very short while ago I preached for the congregation worshiping at McBroom's Chapel, about five miles out in the country, for one week, and, as results of that work, twelve persons were baptized and one wanderer was restored. This was indeed a very fine meeting. I have promised to hold another meeting for them next August. Arrangements had been made for Brother Pullias to be with the church here in a series of meetings in November, but owing to his recent serious illness the engagement had to be called off. So our plans now are that Brother Larimore will be here and begin a meeting on the first Lord's day in October, which we look forward to with much pleasure and expectation. Our work here seems to be of the sort that will build up and strengthen a church, and we are meeting with much encouragement.—Charles L. Talley.

Texas.

Fort Worth September 15.—There were seven additions yesterday on my return, after having been away two months. Our meeting will begin on the fourth Sunday in September with home forces. We will be glad to have any of our out-of-town friends visit us during the meeting.—J. W. Dunn.

Waxahachie, September 1.—Yesterday was a fine day here with the College Street Church. There were four additions to the congregation, one an old man from the "Christian Church." Brother Kidwell was at Ennis; Brother Carl Gardner was at Patrick's Chapel; and Brother P. C. Key and wife, of Gunter Bible College, were with us at night.—Ben West.

Waxahachie, September 15.—Yesterday was a fine day here with three victorious services and six added by transfer. We have large crowds. Sixty-one at prayer meeting, and lively interest by the boys and men of the church leading in the worship. Brother Dunn closed a very good meeting yesterday at Maypearl, with three baptized. Brother Gardner was at Ennis. —Ben West.

Heath, September 1.—Our meeting at Heath continues with fine interest and four confessions. I will continue over next Lord's day, and hope for much more good while here. Our opposition is strong here, but we are still on the winning side; but it is the Lord that should be praised, for we are only his servants. I could arrange one meeting in Tennessee for the last of October. Write me at Ben Franklin, Texas.—C. H. Smithson.

Whitewright, Route 3, September 10. —I have just returned from Ola, in Kaufman County, where I held one of the very best of meetings. I have been preaching there twenty-two years, and this was the best meeting ever held with that congregation. There were seventy-two additions in all. I am devoting all my time to the work, and could answer calls for meetings for October. Write me at the above place.—W. N. Carter.

Ben Franklin, September 15.—I have just closed a fine meeting at Heath. Crowds and interest were fine. Four were baptized and one was reclaimed. We have a fine little church there, and I am hoping for better days for them. I began monthly work with the Cottonwood Church yesterday, and hope to do much good there this winter. I go next to Hatfield, Ark., for a meeting and a rally for a new house. I will spend next month in Kentucky and Tennessee.—C. H. Smithson.

Denton, September 15.—Brother Ledlow's meeting with the church at Denton closed last night after continuing two weeks. Considering the fact that it was vacation time, and, therefore, many out of the city, the meeting was well attended on week days, and the audiences taxed the building on Sundays. Brother Ledlow did excellent preaching, and the audiences seemed to enjoy and appreciate his work. There were five baptisms and eight by membership as a result of the meeting, besides much good accomplished otherwise.—R. D. Smith.

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FOOT TROUBLES
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John W. Fox
R. 3
Oct 1 19

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Edifying as the Need May Be

BY A. B. LIPSCOMB

"Teaching Them" in the Sunday School.

It is the plea of the disciples with whom I stand identified that all of our acts of service and worship in the church are authorized by the word of God. We have never forsaken the slogan adopted by the Campbells which has gone around the world: "Where the Scriptures speak, we speak: where the Scriptures are silent, we are silent." To state the matter still more explicitly, it is our purpose to do the things which are taught either by precept or example in the New Testament. Notwithstanding the simplicity of every act and the clearness with which each is taught, there is not a single item of our work and worship but what has been severely criticized at some time or other. The criticism does not always come from the world or from sectarian strongholds; not infrequently it comes from our own membership, and sometimes in words of sharp rebuke. It has been my observation, too, that the criticism is usually aimed at the abuses of the thing rather than at the thing itself. This was just as true in apostolic times as it is to-day.

The New Testament shows that the sacred institution referred to as the Lord's Supper was abused. Paul wrote to the church at Corinth: "When therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper: for in your eating each one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not? What shall I say to you? shall I praise you? In this I praise you not." (1 Cor. 11: 20-22.) This passage indicates that this memorial feast had been grossly abused. It had been converted into a drunken orgy. Nor was this abuse of the Lord's Supper confined to the apostolic period. History shows that time and again this sacred institution has been wrested from its true position in the church. Its most solemn meanings have been mocked and disregarded. It has been offered as a sacrament at the marriage altar and has even been proposed as a sacrifice for the souls of men after they are dead.

Again, that part of our worship that is designated by the word "fellowship," and which we usually refer to as "taking up the contribution," was abused. Turning to Acts 6: 1, we read: "Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration." Now this indicates that a very serious mistake was being made in regard to the contribution, which the apostles promptly corrected.

In like manner we find to-day that the part of our worship which the New Testament calls "teaching" and we call the "Sunday school" is often abused and changed from its rightful purpose. Sometimes it is conducted and recognized as a factor separate and apart from the church, bearing all the earmarks of a different organization. Sometimes this part of the work lacks efficiency. It is conducted in a loose, slipshod way or is reduced to a mere formality. What should be done with the Sunday school under such conditions? What did Paul do with the Lord's Supper when it was abused? He did not abolish the Lord's Supper, but he corrected the abuse. What did the apostles do with the contribution when it was abused? They did not abolish the contribution, but they corrected the abuse. Just so, when this institution of the Sunday school (for it is an institution in the same sense in which other items of worship are institutions) is abused, the scriptural thing to do is not to abolish the institution, but to correct the abuse. The true Sunday-school idea is that which always associates it with, and makes it inseparable from, the work of the church. Here the school becomes an agency of the church by which the word of God is taught to children and to grown people as opportunity is afforded. The source of such instruction is God's church; the subject-matter is God's word; the teachers are Christians; the attendants are all who may be induced to come; the arrangement is in groups under several teachers where each group is a component of a unified whole.

Sometimes the Sunday school is presented by those who oppose it as a modern innovation, but the facts do not bear out the contention. Both the Scriptures and secular writings reveal the fact that the Sunday school as I have defined it was a prominent feature of the Jewish religion and an integral factor in the primitive churches of Christ. Really the Sunday school, so far as the work itself is concerned, is clothed with antiquity. Some traditions are valuable. There are traditional writings which refer to the training of Methuselah in such a school in the days before the flood. They tell of the instruction received by Abraham from Melchizedek, of how Jacob and Esau were taught, and speak of educational advantages enjoyed by Dinah and Samuel and Deborah and Barak. They doubtless make a mistake who insist upon calling Robert Raikes

the "father" of this method of teaching. The father of the work itself is more ancient than Melchizedek. One of the Talmudic sayings is: "The world continues to exist only by the breath of the school children," and "the true guardians of the city are the teachers."

But the Old Testament record is more valuable than any tradition. And here we may speak with the utmost certainty. It is not necessary to dwell at length upon its testimony. A few good examples will suffice. In Gen. 14: 14 we are told that Abraham had three hundred and eighteen trained servants. Certainly there must have been some effective means of training them. Families who have one trained servant count themselves happy. Abraham had three hundred and eighteen, and Sarah must have been at the head of a big school of domestic science. In enumerating the reforms instituted by Jehoshaphat, the historian of the Old Testament gives us the names of certain teachers, and says: "And they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people." (2 Chron. 17: 9.) We should not fail to mention the great open-air Bible school mentioned in the book of Nehemiah, where it is said of the teachers: "And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading." (Neh. 8: 8.) Josephus mentions specifically the establishment of such schools and says it was the purpose of the scholars "to learn accurately." His testimony is confirmed by Philo.

The rabbis tell us that about 80 B.C. there existed a system of religious schools in which they made attendance obligatory. In these schools children between the ages of six and ten years studied the scripture text. Such schools were recognized not as merely incidental to Jewish life and polity, but they were reckoned a very part of the religious system itself, essential to the stability and perpetuity of the national existence and character. In other words, they were revivifying and putting into practice the words of their greatest prophet, who said: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6: 7.)

This, then, was the system in vogue when Jesus came to the earth. Bible teaching was to begin at home, but the teaching was not confined to the home by any means. Between the ages of five and seven little children were taken to the church Bible school. There they were taught to memorize the Scriptures and to come to an understanding of them through the familiar process of questions and answers. Later they entered the school of the synagogue. In the first glimpse that we have of our Savior's childhood days he has shown in attendance in one of these schools. (See Luke 2: 46, 47.) It was not Jesus' presence in the school of the temple that amazed the people; it was nothing unusual for a child to be there; but it was his wonderful knowledge that dumfounded them. They were "amazed at his understanding and his answers." This shows again their method of teaching. It was catechetical—asking questions and answering them, just as we do in our schools to-day.

There is an appreciable difference between teaching and preaching. Matthew, who wrote peculiarly from the Jewish standpoint, says: "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." (Matt. 4: 23.) Mark and Luke also bring out the distinction in their Gospels. (*See Mark 1: 14, 21*; Luke 20: 1.) John the Baptist is always spoken of as a preacher, but Jesus is set forth both as a teacher and preacher. Teaching was his favorite method. He taught the people in all kinds of places—in the temple, in private houses, by the wayside, on the seashore. By studying these examples we find, too, that his favorite method of teaching was by asking questions and by bringing out the answers, just as we do in our schools to-day. (See Matt. 21: 23-40.) In Matthew's account of the great commission the Savior says: "Go ye therefore, and make disciples of all the nations." "Disciples" means "scholars." It is indeed difficult to understand how men and women can carry out the terms of the great commission and get away from the idea of teaching people in a regular, systematic way. The apostles were not only great preachers, but they were strong teachers as well. The distinction in the two lines of work is brought out in Acts 15: 35: "But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also." There is every indication that they took advantage of the teaching system that had been in vogue for centuries when they entered the temple and the synagogues. The truth taught was different, but the method was the same. If you will study the history of the New Testament churches, you will find that the first steps necessary for their establishment was the teaching of the Scriptures. This was true of Thessalonica. (Acts 17: 1-3.) This was true of Berea. (Acts 17: 11, 12.) Their chief nobility was found in the fact that they studied the Scriptures. The starting point of the church at Corinth is found in the teaching of the apostle Paul, assisted by a Christian man and a Christian woman. For two years Paul taught in the school of Tyrannus, in the important city of Ephesus, and for two years at Rome in his own hired house. Nay, more, you will find that this kind of teaching had a great deal to do with the molding and development of the most useful workers in the early churches. Paul himself was brought up at the feet of Gamaliel. In Luke's introduction to his Gospel he explains to most excellent Theophilus that one purpose in writing it was "that thou mightest know the certainty concerning the things wherein thou wast instructed." (Luke 1: 4.) Timothy had the faith of his noble mother and grandmother because they had taught it to him. Apollos became a better preacher because, "when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately." (Acts 18: 26.)

Sometimes we are asked the question: "Where in the New Testament do you find anything like a Sunday school?" The really difficult thing, it seems to me, is to study the New Testament and not find it. Its work and influence gleam forth from the history of every church and from the analysis of every useful character. Our success in spreading the gospel depends more upon our faithfulness in this work than upon any other line of Christian endeavor. If we fail down on this point, we shall not witness any appreciable growth, and, what is worse, we will displease the Master. Whenever I go to a strange place to preach the gospel and find there a competent and consecrated lot of teachers, I feel happy and have no fear of the results. No wonder Paul, in describing the various gifts with which Christians are endowed, gave prominence to the gift of teaching: "Or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching." (Rom. 12: 7.)

Where, then, do we receive our authority and inspiration and promise for the Sunday school? We receive it from the terms of the great commission: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.)

Said Theodore Roosevelt: "If it is right, there is no other way."

OUR CONTRIBUTORS

Three Arguments on the Kingdom.

BY JOHN T. HINDS.

No little has been written the last few years regarding the nature and establishment of the kingdom. There would scarcely be room in one article to refer to all the scriptures and reasonings that have been offered. No such attempt is here made. It is my purpose in this article to give three arguments which, it seems to me, will aid materially in reaching a correct solution of the problem.

While the exact date when the kingdom was established is of vital importance, yet that is not the point that now is worrying many. The question with many now is this: Has it been established at all? Or, if in the future, when will it be? A failure to distinguish between the literal and figurative use of terms has led to much confusion and misunderstanding. That Christ has an institution in this world that is variously described in the Bible will hardly be denied by any one. To call this institution the "church" presents it as an assembly separated from the rest of the world in matters religious. To call it a "body" presents it as an organization. To call it a "temple" or "house" presents it as a place of worship or a home. Then, if called a "kingdom," the idea is a system of government. If the three first representations here given can and do refer to the same institution, why does not the fourth also? There seems no logical reason against it. We may rightly call any object by the name of another where one or more points of similarity exist between the two. Why not the church be called the kingdom, if a reasonable amount of similarity exists between it and an earthly kingdom? We surely can, or else we have no use for figurative speech. If the church can logically be called the kingdom, then the kingdom has been established, and no amount of special pleading will evade this truth. It is immaterial regarding any future state of things to which the word "kingdom" may also apply. The sole issue here is, does the word "kingdom" in any given number of passages legitimately and logically apply to the present state of things religiously? If so, the issue is certainly settled.

ARGUMENT NO. 1.

The first argument is to show that there is no logical or scriptural reason against the word "kingdom" referring to the same institution that the word "church" does. If this be true, then nothing short of positive scriptural declarations to the contrary would make it necessary to deny that the kingdom is now in existence. This argument is sustained by the fact that many words in the Bible that refer to the past age and future age in certain passages also refer to the church in other passages. The following simple arrangement exhibits this fact:

PAST TEMPORAL	PRESENT SPIRITUAL	FUTURE ETERNAL
Jerusalem	Gal. 4: 26	Rev. 21: 1, 2, 10
Tabernacle	Heb. 8: 2	Rev. 21: 3
Temple	1 Cor. 3: 16	Rev. 7: 15
Priesthood	1 Pet. 2: 5	Rev. 7: 15
Sons of God	Gal. 3: 26	Rev. 21: 7
Salvation	Mark 16: 16	Phil. 2: 12
Kingdom	Rev. 1: 6, 9	2 Tim. 4: 18

The Jews had a material, temporal Jerusalem; we have a spiritual Jerusalem, and the final state will be an eternal Jerusalem. They had a temporal tabernacle, we have a spiritual one, and the finally saved people will have an eternal one. The same thing is true of all the other words in the diagram, as the references will show. I did not give any references in the first column, for it will be admitted by all that these words all refer to the Jews in their work and worship as the people of God. The second column shows that these same words refer to the church as the people of God now, while the scriptures in the third column show that the same words refer to God's people in the final state. Rev. 7: 15 shows that we will be "priests" in the final state because we will "serve" him day and night "in his temple." Rev. 1: 6-9 shows the same use is made of the word "kingdom" in reference to the church as is made of the other words given. "Made us kings and priests unto our God" requires the present state to be the kingdom. If the Revised Version is followed, it says "kingdom." Either version is final on the point. In verse 9 John says he was "in the kingdom." This also is final. Leaving out all the other passages where the word "kingdom" refers to the church, these verses fix the point that it actually does refer to the church. If so, the kingdom undoubtedly does mean the church. The fact that it was used in reference to the Jewish kingdom and the eternal state no more keeps it from referring to the church state now than the fact that the Jews were called "sons of God" and the saved will be called "sons of God" keeps Christians from being called "sons of God" now.

With this argument established, we may as well admit the kingdom to be in existence now, no difference what explanations we wish to make. I may be "dull of hearing," but have never yet been able to see what could be gained for the truth by denying it.

ARGUMENT NO. 2.

This argument is based on the combined testimony found in Acts 2: 34, 35; Heb. 10: 12, 13; 1 Cor. 15: 25. These passages all show that Christ was to "sit" at the right hand of God for a given time, and that certain things were to be accomplished during that period. Acts 2: 33, 34 shows that it was after his resurrection and ascension. Naturally, of course, it would be after the latter. Heb. 10: 12 shows that it was after he had made the "one" offering for sins.

The word "till" in all the passages shows that he is to remain there while his enemies are being overcome. 1 Cor. 15: 25 tells us "all enemies" must be put under his feet. Verse 26 says the last enemy to be destroyed is death. As long as people are subject to death, Christ will remain at the right hand of God. If he is to remain there "till" his enemies become the footstool of his feet, then it is implied that he will not remain there after that has been accomplished. If, then, his enemies are not subdued while he sits at the Father's right hand, they will never be. 1 Cor. 15: 25 says: "For he must reign, till he hath put all enemies under his feet." Since he is to put his enemies under his feet while he sits at the right hand of God, exactly what he is to do while he reigns, then his reign is precisely coextensive with his sitting at God's right hand. He is there now; hence, he is reigning now or never will. If reigning now, his kingdom must be established.

ARGUMENT NO. 3.

This argument is based on the number of things pertaining to a kingdom that the New Testament shows we have.

First, we note what is said of Jesus to see if he is now a King in fact. (1) Jesus, on account of the suffering of death, was "crowned with glory and honor." (Heb. 2: 7.) (2) God hath anointed him with the "oil of gladness." (3) Heb. 1: 6-8 shows that he has a "throne" and "scepter." A careful reading of Acts 2: 30-36 will show that Christ is now on his throne." (4) 1 Cor. 15: 25, in connection with Heb. 10: 12, 13, shows that he is now "reigning." Now, if Christ has been anointed, crowned, has a scepter, a throne, sits on that throne, and is reigning, I

am curious to know how much he lacks of being a King in fact.

Second, what is said about the kingdom? What do we have? (1) The word of God is the "seed of the kingdom." (Luke 8: 11.) We have that. (2) The good seed sown by the Son of man are the "children of the kingdom." (Matt. 13: 38.) (3) We are a "holy nation." (1 Pet. 2: 9.) If a nation, it must be a republic, empire, or kingdom. (4) We have a "royal priesthood." (1 Pet. 2: 9.) The word "royal" means "kingly." (5) We have a "royal [kingly] law." (James 2: 8.) Again, since we have a crowned King, reigning upon his throne, the seed of the kingdom, the children of the kingdom, a nation, a kingly priesthood, and a kingly law, how much can that lack of being a kingdom? A spiritual kingdom, to be sure, but a real one, nevertheless, and this regardless of what the future state may be or may be called. Our spiritual nation must be a kingdom.

To call the future state a "kingdom" is unquestionably correct. Any number of passages, therefore, where the word "kingdom" clearly refers to the future state can have no bearing upon the fact that the present or church state is a kingdom, and so called correctly. The context and language of each passage must determine how the word should be applied. Four hundred passages where the word refers to the future and only one where it refers to the present would not change the facts in the case. One reference to God's people now as the kingdom is sufficient. We have that and more.

Divorce—New Testament Teaching.

BY H. LEO BOLES.

The teaching of the New Testament upon this subject is clear, unequivocal, and brief; it is very definite and conclusive; it is so plain that "he who runs may read," and "he who reads may run." In the Sermon on the Mount, the constitution of the Christian religion, we have this language: "It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." (Matt. 5: 31, 32.) Jesus, commenting upon this question in answer to the Pharisees, gave a fuller explanation of his teaching: "And there came unto him Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." (Matt. 19: 3-9.) There are other reports of what Jesus said on this subject found in Mark 10: 2-12; Luke 16: 18. There is nothing found in these scriptures that is not fully treated in Matt. 19.

We have a summary of the New Testament teaching on divorce, stated by Christ himself, in the following: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery." It may be stated that in Matt. 5: 32 and Matt. 19: 9 Christ puts in the one exception. All versions and translations agree in regard to this exception; it is also found in all of the ancient manuscripts. There is no controversy among biblical scholars about the correct rendering of this passage. This makes the matter satisfactory, so far as human wisdom is concerned.

The one cause for absolute divorce is stated by the Savior in these words, "except for fornication," and this phrase is in harmony with the basic principle of the family. The occasion of this definite phrase was brought about by a question from the Pharisees. They asked: "Is it lawful for a man to put away his wife for every cause?" This put the matter so that Jesus had to specify the ground of divorce or evade this pointed question. The question was put so that it forced Jesus to enumerate the causes for divorce, and he enumerated one, and but one, in his reply. This puts the matter of exceptions under this rule in logic: "*Expressio unius est exclusio alterius*"—the expression of the one excludes all others. All other pretenses for divorce were deliberately swept aside by Christ. This fact should be remembered as we further study this question. This teaching is so plain that we can see at first glance that no other ground for absolute divorce can be permitted than *the single one of adultery.*

Let us examine the reason for this one exception. Adultery is destructive of the monogamic family life; for any married person, guilty of adultery, has taken another person into family relationship; children may be born to that relationship; and not to allow the innocent party a divorce, in such a case is to force the innocent party in marriage to live in a polygamous state, and this is contrary to the fundamental law of the family life. Adultery destroys the essential physical basis and the ethical integrity of the marriage relation and is universally recognized as a ground of absolute divorce, because it is an act of unfaithfulness to the marriage vow by which the guilty party breaks it asunder. Adultery, with married people, brings a third consenting party into a triple relationship, which, if knowingly continued, would thereby become for all concerned a guilty partnership in a crime against the fundamental principle of the family, and Jesus goes back to the original principle as stated in Genesis and says: "And the two shall become one flesh. So they are no more two, but one flesh."

It is the wisdom of heaven as spoken by the Savior of men that has made fornication a ground for divorce from the bond of matrimony and limited absolute separation to that single cause. It matters not which way (through the man or woman) we depart from the strict practice under the Savior's direction, we land in polygamy; and the state or government that allows by its statutes absolute divorce for any other cause than the one that the Savior mentions breaks the monogamic bond and is simply acting in aid of polygamy, consecutive, if not contemporaneous. Adultery is the one sin which immediately and unmistakably breaks the marriage bond, and is the only valid reason on which divorce, according to Christ's teaching, may be legally allowed. There is no other legitimate principle for divorce than that presented by the nature of the sin of adultery.

The question may be asked, Is there any other sin against the marriage bond which has the nature of adultery? Many claim that there are other sins which nullify the sacred bond of matrimony, and, hence, other grounds for divorce. Such sins as drunkenness, desertion, conviction of crime, and imprisonment have been urged as just grounds for divorce, but the Savior did not so specify them; neither, as heinous as they are, do they have the nature of the sin of adultery.

Many claim that Paul has modified the teachings of the Savior on this question. The only scripture that we have bearing upon this question, if, indeed, it does bear, is found in the seventh chapter of First Corinthians. A careful reading of this chapter will show that Paul is not discussing the question of divorce or breaking the marriage bond,

but is discussing the question of behavior in the relationship. Paul is interpreted as allowing divorce to a believer who has been deserted by an unbeliever, thus adding desertion to the exception that Christ made for divorce. Paul has said: "If the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such cases: but God hath called us in peace." (1 Cor. 7: 15.) What is meant by the apostle here may be easily inferred from the spirit which dominates the whole chapter. The spirit and teaching set forth in this chapter is that every one should accept the situation to which God has called him. "Be quiet" is the instruction given to every one, whether married or unmarried; if unmarried, remain so; if married, remain so; if an unbelieving partner deserts, let him or her desert. Be quiet. "God hath called us in peace." Paul has said that the brother or sister is not under bondage. He uses the Greek word "dedoulotai," which means enslaved. If an unbeliever leaves the believer because of his faith in Christ, and claims that the marriage tie is so strong that the believer should give up Christ in order to maintain the marriage relationship, he is mistaken; the brother or sister is not enslaved even by the marriage tie to forsake Christ in behalf of the marriage relation. This permits the unbeliever to depart; but it is not an absolute divorce, for in the tenth verse Paul has said: "But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife." This teaches that the one deserted must hold herself or himself in an attitude to be reconciled. We are sure that Paul does not grant liberty to remarry, for this would have been to nullify the fundamental principle of the family relationship and a direct violation and contradiction of the Savior's plain teaching. Such authority in regard to divorce and remarriage would have brought Paul into conflict with the Roman government, and would have brought about a sharp conflict between Christianity and the Roman government. None of the early Christians understood Paul to grant the privilege of remarrying. There is no record in history of a single case where any one gave such interpretation to Paul's language for four hundred years after Paul's death. The only right and safe course for the church and civilization is to adhere unwaveringly to the simple statement of Christ when he said: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery."

Help Corpus Christi.

BY G. DALLAS SMITH.

The reader has doubtless read of the awful storm and tidal wave which struck Corpus Christi, Texas, a few days ago, with its fearful toll of life and property. But few, perhaps, know of the needs of our brethren there. Brother C. W. Sewell writes me that their house of worship was completely wrecked—wrecked beyond repair. He says they will have to rebuild. Now this means a great burden on the little band at Corpus Christi, for most of them are poor; in fact, the burden is too great for them without outside help. I am, therefore, appealing to the readers of the Gospel Advocate to assist these worthy brethren in rebuilding their house of worship. I held a meeting for these brethren in June and know that they are worthy of your fellowship. Send contributions to C. W. Sewell, 701 C Street, Corpus Christi, Texas.

I have seen so much good from suffering, so much good from pain, that I believe in the good of both. It is pain and suffering that bring out sympathy, self-sacrifice, and strength of character.—Selected.

The Agreement Brother Boll Made.

In 1915 a number of brethren met in the Gospel Advocate office for the purpose of adjusting the difference that had arisen between Brother R. H. Boll and the managers and some of the editors of the Gospel Advocate. The Gospel Advocate and those connected with it contended that an agreement was reached in that conference. Others held that there was no agreement reached. This disagreement has been the source of alienation and strife and consequent evil, which is always to be deplored. While in Nashville recently, Brother Boll signed a statement which we are glad to publish. We give his statement in his own words as follows:

THE POINT OF MISUNDERSTANDING.

I understand that the word "agreement" is used by Webster in two distinct senses:

1. A concurrence of judgment, coinciding of view, harmony of thought.

2. A compact, covenant, promise, contract.

There was an agreement in the former sense; for without dictation from men, and as free under God and because my judgment approved, I was of the same mind with the other brethren that it was best not to press the doctrines in question. But there was no agreement in the second sense of Webster's definition. [Signed] R. H. BOLL.

The above is all that the Gospel Advocate has ever contended for. It has never contended for an agreement in the sense that any one was bound against his will and his conscience not to touch what he believed to be the word of God, and even then, as now, it has always spurned the idea that any man was not to be free in Christ Jesus. Brother Boll's above statement concurs fully in this view.

The fact should not be overlooked that what he says has no reference to the doctrine involved, and is not intended to bind either him or the Gospel Advocate as to the action of either on that line in the future. It is to be hoped, however, that this action will lead to still further agreement and harmony, and that eventually any doctrines that are calculated to disturb the churches and that are not essential will not be promulgated.

We sincerely trust that nothing will be said to revive the unfortunate disagreement and that the brethren will strive to "keep the unity of the Spirit in the bond of peace." "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with a love incorruptible." (Eph. 6: 23, 24.)

[Signed] J. C. MCQUIDDY.
A. B. LIPSCOMB.
F. W. SMITH.
M. C. KURFEES.

Report of Forest Vale Mission Fund.

BY F. B. SHEPHERD.

The following contributions were received for the Forest Vale Mission from July 16 to September 15: From William F. Fierbaugh, $2; C. W. Sewell, $1; Charleston church of Christ, $8; by Christian Leader, $30; C. W. Sewell, $1; Millville church of Christ, $4.45; Charleston church of Christ, $8; Beauchamp, $10; Garrett Avenue church of Christ, $10; Miss Lillie Jackson, Canada, $10; by Christian Leader, $10; some brethren at Amarillo, $20; Beauchamp, $20. Total, $134.45.

"Good for me to draw near to God." Literally—And I, nearness to God to me is good. That is the ultimate good, the sum of all conceivable good, the "summum bonum" of the ancients—a clear declaration of the unselfish and absolute morality of Bible religion. Not a religion of external rewards and honors and of selfish aspirations and longings for paradisaical bliss, but of communion and fellowship with God, whether it be on earth or in heaven.—F. G. Hibbard.

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EDITORIAL

The Missionaries.

BY J. C. M'Q.

The true Christian is a missionary. The Christian spirit is a missionary spirit. It is a misnomer to call a Christian an "antimissionary." But missionary work should be conducted in a businesslike, systematic way, as well as any other service of the Lord. Christians should not be slipshod and unmethodical in their work. Missionary work has suffered immensely on account of the lack of system and method. As has already been stated by Brother Kurfees in this journal, and as he has clearly shown by the word of God, missionaries should be sent out by the churches and should report their work to the churches. A careful reading of the book of Acts, beginning with the thirteenth chapter, will clearly show this.

We are ready to act as forwarding agents for the churches and ready to encourage the churches to do missionary work; *but it is no part of* the province of a religious journal to select missionaries and have the missionaries make report to it, and in a general way handle the funds of the missionaries. This is the work strictly of the churches and should not be taken from them. Brethren E. S. Jelley and J. M. McCaleb have been in Nashville during the last week. The Gospel Advocate does not feel called upon to select and send either of these men out as a missionary. We have so informed both, and both approve the suggestion. The churches should select the missionary and have it announced to the world that the missionary is selected by them and that they will take care of his support. It is the province of a religious paper to stimulate the churches in this character of work.

The manner in which missionary funds have been handled in the past has been responsible for a number of missionaries failing to receive a sufficient support. It may be that some have received more than their demands required. When the churches send in a general way to the missionaries, they do not know just what missionary is most in need. This can be avoided by one church becoming responsible for a missionary's support or by a number of churches coöperating in his support. Another church should become responsible for the support of another missionary, and so on until we have many missionaries in the field. If the missionary proves unsatisfactory, or if he does anything not in harmony with the spirit of Christ, the church that sent him should recall him, and not a number of self-constituted men acting as a board, who assume unto themselves authority to recall him.

Christians should not be satisfied with sending out only men of little ability as missionaries. It is hardly fair to the missionary work to select men that have been failures in this country to send them to the foreign field in the hope that they may accomplish great good in winning the heathen to Christ. Men selected for this work should be especially fitted for it, and the churches should look well to their fitness before sending them out. Missionary zeal has been more paralyzed and missionary effort more discouraged by sending out incompetent men as missionaries, perhaps, than by any other one thing. Simply because we are not to consider the conversion of one soul an insignificant work, it does not follow that we should neglect efficiency in our missionary efforts. No man should go as a missionary who is not so in love with the cause of Christ that he is ready to make great sacrifices for it. If a man expects an easy time as a missionary, by all means he should stay at home and do what he can here to the honor and glory of God.

I would suggest that the churches take a survey of the field to see if they cannot find a number of men fitted for missionary work, men of force of character and love of the truth, who are ready to make sacrifices in order to lead the heathen out of darkness into light. It is easier to get the money to support the missionary than it is to get a suitable missionary. I am ready to say that I believe the churches will readily support a missionary who realizes that "woe is unto me, if I preach not the gospel," and who is able to declare the gospel of Christ. The great need in the Savior's time was men, and it is even so to-day. Christ said unto the seventy: "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Luke 10: 2.) With a few missionaries fully imbued with the spirit of the apostle Paul, many thousands would soon be converted to Christ. The missionary, in order to lead sinners to Christ, must be hungering and thirsting for souls. He must have a consuming desire to lead sinners out of darkness into the light of the gospel. How many men can we find who are so in love with the truth and who are so anxious for the conversion of the heathen that they are ready to endure stripes and imprisonments, hunger and thirst, shipwrecks and trials, as did the aspostle Paul, in order that they may be faithful servants of Jehovah. In the light of what the missionary is called upon to

endure and do, how many men will rise up as Isaiah and say: "Here am I; send me?" (Isa. 6: 8.)

It would be well, also, for the churches to look out new fields. There are many Japanese, Chinese, and other heathen in this country that need the gospel of Christ. A man does not have to go to Japan in order to preach the gospel to the Japanese. He can preach it to them on the Pacific Coast. Mexico is badly in need of the gospel. The countries in South America also need it. The churches should not pass by these inviting fields, but should see that an effort is made to bring those without the truth to a knowledge of it. The command of Christ is: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.)

What Have Christians to Do With Judging Them That Are Without?

BY E. A. E.

For what have I to do with judging them that are without? Do not ye judge them that are within? But them that are without God judgeth.

Read carefully 1 Cor. 5: 9-13.

God makes a very clear distinction and a very great and grave difference between those "within" the church and those "without."

All know there are two distinct classes of responsible people named in the New Testament—saints and sinners, Christians and those who are not Christians, those who are "within" the church and those who are "without." Those who are "without" are called "the sons of the evil one," etc.; those "within" are called "the sons of the kingdom," "the children of God," "the house of God," "the household of God," "the church of God," "the church," "the flock of God," "disciples" of Christ, "Christians," "saints," "soldiers of Jesus Christ," "fellow citizens" in the kingdom of Christ, whose "citizenship" or "commonwealth" is "in heaven" (Phil. 3: 17-21), "co-workers" with God, "children of light" and "sons of the day," etc. Those "without" the church "are of the night" and "of darkness," are in "the power of darkness," and are doomed to "the outer darkness" of eternal destruction and to "the weeping and wailing and gnashing of teeth."

Sinners in becoming Christians are "delivered . . . from the power of darkness, and translated into the kingdom of the Son" of God's love (Col. 1: 13), or are "born anew"—are "born of water and the Spirit" "into the kingdom of God" (John 3: 3, 5). This very great change and this very great difference are expressed in different ways in the New Testament, but always in such clear and strong terms that the line of demarcation between the two is unmistakably distinct. No one who does not deliberately choose to do so crosses this line permanently one way or the other.

All know that people cannot be in both "the power of darkness" and "the kingdom of God," or in the church and the world, at the same time. Two masters cannot be served at the same time. Sinners are the servants, or slaves, of sin; Christians are servants of righteousness. All must choose, *and do choose*, what and whom they will serve.

All know that Christians "are not of the world"—that is, they have not the spirit of the world; do not reflect the character of the world; are not governed by the vanity, ambition, pride, greed, wisdom, glory, malice, and vengeance of the world—*even as Christ is not of the world*. The world hated, rejected, and crucified Christ. It hates and persecutes the church, the body of Christ, to-day, and Christians are forbidden to love the world; so much so that, "if any man love the world, the love of the Father is not in him." (1 John 2: 15, 16.)

Christians must train, develop, correct, encourage, warn, and support, or, in other words, discipline, all "within" the church, withdrawing themselves finally from all who walk disorderly, or who do not yield to discipline. But they have no authority to discipline and judge and no jurisdiction over those "without." Those "without" will God judge. Vengeance belongs to *him*, not to Christians; and we have seen how he takes vengeance both here and hereafter—through civil powers on earth and eternal punishment hereafter.

If Christians do not both note and observe this great difference and distinction emphasized above, they do not regard the will of God as anything at all.

Christians of necessity come in contact with those "without" the church—the vilest and basest as well as the most cultured and upright and honorable—and must have dealings with them; if not, they will have to get out of this state of existence.

God clearly and fully teaches Christians how to act toward, and in all ways how to treat, those "without" the church, or people of the world: they are to defraud none; to take advantage of none; to corrupt none; to take thought for things honorable in the sight of all; to treat all in justice and mercy, righteousness and love, as they would be treated; to be at peace with all; to keep the peace themselves and also to seek the peace and good of all; to render to none evil for evil, but to overcome the evil in others by the good within themselves; and to seek, above all things, the salvation of all. Jesus came not to destroy men's lives, but to save both their lives and souls—to seek and to save the lost. Christians who have the Spirit of Christ and who follow him cannot seek the destruction of the homes and families and lives of any persons on earth. They cannot engage in the fearful and horrible business of devastation, of making widows and orphans and cripples, and of bloodshed. The New Testament abounds in instruction to Christians in regard to conduct toward all classes of people "without" the church as well as toward all "within." Christians must follow all the directions which God gives them toward all people or *live in disobedience to him* and suffer the consequences.

Are civil governments of any and of all kinds "within" or "without" the church? Are they parts of the church, the body of Christ, the kingdom of God, or are they separate from it? God has separated the two—that is, the church and civil government. Man does not necessarily become a citizen of any form of civil government *because* and *when* he becomes a Christian, and he can be a citizen of any civil government on earth and never become a Christian. But God teaches Christians how to act or to deport themselves toward any civil government under which they may live, whether republic, kingdom, or autocracy, etc. How? They are commanded "to honor the king" (if they live in a kingdom), the governors appointed by him, and all rulers; they are to "be subject to every ordinance of man for the Lord's sake"—that is, all laws of any government (1 Pet. 2: 13-17), or to "be in subjection to the higher powers;" they are to pay all custom and tribute and taxes, and to render to all their dues (Rom. 13: 1-7); they are to pray, make supplications and intercessions, and to offer thanksgivings for all rulers in order that they may "lead a tranquil and quiet life in all godliness and gravity" (1 Tim. 2: 1-4). In the peace of any government will they find peace and tranquillity. (See Jer. 29: 7.) Paul requested Christians to pray that he might "be delivered from unreasonable and evil men; for all have not faith." (2 Thess. 3: 1, 2.) This proves that God overrules such men. So Christians may pray and must pray to this end.

In no case whatever are Christians justifiable before God in refusing to submit to every law of civil governments or in violating any, except only when the civil government

forbids their obedience to God in any case or commands them to do that which God forbids. In this case God must be obeyed rather than men. *All know this.* Peter and John said to the rulers of the Jews, with power to imprison and to put to death, and in the face of threats of greater punishment than imprisonment, which they were then suffering, "We must obey God rather than men;" and: "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak *the things* which we saw and heard." (Acts 4: 19; 5: 29.) All know that God requires people to give up all things and to forsake all persons and even life itself in order to obey him. This one principle of obeying God rather than man has made every martyr on earth for Christ's sake, and led Jesus to the cross. He could have obeyed man rather than God and become the very greatest world ruler that ever lived; but he resisted this mighty temptation. This temptation came to him time and again, but he resisted it, and was crucified by his tempters.

Peter and John, Paul, and hundreds of others, and especially Jesus, are heroic and sublime examples of obeying God rather than the civil authorities in the clash between the will of God and the laws of men. They calmly and in faith received the consequences, even death.

"All that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) There is no escape. Reader, if you do not believe this, try living godly a while, and you will see. You may "hold a *form* of godliness," while denying "the power thereof," and please the world and never suffer any persecution, for "the world loves its own." But live truly godly in all that that word embraces, and the persecution will surely follow; and it will come at times from sources unexpected, and which grieves the most for that reason. The persecution furnishes the test as to whether or not you will obey God rather than man.

Christians cannot join mobs and otherwise use violence. In all strikes and upheavals of the present, Christians cannot use violence to force measures; they can destroy neither property nor life. Christians will not do this. This is not the tranquil and quiet life, the peaceable and godly life, which they are commanded in the New Testament to lead. God must be obeyed above all lodges and orders or civil governments. The service of Christ and obedience to God do not depend upon men's convenience, comfort, wealth, poverty, vengeance, or laws; God must be obeyed and the spirit of Christ manifested at all hazards.

Book Reviews.

THE MODEL CHURCH. By G. C. Brewer. McQuiddy Printing Company, Nashville, Tenn. Pages, 166. Prices: Single copy, prepaid, $1; one dozen copies, prepaid, $9; twenty-five copies, not prepaid, $17.

The book contains an introduction by F. W. Smith, and is written in a very lucid, simple, forceful style. The author has the happy faculty of expressing himself well. The subjects treated are all live subjects. The writer manifests a fine spirit in his handling of mooted questions. He hardly hopes to escape the criticism of those who do not accept his views; but, regardless of this, he has endeavored to point out the way that all can work and keep busy in the service of the Lord. I commend the book as worthy of a careful reading, and would be glad to see it have a wide circulation. The book contains twelve chapters on the following themes: Chapter I., "What Constitutes a Congregation;" Chapter II., "The Qualifications of an Elder;" Chapter III., "The Duties of the Elders;" Chapter IV., "The Relation of the Overseen to the Overseer;" Chapter V., "How Elders Are Made;" Chapter VI., "How Elders Are Unmade;" Chapter VII., "The Diaconate;" Chapter VIII., "Dealing with the Disorderly;" Chapter IX., "Figuring on the Finances;" Chapter X., "Church Music;" Chapter XI., "A Model Church;" Chapter XII., "Prayer-Meeting Topics."

RELIEF FUND

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

Previously reported	$9,095.02
Church at Charleston, Miss.	25.00
Mrs. T. Y. Pirtle, Toone, Tenn.	1.00
"A Friend," Nashville, Tenn.	2.00
P. C. Breeden, Terrell, Texas	5.00
Lindsay and Crawford Allen, Russellville, Ala.	2.00
Mrs. Ada Nance and daughter, Goodspring, Tenn.	2.00
W. H. Neal, Lebanon, Tenn.	25.00
Mr. and Mrs. S. Z. Fox, Columbia, Tenn.	2.00
Fruit's Chapel, Hopkinsville, Ky.	5.50
Mrs. S. A. Voss, Stephens, Ark.	2.50
Sister Lochie Cole, Cottage Grove, Ore.	3.00
"A Sister," South Columbia Church, Tennessee	2.00
Roy Robinson, West Fork, Ark.	1.00
Miss Maida Austin, Scott's Hill, Tenn.	5.00

Mr. W. O. Gorski, secretary of the Polish Victims' Relief Fund, writes: "Poland needs medical supplies, hospitals, doctors, for typhus is decimating the population. Entire villages have already been wiped out of existence by that plague. In many cities mortality is in excess of the birth rate. Poland also needs clothing and shelter to protect her inhabitants against exposure. Her industries are so far at a standstill, the German invader having destroyed or crippled every factory. The civil population is unable to earn a livelihood."

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

Just a Little—

Just a little kindness added to what you do makes all the difference in the world.

Just an added smile, a song composed within your heart; just a little lift for some one close at hand; just a little more effort when things begin to lag—these are what bring out the sun and drive the clouds away.

Just a little planning, just a little thinking, just a little resolving hour by hour, and you will find yourself a-growing—just a little all the time.

Just a little knowledge—and then a little more—banked for the day that you need it will keep you fresh and glad and make you a sought-out man.

Just a little waiting when you ill-humored get will save you extra tears and sadness, which to you will mean a lot.

Just a little solid sense, just a little wholesome faith, just a little word well spoken, just a little hope fulfilled in deeds, just a little scattered sunshine—these help to make this world a better place.

Just a little oil on troubled waters, just a little love turned loose, just a little consideration for the "under dog."

Let us all see what we can do to be just a little better and do just a little more.—Selected.

So many people are largely animal, giving but a paltry remnant to spiritual things. Their immortal nature is atrophied. Their life is in the fleeting possessions that they imagine they have made their own; but a man's life does not consist in the things which he possesses, for he cannot live by bread alone. It is the part of wisdom to foster the imperishable life and the ever-blest life. Then our life is independent of environment; and it is dependent upon the life of Christ in us, one with him through faith and love. So our life partakes of the everlasting life of the everlasting God and Father of our spirit, who is the same "yesterday, to-day, and forever."—A. William Lewis.

AT HOME AND ABROAD

F. W. Smith is in a meeting at Union City, Tenn.

Brother Srygley is holding a meeting near Red Boiling Springs, Tenn.

T. Q. Martin is engaged in a meeting with the Campbell Street Church at Louisville, Ky.

The church at Washington, D. C., has asked the brotherhood to make a special contribution for their building fund.

We are glad to report that G. C. Brewer is much improved. He will resume his labors at Winchester, Tenn., shortly.

J. H. Lawson, of Sherman, Texas, closed the meeting at Dixon Springs last Sunday evening. There was fine interest throughout."

J. S. Trotter, of Nashville, Tenn., closed a good meeting at Bending Chestnut Schoolhouse, near Boston, Tenn., with six baptisms and two restorations.

J. G. Allen writes: "Brother McQuiddy's article on 'A Clean Ministry' is an exceptionally good piece. He hits at a great evil among us, just like Brother David Lipscomb use to."

Brother McQuiddy has gone to Denver, Col., for an extensive stay. His friends hope that he will return much improved in health. He was accompanied by his daughter, Miss Evelyn McQuiddy.

From Mrs. C. H. Rizer, Franklin, Tenn.: "The Gospel Advocate special 'Prayer' Number is fine. What it contains and what we get from it cannot be bought with money, but can do the Christian a world of good."

C. M. Pullias writes: "My health has improved some. I am able to preach in moderation. Brother Lewis and I have been doing some work about the city that is bearing fruit. The church is doing well. My new address is 708 Lomb Avenue, Birmingham, Ala."

A. G. Freed writes: "The opening day of the Freed-Hardeman College, Henderson, Tenn., was great. The largest enrollment since the foundation, eleven years ago. Students are still coming. The work on the Ladies' Home is being pushed. All are elated."

From William P. Walker, Dover, Tenn., September 25: "Last night I began a meeting about nine miles from Dover, on Dyer's Creek. The prospect is bright for a successful meeting. Brethren, we mission workers and our work need your fervent prayers."

G. A. Dunn writes from Oakman, Ala.: "On September 23 I closed a meeting at Berry, Ala., with thirty-eight additions—thirty-five baptisms. After being away four years, it was pleasant to return to see old friends and have a good meeting. I began at Oakman yesterday."

From H. C. Shoulders, Sellersburg, Ind., September 26: "On September 10 I began a meeting for the Liberty congregation, near Granville, Tenn., which closed on the third Sunday night. The attendance and interest were good. One person was baptized into the one body."

There were visitors from California, Texas, Kentucky, Mississippi, Illinois, and Alabama at Russell Street Church on Sunday. Three persons placed their membership with the congregation. A. B. Lipscomb preached at the morning service and Oscar Parham preached at the evening service.

From J. G. Malphurs, Sinai, Ky., September 24: "On September 18 I closed my first meeting since moving to this State. The people seem to be interested at Loveridge congregation, and there are bright prospects for them in the future. The preaching was principally to the church, yet we had seven baptisms and one restored. I am now in a meeting with the Fairview congregation, to continue as long as interest demands."

From M. C. Cayce, Nashville, Tenn., September 27: "The meeting at Pegram closed on Sunday night. I baptized a man and his wife on Sunday afternoon. She was a member of the United Brethren Church. We think other good was done. I am wanted back for another meeting next year. To-morrow I am to begin a meeting at Shiloh Church, near McEwen, Tenn. The Gospel Advocate is fine. I wish it could go into every Christian home."

From I. A. Douthitt, Henderson, Tenn., September 26: "I recently held a meeting at Isom, Tenn., near Hampshire. This was a fine meeting in many respects. We had large crowds at each service. The brethren there manifested a splendid interest in church work. I baptized four persons. I went next to Pleasant Hill, near Rives, Tenn., where we had a fine meeting, but no additions. I am now at Henderson, Tenn., teaching in the Freed-Hardeman College. The school opened well, and all things point to a great year in the school."

From W. F. Lemmons, Ruleville, Miss., September 24: "The six-days' meeting near Water Valley was well attended and the interest was fine, but there were no additions; but, as at every other place I go, they want me to come back. A. Y. Howell, of Water Valley, was with me in the meeting, and assisted in song and prayer. He is a good preacher and worker and deserves great credit for his work's sake. I preached three times at Ruleville, including the third Lord's day. I am to begin a meeting near Marietta, Miss., next Saturday night; then to Arkansas, Oklahoma, and back to Texas."

From Van A. Bradley, Mount Hope, Ala.: "My work in South Alabama and North Florida closed on Sunday night, August 31, with the Oakland Church, near Andalusia, Ala. This closed my twelfth year's work in that territory. I held one meeting on the scene of the Bradley-Bogard debate of two years ago. This meeting resulted in three additions to the church, one of which came from a Primitive Baptist family. I am now located at Mount Hope, teaching the town school and preaching for the church here. This is a good congregation, and I am liking the work."

Following is a news item from a Knoxville (Tenn.) paper: "C. G. Vincent, Detroit, Mich., recently returned from overseas in France as Divisional Religious Work Director for the Y. M. C. A., has accepted an invitation from the Broadway church of Christ to serve as minister for that church. Mr. Vincent is a young man, thirty-eight years of age, who, after eight years of school preparation, preached for two years in Detroit, from which place he went as a missionary to Japan and served there five years as a missionary. He then entered the Y. M. C. A. service overseas. Vincent is said to be a preacher of rare ability, and the Broadway church of Christ is congratulating itself upon being able to secure him as minister. He will preach at the church, 1124 Broadway, on Sunday at 11 A.M. and 7:45 P.M., and regularly thereafter."

From J. G. Allen, 1412 Baltimore Avenue, Muskogee, Okla., September 22: "In addition to the statement in the last issue of the Gospel Advocate in regard to the work at Muskogee, I wish to make this statement: Believing that the good brethren and sisters who have contributed to this work should have a statement from me, I will say that we have three trustees to handle all funds for the church building, who will render faithful service and account for every cent contributed and intrusted to them, and I am sure no one will make a mistake in helping us to get a home of our own. We all think the prospects are brighter here now than ever before for New Testament Christianity. I wish it understood by brethren where I have labored in Tennessee, Kentucky, and Georgia that I am now associated with as godly a band of brethren and sisters as was ever my pleasure to preach to. Yes, they are faithful in all things. All money received will be reported through the papers as heretofore."

From F. P. Fonner, Buffalo, W. Va., Box 81, September 22: "This will inform the brethren that I have been sick for the last three weeks, scarcely able to conduct meetings on Lord's days. Last Monday I had a severe attack of bloody flux, and have not been able to sit up much since. This added to another internal trouble makes rather a critical case. To say the least of it, it will take time for me to get on my feet again. I need immediate financial assistance. Please help me now. With your help I hope to recover and at the same time place this work on a permanent basis; but we cannot do that without a house of worship at this point. Additions to our building fund come very slowly now. It is almost two years since wife and I started this fund by laying aside a small contribution of our own as a nucleus. Since then it has increased until we now have nearly five hundred dollars. Five hundred dollars more would enable us to build a house this fall, and I now request my brethren at large to help us to that amount within the next few days. Owing to my present condition, I am distressed about this matter. Please help us to make a short job of this. Address F. P. Fonner, Box 81, Buffalo, W. Va. I am the duly accredited treasurer of the church here."

Georgia and the Far Southern Field

By S. H. HALL

A Burning Question.

By the expression, "burning question," I mean one that I wish to drive home to your heart with such intenseness as to make it warm. Christ says: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Matt. 7: 12.) Can you think of a better doctrine than this? Could anything be more just and kind? "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6: 8.)

But the question that I am putting to those who claim to be Christians is this: *Do we do this?* Do we, in all things whatsoever we do and say about others, do and say only those things that we would be pleased to have them do and say about us? What a world this would be, if every one would do this! There could be no neighborhood fusses; there could be no church fusses; there could be no wars arising between the nations of the earth. No one would ever be slandered and lied upon; no one would ever be murdered; no one would ever be allowed to go hungry and without sufficient clothing to wear. This one great law of our Father would make this old earth a paradise in which to live.

But let us not cover a field so large as the world. Let us bring the question down, not to all of those who claim to be followers of Christ, but just to those of us who claim to be identified with the church of Christ—just to those who are pleased to call themselves, at times, "loyal Christians." The question will be confined to those of us who say we are pleading for a return to the doctrine of Christ—just this, without addition and without subtraction. Do we do what Christ says for us to do? Not that some do not, but is there as large a per cent living up to this rule as should—such a per cent that we become the controlling factors in the church of our Lord, so that the world can really see what the church is because this class predominates? Recently I learned that a brother, who undoubtedly has made the impression on some that he is almost too good to sin, hurled the expression into the face of one who, to say the least, was as good as he, "How much did you get for selling out?" The latter of these brethren had once stood very close to the former and really had been blinded by the former and led into believing some things about the "kingdom question" that he subsequently learned to be speculation and not the truth; hence, he changed. Is it not wise to change when you see you are wrong? Would it not be the height of folly not to do so? Then why impugn a brother's motive, whose standing wherever he is known is unexcelled, just because he would not remain with you? Is this treating others as you wish to be treated? Is this kindness and justice? Is it a "dead certainty" that all truth and goodness is on your side of the question, so much so that no one could think of leaving without being "bought out?" He could not find a better motive than this. If all of us were as good as we pretend to be and as we would have our associates think we are, the world would be better, would it not? Does not Christ say: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven?" (Matt. 5: 20.) And does he not say that the righteousness they had was that of those who "say, and do not?" (Matt. 23: 3.)

Not a great while ago letters continually came to me about a brother and a very close friend of mine. I confess that I am slow to believe everything I hear; and if I kept as busy looking for my own faults as I should, it might be that I would not have time to listen to even as much as I do. Anyway, because I did not at once take hold of the idea that what was being talked was so, I was accused of being "biased." Well, now, how do I want people to treat me, if anything should be said or circulated that would have a tendency to weaken my friends' confidence in me? You know I would want you to be slow to believe it and certainly not discuss it till you know of a certainty that it is so. Let us try to save each other, not destroy each other. If you are ever guilty of wrongdoing and some one does become too free to talk about it, you should not lose sight of your own mistake by having too much to say about the mistake others may have made by saying too much about it to others and not coming to you and talking about it. Their mistake does not make yours cease to be a mistake, but continues to be a mistake till corrected. Along with this, let me remind you of the comfort that having on "the breastplate of righteousness" ever gives. Doing right is the way to keep it on. Nothing hurts your enemies more than seeing you continually doing right. Do right, if the heavens fall. This brings to my mind the words of Paul: "Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us." (Tit. 2: 8.) I know I have had enemies, and presume that I now have them, but certainly I do not have much time to think about them or to devote to anything they might say about me. I try to keep too busy doing right. You cannot do one thing that is bettter than this, that shields you more, that aggravates the devil more.

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What Would Jesus Do?

It matters not in what position you are placed, keep the question before you: What would Jesus do? That is, what would he do if he were circumstanced as I am? What would he do toward the man who is my friend and the man who is my enemy? Go to the secret chamber and pray for your enemies. Remember, if we have not the Spirit of Christ, we are none of his. (Rom. 8: 9.) Do not forget that he said: "All things therefore whatsoever ye would that men should do unto you, even do ye also unto them: for this is the law and the prophets."

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News Items.

Brother T. B. Larimore is now at Lafayette, Ga. It is good to know that this great and godly man is on Georgia soil. May he remain.

Brother J. P. Prevatt recently held a fine meeting at Antioch, resulting in twenty-three additions. We have no better worker. He is now at McGregor, Ga., in one of the most destitute places in the State.

R. R. Brooks is now at Morgan's Chapel, out from Villa Rica, Ga. We are expecting good news of his work. He goes from there to Menlo. The Menlo brethren will soon have completed one of the best new buildings in the State, all things considered.

Brother Silas E. Templeton recently closed a good meeting at Wilson's Mill, near Kingston, Ga. Five were baptized and the "faithful few" were greatly encouraged. Brother Bearden has done a good work in that section and will continue to help them all he can.

The writer has just recently closed a two-weeks' revival at Shelbyville, Tenn., with eleven baptized, one reclaimed, and much good done otherwise. Brother B. C. Goodpasture and wife are living with this congregation and are doing a good work. Brother L. G. Kennamer led the singing.

Query Department

By J. C. McQUIDDY

W. L. Vandiver, of Francis, Okla., inquires to know to whom the language, "Let a man examine himself," found in 1 Cor. 11, is addressed. It is addressed to Christians and not to the world. Christians are to make examination of themselves, knowing that if they eat and drink unworthily, they eat and drink damnation to themselves. If a man eats and drinks unworthily, no Christian is responsible for his act. We should teach Christians to make self-examination; should teach them that the Lord's Supper is intended for Christians and not for the world, and should hold up to all the fearful consequences of partaking of the Lord's Supper in an unworthy manner. When we have been faithful in teaching the word of God, we have performed our duty, and God will not hold us responsible for the sins and wickedness of others.

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A sister, of Atlanta, Ga., quotes Heb. 7: 1 and requests that I tell her who was Melchizedek. She requests an answer through the "Query Department" of the Gospel Advocate. She also inquires to know if Melchizedec is spoken of in the Old Testament and where she can find it.

In answering the first question, I will also answer the second. Many curious questions have been asked about Melchizedek. I have no doubt about his being a real person, but know nothing further than that which is revealed in the Bible. The first reference to Melchizedek is found in Gen. 14: 18. He is also mentioned in Ps. 110: 4. The other occurrences of the word are found in Heb. 5: 6, 10; 6: 20; 7: 1, 10, 11, 15, 17. He was both a prince and a priest of the most high God. Doubtless he had preserved in his family and among his subjects the worship of the true God and the primitive patriarchal institutions; by these, the father of every family was both king and priest. So, as he was a worshiper of the true God, he was both priest among the people as well as king over them. The general view is that by "Salem" Jerusalem is meant. Salem did bear this name anciently, as is evident from Ps. 76: 1, 2, which reads: "In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion." His name signifies "king of righteousness." He was a type of Christ, as he was a righteous king and priest. He met Abraham and blessed him, B.C. 1917. For the form of this blessing, see Num. 5: 23-26: "And the priest shall write these curses in a book, and he shall blot them out into the water of bitterness: and he shall make the woman drink the water of bitterness that causeth the curse: and the water that causeth the curse shall enter into her and become bitter. And the priest shall take the meal offering of jealousy out of the woman's hand, and shall wave the meal offering before Jehovah, and bring it unto the altar: and the priest shall take a handful of the meal offering, as the memorial thereof, and burn it upon the altar, and afterwards shall make the woman drink the water." For the meaning of the words "to bless," see Gen. 2: 3: "And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." From Gen. 14: 20 we also learn that he gave tithes to Abraham. If the querist will read these scriptures carefully, she will find all that I know about Melchizedek.

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Brother Leo H. Thurston, of Buchanan, Mo., sends a long query concerning the formula of baptism. In order that he may speak for himself, I insert the query in full:

Some few years ago Brother Flavil Loyd preached for us at this place, and in his preaching he advocated "be baptized in the name of Jesus Christ for the remission of sins" as an exclusive formula to be said by the preacher when baptizing a candidate in order for his baptism to be valid. As a result of this preaching, a few of the brethren were baptized and thus divided the congregation. Brother Lannom, of Tennessee, is here in a meeting, and has effected a union of the parties by teaching that God has given no exclusive formula that must be said by the preacher in order to make the candidate's baptism valid, saying that if one is properly taught on the subject of baptism, as well as all other commands in the plan of salvation, that what the preacher says does not affect the validity of the candidate's baptism. Brother Lannom said that the command to baptize into the name of the Father, Son, and Holy Ghost was that which the candidate was commanded to do, and not what the preacher was to say; that the Scriptures do not give any example of what the preacher said, but rather what the candidate did. He says to repeat the formula in Matt. 28: 19, 20 is just as scriptural as Acts 2: 38, and that Acts 10: 48 and Acts 19: 5 are just as scriptural as either of them, so far as what the preacher says in baptizing a candidate is concerned. The church here has accepted this idea, and we would like to have this printed, together with your idea as to whether we did as we should.

While I do not accept as correct all that Brother Lannom is represented to have said, yet I agree most heartily with him in his conclusion. It is true that the candidate himself must be genuinely in earnest, must have scriptural faith and repentance, in order to be baptized into Christ; but the command given to the apostles by Christ himself was to baptize the candidate "in the name of the Father and of the Son and of the Holy Spirit." Hence, in the name of Christ, or by the authority of Christ, the administrator of baptism is commanded to baptize into the name of the Father and of the Son and of the Holy Spirit. One thus baptized is baptized by the *combined* authority of all the manifestations of God. By the act of baptism one is brought into subjection to the Father and to the Son and to the Holy Spirit, and in consequence of this subjection he enters into Christ, receives remission of his sins and the gift of the Holy Spirit. There is as much warrant in the Scriptures for one putting into his formula of baptism that he is baptizing in order that one may enter Christ and in order that he may receive the Holy Spirit as there is to put into the formula that he is baptizing for the remission of sins. When a man, by the authority of Christ, is baptized into the name of the Father, the Son, and the Holy Spirit, God takes care of all the results that follow baptism. The meaning of Acts 2: 38 is that Peter, guided by the Holy Spirit, commanded them in the name of Christ—that is, relying upon and trusting Christ, and by his authority—to be baptized into the names of Father, Son, and Holy Spirit. Peter was acting under the commission; and whenever any one was baptized by the apostles in the name of the Lord Jesus Christ, it means by the authority of Christ he was baptized into the name of the Father, the name of the Son, and the name of the Holy Spirit. It should be noted that in Acts 2: 38 the names into which the administrator should baptize are not recorded; but the apostles knew Christ's commission.

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

Training Little Children

By MRS. JEAN N. BARRETT.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Music An Elemental Part of Life.

Dear old Mother Goose, the patron saint of children's music! How much the children of our family owe to her jingles! I can very distinctly remember my father playing with us and trotting us to the rhythm of "Ride a trot horse," "To Boston, to Boston, to buy a penny bun," and "Little bow-wow to the mill."

No child, thoroughly imbued with these rhymes, will have any trouble in comprehending three and four-part rhythms, with their varied subdivisions and accents. How much more delightful to have all this rhythmic instinct grow up unconsciously from happy playtime than to have it left until a child is old enough to be conscious of his lack in this respect and has to go through exacting and tiresome drills to overcome it!

Happy the child whose lot is cast in a joyous musical atmosphere! There is thus implanted in his inner being a something which will help him to go through many trials with a brave heart and an unconquerable hope and faith that this is, after all, a good world.

We constantly hear mothers say: "No, my children have no talent for music, and I shall not bother to have them learn anything about it."

If I could feel that I had in all my life made a few mothers and a few teachers understand the difference between music as a performance and music as a life element and thereby gained for a few children this power which more than any other stirs the vital forces by which we live, I should feel that my share of life's troubles were a small price to pay.

A like misapprehension in the domain of art would banish from home and school the beautiful pictures and art forms which awaken a love of all that wonderful world of beauty revealed to the seeing eye and the appreciative mind because, perforce, so very, very few children have any talent for drawing, painting, or modeling.

One of the first steps in rousing a feeling for music is to lead a child to listen. How much stress is laid in our scheme of education upon teaching a child to observe, to see! How little upon teaching him to hear! The eye is made dominant in all things, and we lose much enjoyment which a trained sense of hearing might bring us. God made the birds beautiful, but he also gave them songs, so tender, so thrilling, that the very breath stops that we may listen, as we sit at twilight near the home of wood thrush or song sparrow.

To the open ear, is not the gentle, silvery murmur of the brook as it calls through the forest as keen a delight as is its crystal shimmer in a setting of green, when we have followed its call and found its home?

Let us not forget that the morning stars sang together, and that He who created them meant his children to hear their music in the melodies and harmonies of all his great creation.

The child brought up in the city has not the beautiful sounds of nature from which to get his first lessons in listening, but mother and kindergartner can make use of what they have. Even the scissors grinder and ragman help us out here. One of my little pupils, the daughter of musical parents, gained her first idea of imitating sounds correctly from a ragman's call. As we were having our lessons one day we heard this song come in at the window (I was going to say *float* in, but the ragman's tones are rather too strenuous to be called *floating* tones): "Rags, rags, rags! Any old rags or bott's!" The tune can be written thus: Do si la sol sol sol do do; but no words can describe the quality of the tones. At once I imitated the theme, and little Frances, to my great surprise, imitated me exactly, whereas before this she had hardly been able to get one single note correctly. His tune was unique, and it appealed to her.

Lead the children to listen in every way you can think of. Tap on different substances—wood, glass, silver. You may find a lamp shade that gives forth a definite musical pitch. Play tunes on tumblers, tuning them to musical pitches by varying the quantity of water in them and striking lightly with a silver knife or spoon. This device I found most useful in arousing interest in music in a boy who seemed to have no musical instinct whatever.

A writer says: "The greater part of children's time is spent in elaborate impersonation and make-believe, and the entire basis of their education is acquired through this directly assimilative faculty." This applies most forcibly to music and gives to those who have the care of children almost unlimited opportunity for developing musical expression.

A lullaby song at the child's bedside at night is a benediction beyond estimate.

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Little Jack's Good Advice.

BY J. B. REDD.

Little Jack Tucker's papa, who had neglected somewhat his reading of the word of God, decided to again make an effort to set the good example of reading daily some portion of the Bible. So he purchased a large-type New Testament and proceeded to carry out the good resolution. His little son, five years old, had noticed it and approved very much of it. But he noticed that his mother was not reading it.

So he said: "Mamma, have you read that new book papa bought?"

"No, son, I haven't."

"Well, mamma, you ought to read it and see what's in it."

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"Rough and Brown."

There walked the Son of God to-day,
Along the altar of his shrine;
Men saw him as they stopped to pray,
And felt him through the bread and wine.
The silver cup was shining, bright,
The linen cloth was clean and white;
But as the plate was handed down,
They saw the bread was rough and brown.

There came the Son of God one day
To worship in his Father's shrine;
Men saw him drive the thieves away
Who profited in doves and kine.
His righteous eye was shining, bright,
His seamless robe was clean and white;
But as he cast the tables down,
They saw his hands were rough and brown.

There walks the Son of God to-day,
Along his world's last battle line;
Men see him as they stop to pray,
And find him human though divine.
His saddened eye is shining, bright,
His robe, though torn, is clean and white;
But men thank God that he sent down
A Son whose hands were rough and brown.

—Harry Webb Farrington.

GET A GOOD GRIP ON HEALTH

Look out for the unnatural weakness that indicates thinning of the blood and lack of power. It means that your bodily organs are starving for want of good nourishment; that the red corpuscles are fewer, unequal to demands of health. Hood's Sarsaparilla increases strength of the delicate and nervous, restores red corpuscles, makes the blood carry health to every part, creates an appetite.

If you need a good cathartic medicine, Hood's Pills will satisfy.

Making Pictures.

BY E. M. BORDEN.

Possibly Abel did not realize the future meaning of his offering. It was a picture of a greater event. It was the first picture of the offering of Christ. Cain's picture was not true, for it had no blood in it, yet he was offended when God would not accept it. Cain's experience reminds us very much of men who are drawing pictures of the burial and resurrection of Christ. In baptism we are buried in the likeness of his burial and raised in the likeness of his resurrection. There must be a burial in the picture, or it could not be a true picture. The offering of sacrifice continued through the years until the real fulfillment came. In the tabernacle service the Israelites continued to make the picture. Even in the great Solomon's temple the picture did not change. There were other pictures that portrayed other events, such as the holy place, the veil, the most holy place, etc., but they were true pictures as long as the worshipers kept the commands of God. They made pictures of the coming Christ, the church of Christ, and things pertaining to them. It was not necessary for them to understand the future meaning of what they did. They knew it was pertaining to their salvation; but when they had done what God required of them, they were willing to let God do his part in his own way. They did not try to help God do his part. When Jesus was offered, it was "once for all;" and when it took place, the offering of animal sacrifice ceased and a new era began. Christ shed his blood for them and for us. Their offerings and their worship was imperfect without his blood. We also enter by his blood, but "by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." (Heb. 10:. 20.) We make pictures, but not of a coming Christ, but of one who has come and will come the second time to "gather up his jewels." We picture his death, burial, and resurrection in our primary obedience to the gospel. We are buried or "planted together in the likeness of his death," and we are raised in the "likeness of his resurrection." As Christ was buried, so we are buried. As he was raised from the dead, so we are raised to walk in a new life. It would not be a true picture if we "walked in newness of life" before we were baptized (buried). The very fact that we walk in the new life after baptism is proof that baptism is necessary. In the Lord's Supper we also draw pictures. Taking the bread, Jesus said, "This is my body;" and of the cup he said, "This is my blood." So in it we picture his body and his blood. We do it in memory of his body and blood. We are to examine ourselves to see that we eat discerning the Lord's body. Water will not do here. Its place is in baptism. An ordinary meal will not do. The loaf and the cup is what it must be, for Jesus said it. The cup is that of which they drank. It is the wine. Let us not forget that we are to do it in memory of Christ's body and blood. "He's all the world to me."

Fellow Old Folks:

I want to have a plain talk with you about your liver and bowels. In the first place, let me tell you that I am over seventy, but just as hale and hearty and spry as a young boy.

The thing that has kept me this way—that has kept the rheumatism and stiffness out of my joints, kept my blood pure, and my liver, kidneys, stomach, and bowels just as healthy as when I was young, has been my own constipation remedy and liver regulator—Nature's Remedy (NR Tablets.)

Yes, indeed, I do take my own medicine—take it two or three times a week or oftener if I think I need it to keep my liver active, my bowels open, my blood pure, and my stomach sweet. It is true that every one of us old folks do need something that really will do this. I just cannot get sick or rheumatic with all these organs in perfect order, and neither can you.

I am only one of millions who use Nature's Remedy (NR Tablets) regularly, for there is not a drug store in a big city in America but what sells Nature's Remedy, and the same is true of most of the smaller towns.

Perhaps you already use NR Tablets. If you do not, I want to send you a sample packet, so you can try it yourself without cost. Please send me your name and address, as well as the name of this paper, and I will mail you this free sample at once.

A. H. LEWIS, President,
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We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs, treating on Nervous Debility, Melancholia, all forms of Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.

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Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

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Living in the Unseen.

BY C. PETTY.

Paul says: "Though our outward man perish, yet the inward man is renewed day by day [growing stronger as the days go by]. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal [are passing away, fading, soon gone]; but the things which are not seen are eternal [no changes, no end]."

Thus Paul states that the Christians at Corinth were living beyond the present; living with their affection in the spirit land, though still in the flesh. Though the outward man was decaying and would soon topple over, or be dissolved, they were waiting and ready for a building that would never decay, a "house not made with hands." Sometimes, in traveling, we pass by a house in which a family lives that is almost ready to give way on account of its pillars decaying. Its doors will hardly shut, and it is all out of plumb and will hardly do to stay in. Again we pass that way, and a new house is built not far away, and the family has moved out of the old, decayed building into the new one, which is painted and polished and fit for them to dwell in happily. So with the Christian. When the body in which he dwells crumbles and falls, he will move into a building that will never decay. Though light afflictions come to him as dark clouds to hide the sun from his view, he does not abide with them; he rises above, just as the eagle, in dark, cloudy weather, spreads her wings and takes her flight above the clouds to be next to the sun. All men of faith are living this way, for "faith is the . . . evidence of things not seen."

Listen: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Heb. 11: 7.) Thus the patriarch was living beyond the flood which he believed was coming. And "by faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." (Verse 8.) His heart, his affection, was not on that strange country. He was looking and living beyond them; he was looking "for a city which hath foundations, whose builder and maker is God." He confessed he was a stranger and a pilgrim and cared not to stay there, as he was seeking a better country, a country that never changed nor faded, neither would he be a stranger there. His faith caused him to forsake all earthly ties and the home of his childhood and live a stranger in a strange land.

John says: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John 5: 4.) Thus it is. If our faith will cause us, if need be, to forsake all kindred, to endure persecution, to overcome temptations, to climb the mountains and cross the plains, to never falter at anything, we, like Paul, would live beyond the present world. Think of Paul and Silas in the Philippian jail! "The magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely." Now listen: "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." (See Acts 16: 20-25.) They were not living in that prison; they were living at the gate of heaven, being swept by their strong faith over all tribulation. At the midnight hour they were praying and singing while fastened so they could not move their feet—living so calmly and sweetly in the unseen.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

In simple trust, like them who heard
Beside the Syrian Sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.
—Selected.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

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The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Church News

Georgia.

Atlanta, September 19.—I am now in my third month with the South Pryor Street congregation. We are progressing as well as we can hope for. I am the first regular preacher they have ever had—I mean the first one to give his whole time and this congregation support him. Our attendance is getting better each Lord's day. We have had six additions to the church and many to place their membership with us. We have doubled our attendance, at least. We have some very consecrated people with which to worship. Brother J. A. Harding and family meet with us regularly and are much help to the work here. Brother Harding received news the first of this week that his aged father had passed away. This was not unexpected, as he had been in ill health for some weeks. Brother John Klingman is to soon be with us. He may preach somewhere each Lord's day, but his family will be much help, and he, too, when he can be here.—R. H. Rogers.

Kentucky.

Stop, September 20.—Recently I made a trip to Winchester to see Brother J. D. Walling, and was glad to see him improving so nicely. While there I met Brethren M. P. Lowry, W. M. Harding, Walter Harding, Brother Rutledge, and several others whose names I have forgotten. During my short stay I was mostly with Brother M. P. Lowry and family. While there Brother Lowry was called to preach the funeral of Brother Shepherd, father of J. W. Shepherd, and at the station I met Brother J. W. Shepherd. I was also in the home of Brother J. W. Harding, who is ninety-six years old. He was very feeble, and it looks as though the Lord will call him home soon. [Since this report was written, Brother Harding has gone to his reward.]—W. C. Ramsey.

Gadberry, September 16.—Elder Porter Norris, of Lucy, Tenn., closed a most successful meeting at Smith's Chapel last Sunday night. We had great audiences, great interest, and great preaching. His gospel messages were kind and loving, yet forceful and compelling. Brother Tom Archy accompanied Brother Norris and assisted greatly by his godly walk and conversation and by his fervent prayers. Eight persons were baptized and the church was greatly revived. Brother Norris was among his own relations in this meeting, this being the home of his early childhood; and his heart was made to rejoice when an old uncle, who had passed his threescore and ten years, made the noble confession and accepted Jesus as his personal Savior. We pray God's richest blessings upon him and trust that he may be with us again.—Leona Hurt.

Fulton, September 18.—Since my last report I have assisted in meetings at Mount Zion and Fremont, in Obion County, Tenn., and at Middleton, in Hardeman County. I have held or assisted in meetings at Mount Zion and Fremont for four or five years. They asked me to come again next year. Both of these places have some excellent members, and they remembered me well in a financial way. There were three additions at each place; large and attentive audiences. Middleton is a little town at the junction of the G. M. & N. and Southern Railroads. Our brethren have a new house of worship there and are starting off nicely in the Master's work. This was a most enjoyable meeting for us, as so many attended and heard the gospel who in former years would not respect "our plea." I preached twice each day, afternoon and evening, for nine days. Some of our night audiences were so great that the meeting-house could not furnish them room, and some stood at the windows on the outside until services were concluded. Eleven were baptized and one reclaimed. The brethren asked me to return for a meeting next year. This meeting was also well supported in a financial way.—T. M. Carney.

South Carolina.

Woodruff, Route 3, September 22.—Brother Thomas H. Burton preached for us last Friday night. We certainly appreciated his visit with us. He will be off for Tennessee this week and will not be with us for something like two months. We have good crowds at our Bible study on Lord's days. There are only thirteen members here now. One has entered the David Lipscomb College. Pray for us.—L. R. Briggs.

Tennessee.

Pulaski, September 22.—I closed a meeting at Providence, in Giles County, on September 14, for Brother T. C. King, who was called to a destitute field in Alabama. The meeting was well attended. Brother King delivered some convincing sermons in his kind, clear, and forceful manner of speaking. Three persons were baptized.—Charles T. Powell.

Yuma, September 22.—Brother Stanley Jones, of Clarksburg, Tenn., began a mission meeting at Shiloh, in Carroll County, on Sunday, September 14, and continued it till the following Friday night. Great interest was manifested throughout the meeting. This was the first gospel preaching ever done at this place. There were six additions, two from the Baptists.—Arnett Hendrix.

Shelbyville, September 22.—Brother S. H. Hall closed a two-weeks' meeting here last night. There were eleven baptisms and one restoration. Brother Hall, as usual, did some very fine preaching, the good results of which cannot now be estimated. Brother L. G. Kennamer conducted the song services well. The meeting was a great success. We all love Brother Hall and Brother Kennamer.—B. C. Goodpasture.

Martin, September 22.—I preached for the brethren at Troy last Saturday evening and on the following Sunday

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Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

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Those Epileptic Attacks by Using

Dr. Miles Nervine

A Nerve Sedative that has been successfully used in the treatment of Epilepsy, Hysteria, and other Nervous Disorders for the past thirty years.

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IMPORTANT — During the 10 weeks for 25c period, Grace Livingston Hill's new and best serial story "Betty Hope" will appear in the Christian Herald in advance of its publication as a $1.50 book.

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Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' and got 1500 eggs from 160 hens in exactly 21 days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. It revitalizes the hens, tones them up, and makes them lay all the time. Get ready now and make big profits out of your hens this winter. A $1 package will double the egg production, and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1 now to E. J. Reefer, the poultry expert, 3257 Reefer Building, Kansas City, Mo., and get a season's supply of "More Eggs." Profit by the experience of a man who has made a fortune out of poultry.

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at eleven o'clock. A splendid young woman was baptized at the evening service. Just at the close of the service on Sunday I had the pleasure of performing the marriage ceremony for B. M. Everett and Miss Daisy Walker. Brother Everett is one of the elders of the congregation at Troy, and is a loyal, faithful Christian. His bride is a most excellent woman.—E. P. Smith.

Lynchburg, September 20.—We had a good meeting at Red Boiling Springs the last of August and first of September. Large audiences at all services, especially at the night services. One confession and baptism. I am now in an interesting meeting here. Good audiences at each service and one baptism to date. Our work at Bowling Green, Ky., is steadily growing, and we are hoping for greater things in His name.—M. L. Moore.

Ashland City, September 23.—I closed the meeting at Sycamore last night, which resulted in ten baptized and six restored to fellowship. Attendance and interest were good throughout the entire meeting. I have promised to hold another meeting for them next year, also one at Sycamore Chapel, the Lord willing.—B. W. Davis.

Pittsburg Landing, September 24.—This leaves me on Shiloh Park in the midst of a well-attended meeting, which is being held in the Methodist Episcopal meetinghouse. No additions to date.—R. N. Moody.

Texas.

Cleburne, September 22.—I have just closed a mission meeting out in the country a few miles from here. I began another mission meeting in northeast Cleburne last night, to continue for some two weeks. These meetings are being held under the auspices of the Central church of Christ, which is doing nicely. Our annual meeting will begin, with home forces, on the second Sunday in October.—G. Dallas Smith.

Hallsville, September 22.—I began a meeting in a schoolhouse about eight miles east from Conway, Ark., on the night of July 11 and continued over the night of July 20. Large audiences attended these meetings and listened attentively. Only two persons confessed Christ and were baptized, but we believe many others will obey the gospel and worship "as it is written" in the New Testament as a result of this seed sowing.—T. E. Tatum.

Laid Eggs All Winter

Mrs. Charlotte Green writes: "My hens have laid all winter since giving them 'TWO for ONE.'"

This wonderful egg producer has made thousands of dollars profit for poultry owners all over the United States. Now is the time to increase your egg supply for the fall and winter, when eggs will be selling at $1 a dozen. Give your hens "TWO for ONE," the tonic that makes layers and real money makers out of every single solitary hen you own. Send $1 to Kinsella Company, 2836 La Moyne Building, Chicago, for trial size, or send $2 for large box which contains three times the quantity of trial box and which is a full season's supply. We guarantee to return your money if not satisfied. Enter our free $5,000 egg-laying contest. Full particulars are given with each box of "TWO for ONE."

GREAT BELIEVER IN BLACK-DRAUGHT

Oklahoma Lady Tells How Her Husband Believes in Black-Draught and Uses it for Many Ailments.

Nowata, Okla.—Mrs. W. B. Dawson, a resident of this place, says:

"My husband is a great believer in Black-Draught, and thinks it cures about everything.

"It is splendid for headache, constipation (which usually causes headache), indigestion, or any kind of stomach trouble, and we just keep it for these troubles. I don't know when we haven't used it, and we always find it satisfactory.

"I know it has done us both a lot of good and saved us many dollars. I use it in teaspoon doses at first and follow with small doses, and it sure does make a person feel like new.

"It cleanses the liver better than any other liver tonic I have ever used, and after taking a thorough course nature asserts itself and you are not left in a constipated condition that follows a lot of other active medicines. This is one thing I like especially about it."

For over seventy years Thedford's Black-Draught has been in use for many simple ailments, and to-day is a recognized standard remedy in thousands of family medicine chests. It will pay you to keep Black-Draught in the house for use when needed.

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The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: **Heavy Semi-Steel Frame, Patent Noiseless Hinges** and **Extra Wide Seats.** The design, construction and finish is perfect in every detail. Our proven claim is—the best desk, regardless of price. The only desk made in the South. Opera Chairs and School Supplies.

SOUTHERN DESK COMPANY,
HICKORY, N. C.

Four Figures in the Christian's Life. No. 4.

BY S. W. BERRYMAN.

The Christian life is compared to a race. This race is spoken of in many places in the Bible. David said: "I will run the way of thy commandments." (Ps. 119: 32.) To run in this race is to live as the commandments of God direct us to live. To be Christians and gain heaven in the end, we must run in this race. Paul says concerning this race: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us [or set us back], and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." (Heb. 12: 1, 2.)

There are several reasons why every responsible person should run in this race. First, we should run in it because we have a great "cloud of witnesses." (Heb. 12: 1.) We should run in it because it is a direct command. (Heb. 12: 2; 1 Cor. 9: 24.) The commandments of the Lord must be obeyed. Our right to "enter in through the gates into the city" depends upon it. (Rev. 22: 14.) We should run in the race because a prize is offered. (1 Cor. 9: 24-26.) We should run in it because the prize offered is "incorruptible." (1 Cor. 9: 24, 25.) We should run in it because all will be crowned if faithful to the end. (2 Tim. 2: 5; 4: 6-8.) There is a vast difference in this race and the ancient Greek races of Paul's day. In those races only one contestant was crowned; but in the Christian race all will be rewarded with the "crown of righteousness," if they run lawfully. (1 Cor. 9: 24-29; 2 Tim. 2: 5; 4: 6-8.)

Having noted the importance of running in this race, we will now notice some things that we must do in order to receive the great prize in the end. Paul says: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim. 2: 5.) God has given us a law telling us where and how to run this race; and if we follow his law, "strive lawfully," we shall be crowned. The law says "lay aside every weight." (Heb. 12: 2.) A and B are engaged to run a foot race. When the appointed hour comes, A "lays aside" all unnecessary weight from his body and removes the heavy shoes from his feet. The hour arrives for the race. B appears on the ground with heavy shoes on his feet, a hundred-pound sack of salt on his shoulder, and some other unnecessary matter in his hands and pockets. The race is run. A wins the prize, but B faints by the wayside. Are you surprised? The successful man in the Christian race is the man who "lays aside every weight." A "weight" is anything that hinders us in the Christian life. If we have hatred, envy, malice, and strife in our hearts toward any one, these are weights, and we must lay them aside. Thousands are failing in the Christian life because they are not willing to "lay aside every weight."

Not only must we "lay aside every weight," but we must lay aside "the sin which doth so easily beset us." The besetting sin of the Hebrew Christians was unbelief, and doubtless this is the besetting sin of many in the church to-day. Let a brother's faith in God's word weaken, and you will see him sit down on the "stool of do-nothing" and suffer his own soul and the souls of others to be lost. Many stay away from the worship on Lord's day because their faith is weak. They do not give liberally to the support of the truth because they do not believe that it is necessary. Hence, on account of unbelief, many are failing in the Christian life. We should strive to cultivate faith, that it may grow stronger instead of weaker. (2 Thess. 1: 3.)

After laying aside "every weight" and "the sin which doth so easily beset us," we are to "run with patience the race that is set before us." Patience is necessary in any vocation of life. Hence, in the Christian race, patience is also necessary. Peter teaches us to add to temperance (self-control) patience. (2 Pet. 1: 6.) Paul tells us that it is through faith and patience that the promises are inherited. (Heb. 6: 12.) Many people fail in the Christian race because they are lacking in patience. We should be patient in tribulation (Rom. 12: 12), in suffering (1 Pet. 2: 20), in well-doing (Rom. 2: 7), in bearing fruit (Luke 8: 15), in waiting (Rom. 8: 22). If we follow the instructions of our Lord, we will be sure of the victory in the end.

May God help us to be obedient, that heaven may be ours to enjoy when this race is ended. May each of us have the same mind and determination of the apostle Paul. He says: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.)

IS YOUR BLOOD STARVING FOR WANT OF IRON?

Iron Is Red Blood Food—It Helps to Put Strength and Energy Into the Veins of Men and Roses Into the Cheeks of Women. Why Nuxated Iron so Quickly Builds Up Weak, Nervous, Run-down People.

Who Should Take Nuxated Iron

Thousands of men and women are impairing their constitutions, laying themselves open to illness and literally losing their grip on health, simply because their blood is thinning out and possibly starving through lack of iron. Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of the virile force, that stamina and strength of will which are so necessary to success and power in every walk of life. It may also transform a beautiful, sweet-tempered woman into one who is cross, nervous and irritable.

Iron is absolutely essential to enable your blood to transform the food you eat into muscular tissue and brain. It is through iron in the red coloring matter of the body that life-sustaining oxygen enters the body. Without iron there is no strength, vitality and endurance to combat obstacles or withstand severe strains. Contrary to general opinion, lack of iron in the blood does not necessarily mean you do not have enough blood, but it means your blood is not of the right kind. To help make strong, keen, red-blooded people there is nothing better than organic iron—Nuxated Iron. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. No matter what other tonics or iron remedies you have used without success, if you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have increased their strength and endurance in two weeks time while taking iron in the proper form. Nuxated Iron is now being used by over three million people annually, and the manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

The Hot-Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep, and overcomes that tired feeling.

In answering advertisements, please mention this paper.

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When your kidneys and bladder fail in the discharge of their duty much of the poisonous waste, instead of being eliminated, is retained, developing inflammatory conditions. The result is Bright's Disease, Diabetes or chronic Inflammation of the Kidneys or Bladder. Rheumatism and Gout follow.

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Liver and Urinary Organs will regulate the organs, cleanse the system, drive out the poisons and stop the aches.

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MINISTER

believes it saved his life. Rev. James Binkley states:

"I Believe Alkavis Saved My Life!"

Green Forest, Ark., April 25, 1909.
The Alkavis Co.

Gentlemen:—I was bothered with Kidney and Bladder Trouble for about twelve years, and finally got so I could not walk without a cane and had to be careful how I stepped. I tried everything I could get that was recommended for it, but nothing did me any good until I tried Alkavis. I sent for a bottle, which did me more good than anything I had tried. I then sent for six bottles of it, and it cured me. I advise all sufferers from Kidney or Bladder Trouble to try Alkavis, for I believe that it saved my life.

Yours truly,
(REV.) JAMES BINKLEY.

Eight Years Later
Renewed Testimony

Green Forest, Ark., December 26, 1917.
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Gentlemen:—Sixteen years have passed since I was relieved of my trouble, and it has not bothered me since. I am now seventy-five years old. For the benefit of suffering humanity, I make this and the above statement.

Yours very truly,
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TRIAL BOTTLE FREE.

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ALKAVIS CO.,

81 Warren Ave., Detroit, Mich.

In answering these ads mention your paper. It commends you.

FIELD REPORTS

Alabama.

Huntsville, September 22.—I conducted the song service for Brother L. B. Jones at New Hope, Cannon County, Tenn., beginning on the second Sunday in this month, but had to leave him on Friday night to begin a meeting with the Merrimack congregation here in Huntsville. We had good crowds yesterday, and we expect a good meeting.—E. Gaston Collins.

Arkansas.

Morrillton, September 22.—I closed my meeting with the faithful followers of the Lord Jesus Christ at South Seventeenth and Dodson Avenue, Fort Smith, last night, with three baptisms and three by membership. These brethren, though few in number, are strong in faith. All loyal preachers passing that way are invited to visit them.—J. A. Cullum.

Fort Smith, September 21.—I closed the meeting at Pleasant Valley Church, near Van Buren, Tuesday night. The meeting resulted in five additions, three by baptism. Large attendance throughout. Nearly all the people in that neighborhood are Baptists. We hope that the seed sown may bring forth fruit later. The brethren paid me ninety dollars for the week's work. I am now engaged in a singing normal on Culpepper Mountain, near Formosa. I will begin the meeting to-night. My brother is with me to lead the singing. We hope to do good. I had the pleasure of hearing Brother R. H. Johnson, of Booneville, three times at Formosa. Brother Johnson is a great preacher. He is thinking of changing locations, and desires to take up local work with some congregation for half or full time. Brethren, if you desire a minister, write to Brother Johnson. —Will W. Slater.

Colorado.

Fort Collins, September 18.—Last Lord's day I stretched my tent in Loveland and began a meeting from which I hope to permanently plant the cause there. Heavy rains made the first night's effort a failure, but since then the crowds have increased each night until we now have a tent full. No meeting this year started off with brighter prospects than we now face in Loveland. The effort is expensive to us, but this will be forgotten in the good accomplished. For instance, the bare lot to stretch our tent on costs us one dollar a day, or twenty dollars for a three-weeks' meeting; and this was the only lot to be had in the city at any price. A house or hall for a three-weeks' meeting would cost us between seventy-five and one hundred dollars, which we could not afford; hence the tent meeting. In one place in this State we paid seventy-five dollars for a church house for only ten nights, and in a place in Wyoming a house for five nights cost us sixty dollars. Christianity here pays standard prices for all commodities, so far as my experience proves, save in a few instances. This is why we seek to own a house in each community as soon as possible. Sometimes we are favored unexpectedly, as here in Fort Collins last winter, when we secured a house for two weeks for nothing. But a congregation in Loveland will mean much in this part of the State. We formed a congregation there a few years ago, which was kept up through the coöperation of Bellvue and Denver brethren for about a year; but some having died and others moved away, we now have to do it all over again. There are a few members there now—four or five—who have been meeting with us here in Fort Collins as regularly as possible; but the distance is fifteen miles, which makes it too inconvenient for regular attendance. My tent meeting in Wyoming was a complete failure on account of the winds and rains. I was there one week, but did not get to preach a sermon. Every evening just as I would begin singing or the Scripture reading, a storm would come up and disperse the crowd, and finally the tent was blown down. I then shipped it to Loveland for the present meeting. Tent meetings do not pay in windy Wyoming. I was out even thirty dollars on that effort, and nothing accomplished. But I have determined, the Lord willing, to return this fall or winter and try to get a house—the City Hall—which I am told can be had reasonably. I hope to make the coming winter most profitable to the Lord's work on this field.—E. C. Fuqua.

THIN PEOPLE SHOULD TAKE PHOSPHATE

Nothing Like Plain Bitro-Phosphate to Put On Firm, Healthy Flesh and to Increase Strength, Vigor and Nerve Force.

Judging from the countless preparations and treatments which are continually being advertised for the purpose of making thin people fleshy, and replacing ugly hollows and angles by the soft curved lines of health and beauty, there are evidently thousands of men and women who keenly feel their excessive thinness.

Thinness and weakness are often due to starved nerves. Our bodies need more phosphate than is contained in modern foods. Physicians claim there is nothing that will supply this deficiency so well as the organic phosphate known among druggists as bitro-phosphate, which is inexpensive and is sold by most all druggists under a guarantee of satisfaction or money back. By feeding the nerves directly and by supplying the body cells with the necessary phosphuric food elements, bitro-phosphate should produce a welcome transformation in the appearance; the increase in weight frequently being astonishing.

Increase in weight also carries with it a general improvement in the health. Nervousness, sleeplessness and lack of energy, which nearly always accompany excessive thinness, should soon disappear, dull eyes ought to brighten and pale cheeks glow with the bloom of perfect health.

CAUTION:—While Bitro-Phosphate is unsurpassed for the relief of nervousness, general debility, etc., those taking it who do not desire to put on flesh should use extra care in avoiding fat-producing foods.

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

Inquire of your Druggist

You will find that he sells more Lydia E. Pinkham's Vegetable Compound than any other medicine. This is convincing proof that it is the most successful remedy for female ills obtainable.

Thousands of women drag along from day to day in a miserable condition, suffering from displacements, irregularities, inflammation, ulceration, backache, sideache, headache, nervousness or "the blues." Such women should at once begin to take

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

"Stop, Study, Look, Listen!"

BY W. R. RAINS.

I am glad to see these warnings on the street cars and sidewalks of our city, "Stop, study, look, and listen;" and I believe that when obeyed they prevent many sad accidents and even deaths. This is plainly verified in the unthoughtful ones who fail to observe and obey these plain and simple warnings, step upon the railroad in front of a passing train or try to cross the street in front of an automobile or street car, and are killed or crippled for life by failing to stop, study, look, listen, and obey these warnings for their guaranteed safety. Now, while this is sad and horrible, it is as nothing compared to the loss sustained by the ones who fail to stop, study, look, listen, and obey these warnings as being the voice of God from heaven to all who will hear and obey. Stop living wicked, sinful and ungodly lives; stop oppressing the poor and the needy; stop teaching false doctrines; study the word of God that you may be approved by him; study your duty to him and his promises to you for it; look to him for health, strength, food, and raiment; look to him for all blessings, goodness, and mercy; listen to him say, "Repent, and be baptized . . . for the remission of sins;" listen to him say, "I am the door: by me if any man enter in, he shall be saved;" listen to him say, "If any man love the world, the love of the Father is not in him;" listen to him say, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" in fact, listen to and take heed to every word he says, and obey it, and you will walk in safety and not step in danger and meet eternal death.

Premier Clemenceau Accepts Bible.

Some months ago the American Bible Society had a specially bound volume of the Bible prepared and sent by President Wilson to the Peace Conference. It also prepared a memorial addressed to the Peace Conference urging religious freedom for all the nations of the world to be provided for in the peace treaties. Mr. Frank H. Mann, one of the general secretaries of the society, announces that he has just received word from President Wilson's secretary as follows: "The President asks me to say that he did present the Bible to, and it was very cordially accepted by, the president of the Peace Conference, Mr. Clemenceau. Every effort was made by the Peace Conference to secure complete religious freedom throughout the world. Particular attention was paid to the matter in the treaties formulated with the new countries where religious minorities were particularly protected, and also in the provisions for territories which were to be put under mandate."

In adversity it is easy to despise life; the truly brave man is he who can endure to be miserable.—Martial.

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Write for Free Eye Care Book Murine Co., Chicago, U.S.A.

PILES DON'T BE CUT Until You Try This Wonderful Treatment. If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

For the HAIR—

To make it soft, fluffy, and free from dandruff, use

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50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

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Convenient to everything. The refined air and good service of the Longacre are well established.

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Room with Lavatory..... $1.00
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SPECIAL WEEKLY RATES

The Best Value in New York City. Phone 7790 Bryant.

AVOID INFLUENZA and its dreaded ally, Pneumonia, by using GOWANS Rub-It-On FOR COLDS GRIPP PNEUMONIA 25c. 50c. $1.00

The original excellent external remedy. Keep the organs in good condition, using GOWAN'S LAXATIVE KIDNEY PILLS—25c. Satisfaction guaranteed if directions are followed. Gowan's reduces fevers and helps the heart. Send for sample. Gowan Medical Co., Concord, N. C.

PARKER'S HAIR BALSAM Removes Dandruff-Stops Hair Falling Restores Color and Beauty to Gray and Faded Hair 50c. and $1.00 at druggists. Hiscox Chem. Wks. Patchogue, N.Y.

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

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

"Baptists vs. Campbellites." No. 9.

BY M. S. MASON.

On page 12 Mr. Bandy endeavors to prove that John the Baptist was a Missionary Baptist preacher. He tells us that John came on a mission, and, therefore, was a missionary. He tells us that Matthew calls him a "Baptist;" and as he is universally conceded to be a preacher, so a Missionary Baptist preacher. I am confident that if God had ever wanted him called that and it had been important, the record would say so; but in vain do we scan our records for any such expression. This is like the expressions, "Missionary Baptist Church" and "Christian Church." They are formed by the collation of isolated scriptures. They may appear logical, but we wish to ask some questions about them. First, if God did expect the church to be called the "Missionary Baptist Church," with so many opportunities to speak of it that way, why did he never do it, but always used another name? We ask the same thing regarding the term "Christian Church." Second, no matter how logically a name of our own may be formed, is it not presumptuous to do that which God has already done or frame terms of our own to supplant those God has already given us? By selecting a term here and there and making an expression for the nomenclature of Jehovah, we may prove too much. Take the term "Missionary Baptist Church." "Missionary" is coined absolutely; "Baptist" comes from Matt. 3: "church" comes from Eph. 1. That all collated makes "Missionary Baptist Church." Why could not we just as legitimately add something else from an isolated source—"shall be damned," for instance, from Mark 16: 16? Then we read, "Missionary Baptist Church shall be damned." One expression is just as scriptural as the other. Such methods of proof are unsafe. Of course, the only use that this proof could be to Mr. Bandy is that he and John preached the same doctrine; and as he endeavors to establish on page 13 that Jesus preached the same doctrine that John did, therefore Missionary Baptist preachers are God's preachers because they preach as John and Christ did. Of course, while we admit that both John and Christ were missionaries and Baptist preachers (although only John could be a real Baptist), the term "Missionary Baptist preacher" is a human conception pure and simple and is in nowise of divine origin.

But grant that John was a Missionary Baptist preacher and all God's preachers are Missionary Baptist preachers, Mr. Bandy and his brethren could not take the title, for they and John the Baptist do not agree. Let us note three clear-cut differences between John and modern Baptists. First, from Matt. 3: 11, 12 we find that John so honored the Savior as to minimize himself, saying he was not worthy to "loose his shoe latchets." Can Baptists of to-day say they are honoring Christ that way when they wear the name "Baptist" as individuals instead of "Christian," and the name "Baptist Church" collectively instead of "church of Christ?" Certainly not. Second, from Matt. 3: 6 we learn that John baptized people "confessing their sins." Modern Baptists baptize people confessing their righteousness, as before baptism they must confess "that God for Christ's sake has pardoned their sins." Third, from Luke 3: 7-14 we learn what repentance consisted of according to John. When the people cried out what to do in "bringing forth fruits for repentance," each was told to act honorably and justly in his sphere of activity. Modern Baptists

11 EGGS A DAY FROM 17 YOUNG PULLETS

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demand agonizing, weeping, and loud crying. They thus disagree with John on the subject of repentance. Therefore, if John was a Missionary Baptist preacher, Mr. Bandy is not; so his defense of John does him no good.

Further, on page 13, in order to prove his connection with Christ, he says John baptized Christ and made him a Baptist. I have intimated previously that Christ was not a Missionary Baptist preacher, even granting Mr. Bandy's argument. Now I wish to prove it. If we believe the scriptural record, Jesus was never a Baptist, when we understand the true meaning of the term. "Baptist—one that baptizes." (Young's Analytical Concordance.) No one is a Baptist who does not baptize. No Baptist can make a Baptist by baptizing, any more than a teacher can make a teacher of those he teaches. No one is truly a teacher unless he teaches.

Mr. Bandy says if Jesus were going through the country now and should be baptized by a Baptist preacher, people would say: "He has joined the Baptists." Yes, and all lovers of the truth would say something else, too. They would say: "He has either apostatized or lost his mind." When Jesus comes again, he will not come to join the Baptists; he will come to punish them for not obeying the gospel.

Mr. Bandy says that if all people would be baptized by an ordained Baptist preacher, division would cease. No, that would not be so. There would be fifteen divisions, because there are that many kinds of Baptists. But granting that Baptists are a unit, it is true that division might cease. The people would all be on one side, but it would be Satan's side. So far as strife is concerned, that would probably continue, because the children of the evil one often strive.

Mr. Bandy contends for the example of Christ—that as he was baptized, we should be baptized. To this I heartily agree. He says the baptism of Christ was an example that led him into the Baptist Church. If the example was perfect, then Christ came into the Baptist Church as an example for Mr. Bandy. Now, I want to ask Mr. Bandy how Christ came into that church, when, according to his own contention, it was not set up at that time and not until he had called the twelve on the mount?

In order to escape the argument that Jesus was not a Baptist because he did not baptize, Mr. Bandy says Jesus did baptize by "proxy"—that is, his disciples did it for him. Now, in harmony with the meaning of the term, that will not do; but suppose it would do, why is it Baptist preachers will not accept the "proxy" argument on the establishment of the kingdom? If Jesus could truly baptize through the agency of his apostles, why could not Jesus truly set up the church through the agency of his apostles? But no, Mr. Bandy and his brethren say it must be done by "himself." To show that the term "Baptist" signifies an office rather than a name of the subjects of our Lord and that the definition we submit is correct, I call attention to the fact that a few years ago the Baptist people put out a translation in which the term "baptistees" was given its true meaning—"the immerser." They lost their name and called the book in.

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Hast thou followed Love's sure chain
Over hill and over plain?
Whichsoever choice thou'st made,
There another road is laid—
Not a transient, fading trail,
But a path that shall not fail.
Evermore some foot shall stray
O'er the road thou mad'st to-day.
Ah, let each of us beware
How his thoughts and motives bear!
Every road that we shall choose,
Other pilgrim feet will use.
Some will follow where we lead
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Have a brother's care, and pray
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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Givens.

Sister Maud Owens Givens, of McHenry, Ky., departed this life on July 10, 1919. She was born on March 27, 1886. She professed faith in Christ at the age of fourteen and united with the Baptists, and she lived a true and faithful Christian. About four years ago she united with the church of Christ, and remained a faithful Christian until our Savior called her home to live with him. She said she was ready to die and prepared to meet her Savior. She leaves a husband, three children, and a host of friends and relatives to mourn their loss.

NANNIE LANEY.

VanHook.

On May 5, 1919, the death angel visited the home of Dr. and Mrs. R. C. VanHook, of Norene, Tenn., and took from that home their daughter, Kathrine Webster VanHook. She was born on May 24, 1900. She was a modest, refined girl, full of joy and sunshine, and was a pleasure to that home and to all with whom she associated. She obeyed the gospel at the age of sixteen at old Hebron, in Wilson County, and lived a clean, pure, and faithful life. It is sad to have to give up those we love; but in this case we "sorrow not as those who have no hope," but rejoice in her hope of eternal life. May God's richest blessings attend Dr. and Mrs. VanHook and all those who are left behind to mourn the great loss of such a friend and loved one.

C. H. WOODROOF.

Jones.

Roy Cleveland Jones, son of Walter H. and Emma Pruett Jones, was given to his earthly parents on September 19, 1915, and returned to his Father's house in heaven on July 10, 1919, at 2:25 A.M. Little Roy was indeed a blessing to his household and was loved by all who knew him. His dear, sweet, innocent smile won a host of friends who in part realize the loneliness of Brother and Sister Jones, Pruett, and Eva, caused by the absence of the baby prattle and smiles. Weep not, for little Roy has gone to a land where tears and sorrow never come; and although he cannot come to us, we have the glorious consolation that we can go to him. Funeral services were conducted by the writer at the home of Brother Jones, near Hurricane Mills, Tenn. H. I. COPELAND.

Coker.

On July 25, 1919, the angel of death visited the home of Brother Will Coker, near Burnsville, Miss., and took away his wife, Sister Sallie Coker. She was born on February 9, 1871; was married to Brother Will Coker on January 21, 1887; and obeyed the gospel in 1901. She was a loyal Christian. In her home she never tired in her efforts to bring sunshine and happiness. Sister Coker will be greatly missed. Berea Church has lost one of its best members. She was a friend and mother to me in my ministerial work. Brother W. B. Kelly and I were called to speak a few words of comfort at her burial, which was the day before my meeting was to begin near there. Her plans were to attend the meeting. She died with pellagra. She leaves a husband, two daughters, and five sons. Loved ones, live so that you may be as useful as your sainted mother. Her remains were laid to rest in the Burnsville Cemetery.

E. L. WHITAKER.

Pruett.

Brother Edward Pruett was born on March 27, 1833. He was married to Myra Long in the year 1856, and to them were born nine children—four boys and five girls. All survive their father and mother. Sister Pruett died in April, 1912. Brother Pruett obeyed the gospel in the year 1860 or 1861. He died on June 23, 1919. Brother Pruett was a good man. I do not mean to say that he made no mistakes; for to err is human, and not to err is divine. Brother and Sister Pruett were industrious and provided well for the sustenance, happiness, and prosperity of their children; but, for all this, they did not forget the cause of truth. They gave liberally to the support of the gospel, and eight years ago, when made aware of the fact that they needed a better house of worship, they gave one thousand dollars for the building of the house. To the bereaved children I would say: Study your Bible as your source of comfort and consolation, rely upon the rich promises of the same, and live it in your lives; and may the Lord bless you all by helping you to live godly lives in Christ Jesus.

N. C. DERRYBERRY.

Waters.

On Wednesday, July 30, 1919, at 11:30 A.M., Mrs. Marietta M. Waters, daughter of T. H. Mustain and wife of the late B. H. Waters, died at her home in Horse Cave, Ky., of a cerebral hemorrhage. Her death is greatly mourned by hundreds of sorrowing relatives and friends here and elsewhere. Mrs. Waters was, practically all her life, a devout and faithful member of the church of Christ, devoting much of her time and means to its progress. She was especially kind to the poor and needy, and did much in helping to proclaim the gospel in re-

gions beyond, all in the Master's name. Her works were "works of faith;" her labors, labors of love." Of her we may truly say: "Blessed are the dead who die in the Lord." She now rests from her labors and her works follow with her; and the loved ones she leaves behind, though they sorrow, yet they sorrow not as those who have no hope. "We shall meet beyond the river." Mrs. Waters is survived by five brothers and three sisters: George, Henry, Jim, Millard, and W. T. Mustain; Mrs. Frank Maddox, Mrs. Edgar Hill, and Miss Luttie Mustain.

D. H. FRIEND.

Hyde.

Rosa Hyde was born on August 22, 1885, and died on April 10, 1919. Funeral services were conducted by Brother J. P. Lowrey, after which her remains were laid to rest in Mount Vernon Cemetery. She was married to Robert Hyde on August 12, 1906, and to this union were born four children, all girls—Marguerite, Nellie, Robbie, and Martha—all of which are living. She was reared a Methodist, but in August, 1906, she obeyed the gospel and was baptized by Brother Jasper Dunn, and thus became a member of the congregation at Old Thyatira. By her many good qualities and Christian graces she endeared herself to a large circle of friends. She was a good neighbor, a true friend, a faithful wife, a devoted mother, and was loyal to the cause of the Lord. In her death her husband and little girls have sustained a great loss. May the Lord comfort, guard, and direct them. I would refer them to the great promises made to those who die in the Lord. We weep, but not as those who have no hope. I loved this Christian woman and feel that she was one of my best friends, and it saddens me when I realize I will meet her no more here; but may we all so live that we can say, like Paul of old, when the evening shadows are lengthened: "I have fought a good fight, I have finished my course, I have kept the faith," and be permitted to meet her "just over there."

MRS. R. W. JACKSON.

Robertson.

On April 25, 1894, two little brothers, twins, were born to Brother and Sister J. S. Robertson—"Aaron Ogleton" and "Avery Egleton," which they were named. They slept together, nursed together, played together, ate together, went to school together, labored on the same farm together, and in almost everything they were the same as one. They were the very light and sunshine in their home and a delight to all the community. In August, 1910, they heeded the gospel call together under the preaching of the writer. This step was a source of joy to all. How happy they were in the service of the Master together till they were separated for a time by the many miles between their home and the land of Europe, Avery having heeded his country's call to go! Only a few weeks after his return to be with his twin brother they were again separated till they meet again at the judgment of the great day. Aaron passed away on August 9, 1919, with typhoid fever, having been sick only a week. He was our song leader in the worship. "O what a sweet voice!" were the words of many who heard him sing. He could pray such a tender, heart-reaching prayer! On Sunday, August 10, at about eleven o'clock, the funeral service was held by the writer of this sketch, at the church of Christ in Elora, where he so much loved to be with us all in God's holy service. This remark was made in that service: "During all the years that I have known Brother Aaron, I have never heard him use a single word which could have been heard by ladies with a blush." The very large crowd that attended his funeral will all testify to the truthfulness of these words. His young associates will attest these words. He was the clerk in his father's store here. His brother Avery now takes his place as clerk. Many now, entering the store, will say, "Good morning, Aaron," in addressing his brother Avery. The writer does this often. The remark, "If Aaron Robertson is not saved, the rest of us may as well quit," is many times made. His father and mother are just now recovering from the same disease which ended his life here.

J. R. BRADLEY.

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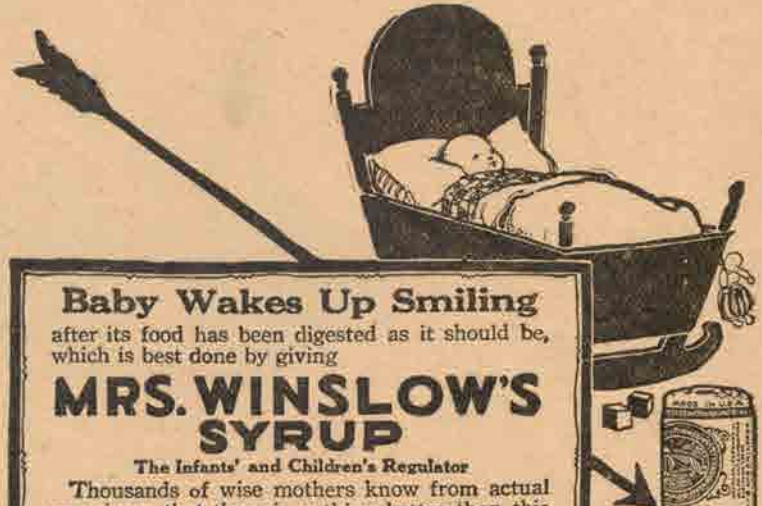

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Dear Sir:—Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him 3 months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you.

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Yours very truly,
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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Perplexed David.

The Seventy-third Psalm gives us a picture of a man who was much perplexed by the inconsistencies of this life. The thing that worried David chiefly was the consciousness that God knew about these inconsistencies, but seemingly he was making no effort to correct them. He well-nigh lost faith in God when he saw the prosperity of the wicked. As David viewed the matter, the wicked were healthy and strong. They had everything they craved, and they had no trouble. To make matters worse, they were proud and arrogant. "They are corrupt," says he, "and speak wickedly concerning oppression." They even sneered at God and spoke "loftily," as if they possessed divine authority and owned the earth. In the face of all this wickedness and in spite of it, they were growing more prosperous every day.

The Psalmist says that his own efforts at holiness had gone unrewarded. Though he would make public claim of his integrity, yet he was continually afflicted. Still, he did not parade his doubts to discourage other people, but brooded over them in secret.

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The Changed David.

Oftentimes we have seen a medical advertisement which portrays a man "before and after" taking a certain treatment. In the first picture and above the word "before" we see a pale, sickly, thin, emaciated specimen of humanity "with one foot in the grave." In the second and over the word "after" we witness a wonderful transformation. Here is a strong, robust, cheerful man who is the very picture of health and happiness. I have given you a brief word picture of David before he took the proper treatment. And in this he certainly stands out as an example of hopeless despair. He excites our sympathy and stirs our pity. The psalm is not complete, however, until we find the changed David. A great transformation is indicated when we come to verse 17. "Until" is the luminous word that marks the mental and spiritual metamorphosis. "Until I went into the sanctuary of God; then understood I their end." He realizes that he has been exceedingly stupid. "So foolish was I," he says, "and ignorant." Now he understands that he is kept and guided by the Almighty and at last will gain honor, while shame and destruction will come upon the wicked. Fellowship with God is the best thing either heaven or earth can give. As his powers fail, God will be his strength. He has no more doubts to brood over; he trusts God and is ready to tell everybody of God's dealings with him. Thus we witness the change from doubt to faith, from despair to exaltation. And it happened when he came into the house of God.

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Critics Outside the Sanctuary.

There are thousands of people who need to get a new perspective of life just as David did. It is necessary to go into the house of God and to hear him speak before we count any case closed. A few years ago W. A. Candler, of Atlanta, Ga., said:

> It has become quite common with a certain class of godless men to blame the church for the prevalence of all the evils which afflict society. Many of the evils of which they complain have been fostered by men of their own kind, but by an amazing perverseness they pretend to believe that the source of all the ills of the social system is in the shortcomings of the Christian people and the Christian institutions that stand most positively for good in the community.
>
> Is there conflict between labor and capital? Forthwith these men cry out, "The church is to blame," notwithstanding the fact that the voice of the church has been raised always against the covetousness and greed which are at the bottom of all the troubles between employers and employees in the land.
>
> Do men forsake in their waywardness the house of God, the capitalist pursuing his gains and the laborer attending his union on the Lord's day instead of going to worship in the sanctuary? Instantly the cry is raised, "The church is to blame," although the men who have fled from God's altars have gone away because the church has been faithful in warning them against sin and calling them to repentance.
>
> Do pleasure-loving idlers run to parks and shows rather than attend religious services? Immediately the railing accusation is made, "The church is to blame for not holding these people against the counter attractions of the world," as if the sermons and services of God's house could

by any means be as attractive to frivolous and worldly minds as moving pictures and baseball.

And so the godless critics of the church multiply their accusations against the only institution among men which, with all its faults, real or imaginary, does stand and has always stood for the things that make for purity, righteousness, and peace in the earth, and against the things which defile mankind and destroy civilization.

The point that I wish to make just here is that the accusations of these conceited critics are made by the people out of the church or by merely nominal members. Did you ever hear of a Christian who was faithful in the church bringing such a charge against it? Certainly not. It is only when we get away from God entirely or become remiss in our duty that we take delight in throwing bricks at his people and belittling his church.

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Progress Not a Settled Thing.

Leaving out of consideration for the moment the matter of the soul's salvation, I know of no better tonic for the discouraged man than to come into the church and drink of the water of life. For one thing, experiences become a challenge rather than a depressant when they are viewed from the house of God. It is natural for people out of the church to think that everything is going wrong with the world and that the wicked have the upper hand; on the other hand, for the earnest Christian to say with Paul: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose." (Rom. 8: 28.)

When you talk of it in a purely abstract way, the defeat of righteousness is always possible. We often speak of progress. But what is progress? That depends entirely upon our perspective. Progress is an enigma until people agree what the goal is and what movements are in that direction. Shortly after prohibition went into effect in the State of Kentucky, I met a man from Louisville, and I asked him how things were going in the metropolis. He said in an abject and disappointed manner: "Things are not what they used to be. Busness is on the bum and the old town is a back number." Shortly afterwards I met another man from Louisville, and I asked him the same question. His face brightened and his eyes shone with sudden eager interest as he said: "I am glad to say that we have a bigger, better, and cleaner city than ever before. Just watch us grow." Write to any city that has tried prohibition for five years and ask for the results, and the answers can be printed in part in liquor journals and in part in prohibition journals *to the satisfaction of each*. The city is ruined or it is made according to the standards men have of right and wrong.

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Adverse Conditions Challenge or Depress.

That is true of life and its events. What is the meaning of the adverse conditions in the world to-day? Do they depress, or do they challenge? That depends entirely on the point of view. The answer is found in your relationship to God. Easy-going people must admit that conditions are bad; political economists must admit that they are confusing; business men must admit that they are difficult; profane people tell us glibly enough that "they are hell." But what does the Christian say? What does he think of the spread of Bolshevism? How is he affected by the innumerable strikes that are breaking out? Has this old world taken the measles, or is it a case of smallpox? I think I can give you the answer of the man who looks from the house of God. He will see that conditions are constraining and also encouraging him to renewed service. He will not lose hope. He will remember that this is God's world in spite of the evil there is in it. He will resolve to be his best and to do his best in the midst of adverse conditions and lay out his life to the best advantage in dealing with stubborn hindrances. He will be reminded of the solemn fact that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." He will "put on the whole armor of God" and be "strong in the Lord, and in the power of his might."

✡ ✡ ✡

Finding God's Viewpoint.

Seeing life from the house of God tends to correct moral judgments. In our city we have a jeweler who keeps the standard of time for the railroad men. These men sometimes judge their watches to be right until they go into the testing room. As a matter of fact, they cannot at all know that their timepieces are right until they go there and find out. The great and good men of the Bible are the men who have found God's point of view in reference to themselves. Nor did they succeed until they did find it. I suppose that Job was in many respects the most perfect man of his day, and yet, when he saw himself as he really was, he went down in the dust and said: "I abhor myself." David was a man after God's own heart, and yet he prayed: "Create in me a clean heart, O God; and renew a right spirit within me. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." When the great prophet, Isaiah, stood in the temple and heard the voices of the seraphim cry, "Holy, holy, holy, is the Lord of hosts," he brought his face to the ground and cried: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Paul, the great apostle to the Gentiles, called himself "the chief of sinners," and Peter, who was certainly among the holiest men of his day, was forced to cry before the spotless beauty of his Lord: "Depart from me, for I am a sinful man."

It is just as true to-day. Some business practices often look like shrewdness in our own opinion until one comes into the house of God; then they look like the evil things they are. Not long since a business man of large interests, hearing his own letters read in court during a trial which affected his methods, declared he had never thought before how these letters sounded until he heard them from the court's point of view. Men see things as they actually are only when they examine them in the light of God's enduring word. It will always pay to do it. It not only means salvation from sin, but it also means a true vision of the world we live in and a wholesome enlightenment concerning God's dealings with man that may lift us from the slough of despond to where we may stand upon the mountain heights of achievement and victory. Surely David was right when he concluded, "It is good for me to draw near to God."

The Coming of Autumn.

I marked the Summer pass:
For days the wind blew angrily,
With now and then a breath of heat,
That sapped the life from men,
Who would, yet could not, flee
The sounds that beat by night and day
On door and window glass,
Till all the land was like a prison pen,
Where, weary as the crew on stormy main,
We prayed for rest, we prayed for rain.
One night twice came a lull,
Then, after fiercer blast,
A pattering music sweet.
I fell asleep.
And when the night was past
I woke in calm so deep,
So deep, and yet not dull;
And going forth into the morning clear,
Lo! Autumn whispered: "I am here!"

—Ida Ahlborn Weeks.

Our Contributors

Brother M. C. Kurfees and the League of Nations.

BY LEE JACKSON.

In one of his recent articles our good Brother Kurfees assumes the rôle of an advocate of the League of Nations and mildly rebukes his brethren in the gospel for not speaking out in favor of it. We naturally suppose that his article is intended to assist in creating a sentiment that will force the ratification of the league treaty by the United States Senate. That is the purpose for which President Wilson is making his appeal direct to the people in behalf of the league; he hopes to create a popular sentiment that will demand acceptance of the league without any amendments or reservations. It is rather difficult to understand just why the President is so anxious for a hasty ratification of a peace pact which it took six months for him and his conferees to agree upon.

It may be considered improper to devote the space of a paper with the mission of the Gospel Advocate to the discussion of questions pertaining to the political affairs of the world; but considering the significance of this league in its bearing upon the future of our own country, it is, perhaps, proper for journals of religion to call attention to its merits and demerits. If those who exploit its merits are allowed the free use of the religious press, those who oppose it because of its demerits should also be allowed the same privilege; and they should be given an impartial hearing. It is contrary to both the spirit and the letter of our governmental Constitution to throw any barrier in the way of free speech when such speech is not treasonable.

Brother Kurfees censures his brethren in the gospel for not speaking out in favor of this so-called "league." For Brother Kurfees' consideration, and this without intending to be harshly critical, I will venture the assertion that, of our ordinary citizens, those who are calling the loudest for adoption of this league are the ones who know the least about its real meaning. They have never read the document, have given no attention to any logical discussion as to the meaning of any clause in any one of its articles, and know nothing about the subject-matters with which it proposes to deal. The only reason that such persons can give for wanting it adopted is that President Wilson favors it and that he went to Paris to assist in the framing of it. These are good people, and in the ordinary affairs of life they act with business intelligence, but with regard to this League of Nations they are laboring under the delusion that it means an era of eternal peace and prosperity, when it may mean the slaughter of thousands of our boys in foreign lands. It has been my privilege to read a number of articles both for and against the league, including those published in such magazines as the North American Review and Christian Work, of New York City, and in the study of these discussions I have observed that those in the opposition are the most sober and logical in their reasoning. These opponents show themselves to be thoroughly acquainted with the principles of our own governmental Constitution, show by their methods of reasoning that they have studied the meaning of the league, and in every respect they show themselves more capable than, and equally as patriotic as, President Wilson shows himself to be. On the other side of the questions involved, those who favor the league deal largely in sentimentalism, basing their arguments upon claims that are not yet substantiated, claiming results to be accomplished by the league which are more than doubtful as future possibilities. And more than this, the advocates of the league have resorted to all sorts of maneuvering in their appeals to selfish interests and to partisan prejudices. If anything can positively show that some men are more devoted to their own selfish interests than they are to the welfare of their country, the arguments that some are putting forth in favor of the league most certainly make that showing. All of this is significant and is of sufficient weight to cause gospel preachers and other thinking citizens to hold back their support of a measure involved in so much doubt.

And it should not be forgotten that some very able and patriotic men who have watched the movements of President Wilson are now asking the question, "*What manner of man is President Wilson?*" This question is copied verbatim from an ably edited secular journal, edited by one who has long been affiliated with the President's own political party. For instance, it is clearly shown that the President is now giving an altogether different reason for our being in the war to the reason he assigned when he called for a declaration of war. Then he said that a declaration of a state of war was necessary because of Germany's disregard of American rights upon the high seas; now he says that we went into the war to assist England and France. President Wilson called for a selective draft law to raise an army to fight Germany for the maintenance of American rights; after the signing of the armistice he allowed these same drafted soldiers to be used in fighting people with whom our own country was not at war. The lives of American boys were sacrificed in the cold regions of Russia, in Siberia, and even at Smyrna, in Asia Minor, fighting battles in the interest of foreign powers. If this league pact is ratified, it will probably be the signing of a contract to force our boys to fight upon foreign soil in the interest of the claims of these foreign powers for long years to come. Signing of this league compact will give the semblance of legality to what has already been done in violation of our Constitutional rights. There are many other things that have been done to which attention could be profitably called. For instance, a treaty was made with France that promises to send our conscripted boys to fight for France in the event that she again gets into war with Germany. This so-called "league to enforce peace" is so portentous of evil for our own American liberties that gospel preachers cannot afford to lend their influence for its support.

Prosperity of the Soul.

BY B. P. CUFF.

Very commendatory, indeed, are the words of the apostle John—himself a mirror of spiritual light and love, peace, and joy—when in a startling prayer he pays high tribute to the life and character, to the soul prosperity of Gaius: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." (3 John 2.) From even a cursory reading of that scripture we would learn that the beloved disciple is solicitous for the good health of Gaius. Look again to see what other fact may be obtained. Are you not met at the threshold of investigation by an almost shocking surprise? Why, the apostle makes the spiritual condition of that man who was "walking in the truth" the standard to which his external condition should be brought. Where is the man to-day whose spiritual health could be held a standard for his physical prosperity? Perhaps it would be more befitting now to invert the order and pray that the soul be as sound as the body. No wonder we are astonished when we read that language of John.

Already you have observed that this very earnest wish, this prayer in behalf of Gaius, has a threefold aspect.

Three items are mentioned—prosperity in all things, being in health, and spiritual prosperity or health of the soul. These are things that add very materially to man's comfort and happiness in the world. They contsitute a great blessing from Jehovah. Out of the gratitude of his heart, due to the fidelity of Gaius' life and service to God, John prayed that that faithful man might be given such a triple blessing. Each child of God should strive to the attainment of that end.

Can it be right to succeed in business? Can it be doing God's service to prosper in secular affairs? As a matter of course, that depends somewhat on the nature of the business. Whatever kind it is, it must be a pure and holy work in a lawful and proper calling. No amount of mere formal consecration of the life can make anything wrong pleasing to the Lord. Not only must the work be pure and holy, but it should be well done. No effort at sham or deceit is favored by the Master. Again, the man of business should have his mind filled with the motive to serve man and honor God. "Whatsoever ye do, work heartily, as unto the Lord, and not unto men." (Col. 3: 23.) When a man has the right work, and does it well with the aforementioned grand purpose in his heart, then should he prosper? Read the language of Paul: "In diligence not slothful; fervent in spirit; serving the Lord." (Rom. 12: 11.) Well may we pray for the prosperity of that man who spends his substance in the service of God and for the spread of truth and righteousness. Christ, the great example for the world, has given us a solution to the problem of human duty. He was "in diligence not slothful" when it came to being a carpenter. At the same time, he was "fervent in spirit," a man of frequent prayer, bent on doing the will of the Father.

A man "must be in health" in order to enjoy secular prosperity. Health is usually not appreciated as it ought to be till it is lost. Then the loser begins to sigh for its return. The observance of the physical laws of our being is necessary to the maintenance of good health. These are inexorable. A large part of the misery and wretchedness of the world comes from a disregard of these laws.

Greatest of the three particulars mentioned in John's prayer is the prosperity of the soul. There must be an observance of moral and spiritual law. One part of man is earthy; another part is spiritual. It is foolish ever to be remembering the body and caring for it, but always forgetting and neglecting to care for the soul. The treasure in the vessel is even more important than the vessel itself.

When the treasure has been neglected, or when the soul has lost its health, its prosperity, and has become diseased, there are certain things indicative of that disease. One indication of a downward trend is lukewarmness. Because of the lukewarm condition of the church at Laodicea, the Son of God threatened to spew it out of his mouth—to sever relations with it. The lukewarm person will not get anywhere in living the Christian life. That professed Christian who is unwilling to take part in the service of God—who knows how to lead in prayer, for example, yet, when called upon, refuses to act—has a symptom of ill health at soul. Another sure sign of failing health of soul is selfishness, jealousy, a contracted spirit. Something is wrong when brotherly love fails to exist. Yet another bad indication is the absence of a desire to know the truth of God.

On the other hand, what are the prerequisites of a prosperous spirituality? Well, what was Gaius doing that John spoke of his soul as prospering? First, he was walking in the truth. (3 John 3, 4.) Christians to-day must do the same thing. They must study the word of God, which is God's great pantry of food for the inner man. Should the question be asked, "And which of you by being anxious can add one cubit unto the measure of his life?" (Matt. 6: 27), the answer would have to be: *None of you.* But should the question be asked, "Which of you by taking in the great thoughts of Jehovah and assimilating them can add great treasures, priceless gems, to the jewel of his spiritual life?" The answer would have to be: *Many of you.* Let us feed on the truth of the grand old Book and live according to its directions. Second, he was doing a faithful work. (3 John 5.) He was working for the truth. (Verse 8.) God's people of the present day must also be exercising themselves unto godliness. They must be at work for Jehovah. Let us pray for health and prosperity both in body and in soul, in secular affairs and in the service of God, not forgetting to seek first the kingdom and his righteousness, and our Heavenly Father will give us what we ask.

How to be Happy Though Deaf and Dumb.

BY OWEN PRYOR.

[Editor's Note.—This article was written by one of the boys in the School for the Deaf and Dumb at Knoxville, Tenn. He is a Christian boy. Sunday-school teachers can use this as an example of gratitude.]

The best way to be happy is by obeying the Lord and by making other people happy through acts of love and kindness.

I am glad that I can read the Bible, and am learning how Jesus loved the deaf and dumb people. I read a story about a deaf and dumb man. One day Jesus touched his ears and tongue. The man's ears and tongue were opened. He was very happy, for he could talk and hear.

We know that Jesus is not here in person, but he is always near us every day. He always helps us when we are in trouble. It makes me happy when I read the Bible and think of God and Jesus. If we are in trouble or something happens to us, we must pray to God about it, and he will hear us praying and will help us and keep us away from any of our troubles. He always makes us feel happy if we are doing right.

You know that there are many deaf and dumb people in the world. Many of them are very happy, because they are having good experiences. They have studied their different books and have been learning how to do right and be kind to one another.

I am feeling satisfied now, for I am having better experience and am improving faster in school than at home.

We (the deaf pupils) are always happy in school, for we have plenty of food, play, and studies.

I never get discouraged because of my deafness, for I know that God made me deaf and dumb. I also know that he always takes care of us every day and night. He loves the deaf and dumb children as well as the hearing children. My ears will be opened in heaven, if I am prepared for the future life.

Brewer's Book on "The Model Church."

The author's chief purpose in writing this book was to create a higher degree of efficiency in the workings of the local congregation. He would awaken many from a lethargic and disorganized condition and bring them to that point where they might conduct the Lord's work in a businesslike way and at the same time be controlled by the mind of Christ in all things. The book is written in pointed style and is conveniently arranged for class study. While it is of special interest to the leaders, at the same time it is of such a wholesome nature as to afford profitable reading for all the members. The book deserves a large circulation. The prices are very reasonable. Single copy, prepaid, $1; one dozen copies, prepaid, $9; twenty-five copies, not prepaid, $17. Order to-day from the McQuiddy Printing Company, Nashville, Tenn.

AT HOME AND ABROAD

J. W. Grant reports a good meeting in progress at Wyox, Ky.

J. H. Lawson was well pleased with the outlook at Lebanon, Tenn.

W. P. Skaggs reports three baptisms and two restorations in the meeting at Noble, Okla.

John T. Smithson has closed a good meeting at Gassaway, Tenn. He is now at Huntland, Tenn.

Two members were added to the roll of the Russell Street congregation, this city, on last Sunday.

A. B. Lipscomb will begin a meeting for the Belmont Avenue congregation, in Nashville, Sunday. All are invited.

F. W. Smith reports a good hearing in the meeting at Union City, Tenn. Spurgeon said: "The art of hearing is more difficult than homiletics."

Eighteen new members were added to the Lawrence Avenue congregation, in Nashville, on last Sunday Brother Scobey preached at both services.

C. M. Gleaves closed a meeting at Philippi, near Hermitage, Tenn., in which there were nineteen baptisms. He is now at Gilroy, near Lavergne, Tenn.

C. R. Nichol baptized fifteen persons in the meeting at Winfield, Ala. He is now in a meeting at Smithville, Tenn., and will begin at Hartsville, Tenn., on October 19.

Change of Address: John A. Klingman, from Marietta, Ga., to 299 South Pryor Street, Atlanta, Ga.; C. P. Poole, from Houston, Texas, to Clark University, Worcester, Mass.

From C. A. Buchanan, Floresville, Texas, October 1: "The Gospel Advocate is an excellent journal. The special numbers are most excellent. I am glad you have returned to this policy."

Brother McQuiddy's articles in reference to the Tennessee Orphans' Home have been very fruitful for good. We hope that there will be no cessation of interest in this good work during his absence in the West.

J. A. Sisco writes: "Our meeting at Leeville, Tenn., resulted in one baptism. On October 2 we closed a meeting in Greenfield Bend, near Kettle Mills, that resulted in three baptisms. Success to the Gospel Advocate."

From G. A. Klingman, Roswell, N. M., September 12: "I am in a good meeting here, with four additions to date. I am so glad you are having the special numbers. They are fine and very helpful. God bless you."

From William P. Walker, Dover, Tenn., October 2: "Our meeting on Dyer Creek, seven miles from Dover, in Stewart County, continues, with much interest being manifested. Two baptisms to date. Others are expected."

The elders at Denton, Texas, write: "More than twenty more young ladies from the schools gave in their names at the morning hour on Sunday, September 29. These, with the more than twenty before mentioned, will work with us during the school term."

From H. M. Phillips, Tuscumbia, Ala., October 4: "I have just closed a very interesting meeting at East Florence. The crowds were large, attentive, and interested. There were four baptisms and one restoration. Our meeting will begin here to-morrow. C. E. Wooldridge will take charge on Monday. Success to the Gospel Advocate."

From J. A. Cullum, Bartlett, Tenn., October 3: "My protracted-meeting season is now over. I am now at my new home at Bartlett, ready to arrange for regular appointments for fall, winter, and spring with congregations within fifty or one hundred miles of Memphis, as Bartlett is a suburb of Memphis. If you desire my services once or twice per month, write me. I can take up the work immediately."

From T. E. Tatum, Hallsville, Texas, October 1: "Our meeting at Cross Roads, near Emerson, Ark., began on July 27 and continued with fine interest over two Lord's days. One brother was restored to the fellowship, and we hope much good otherwise was accomplished. This church has produced several preachers and presents fine prospects of producing more. I love the Cross Roads Church for its good work."

From E. F. Bigger, Lewisburg, Tenn., Route 3, October 2: "G. W. Farmer has just closed a good meeting with the congregation at Verona. The church was greatly pleased with the splendid preaching of Brother Farmer, for he preaches the whole counsel of God in its ancient simplicity. There were ten baptisms and two restorations. One of these was from the Methodists and two from the Cumberland Presbyterians."

From E. L. Whitaker, Henderson, Tenn., October 2: "On last Lord's day I filled my regular appointment at Arnett's Chapel, near Newbern, Tenn. We adjusted some matters in the congregation that have caused confusion and division for more than five years. One young lady obeyed her Lord at the morning service and was baptized. That evening another lady came forward, and, like the Philippian jailer, was baptized 'the same hour of the night.'"

From A. D. Dies, Oakman, Ala., October 2: "Our meeting at New Hope, which is only about two and one-half miles from Oakman, was well attended, and seventeen were added by baptism and four by restoration. I am working with this church and at Oakman, at which place G. A. Dunn is now in a meeting. Many have been baptized and the work continue. I am now in a meeting at Shiloh. This is a courageous band of Christians. Our work is pressing on and we are hoping for greater things."

Forthcoming Debate—From I. B. Bradley, Dickson, Tenn., October 3: "There will be a six-days' discussion on the general church proposition at Pleasant Grove Baptist Church, about ten miles east of Wildersville, Tenn., beginning on Monday, November 10, at ten o'clock. The Missionary Baptists will be represented by A. U. Nunnery; the church of Christ, by I. B. Bradley. Brethren from a distance who wish to attend this debate may write to Dr. D. W. Bradfield, Route 2, Wildersville, Tenn., who will provide homes for them and arrange for transportation from the railroad."

From M. S. Mason, Rogersville, Mo., September 30: "I closed a meeting at Edwards Chapel, near Northview, on September 14, with one very excellent brother reclaimed; closed at Masters, near Fair Play, with one addition. Much good seed sown at both places. I am now at Sedalia, to begin to-night and continue till October 12. Then I shall go home for a few days, when I shall go to Jerusalem, near Denton, to begin a meeting on October 18. I am arranging my appointment work now for the winter—December to June, inclusive. Let those who are interested write to me not later than November 1."

From James E. Laird, Campbell, Mo., October 2: "I have just closed six weeks' work in the Ozark Mountains of Southwest Missouri. I held meetings at Antioch, Rogersville, and Flint Hill. I had one addition at Antioch, two at Rogersville, and two at Flint Hill. I promised to hold a three-weeks' meeting at Rogersville and the same at Flint Hill in 1920. I believe most of our meetings close too soon. I encouraged the churches in that country to buy a mission tent and to support some mission meetings next year. Brethren, let us endeavor to do more mission work. I go next for a mission meeting near Blytheville, Ark."

From Mrs. Flavil Hall, Lower Salem, Ohio, October 4: "We are reading with much interest the special 'Prayer' Number of the Gospel Advocate. Any one who reads and meditates upon these articles must be made much better spiritually. Brother Scobey's articles always appeal to us. They remind me of the meeting he held near Pineapple, Ala., years ago, when he baptized me in a pool near our home. Never can I forget his admonition to always be a light. My husband has just closed a meeting with the Dalzell congregation, with good interest Our meeting at Trimble closed with the most happy results—splendid attendance, ten baptized, three from the Methodists and one from the 'Christian Church.'"

Preacher Wanted—"The brethren in this section want to locate a man here to preach and labor for four churches—namely, Eagleville, Riggs Cross Roads, Arrington, and Jones Chapel. We have decided to pay him at least one hundred and twenty-five dollars per month, and will pay more if we can get the right man and he doesn't think that is enough. We want a man that will devote his entire time visiting and laboring among the people. So, if there are any preachers who wish to make a change, let them please write me, giving references. I would like to hear from E. P. Watson. I have lost sight of him. The man who takes this work will have to have a car by some means. For further information, address R. P. Thurman, College Grove, Tenn."

The Arroganee of Romanism.

BY F. W. SMITH.

The Christian Leader, in its issue of August 26, reproduces from the Sentinel, Toronto, Canada, the following article:

Rev. J. M. Gillis, one of the Paulist fathers from New York who are conducting a "mission to non-Catholics" in Toronto, is reported to have made "a plea for the sanctity of the marriage vow" and to have "appealed to Protestants to join with the Roman Catholic Church in a stand against divorce."

Father Gillis evidently desired to convey the usual impression that the Roman Church alone stands for the sanctity of the marriage vow and that the Protestant Church approves the reckless divorce court. Nothing could be farther from the truth. No Protestant church ever granted a divorce, or ever attempted to do so. The Roman Catholic Church is the only church in this country that has a divorce court of her own. The Roman Church alone encourages men and women to disregard their solemn vows. On petty technicalities, and because certain fees had not been paid to the bishops for dispensations, the Roman Catholic Church frequently declares marriages "null and void" and gives both parties liberty to marry again. This is proved by the Hebert, Tremblay, and many other such cases in this country. By the operation of the Ne Temere decree many innocent women and children have been turned out on the street. Probably scores of young Protestant women who have married Roman Catholics escape a similar cruel fate each year in this Dominion by submitting to the priest, acknowledging a sin which they have never committed, joining the Roman Church, and undergoing a second marriage ceremony before a cleric of that organization. If, after the marriage, two Roman Catholics discover that they are third or fourth cousins, the church will declare the marriage of no effect, even if performed by a Roman priest, and both parties are free to marry whom they like. If, however, a dispensation is purchased from the bishop, the union at once becomes sanctified. But, should the husband prefer to escape his obligations and disown his wife and children, if any, the Roman Catholic Church and her Ne Temere decree provides him with every opportunity to do so.

The Roman Catholic priests should be ashamed to mention the marriage vow. The Ne Temere degree has broken up more homes and caused more misery than any marriage or divorce law ever enacted in the British empire. The decree could not be expected to serve any other purpose. It was formulated by a body of celibates at the Council of Trent in the Dark Ages. The same clerics who drafted the Ne Temere decree also discussed the question as to whether or not woman had a soul. Men of that caliber could not be expected to produce a decent marriage law, and neither did they. It was evidently drafted for the purpose of permitting the degenerate to go free and turning the innocent out in the cold. It is the most ridiculous, unrighteous, and outrageous so-called marriage law ever adopted by any body of men. The Roman Church did not dare to enforce it in the British Empire until 1908. It should be cast back into the mediæval darkness of Romanism from which it came. So long as the Roman Church enforces the Ne Temere decree, dissolves marriages, breaks up peaceful homes, and conducts an antiquated divorce court, no Roman priest should presume to appeal to Protestants on behalf of the sanctity of the marriage vow.

The most arrogant, presumptuous, and dictatorial institution on this earth is the Roman Catholic hierarchy, a mixture of Judaism, Paganism, and Christianity, composing a religion whose spirit filled the world with deeds of horror in bitterly and relentlessly persecuting those who would not bow to the edicts of this "man of sin." It is an institution that has no respect for our public schools and has done everything within its power to suppress the reading of the Holy Scriptures in our schools. It has no respect for our marriage laws, and regards as *illegitimate* children born to parents one of whom is a Roman Catholic, unless the ceremony was performed by a Roman priest. An institution which at one time sold indulgences to sin, and which now, according to its "Ne Temere decree," breaks up homes, severing the marriage ties on other grounds than those laid down in God's word, has the audacity to send out its priests to lecture on "the sanctity of the marriage vow!" The divorce evil is a terrible thing, making inroads on our civilization that is alarming to an intense degree; but the Roman Catholic Church, with her past and present history, is unfitted to be a reformer in the matter. It is refreshing to see such a rebuke from The Sentinel, and it shows there is at least one secular paper not afraid of losing patronage by telling the truth. The fewest number of Protestant religious journals will lift their voices against the false teaching of the Roman Church, for the simple reason they do not wish to appear in the attitude of fighting a sister (?) denomination. As to the designs and avowed purposes of the Roman Catholic Church with reference to this land of liberty and freedom, note the following extract from the National Catholic Register, which Brother A. B. Lipscomb recently reproduced on the first page of the Gospel Advocate with appropriate comment:

It is God's plan that the Holy Father of Rome should be the spiritual and temporal head of his kingdom on earth. It is the same to-day as in the time of the first pope. The best way to accomplish this is through political power, through religious education and service.

God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knight of Columbus, thirty-third degree, wields the greatest political power of any man in America, and as a true Catholic he is exercising the great trust which God has given into his hands for the glory of the holy church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson, together with the Democratic party.

Other Presidents have feared the power of the holy church and have courted its support politically, by granting it childish favors, which deceived no one. But this is the first time in the history of the country when the President and a great political party have openly sought an equal and honest alliance with the Catholic Church.

And before seeking this political alliance, the President and his party have shown their good faith by works. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church, and that religious activity in the great American Army shall be under the direction of the Knights of Columbus. This means the addition to the church of one million of the country's best and bravest young men, or at least their strong preference and sympathy for the Catholic Church.

The Catholics will soon have an opportunity to prove their appreciation of President Wilson's friendship and at the same time increase their political prestige and strength.

Every Catholic must awake to his duty and stand by his church and President Wilson.

The Master.

Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame;
But the olives were not blind to him,
The little grey leaves were kind to him,
When into the woods he came.

Out of the woods my Master came,
And he was well content;
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo him last,
From under the trees they drew him last;
'Twas on a tree they slew him—last
When out of the woods he came.

—*Sidney Lanier.*

We have left a few copies of "Folk-McQuiddy Discussion on the Plan of Salvation." Price, $1.25.

For $1.25 you can buy a copy of "Life and Sermons of Jesse L. Sewell," by David Lipscomb. It is a good book.

Every church should know its membership. In order to keep informed as to the residence and membership of your church, you should have a church record. Our Church Record is the very thing you need. Price, $1.50.

GOSPEL ADVOCATE

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J. C. McQuiddy. A. B. Lipscomb.

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All communications should be addressed to **Gospel Advocate**, 317-319 Fifth Avenue, North, Nashville, Tenn.

Guarantee of Advertising.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

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EDITORIAL

The League of Nations and the Peace of the World Further Considered.

BY M. C. K.

On page 987 of this issue of the Gospel Advocate we publish an article from the pen of Brother Lee Jackson kindly criticizing our recent editorial on the League of Nations and the peace of the world. We heartily commend the kind and brotherly spirit in which Brother Jackson has offered his criticism, and in this respect, as well as in some others, it is eminently worthy of praise and imitation. While we do not think it proper to enter into a formal and detailed reply, yet, in deference to his courteous criticism, we take occasion to say:

1. We are entirely willing that he shall be heard in his courteous statement of the case as it appears to him, and, therefore, gladly publish his article; but it would be unwise for the Gospel Advocate to become involved in a political discussion. As we understand matters, such discussions are out of place in a religious journal, and we tried, in the article in question, to avoid anything that even has that appearance. This decision is in harmony with the Advocate's well-known policy.

2. To the extent that we argued in favor of the present particular League of Nations at all, it was from the standpoint of what we assumed to be a common and universal desire for world peace, and the aim was to show that, regardless of all political party lines and leaving politics altogether out of the question, it is worth the effort for the nations to try, as an experiment, the present league on the hypothesis that, if it should prove to be a failure in part or in whole, and should even result in producing war, it could not possibly, with good reason, be supposed to do so any more than the system under which we have been living, which has filled the world with wars for thousands of years, and which resulted in the recent unprecedented World War with its horrible slaughter of millions of men. Hence, it was not our aim to be in "the rôle of an advocate of" this particular "League of Nations" so much as it was to encourage the nations to adopt some such league for the prevention of war; and it is believed that the present league will do that.

3. It may be true, as Brother Jackson suggests, that some "who are calling the loudest for the adoption of this league are the ones who know the least about its real meaning" and that "they have never read the document;" but the author of the article he kindly criticizes is glad to assure him that it was not merely a reading, but a very close and careful study of the document, a copy of which he has carried with him nearly ever since it was printed, which leads him to the earnest desire to see the nations adopt it. We have not only carefully "studied the meaning of the League" and followed closely its discussion on all sides, but our brother may be further assured that if we thought it would "mean the slaughter of thousands of our boys in foreign lands" who would not otherwise be slaughtered, we would, with all our might, oppose its adoption by our government. But, on the contrary, it is because of the very decided conviction that the adoption of the league by the different nations will prevent that very thing that we favor its adoption. We are tired of war and would fain never again see it lift its grim visage on the world. We want "our boys" saved from its horrors and from its slaughters. This will never be till the nations themselves agree to quit war. As long as one nation resorts to war, other nations will fight back in the same way; but when they all agree, as some American, English, and French statesmen in particular are now endeavoring to get them to agree, to stop war, then war will stop. Let us pray and in all legitimate and prudent ways labor for the coming of the glad day. Hence, when the nations of earth, as demanded by this present league, agree never to go to war except under conditions which are not likely to occur, we rejoice even in such a prospect and are glad to encourage them in the effort to bring about that end. Yea, we want to encourage them in the adoption of any measure that opens the clear and cloudless vision of international peace—not the "era of eternal peace," but the bright vision when the nations "shall beat their swords into plowshares and their spears into pruning hooks;" when "nation shall not lift up sword against nation, neither shall they learn war any more." We even agree with Brother Jackson that the "claims" for the league are not yet substantiated, and no mortal can ever know absolutely whether it will do what is claimed for it or not until it is tried. But our point, in substance, was this—namely, if it should keep the nations in perpetual warfare, they have even then lost nothing by trying it, for that is exactly what the old system has done for thousands of years until it drenched the earth in blood with the recent horrible and world-wide catastrophe.

4. If Brother Jackson will extend his reading a little, he will also find numerous advocates of the league who

"show themselves to be thoroughly acquainted with the principles of our governmental Constitution" and also "show by their methods of reasoning that they have studied the meaning of the league." Such well-informed men are in both the leading political parties, but have laid aside all consideration of party and are, regardless of all party lines, endeavoring to speak as American citizens and for the peace and prosperity of all the nations.

5. As to the opinions of certain men regarding President Wilson personally, it would be quite easy to parry our brother's remarks with exactly the opposite opinions of "some very able and patriotic men;" but this would prove nothing to the point either for or against his position or ours, and we decline to do so. Neither do we think it proper to answer in detail his charge that "the President is now giving an altogether different reason for our being in the war" from the one "he assigned when he called for a declaration of war," further than to say that we fail to see any inconsistency in doing a thing "because of Germany's disregard of American rights upon the high seas" and doing the same thing "to assist England and France" and all the rest of the world, for that matter.

6. Finally, we devoutly hope and pray that "if this league pact is ratified," or some such league, it will "be the signing of a contract" that will save "our boys" from being forced "to fight upon foreign soil" or upon any other soil in all the world. It is because of the very fact that we believe it will save "our conscripted boys" from being sent "to fight for France," or for anybody else in carnal war, that we believe "gospel preachers" *can* "afford to lend their influence for its support," just as it seems to us they can afford to encourage the nations in the adoption of any other measure that will lead them to stop resorting to carnal war for the settlement of their differences. Regardless of any and all political parties, some of the leading statesmen of our own country and of others have long contended for the adoption of a league to enforce and preserve peace throughout the world; yet there seems to be the tendency with some men in high places in the different parties to inject politics into such discussions, and this always hinders true progress. May God speed the day when the nations shall live in peace with one another and when carnal war shall be no more.

The Present Great Need of David Lipscomb College.

BY E. A. E.

The trustees of this college are forced to continue their appeals for the much-needed funds to complete the girls' dormitory and the other improvements which they have so well begun.

Our readers have doubtless received and read our folders on true education and our letters appealing for help to erect a new home for girls and to make other necessary improvements of the college buildings.

It is best for all to know the present conditions, the further needs of this work, and what the trustees are compelled to do in order to complete it. We are pleased to be able to report commendable progress. We have received in pledges and cash, in round numbers, forty thousand dollars, and the foundation for two sections of this dormitory for girls has been laid and material for erecting it is being put on the ground. But we ask all to consider seriously the following facts:

1. Since we began this work labor has been more or less disturbed and is difficult to obtain.

2. Also, both labor and material have greatly advanced in price, forcing the trustees to raise a larger amount of money than was first estimated.

3. It will require, at least, thirty thousand dollars more to complete the work and to meet present obligations to different contractors. But all understand these conditions and that the trustees could not foresee them and cannot now control them. They will have to be met, and the friends of the school, we feel sure, will cheerfully help us to meet them.

4. The trustees—seven of them—have done and are still doing all in their power to carry on this good work and to make the school in every way a success. The whole management of it has been reconstructed and placed on an improved financial basis. The trustees have given their best thought, deep study, valuable time, and hard-earned money to the improvement of the school. They cannot ask others to do that which they have not done. They have led the way in all this work. While they are grateful for the generous responses to their appeals and liberal donations which have been made, do not all friends of true education feel grateful *to them* also for the management of this school and for all they are doing to improve it and to make it ever a success? They feel their responsibility deeply; but all others are likewise responsible for so great and good a work. LET ALL RALLY TO IT.

5. No school of the kind can erect new buildings, enlarge its borders, and increase its usefulness without liberal donations from its friends. It is not a private or individual enterprise and cannot be enlarged by the trustees and faculty. Its charges for board and tuition are no more than are necessary to pay the actual expenses of keeping the pupils and paying a living salary to the teachers.

6. Different schools and colleges of the country are calling for hundreds of thousands of dollars, while this one is asking for less than *one* hundred thousand. Others are receiving what they ask for. *And so is this one.*

7. To the audience at Union, in Sumner County, on the third Lord's day in September, I made a statement of the needs of this college and of the Fanning Orphan School, and that afternoon a brother gave a hundred-dollar Liberty bond to the college, and on the following Thursday I received from a widow a check for a hundred dollars and from her daughter another hundred-dollar check, one for the Fanning Orphan School and the other for David Lipscomb College. In addition to this, this widow gave recently fifty dollars to the college. I would give the names of these parties, but they prefer that I do not. A brother in that community feels sure a thousand dollars or more will be contributed there. So we feel sure, when the need and situation are understood, the money will be forthcoming.

8. All know the best way to help the young or to help others is to place them where they can help themselves. This these two schools do. Poor worthy girls trained—properly educated—in the Fanning Orphan School fill paying and useful positions now in various business institutions in the land, while they shed a fine religious influence all about them. The good that David Lipscomb College is doing in the way of true education is more greatly felt now than ever before, because of the contrast between true education and infidelity in its incipiency taught in almost all the common schools of the land and in its development and boldness in many colleges and universities.

9. There can be no real, true education without some knowledge of the Bible, especially without the basic principles of industry, economy, self-helpfulness, useful employment, honesty, integrity, hatred of iniquity and all evil, and love of righteousness and godliness taught by it. The Bible contains the safest and best business principles of any book in the world; the purest and best and most classic literature of any book in the world; truest and best ancient history of the world; and, above all, the only true and undefiled religion of the world—the knowledge of the true and only God—Jehovah; of Jesus, the only begotten Son of God, full of grace and truth, and the Savior of the world; what men must do to be saved from sin and death and to live eternally. The Bible is used as a text-

book in David Lipscomb College and the Fanning Orphan School, which all pupils study as a textbook and from which they recite daily. In these schools the best of all books in the world is used as a textbook.

10. A part of every true man's creed is to help others. Jesus teaches that it is more blessed to give than to receive. No greater help can be given to, and no greater blessing can be bestowed upon, the rising generation than true education; and there never was a time when in all its phases true education was more sorely needed.

11. In the home first and in school next the foundation of true education must be laid. Here good character begins to form and is built, and without character there can be no true education.

12. It is true that the friends and supporters of these schools have sufficient money to make them everything financially which they ought to be, and let us hope that in a few weeks it will be a fact that they have done so.

Again, let it be said that the need of David Lipscomb College in the present crisis is very urgent; and to save the trustees and school of embarrassment and distress, the friends of the schools are earnestly requested to furnish the necessary means to complete the work so well undertaken.

Send all contributions to H. Leo Boles, David Lipscomb College, Nashville, Tenn.

RELIEF FUND

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

Previously reported	$9,178.02
Miss Carrie Lindsey's class, Bardwell, Texas	3.00
L. N. Gray and family, Mayfield, Ky.	15.00
Virginia Conway, Lawrenceburg, Tenn.	1.50
"A Brother," Dallas, Texas	5.00
Mrs. P. N. and C. A. Lavender, Thompson's Station, Tenn.	4.00

Those who cannot send money for the relief of the suffering in the Near East are now afforded an opportunity to send clothing.

Last winter "their weazened skins clung in fear to their rattling bones. Just human remnants, not protected from the elements by even the dignity of rags. The most favored have merely shredded rags. They are rough pencil sketches of humanity."

In response to an urgent appeal from Constantinople just received from Charles V. Vickrey, secretary of the committee, a nation-wide campaign for worn clothing will be put on October 15-22. The cablegram, which is dated September 11, states that vast quantities are needed. This is something that every one can do for the sufferers of the Near East. Ship sails on November 15.

Wanted—Outside clothing, undergarments, miscellaneous wool garments, and footwear.

Note—Shoes must be securely fastened together in pairs. Hats not acceptable, soft caps only.

Clothing should be packed in bales.

2. Bales should be sent to Near East Relief Warehouse, care of Mr. Fred Huseman, 135 West Seventeenth Street, New York City.

3. Notice of shipment should be sent to Near East Relief, 1 Madison Avenue, New York City.

4. Express and freight should be prepaid to New York City.

5. Near East Relief takes charge of boxing for overseas shipment.

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

PRICE OF MUSIC BOOKS.

On account of the great advance in materials and labor, it becomes absolutely necessary to make an advance in the price of all our music books. The cost of production has advanced much more than we have increased the price of books. The advance will take effect on and after September 15, 1919.

Below we give revised price list.

McQUIDDY PRINTING COMPANY,
Nashville, Tenn.

PRAISE HIM
Music Edition—Boards

Single copy	$ 50
Per dozen	4 80
Per fifty	17 00
Per hundred	32 50

Music Edition—Cloth

Single copy	60
Per dozen	6 00
Per fifty	22 50
Per hundred	43 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

CHRISTIAN HYMNS
Music Edition—Boards

Single copy	$ 55
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Per fifty	23 00
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Single copy	$ 65
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Music Edition—Boards

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Single copy	50
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CHRISTIAN HYMNS AND WORDS OF TRUTH, COMBINED—CHRISTIAN HYMNS AND VOICE OF PRAISE, COMBINED
Music Edition—Boards

Single copy	$ 70
Per dozen	7 20
Per fifty	28 00
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Music Edition—Cloth

Single copy	75
Per dozen	8 75
Per fifty	36 00
Per hundred	70 00

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GOSPEL PRAISE
Music Edition—Boards

Single copy	$ 50
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

Music Edition—Cloth

Single copy	60
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

SEVENTY-SEVEN SWEET SONGS
Flexible Cloth

Single copy	$ 25
Per dozen	2 50
Per fifty	7 50
Per hundred	14 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

NEW CHRISTIAN HYMN BOOK
Music Edition—Boards

Single copy	$ 40
Per dozen	4 80
Per fifty	16 50
Per hundred	32 00

Music Edition—Cloth

Single copy	50
Per dozen	5 80
Per fifty	22 00
Per hundred	42 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

Georgia and the Far Southern Field

By S. H. Hall

A Worthy Example.

Sister Vina Hooper, of Dickson, Tenn., took a position in the school at McGregor, Ga., in the fall of last year. She found not one member of the church of Christ there. She found some fine people, and they liked her work as teacher and called her back this fall. Her appeal for a meeting remained on my desk for months, because I could not go and could not find any other man to go. All of our workers were as busy as bees answering other calls. Finally we succeeded in arranging for Brother J. P. Prevatt, of Valdosta, to go. I would have been afraid to send just any man to that place. We could not tell beforehand how the people would receive a minister preaching just the simple and unadulterated gospel of Christ. I have known of preachers leaving a field just because things did not go easy at first. I knew that Prevatt had religion, and that if anything could be done, he would do it. Sure enough, he had somewhat of a tough time to begin with. No one offered him anything to eat or a place to sleep. He borrowed two quilts and slept the first night under the tent, and bought canned goods and made out on that. But this did not last long. He soon found his way into the hearts of the people. He baptized five souls, there being among the number a Methodist minister and his wife, and he left them organized for work. They will use the schoolhouse as their regular place of meeting till they grow stronger. Brother Prevatt is to go back soon for another short meeting. How happy our brother and this splendid sister must be over the result of their prayers and sacrifices! How many young ladies—and young men, too, and older men and women in the church, as to that matter—who are members of the church of Christ have gone into communities to teach school or do other work, and have never let it be known what they are!

At this writing I am at Milledgeville, Ga., in a meeting that is similar, in many respects, to the McGregor meeting. We are hoping to have good things to report about the work. It is all the outgrowth of a faithful sister in Christ. Brother C. E. Coleman is helping in the meeting.

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Do We Feel As Did Christ?

When I receive the many calls for meetings from the waste places in this and adjoining States where we have one or two disciples, and in some instances not any at all, the call being that of some one who has become interested in the pure word of our Lord and who wants to know more about it, I am constrained to ask myself the question: Do I feel about such as did Christ? The following words are familiar to many of our readers: "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 36-38.) The Gospel Advocate could not do better than to let one of its special numbers be right along this line. Here is something for which every congregation and every individual disciple should pray. I confess that such conditions worry me; and I certainly think that my condition would be alarming if I could sit unmoved by such conditions.

We need more men in the field preaching the gospel of God's grace to the people. We need more churches that will take a deep and abiding interest in striving to find in their own bosoms, within their own membership, young men who are morally and scripturally fitted for such work, and that will encourage them to take the field for Christ in his great desire to save the world. There is too much thought given to how we may make "the mighty dollar" and "get along in the world," and too little thought given to how we may go to heaven and get others to go there with us. Is not this true? And if true, how sad the thought!

Every congregation should be doing something to send the gospel to those who are calling for it and to call the attention of those to the gospel who know nothing about it. Every individual disciple should do the same thing. This we must do, else be lost ourselves for withholding from the people the very thing God has given us to give to the world. Did Christ give the gospel to the apostles to keep or to give to the people of the earth? The commission reads: "Go ye into all the world, and preach the gospel to the whole creation." Suppose the apostles had kept the gospel to themselves; what would the consequences have been? Would not the apostles themselves have been lost and the world left in darkness? But those men gave the gospel to every creature that lived in their day and generation. In less than thirty years after the church was established in Jerusalem on the first Pentecost after Christ's ascension Paul wrote the church at Colosse, in which letter we find the following words: "If so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister." (Col. 1: 23.)

The apostles are not on the earth now, but the same gospel is, and it was left in the hands of the church, and it is God's will that the members of the church give the gospel to every creature that lives in their respective generations. It is our duty to give all an opportunity now to hear the truth. "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (See Eph. 3: 10, 11.)

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Good News From Savannah.

It has already been reported in this paper that Brother Claus, of Valdosta, is now in Savannah in answer to a call of two or three faithful souls in that neglected city. He writes as follows: "The meeting here began last Lord's day (September 21). The interest is very good—better than we had expected. Brother Rawlings is giving us good support. He is a fine man. . . . We are going to leave a congregation here, even if it has but four or five members. They seem devoted and anxious to do all they can." If a congregation can be started there, Brother Claus can do it. He loves the plain, simple gospel of Christ and preaches it in love. This kind of preaching always does good. Our brother is using the tent and equipment that the South Georgia churches paid about four hundred dollars for. They are well equipped for work. The Atlanta brethren, assisted by Rockmart, Macon, and Hardie's Chapel, have put about the same amount in a new tent and equipment for this section of the State. We are under our tent for the first time in the Milledgeville meeting.

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More Good News.

We are glad to announce that Brother E. H. Ijams (pronounced Iams) has moved to our State from Birmingham and will make his home near Fort Valley. He is now helping with the Macon work. One of our Georgia girls, who is an excellent school-teacher, met him and won him, and thus brought another preacher to our State. He was highly recommended to the Macon brethren by Brother John T. Lewis, and we are glad to tell our good brother that he comes up to his recommendation.

Training Little Children

By MRS. EDITH CLARK COWLES

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Begin to Form the Habits of Your Child From Its Infancy.

From the instant a mother hears that first significant cry which proclaims to the world the birth of a new life, she is confronted by a problem which increases in complexity with the passing of the years.

If she is a busy mother—and most mothers are busy—she will soon realize that upon the early habits of her baby will depend her ability to fulfill her many duties. She can train the baby to be entirely dependent upon her during his waking hours, and thus let him become the spoiled child who later develops into a family nuisance, or she can begin even when he is in his tiny crib to sow the seed of self-reliance, which will make of him the responsible and desirable citizen. She would not be guilty of pulling up the sprouting plant to see if it was growing; why carry her baby about in her arms or hold him in her lap when he can kick and crow so much more freely in his own bed?

The baby who is bathed, fed, given his nap regularly, allowed freedom in which to grow, and not hampered by too much attention, will develop into a healthy, happy, helpful child, and be a joy to his parents and a pleasure to their friends. The Children's Bureau at Washington furnishes, upon request, bulletins relating to the food, general care, and physical training of the infant.

As baby's mind develops, he will need diversion and amusement. For this purpose toys are useful which do not have sharp edges and which can be washed and kept sterile. A bell or rattle for the baby to kick may be hung from his crib or carriage, but it must be hung at an angle which will not produce eyestrain.

From earliest infancy the child displays a spirit of investigation, which it is well always to gratify. If possible, never leave his questions unanswered. If you lack the information, say that you do not know, but will find out and tell him; and keep your word. Few parents realize that they typify to the child the spirit of omniscience which God typifies to them, and that it behooves them constantly to strengthen such faith. The child who finds that he can depend upon what his parents tell him is less apt in his turn to deceive them, and the seed of mutual understanding and confidence is thus sown, to sprout and bloom for all time.

The spirit of investigation often leads children into the habit of touching every object they see. This is not always naughtiness and should not be so stigmatized. A baby's attention can be diverted from one object to another, while older children will desist from investigation as soon as their curiosity is satisfied. But if they are told unqualifiedly that a certain object must not be touched, they seem impelled by an irresistible force to handle that object in preference to all others. It is well to keep in mind the advantage to be gained by positive suggestion. Divert the child's mind by mentioning something which he may do, rather than strengthen his determination by a peremptory command as to what he may not do.

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Your Bearing.

The stamp of what you are stands forth so plainly that your bearing tells about your life in silent facts. And it is the way of your bearing during every emergency of value that measures your ability to face all things bravely and well.

The world is little interested in your personal, inside history, but it is tremendously interested in what shines and radiates from it; and it is largely your bearing that reveals you in this way.

So, then, why not a bearing of smiles and strength—of happy concern—of courage?

Lincoln's bearing at Gettysburg, expressed in the handful of simple words that have long become sacredly classic, is an example of the kind of bearing the world most needs.

Many will remember you from your bearing alone; because mere words are soon forgotten when not backed by a bearing of action.

Here's hoping that your bearing may always be glad and right and that it may lead you where happiness grows.—Selected.

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The Resurrection Story.

In the romantic beauty of the narratives of Matthew and Luke, a life, a presence, and a friendship are presented to us under dramatic forms of unequaled simplicity and loveliness, invested with a glamour none could resist. In the dew-drenched garden, at the lakeside, on the mountain, in the still assembly, at the evening meal, in all the sweet and natural circumstances of daily life, the eyes of love are suddenly made clear. A new transcendent life floods His followers; they feel the strong assurance of a strong and creative personality inspiring and upholding them, the release from all confusion and littleness.—Evelyn Underhill.

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God In His World.

The Bible is often reminding us of the moral and spiritual significance of nature. The strong, abiding hills speak to us of the divine protection. "The hills stand about Jerusalem, even so standeth the Lord round about his people from this time forth for evermore." The bright clouds, as they pass across the sky, remind of us of Him "who maketh the clouds his chariot, and walketh upon the wings of the wind." The splendor of the sunset declares to us the glory of God, while the firmament, bright with the shining of innumerable worlds, showeth his handiwork.—G. Longridge.

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Three Fights That Are Before Us.

Three fights are before us. First, the fight to find the real God. Here will be experienced all the agony of thinking and praying and striving and the effort to bring out into the light all the Godlike qualities of our nature.

Then there will be the second fight. The stern struggle to overcome the evil that is in all of us—the lust, the laziness, the cowardice, the paltry selfishness.

While we wrestle with these internal difficulties which lie in the rear, so to speak, we must press on to the third fight, the great constructive fight—the building of the kingdom.—W. J. Carey. ✡ ✡ ✡

We are born into the possession of riches. The poorest man in the land is an inheritor of all but infinite wealth, in every department of civilization. Men to-day enjoy the liberty for which other men paid their lives. Coming into a civilization so ripe and rich—all these things constitute a temptation, if not rightly received. Moses drew the picture, and then said: "Beware!" In the time of prosperity, and fullness, and overflow, "then beware lest thou forget Jehovah."—Joseph Parker.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Brother Charles L. Talley, of Cookeville, Tenn., writes to me as follows:

I notice an answer you made to a query on page 887, Gospel Advocate of September 11, that I am not entirely satisfied with; and if you will allow me, I wish to set before the readers and the querist an answer that I think will be more nearly according to the Scriptures than the one that you gave.

M. Y. Rickman, of Morristown, Tenn., inquires to know if Judas was present when the Lord's Supper was instituted. Your answer: "He was not." You predicated your answer on John 13: 30: "He then having received the sop went out straightway: and it was night." I fail, however, to see the order as you suggest in Matt. 26. I see the first day of unleavened bread (verse 17); the preparation of the passover (verses 17-19); and "when the even was come, he sat down with the twelve" (verse 20); the exposure (verses 21-25). Now, in verses 26-29 the Supper is instituted, and to my mind it is quite clear that the twelve were all present, for there is no account of any one's leaving. Luke (22: 1) says: "Now the feast of unleavened bread drew nigh, which is called the Passover." In verse 3 we find Satan entered Judas, one of the twelve. In verse 8 Peter and John are sent to prepare the passover (passover feast of roast lamb and bitter herbs). Here, according to instructions, they found the "upper room furnished." "And when the hour was come, he sat down, and the twelve apostles with him." (Verse 14.) "He took the cup, and gave thanks, and said, Take this, and divide it among yourselves." (Verse 17.) This must have been the cup containing the drink of the passover feast, for we later see that he likewise took "the cup after supper." (Verse 20.) Thus I conclude that after the supper (passover) the Master instituted the Lord's Supper, which consisted of the bread for which he gave thanks in verse 19, and the cup, the new testament in his blood (verse 20), and to my mind it is quite clear that the "twelve apostles" were all present up to this time. Yet in the very next verse he tells us "that the hand of the betrayer is with me on the table." The prophecy that went before said: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Ps. 41: 9.) Here it was said of the character had in mind by the prophet (David) that he "did eat of my bread." This, without doubt, to my mind, did not apply to the bread of the passover, but to that bread that was to represent his body in the Lord's Supper.

I am glad to have Brother Talley criticize the position I took with reference to Judas' not eating the Lord's Supper. I know there are commentators that take the same position that Brother Talley does. I cannot accept the position that the sop refers to the Lord's Supper. Brother Talley says that Jesus ate the passover before the Lord's Supper; and from the best information I can get, it is probable that he ate it several hours earlier than the Jews did. While he ate it on the same day, it was not the same hour, but earlier in the day. The bread evidently refers to the passover, as the sop does not refer to the Lord's Supper.

To my mind, the evidence favors Judas' having gone out before the Lord's Supper was observed. Without entering into a discussion with Brother Talley, I insert here the position of Brother McGarvey. The quotation is found on page 227 of "The New Testament Commentary" (Matthew and Mark): "'Drink ye all of it'—all the persons, not all of the wine. Whether Judas was still present, we are unable to determine with certainty. John, the only writer who mentions the departure of Judas, says that he went out immediately after the conversation about the betrayal: 'He then having received the sop went immediately out.' (John 13: 30.) This would settle the question if we could ascertain whether the supper was instituted before or after this conversation; but John says nothing about the institution of the supper, and while Luke mentions it before the conversation in question, Matthew and Mark both mention it after the conversation, and none of them gives any notes of time by which we can determine the chronological order of the two events. (Comp. Mark 14: 18-25; Luke 22: 19-23.) The *probability* is, however, that there was no eating done after the institution of the Lord's Supper, that the sop given to Judas was therefore given before the supper, and that he had already gone out when the supper was instituted."

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Brother J. F. Neece, of Fort Smith, Ark., inquires to know whether it is unscriptural to divide into two or more classes, having a plurality of teachers, some of them women, and thus teach the Bible. Read his question:

Is it in harmony with the teaching of the New Testament for the church to come together on Lord's day, divide up into two or more classes, with a plurality of teachers, some of whom are women, to teach the Bible? Did Christ and his apostles practice this system of teaching? If so, please give chapter and verse.

There are different methods of teaching. Teaching by questions and answers abound in the Old Testament and also in the New Testament. Men are to teach by the public proclamation of the gospel. Another method of teaching is to teach by writing, which is usually more accurate than oral teaching. But there is no method of teaching revealed in the New Testament to the exclusion of other methods. We learn from tradition that the rabbis taught children in classes. We learn from the Old Testament that classes were taught in the synagogues, and we learn, also, that the Jews were commanded to teach their children the word of God diligently in their houses, when they walked by the way, and when they lay down, and when they rose up. The class system of teaching was in vogue when Christ came into the world; so we find him commanding his apostles to go and teach all nations, teaching them to observe all things that he had commanded. In the one glimpse that is given us of the childhood of Jesus, he is seen in one of the most advanced Bible schools of his day, within the temple limits, at the age of twelve years, having a part in its ordinary exercises in accordance with the customs of that time. (Read Luke 2: 47.) After a three-days' search for him by his parents, we are told that they found him in the temple sitting in the midst of the teachers, both hearing them and asking them questions. We learn that Aquila and Priscilla taught Apollos the word of the Lord "more accurately." Every disciple, including women, is required to teach the word of God to the extent of his or her ability. While I do not say that teaching means a class, I do say that one who teaches must have a class. Hence, I can see nothing in the contention that we should not divide up into classes, provided this is necessary for the most effective teaching. As we have babes and full-grown men and women in Christ, all should not be fed out of the same dish. If the calves and the cows were all fed out of a high rack, the calves would starve to death because they could get nothing to eat. Just so teaching must be adapted to children.

It is an undeniable fact that where the word of God is taught by questions and answers in classes the children are far better informed and obey the gospel earlier in life than those who are not thus taught the truth. I refer our brother to the New Testament for authority for teaching by questions and answers. The gospel abounds in such teaching, and so does Acts of the Apostles. It will be good exercise for our brother to read the New Testament through, if he wishes to find out just how much it abounds in the method of teaching by questions and answers.

ABOUT RHEUMATISM

What Thousands Have Found Gives Relief From This Painful Trouble.

Rheumatism is a constitutional disease, manifesting itself in local aches and pains, inflamed joints and stiff muscles. It cannot be cured by local or external applications. It must have constitutional treatment.

Take a course of the great blood-purifying and tonic medicine, Hood's Sarsaparilla, which corrects the acid condition of the blood on which rheumatism depends, and gives permanent relief. This medicine combines, with excellent alteratives and tonics, what is generally conceded to be the most effective agent in the treatment of this disease.

If a cathartic or laxative is needed take Hood's Pills. Purely vegetable.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat Less Meat if Kidneys Feel Like Lead or Bladder Bothers

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

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

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

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

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Among the Colored Folks

From John A. Howland, Murfreesboro, Tenn.:

Brother John T. Ramsey, of Dallas, Texas, is doing some fine preaching at the Spring Street church of Christ, this city, with a fine crowd at each service and the best attention ever had here. He is baptizing daily. An old man was baptized to-day—eighty-two years and some months old. Brother Ramsey knows just how to preach the word in the way that all can understand. He does not fail to declare the whole counsel of God, but he preaches it in the spirit of meekness. It is our aim to keep him here as long as he will stay. He was with us last year, and the work has been growing ever since. The church is in a better condition than ever before, and this is all due to the right teaching. May the Lord bless Brother Ramsey in his work, and may he live long upon the earth to teach and lead many from darkness to light.

It is being reported that there will be a chance to get Brother Ramsey back to Tennessee to stay. Should this be true, I am sure that the faithful churches in Tennessee will take hold with Brother Ramsey and work as never before. Brethren, pray that we may do more for the cause of Christ in the future than in the past.

M. Keeble writes from Sparta, Tenn., September 30:

On September 3 I closed a meeting at Postelle, Ark., as a result of which three persons were baptized. The church of Christ at Blackton, Ark., supported this meeting. This church has a spirit to do mission work.

On the first Lord's day in September I began a meeting at Sugar Grove, Ky. This is a mission point where old Brother Womack has labored for several years, and he is greatly loved by both white and black. We were blessed with his presence throughout the meeting. Brother Womack is growing very feeble. In this meeting four were baptized into Christ and one was restored. The white people attended the meeting in great numbers, and several of them were convinced and are only waiting for some white preacher to come and baptize them.

On the third Lord's day in September I began a meeting at Sparta, which grew in interest till it closed. One person was baptized into Jesus Christ, and many seemed almost ready to accept the word of the Lord. While here the white brethren began their meeting, which is being conducted by Brother King. I had the pleasure of being present at the beginning of their meeting. When the hour came for the Bible class, I was asked to take an active part. It was in this class that I met Brother King, and he consented to be present with the colored brethren and sisters in the afternoon services. I certainly did appreciate the Christianlike welcome accorded me by this church. It was my pleasure to hear Brother King preach two sermons and also make an encouraging talk at the colored mission. On Lord's-day afternoon a large number of white brethren and sisters met with us and encouraged us. On Saturday I was in town, and there was a land sale at the courthouse door, and a large crowd of white men were present. After the sale I preached for one hour, and was given excellent attention from start to finish. In the crowd were several white brethren who were not ashamed to own me as their brother in Christ. Brother J. E. Thompson walked up and gave me a check for five dollars, and several others gave liberally. The white church liberally supported our meeting, although theirs was in progress at the same time.

My next meeting will be at Collierville, Tenn., beginning on next Lord's day.

THIN PEOPLE SHOULD TAKE PHOSPHATE

Nothing Like Plain Bitro-Phosphate to Put On Firm, Healthy Flesh and to Increase Strength, Vigor and Nerve Force.

Judging from the countless preparations and treatments which are continually being advertised for the purpose of making thin people fleshy, and replacing ugly hollows and angles by the soft curved lines of health and beauty, there are evidently thousands of men and women who keenly feel their excessive thinness.

Thinness and weakness are often due to starved nerves. Our bodies need more phosphate than is contained in modern foods. Physicians claim there is nothing that will supply this deficiency so well as the organic phosphate known among druggists as bitro-phosphate, which is inexpensive and is sold by most all druggists under a guarantee of satisfaction or money back. By feeding the nerves directly and by supplying the body cells with the necessary phosphoric food elements, bitro-phosphate should produce a welcome transformation in the appearance; the increase in weight frequently being astonishing.

Increase in weight also carries with it a general improvement in the health. Nervousness, sleeplessness and lack of energy, which nearly always accompany excessive thinness, should soon disappear, dull eyes ought to brighten and pale cheeks glow with the bloom of perfect health.

CAUTION:—While Bitro-Phosphate is unsurpassed for the relief of nervousness, general debility, etc., those taking it who do not desire to put on flesh should use extra care in avoiding fat-producing foods.

Romantic Story of South-d's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money saving shoe book for the asking.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

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Let this man of God, with his keen insight, his ripe scholarship and his sure knowledge, reveal to you the mysteries of Prophecy, the wonders of Fulfillment, the vital relation of to-day's world events with the Divine plan for humanity. Let him, with the other distinguished members of the Moody Bible Institute faculty take you through a simple course of Bible study—by correspondence—specially prepared for Christian Herald readers. A few minutes a day of prayerful, thoughtful study will give you a new, a clearer, conception of the Will of the Ages; you will marvel at the ignorance which has blinded the eyes of the world to the Divine love and providence for restless, turbulent, unsatisfied humanity. **Dr. James M. Gray** and his associates of the Moody Bible Institute **(Dr. Ralston, Prof. Fitzwater, Prof. Gosnell** and **Prof. Page)** are to give the world, through the Christian Herald, a series of masterpieces of thoughtful, helpful, inspiring studies in the **Book of Books.**

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The Master's Vineyard

Alabama.

Coffeeville, September 27.—After closing my three meetings in Jackson County, Tenn., I came to Bolling, where I preached on the third Lord's day in this month. I have arranged to preach at three places near Georgiana, embracing the first, second, and third Lord's days in October. Any congregation in Middle Tennessee or Alabama that wants my services should address me at Georgiana, Ala. —G. W. Jarrett.

Phil Campbell, September 24.—I closed an eight-days' meeting at Gravel Hill, in Franklin County, at the water, last Monday. Six persons were baptized. Two of them were from the Baptists. There is no church of any kind here. The Baptists and Methodists had held two meetings this season without any other result than forcing a half-hearted confession from two or three. I got one of them later. There is very little prejudice here, except among one or two preachers. It seems that the truth is readily received. I was in Nashville, Tenn., recently, and met Brother E. S. Jelley, who wishes me to return with him to India, and I have promised to give the matter prayerful consideration. I am anxious to go where I can do the most good.—Albert L. Stewart.

Oakman, September 25.—Our meeting near Maury City, Tenn., resulted in eleven additions. We were in a mission meeting, supported by the Maury City church, in a strong Methodist community, and we were treated nicely by the best and most refined people, but were threatened by others in several ways. Our arbor was cut down at one time, and finally they rushed in a Methodist preacher, a Mr. Bagby, from Halls, Tenn., after a solicitation of several others had failed, and we signed propositions for a discussion to begin on October 15 at 10 A.M. We ask all the brethren who are in reach to attend, and especially the preachers. The discussion will be held in Crockett County, six miles west of Maury City. I am in an interesting meeting now, with one added to date.—J. W. Ballard.

Arkansas.

Texarkana, September 29.—Christian love is prevailing and much good resulting. One baptized, one identified, and three from the "digressives." Brethren passing through are encouraged to visit with us. Leave your hobbies behind. I am arranging some meetings in Mississippi for the coming year. Let those desiring my services write now in order to eliminate unnecessary correspondence later on.—J. E. Wainwright.

Booneville, September 24.—I closed a good meeting with the brethren at Formosa last Sunday. Five were baptized and one was restored. One of the persons baptized had been bedfast since June 1. We made a large box and baptized him by his bedside. He rejoiced, and so did we. The Formosa church is a good one. This was my second meeting with these brethren. Brother Will W. Slater, of Fort Smith, was with us some during the meeting. He is a fine singer and one of our best preachers. He is now helping the Culpepper congregation both in a meeting and a singing school. I will begin a ten-days' meeting at Williford on Friday night. I think I will leave Booneville about November 1, so I would like to arrange to preach for some congregation for full or half time for the winter and spring months. I would like to hear from brethren where a preacher is needed.—R. H. Johnson.

Canada.

Regina, Saskatchewan, September 17.—Seeing numerous articles by way of reports from various fields published in the Gospel Advocate, it is my pleasure to report in some measure the work being done at this place. "A field white already to harvest" could well be applied to this city. There is a constant need for the truth as it is in Christ, as it was delivered to the inquiring masses by the apostles—the truth, the whole truth, ungarnished or marred by man. There are the usual number of edifices used for worship in this city as in others of this country, but to get the human tide called to a halt for solemn worship—that is the problem. For nearly three years I have been connected with the church of Christ at this place. Up to a month ago our membership has been small, but hopeful and studious. For the past month we have been blessed by the labors of H. A. Rogers, evangelist, of Carman, Manitoba, whose earnest preaching and teaching have already resulted in good that cannot be estimated. As results of his work among us, two young ladies, one girl, and three men were baptized into Christ, and two faithful mothers who had been baptized some years ago threw off their denominational names and united with the church. Brother Rogers expects to leave for his home in a few days. The brethren extended him an invitation to return to this field soon, and he gave them the cheering promise that he would do so as early as possible. Brethren, pray with us that the kingdom may grow rapidly here. The membership now stands at twenty-five. The Wascana Lake, situated between the Parliament Buildings and the City Park, affords an ideal place for baptizing. We hope in the near future to have a place of our own in which to worship.—H. H. Ward.

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restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

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Just a Little Song.

Just a little song, dear,
When the heart is gay;
Just a lilting measure
In the lonesome day;
Just a thread of melody
On the weary way.

Just a little song, dear,
When the burden binds;
Just a snatch of music
When the toiler finds
Life's a little wearing
And the day's work grinds.
—Selected.

Notes from Canada.

BY H. A. ROGERS.

I left MacRorie on August 12. We had several weeks of very profitable meetings there. The church was greatly encouraged and seven persons were baptized. We have many good, earnest brethren there. MacRorie is a fine field for labor. There are many good people there who have not heard the gospel of Christ. The district is settled mostly by English-speaking people, many from Ontario and the States.

I came to Regina, Saskatchewan, on August 14, and expected to be here for only three days when I came; but from the first meeting it was evident that there were prospects for a good series of meetings, and so we kept on. The meeting has been a very decided success and the little band is in a state of rejoicing. Six have been baptized, two have come from the Baptists, and many are under heavy conviction. The writer came here in February, 1917, and held a meeting. This was the first meeting held by the church of Christ in Regina. It was uphill work, but a lasting impression was made and the few faithful ones still hold fast. I held another meeting the following spring, when three more were added to the little flock. I held another meeting during the following winter, when three others were added. One of those added in the spring of 1917 was a railroad engineer, and he still drives his engine. Most people are familiar with the life of the average railroad man; and Brother H. E. Foreman's was down to the average as regards whisky drinking. To-day he stands before the church and exhorts and teaches.

Small things made use of sometimes lead into greater. It dawns upon us now that the greater is coming. We need a house of worship so badly in this city, and a house we must have if we are to succeed. Cannot brethren everywhere help us a little to build a house of worship? Sister C. Seed is treasurer of the church. Her address is 1555 Garrett Street, Regina. All contributions will be very thankfully received and will be duly acknowledged.

Brethren, reading calls for help may have become monotonous, but let us consider more deeply than ever before what we are doing to convert the world to Christ. Of how many things are we denying ourselves that the story may be told? Is God pleased with us altogether, or could we do more than what we are doing? How much ease are we enjoying while the thousands are teeming into eternity not having heard the truth? Will this please God? Is it his will? Is it our will? If every soldier would do his duty, there would be churches all over this land, and on and on the good work would go.

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This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected wearproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

This high-cut lady's dress boot is made of selected leather. Soft as velvet on tender feet. Neat, plain tapering toe. Beautiful high Louis Heel, or Medium Military Heel. Extra long-wearing leather soles, semi-flexible. Your choice of black or rich Havana brown. The most beautiful boot for Summer and Fall, 1919.

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PE-RU-NA restores to healthy action the vital organs which are so intimately related to the strength and vigor of the nation.

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No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

OBITUARIES

Sullivan.

Little Odene Sullivan, the daughter of Mr. and Mrs. Alfred Sullivan, was born near Nashville, Ark., on February 2, 1917. She was a sweet child, loved and praised by all who knew her; a real source of pleasure and happiness to her parents, and the idol of their hearts and of their home. "She was a little angel of God in disguise." On August 6, 1919, after lingering about two weeks with congestion of the brain, her soul departed and returned to God who gave it. There it shall dwell forever with the Father and the holy angels. She can no more come to her parents, but they can go to her. May God bless them in these sad hours of their bereavement, and may he help them to so live that they may meet their loved one in the happy home above.

R. B. SULLIVAN.

Dunn.

On August 18, 1919, Mrs. F. A. Dunn, wife of the writer, fell asleep in Christ. She was the mother of eight children, all living, all members of the church, and all present at her death—three girls and five boys. Two of the boys, Douglas and Caskey, are preachers of the gospel. For thirty years she has been a faithful member of the church, regularly attending the weekly services, visiting the sick, and admonishing the wayward. A gloom of sadness overshadows our home and the church, where she is missed so much, but the example she has left will live on and on. The church has lost one of its very best members and supporters, and a bright light has gone out in our home. For forty-five years she has been my helper and comforter in time of trouble. She had passed her sixty-third year. She had many cares and burdens to bear, especially while I was away preaching—care of the children, care of the farm, care of everything that falls upon a poor preacher's wife depending upon manual labor for their support; and although I have led many souls to Christ, I believe she has made greater sacrifice for the cause of our Master than I, and in glory will wear the brighter crown. And now, by the grace of God, I shall follow her example, and fight on till death, and when the battle is over we all expect to be reunited and live with Him who loved us and washed us in his own blood. Brother G. W. Largent spoke words of comfort to her sorrowing loved ones and friends.

T. J. DUNN.

Ridley.

On the afternoon of July 15, 1919, the death messenger entered the home of Sister Lucy Whitworth Ridley and claimed her spirit. Sister Ridley was born on October 5, 1853. On October 23, 1878, she was married to William B. Ridley, with whom she lived happily till death claimed him, fifteen years ago. They both lived faithful to their marriage vows unto the end. To this union six children were born, four daughters and two sons. Three of them passed over the river of death several years before their dear mother was called. She faithfully and lovingly cared for and nursed them and her devoted husband, as only a tender, loving mother can, till death claimed them. She not only cared for and watched over her own dear children, but she took into her own home a poor, homeless little boy, and was to him a mother, and such tender care and love he received from her till her health became so impaired that she was forced to give up her homekeeping. Truly could it have been said of her: "She looketh well to the way of her household, and eateth not the bread of idleness." A truer, more faithful wife and mother could not be found. For more than twenty-five years she served her Lord and Master faithfully. She always possessed a meek, humble, and quiet spirit in the discharge of her every duty. Her trust was ever in Christ, and she went to him daily in prayer. If the prayers and tears of her children could have availed, their dear mother would have lived many years; but now they sorrow, but not as those without hope.

ONE WHO LOVED HER.

Mankin.

On July 13, 1919, one of the noblest Christian characters of my acquaintance passed into the great beyond to give an account of his stewardship of the few years of his physical life. John P. Mankin was born on June 15, 1859, and lived all his life near Rucker and Christiana, Tenn. His early training was of a spiritual nature, and his heart was constantly set on doing good for the cause of Christ. He was of a quiet nature and always considerate of every appeal for assistance that came to his notice, yet what he did was in such a way that very few knew of it besides the recipient. He was a man whose convictions were known by every one, and it was not necessary to ask on what side of any question he would be found. The church at Christiana especially has lost a stanch supporter and worker; but his work as a member there will be constantly before the minds of his fellow citizens and will not be forgotten for many days to come. Brother Mankin had an especial interest in the preachers, appreciating the efforts that must be made constantly to get people to listen to the appeals of the gospel. He was one of the kindest, most thoughtful, and most deeply interested friends that I have ever had, and his encouragement was manifested in many ways that his modest character never published. On July 15, 1919, his friends gathered with the heart-broken companion and bereaved relatives at his residence to show their appreciation of his life, and then accompanied them to the Murfreesboro cemetery, where we quietly laid his remains to rest. The services were conducted by Brother George W. Farmer and the writer.

J. M. GAINER.

Coleman.

Eva Adelle Coleman, daughter of Mr. and Mrs. H. A. Coleman, was born on November 20, 1895, and died on July 11, 1919. She leaves, to mourn her departure, a father, mother, one brother, and three sisters, also a foster sister. Her suffering was great for four months and twenty-four days, she having taken pneumonia, with

abscesses of the lung following. Our once happy home is robbed of its brightest jewel. Her sweet voice is hushed, and the vacant place in our home and hearts can never be filled. But we, as Christians, try to look beyond death to the time when we shall meet her again. Eva was a true Christian, and, as expressed by those who knew her best, "lived a life worthy of imitation"—"a beautiful life." She possessed all the virtues that make a Christian character, and her community keenly feels the loss of one so much needed as she. She wanted so much to get well, and talked always of the future. She was going to be married to a noble young man who came home from overseas three months before her death. His devotion to her was wonderful, worthy of note, and God only knows the cross that was his to bear. She talked to him sweetly of her departure and urged him to prepare to meet her where they could be together again. On her deathbed she asked for songs to be sung and was so willing and ready to go. The calm, sweet smile on her face when she said good-by will surely comfort us forever. She gave instructions regarding her burial and asked that Brother W. E. Morgan preach her funeral. This he did, and spoke sweet words of comfort to our bleeding hearts. Also the elder of the church which she attended all her Christian life spoke of her faithfulness to the church, how she was always present and took such an interest in Sunday school, and how she will be missed. The unusually large crowd at her funeral, the many tear-dimmed eyes, and the beautiful flowers showed the esteem in which she was held.

HER SORROWING SISTER.

McIntyre.

On July 5, 1919, our beloved sister in Christ, Mrs. Christina McIntyre, closed her eyes to all earthly scenes and bade farewell to all the happiness, as well as the sorrows, of this fleeting life. She was born on October 11, 1844, in Ekfrid township, county of Middlesex. On July 2, 1868, she was married to Archie McIntyre, who preceded her to the glory world about fourteen years. In January, 1881, she was baptized into the church of Christ by W. D. Campbell, of Detroit, Mich., and from that day lived an exemplary life. She loved the church and was faithful to the post of duty as long as she had physical strength. Many times she and her husband would drive twelve miles on Lord's day to worship with God's children, and then, when the time came that she could not meet with the church, she would remember her Master by breaking bread, reading the Scriptures, singing songs of Zion, and praying all alone in her home—and yet not alone, for He who said, "Where two or three are gathered together in my name, there am I in the midst of them," will not forsake the one who worships alone. I knew Sister McIntyre for more than twenty years, and have had the pleasure of visiting in her home many times, which will ever be a stimulus to me along life's rugged way. My spiritual life has been strengthened by her counsel and godly life. On one occasion she said to me that when her end should come she would like it to be "going to sleep on this side and waking up on the other side of the mystic river." And so it was; the last few days she seemed to sleep gently away. She was ever ready for any good work. At one time she took charge of six motherless children (she had no children of her own) until she found homes for each one of them. She leaves one brother—D. S. Black, of Hamilton, Ontario—and a host of relatives and friends to mourn her loss. The funeral was conducted at her home in Glencoe by Brother S. Whitfield, and her body was laid beside her husband in Oakland Cemetery, to await the resurrection morn. I sorrow at the thought of seeing her no more in the flesh, but live in the hope of meeting her again in the bright beyond where sad partings never come.

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

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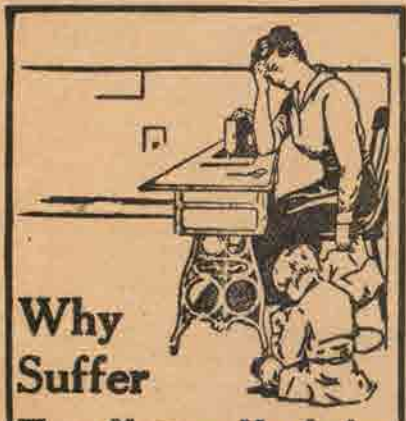

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FIELD REPORTS

Kentucky.

Hopkinsville, September 30.—I have just closed a good meeting near Dover, Tenn. Interest was good throughout. The "Holiness" people had recently held a meeting there and the people were confused. Four persons were baptized and one came from the Methodists who claimed she was baptized for the remission of sins. Quite a number came back to the church and promised to live the Christian life. Twenty-eight were enrolled and things set in order so far as could be. We met Sunday afternoon, and in less than twenty-five minutes we had money and material enough to build a nice church house. The Lord willing, I shall visit them next year. I spoke at home on Sunday morning and night. One obeyed the Christ. I am to begin a meeting in Dover, Tenn., the county seat of Stewart County, next Monday. —J. H. Hines.

Wingo, September 29.—We have just closed one of the most interesting meetings at Pryorsburg that I have ever been permitted to attend. There were not so many additions as in some, but the greatest interest. The attendance increased from the beginning. We had the largest crowd last night of any service during the meeting. Eight persons were baptized, including one Missionary Baptist and one "Holy Roller." One lady made the confession, but her husband would not let her be baptized. We have no house in which to worship, except the school building. We are very thankful for the use of that, but hope to have a house within the next year. Brother F. L. Paisley, of Memphis, Tenn., did the preaching in this meeting, and it was well done. There are only a few members at Pryorsburg, but most of them are loyal and seem to want to do all they can for the cause. Brother Paisley was well supported in this meeting. May the Lord bless us all in our labors for pure Christianity. —T. F. Bullock.

Tennessee.

Shelbyville, September 29.—We had two good services in Shelbyville yesterday. There was one confession last night, a lady from the Methodists.—B. C. Goodpasture.

Columbia, September 28.—I am conducting a meeting at the South Columbia church of Christ. We are having large crowds. Three were baptized last night. I go from here to Oklahoma for a debate, and then will hold a meeting near Durant, my home. Those desiring my services will please write me at Durant.—J. W. Brice.

Texas.

Waxahatchie, September 22.—Sunday was a good day at the College Street Church, with two added by relation. Brother J. S. Dunn began a meeting at Godley; Brother T. B. Wilkerson spoke at Ennis; and Brother Ethridge was at Bardwell. The writer was called to Trumbull on Saturday to preach the funeral of Grandma Epps.—Ben West.

Quanah, September 22.—Brother Austin Taylor and I closed our work at Mangum, Okla., last Thursday, with eleven additions the last night, making twenty-two in all. I was at Desoto, Midlothian, and Cedar Hill, Texas, in August, assisted by Brother Taylor at Desoto and Midlothian and by Brother Ira D. Brister at Cedar Hill. There were eighty-four additions to the three congregations. We will close here Sunday night.—Horace W. Busby.

Fort Worth, September 29.—I have moved my family to Fort Worth in order to keep my wife near the doctors who are trying to restore her health. I am glad to report her condition improved and to say that she has only had one epileptic spell in two months. She is much better, and I am now employed by the Southside-Central church of Christ full time, and will, I hope, soon be able to get along again without so much outside help. Our work is growing and everybody seems full of hope and enthusiasm. We will begin a protracted meeting about the third Sunday in October and make a special effort to revive the work here. We will be glad to have visiting brethren passing through Fort Worth to come to see us, and especially will we be glad to have them worship with us. —Tice Elkins.

Tahoka, September 26.—In order to establish the cause of Christ in Tahoka, the church of Christ is making an effort to secure a house of worship, which is greatly needed. We have no place of meeting except in the auditorium of the school building, which cannot be made comfortable, as there cannot be a stove put in the room. We must move out soon, and we have nowhere to go. Tahoka is the county seat of Lynn County, a town of about a thousand people, and there is not a church house in the county. It certainly is a mission field. The church is composed of poor people, but they are rich in faith and loyal to the cause of Christ. Now, brethren, we have an opportunity for the next twenty days to secure a house of worship at a bargain. We will have to raise about eight hundred dollars, and we ask you to present this before your congregation and send us a contribution within the next twenty days. This is a cause worthy of your fellowship, so please do not pass it by. Forward contributions to R. T. Harris, who will promptly acknowledge same.—G. W. Sanford.

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The Pathfinder is indispensable, because it prints the news of the whole world; and every issue is packed with uplift, inspiration, intimate American interpretations of world events, and entertainment. Fifteen cents mailed to the Pathfinder, 135 Douglass Street, Washington, D. C., will secure the next thirteen big issues.

Thy Help We Plead.

O Jesus, Lord, thy help we plead,
Although thou knowest all our need,
Jesus, Savior dear!
Remember not our sins of old;
Remember not our love grows cold;
Hear us, Savior, hear!

The flesh availeth not to save,
Thy heavenly aid we humbly crave,
Jesus, Savior dear!
Unto our cry thine ear incline:
O, take our prayers and make them thine,
Hear us, Savior, hear!

—H. H. Gowen.

Notes from the Field.

BY C. E. HOLT.

These notes are written from Flat Creek, Tenn., the former home of our venerable and highly-esteemed brother, J. D. Floyd. Our meeting is doing well. We have a natural baptistery near the meetinghouse where we baptize "the same hour of the night." This is apostolic, so far as promptness of obedience is concerned. When men and women decide to become Christians, they should never postpone obedience to Christ in baptism longer than is absolutely necessary. I know of one country congregation—Chestnut Ridge—that has built one of the best concrete baptisteries I have ever seen. They get the water from the heavens. Water falling upon the roof of the meetinghouse is conveyed through a pipe into the baptistery. There is an overflow pipe which takes care of all excess water. Dressing rooms are there for men and women, making it clean and convenient. Other congregations whose meetinghouses are some distance from water and of difficult access could do this. If Christianity is worth anything, it is worth everything. Why is it that we spend our money so freely for everything but Christianity? The answer is easy. It is because our hearts are upon other things to a greater extent than upon our spiritual interests.

The issue of the Gospel Advocate for September 25 is special. The contributors write about "Prayer." We are not a praying people. Many among us pray mechanically. We "say our prayers." Some of us have a little stereotyped speech that we make to the congregation, and call that "praying." Men and women never truly pray when they do not feel what they say. We have to feel our dependence upon God before we can really pray. Prayer is not simply a duty, but is a privilege, a great privilege. It is as easy and as natural for a believer to pray as it is for a hungry and thirsty man to eat and drink. In our efforts to get away from the old-fashioned mourners'-bench system of "getting religion" by prayer, we have almost become a prayerless people. A prayerless Christian is like a waterless well. A member of a prominent congregation once said to me: "Brother Holt, prayer has only a reflex influence. God knows what we need, and it is entirely useless for us to ask him for anything. Everything in nature and in grace is governed by fixed and unchangeable laws. If a sinner will believe and repent and be baptized, he will be saved whether he ever prays or not. Prayer, however, will not hurt any one; so I do not discourage it." About two years ago that same man publicly renounced the faith, picked up his hat, and walked out of the church house. Many are Christians simply from environment and custom. This man was such a Christian. How can a person believe, repent, and be baptized and not pray? It cannot be done.

No one can believe—be a true believer—and not pray. No one can repent and not pray. No one can be truly baptized and not be in a seeking, trusting, loving, and prayerful condition of heart and mind. "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) "But sinners should not pray," say some; and they quote John 9: 31 and Prov. 28: 9. These scriptures refer to people whose purpose and conduct in life are sinful. When men and women turn to the Lord, forsaking their sins, they are not sinners as contemplated in the passages in John and Proverbs. In "Christian Hymns" we have a song that contains the whole truth in regard to the matter. It is No. 124. When you read the special number on "Prayer," then get your old song book and sing that song. Work and pray is the idea, and that is sound and safe and good.

Our meeting here continues with fine interest.

NUXATED IRON HELPS MAKE RED BLOOD

The Kind that Puts Roses Into the Cheeks of Women and Helps Give Force, Strength and Courage to Men. 3,000,000 people use it as a tonic, strength and blood-builder. Dispensed by druggists everywhere.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES

Ground for Confidence.

We sometimes want to know how well a man has done when we are asked for an opinion as to how well he will do.

We almost instinctively judge the future by the past. This is reasoning by induction, a process that generally leads to right conclusions.

Certainly it is reasonable to believe that what Hood's Sarsaparilla has accomplished for others it can and will accomplish for you, provided, of course, you are afflicted in like manner.

Hood's Sarsaparilla has made thousands healthy and strong by purifying and enriching the blood, curing diseases of the stomach, liver, and kidneys, restoring appetite, relieving that tired feeling—in a word, by building up the whole system. Its record of cures of blood diseases, scrofula, salt rheum or eczema, psoriasis, pimples, boils, and other eruptions, catarrh, dyspepsia, and rheumatism, is in thousands of letters voluntarily and gratefully written and forming a colossal volume of testimony. Surely anybody suffering from any of these diseases is fully justified in giving this medicine a trial.

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If you are a victim of asthma and have never tried the Frontier Method, we want you to do so now. We have so much confidence in its wonderful healing and controlling power that we will send you a free trial at our expense. We don't want a single cent of your money. We just want an opportunity to prove to you that it is the long-looked-for relief from your misery you have been searching for these many years.

Thousands have reported themselves healed by this plan; so why should any one continue to suffer the terrible paroxysms this disease causes, when it only requires a post card or a stamp to prove its benefit?

No matter in what climate you live, no matter what your age or occupation, nor how long you have been troubled, if you have asthma in any form, you owe it to yourself to send to-day for a free proof trial of the new Frontier Method.

This free offer is too important to neglect a single day. Write now and begin its use at once. Send no money. Simply fill out and mail coupon below. Do it to-day.

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The Unpardonable Sin.

BY J. H. WOOD.

The doctrine which places the blasphemy against the Holy Ghost prior to Pentecost appears to be gaining favor, judging by answers I see in some religious papers to the question, "What is the unpardonable sin?" (see Matt. 12: 31), and also talks I have had with a few of my preaching brethren. I am sure that those who assume that position have neglected to give both sides of the subject a thorough investigation. Since God first gave a law to a people, he judged those who were under that law strictly by it. Now, while Christ was on earth, he (Christ) was judging the children of Israel by the law of Moses. It covered all crimes against him at that time and was in force to the hour that it was nailed to the cross; but, according to that position, God announces another sin more terrible in its results than all other sins combined, but withholds the information as to the act or acts constituting the crime itself, whether it was in words or by an overt act, or by both. The Book is absolutely silent—that is, provided we confine the possibility of that sin to the time that Christ was on earth. The position absolutely does away with both repentance and pardon, so there is no place found for them. It is the opposite of the purpose of Christ's coming, according to his own statements oft repeated. It puts the Son of God against himself, for in less than two years after he announced that sin he offered pardon of sins to every individual under heaven who was capable of believing. The Holy Ghost had not yet come to testify of himself by a public display of his miraculous power, establishing his claim according to promise as world leader and guide to the apostles into all truth.

If that sin was possible back of Pentecost only, then what is it? It is not a command; it is not a promise; it is not law; but it could be a threat of vengeance. But if a threat of vengeance, how would it look placed beside Jesus' prayer while dying on the cross: "Father, forgive them; for they know not what they do?" I am trying to show what the blasphemy against the Holy Ghost cannot be.

Seeking Happiness Futile.

Those who seek happiness never find it—a truism that has been going the rounds since philosophers began getting their words into print or upon graven tablets. But it is well to repeat it occasionally, to keep it ever before the masses of humanity, that it may become so much a part of our creed and faith that the youngest among us and the oldest may realize the full meaning of the expression.

There is no greater unhappiness than that of pursuing happiness, for happiness is never overtaken by those who pursue it. Happiness comes to him who is not thinking of it; to him who is doing something for others, with never a thought of his own happiness. No man has ever yet followed a course of conduct with his own happiness in view and achieved his purpose.

Service to others—that is all there is to life that savors of happiness. The service need not be great; it is given to few persons to be of great service. And those who are of great service do not realize it; they do not start out with that in view.

To be kind and courteous and considerate of the comfort of others—that is the service which brings happiness. The man who helps a crippled old woman upon the street car is happier for doing so. The fellow who stops to wipe away the tear from the eye of a child who bruised its h d; the woman who visits a sick neighbor to see if she can be of any use; the man who puts another in position to help himself—these little services are quite great in the realm of things that go to make for happiness. And they are possible with all of us.—Selected.

Convalescence after pneumonia, typhoid fever, and the grip is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

Another Debate With a Methodist.

Beginning on October 27, 1919, Jesse F. Love, evangelist of the church of Christ, and Daniel B. Turney, of the Methodist Protestant Church, will engage in an eight-days' discussion of the following subjects: (1) "Christian baptism is immersion; in it there must be a burial in water." (2) "The baptism of infants is authorized by the word of God." (3) "Christian baptism is for (in order to) the remission of (past) sins." (4) "In the conversion of the sinner the Holy Spirit acts directly upon his heart independently of any preaching that he may hear." Jesse F. Love will affirm the first and third propositions; Daniel B. Turney will affirm the second and fourth.

This discussion will be held at Big Clifty, Ky., which is on the Illinois Central Railroad, about sixty miles south of Louisville. Let every one who can do so attend this discussion. Mr. Turney is said to have had over one hundred debates, and Brother Love has had something near fifty public debates, and those who attend this debate will certainly learn something about the subjects under discussion. Those who come will be looked after by the people of Big Clifty.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering the living peace.—Ruskin.

NEW WAY TO MAKE HENS LAY

This wonderful, new egg producer will make thousands of dollars profit for poultry owners all over the United States. Now is the time to increase your egg supply for the fall and winter, when eggs will be selling at $1 a dozen. Give your hens "TWO for ONE," the new scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1 to **Kinsella Company**, 2907 LeMoyne Building, Chicago, for small size, or send $2 for large box, which contains three times the quantity of small box, a full season's supply. We return your money if not satisfied. Enter our free $5,000 egg-laying contest. You can double your egg supply and win a big cash prize besides. Full particulars are in each box of "TWO for ONE."

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

In answering advertisements, please mention this paper.

Feel Old?

Overwork, worry, anxiety or sorrow undermines strength and health. These causes contribute to kidney trouble, and weak or diseased kidneys make one feel old in middle age.

Foley Kidney Pills

help weak, overworked or diseased kidneys and bladder so that the system is free from waste and poisonous matter that causes one to feel old, tired, languid. They banish backache, rheumatic pains, sore muscles, stiff joints.

Mrs. J. D. Miller, Syracuse, N. Y., writes: "For many years I suffered with kidney trouble and rheumatism. I had a severe backache and felt miserable and all played out. I got to a place where I had to do something. After taking two bottles of Foley Kidney Pills I can say my backache is gone, and where I used to lay awake at night with rheumatic pains I can now sleep in comfort and enjoy a good night's rest."

COMB SAGE TEA IN FADED OR GRAY HAIR

If Mixed With Sulphur It Darkens So Naturally Nobody Can Tell

Grandmother kept her hair beautifully darkened, glossy, and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied; it is so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft, and beautiful.

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Is Applied. Fragrant and Soothing.
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Visiting the Churches of Ontario.

BY J. L. HINES.

Continuing my visit among the churches of Ontario, I left Meaford on Saturday, September 20, and arrived in Beamsville about twelve o'clock, midnight. The lights were dim, the most of the people slumbering, but I made my way to the home of Brother Richard Cox and was soon snatching a few hours sleep so I would be "fit" for the next day. Brother Cox is a fine man and his home is a fine home. On Sunday morning at eleven o'clock I spoke to about one hundred people on the theme, "God's Missionary Society in Operation." All seemed to be attentive and to drink in the message. The church in Beamsville is in better condition than it has been in several years, and, under the wise teaching of that humble, wise, God-fearing, and godly man, L. J. Keffer, they are pressing forward, onward, and upward, drinking deeper and deeper into things spiritual. The church there numbers about one hundred and twenty-five, of which about ninety per cent attend the Lord's-day exercises. At 3 P.M. I assisted Brother Keffer in a funeral service, at which service Brother O. E. Tallman, of Jordan, also took part. After the service Brother Tallman took me to Jordan, in his "tin Lizzie," where I spoke to about eighty or ninety people at 7 P.M. I found the church at Jordan in good condition, with a membership of about eighty and with a heart to work for the Master. Brother Tallman is their evangelist; and from what I could see and from all reports, he is leading the Jordan church forward under the banner of King Jesus. On Monday evening Brother Tallman hitched up "Lizzie," loaded in two or three ladies, some children, some baggage, and "Jake," and set out for what he called a "joy ride" (but I have another name for it) over a very crooked, hilly, narrow road at about twenty-five or thirty miles per hour. I thought a lot of things, but said but little; but without any broken bones we landed at a place called "Tinturn." I never asked why they called it that, for by that time I knew. I spoke to about twenty people here. The membership at this place is about twenty or twenty-five—few, but faithful. Brother Ralph Schell, of Toronto, preaches for them, and I know that they have a good man. From Tinturn I went to Smithsville and preached on Tuesday evening to about fifteen persons. This use to be a strong church, but for some reason it has diminished in the last few years until their membership is about twenty; but a few meet every Lord's day to break bread, and Brother Schell preaches for them once in every month. Next I came to St. Catherines, where I spoke on Wednesday evening to about twenty persons. This is another church that use to be strong and in good working condition, but now the membership is about eighty-six, and about twenty-five attend to their Christian duties. One man did more harm to the churches of Ontario in one year than ten godly men could straighten up in ten years. I left St. Catherines on Thursday morning and reached my home (Meaford) that night at ten o'clock, tired and worn out.

All the churches that I visited on this trip said: "We are willing and ready to coöperate. We ought to do more work, we want to do more work, and we will do more work." Of all the churches that I have visited in Ontario, so far as I know, none of them have had a protracted meeting in years. This is a mistake; for when such is the case the churches lose interest, begin to lag and drag, some fall away and others will not come to worship, and the devil gets in his work, for Satan never takes a vacation. May God help us all to be filled with the evangelistic and missionary spirit.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

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Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

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Cuticura Soap Ideal for the Complexion

All druggists; Soap 25, Ointment 25 and 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Acknowledgment.

BY J. O. BARNES.

Following are the names of the churches and brethren who have contributed to the fund for the church building at Lake City, Fla., since my last report: C. L. Waters, Florida, $5; A. M. Cathcart, Florida, $4; Mary Fletcher, Florida, $5; J. M. Cole, Florida, $20; Lottie Cole, Florida, $5; J. O. Barnes, Florida, $10; Mollie Barnes, Florida, $5; Grace Barnes, Florida, $1; Barton Barnes, Florida, $1; church at Ravenscroft, Tenn., by A. L. Hunter, $2.50; church at Corpus Christi, Texas, by C. W. Sewell, $5.10; Lucy Hurst, Florida, $1; Mrs. J. D. Crabb, Florida, $10; Mrs. Ella Richards, Florida, $5; "Aunt Mattie" Burns, Florida, $1; church at Borden, Ind., $50; Don Carlos Janes, Kentucky, $1; Mrs. W. H. Ashby, Tennessee, $3; G. H. Landress, Florida, $5; Mrs. H. F. Lambert, Florida, $5; Goldie Lambert, Florida, $5; church at Trezevant, Tenn., by Roy Neal, $10; "A Brother," $2; church at South Pryor Street, Atlanta, Ga., by C. A. Paine, $5; church at Valdosta, Ga., by R. E. Allen, $47.55; church at Andalusia, Fla., $10; church at Santa Fé, Fla., by W. T. Boswell, $10; W. G. Lea, Nesbitt, Miss., $2; D. A. Martin, Florida, $11; Grace Wilbanks, Georgia, $1; S. O. Clark, Texas, $1; G. G. White, Florida, $1.25; M. L. Colson, Florida, $1; "A Brother," $2; Mrs. Effie Walker, Florida, 20 cents; Joseph H. O'Neal, Michigan, $2; Williams Chapel, by E. G. Butler, Tennessee, $20; church at Marietta, Miss., by the elders, $10; Mrs. Jettie Fryar, Texas, $3; Earl M. Hodson, Tennessee, $3; Mrs. H. A. Hewitt, Florida, $2; J. B. Dowling, Florida, $2.50; Henry Dowling, Florida, $1; Mrs. Mary E. Wirtz, Florida, $2; Mrs. M. V. Dikle, Florida, $5; church at Morrison, Tenn., by John M. Crisp, $1.

We are very grateful for these donations, and we ask others to give until the house is completed.

The Church at Denton, Texas.

BY R. D. SMITH.

The church at Denton is perhaps one of the oldest and best-known churches in the State, and, therefore, needs no advertisement. However, a few notes extending over the time the writer has been acquainted with the congregation will not, it is hoped, be amiss.

The church has been served by a number of men for the last twelve years—men who were both good men and excellent preachers and workers.

The first remembered is Brother F. L. Young, now of Paris, Texas. Brother Young served the church at Denton for quite a while in a very able manner. He is greatly loved by the Denton people, and the influence of his work still is felt in the town.

The next to serve was Brother Foy E. Wallace, whose devotion to the cause of Christ and whose enthusiasm in the service have made him an inspiration to all who have known him. His splendid work yet remains.

Then came Brother C. E. Wooldridge, now of Murfreesboro, Tenn., a man of splendid ability and a tireless worker. Brother Wooldridge contributed greatly to the success of the cause in Denton, and his work still has its influence for good.

Following him, if memory is not at fault, Brother R. L. Whiteside was engaged by the church and served for a number of years with ability. Through his good life and his strong teaching, Brother Whiteside accomplished great and lasting good in Denton, and he now lives in the hearts and lives of the people.

A few months ago, following Brother Whiteside's engagement with the church, Brother T. B. Clark was called to the work. Brother Clark proved himself a wide-awake and energetic worker. It is said by those who were closest to the work of the church that the work showed great improvement in every way while he served the church. Brother Clark is a fine young fellow; and while he was with the church at Denton only a short time, he not only did a worthy work among the members of the congregation, but left also a good impression upon the people of the town. This good work will live on.

The church at Denton having been thus served by these most excellent men and preachers, and having had all these years a number of good elders and deacons, is naturally in good working condition. For what the church is to-day or should be in the future, let the credit be given to the faithful preachers who have served her in the past, to her loyal elders and deacons, and to the splendid membership. More than twenty young ladies from the schools identified themselves with the congregation last Lord's day.

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and drives off the rash and pimples. Harmless. Soothing. Fragrant.

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The Liquid Remedy for Headaches. It's RELIABLE. Relieves Quickly. No Dope. No Booze. No Alcohol. Try it for **Headache.**

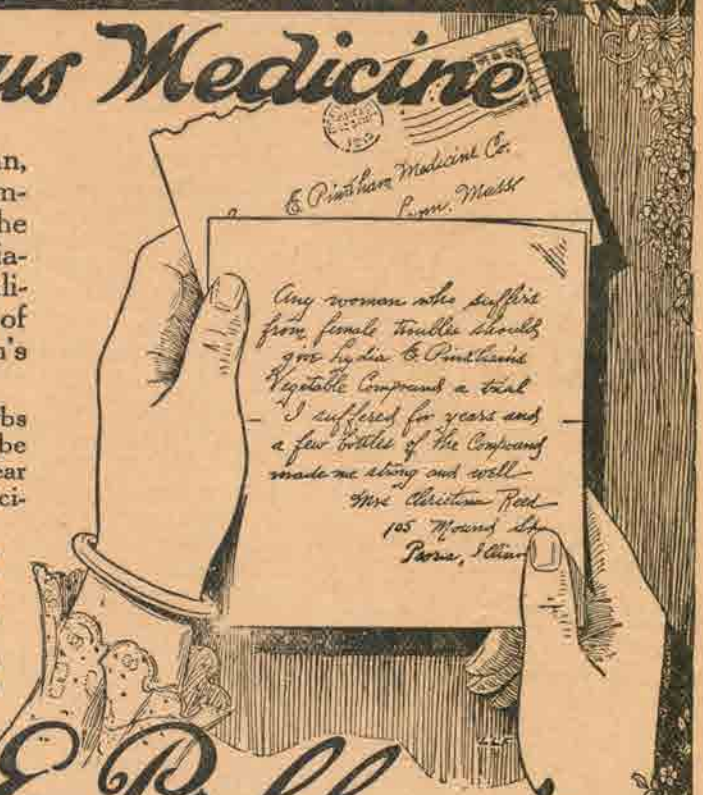
A Famous Medicine

A visit to the laboratory at Lynn, Mass., where this successful remedy is made, impresses even the casual looker-on with the reliability, accuracy, skill and cleanliness which attends the making of this great medicine for woman's ills.

Over 350,000 pounds of various herbs are used annually, and all have to be gathered at the season of the year when their natural juices and medicinal substances are at their best.

It is the wonderful combination of roots and herbs, together with the skill and care used in its preparation, which has made this famous medicine so successful in the treatment of female ills.

Letters from thousands of women who have been restored to health attest to the virtue of



Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

Will You Help Corpus Christi?

BY C. W. SEWELL.

Doubtless all of the readers of the Gospel Advocate have seen the accounts in the papers about the great tropical storm that struck Corpus Christi, Texas, on Sunday, September 14. The main part of the business section of the city and many of the dwellings is (or was) situated on the beach only a few feet above sea level. Just back of this is a table-land known as the "bluff." On this many of the residences and some of the business houses are built. All the beach portion was completely swept by the water. Only the stronger houses were left, and they were gutted of their contents: for the water was from four to twelve feet deep, and the waves swept through with such violence that doors and windows were smashed and the contents washed out. Here is where all the lives were lost and most of the property damage done. The bluff portion of the city, which is about forty feet above sea level, was damaged considerably, but only by the wind. Some houses were unroofed, windows broken, etc.; but it is slight in comparison with that of the beach. Most of the members of our congregation lived on the bluff, and so we have had but one death. Sister Baker, who, with her husband, George Baker, kept the Pavilion Hotel, built out over the water, was lost. Mr. Baker was saved. Several members who lived on the beach heeded the warning and escaped to places of safety, but lost what they had. The city is under military rule, and the destitute are being fed and clothed by our neighboring cities.

Our little church house was on South Bluff, but was badly wrecked, so badly that we do not think it best to try to repair it. And here is where we need your help. Most of our members are cotton farmers. Every lock of cotton that was yet in the fields was destroyed, and this, with other damages sustained by each of us, renders it impossible for us to build without help. We owe about four hundred dollars on the old property. We were expecting to pay this debt this fall and were planning for greater evangelistic work than ever before. The future was looking brighter than ever before the night before the storm struck us, but in twenty-four hours the work was done, and darkness and gloom hovers over the scene now. Yet we are not in despair; we do not propose to give up. "God lives," and his church will stand. But if we do not get your help, our recuperation will be slow. But with substantial aid from abroad, I feel that we will soon be on our feet again and can then help others. Will you help? All offerings will be acknowledged and reported and every cent will be used for the building. Send all contributions to your brother in Christ, C. W. Sewell, 701 C Street, Corpus Christi, Texas.

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IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. **DR. CANNADAY, 1226 Park Square, Sedalia, Mo.**

Colds

Can be "nipped in the bud" if you will, right at the start, use

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MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

"Baptists vs. Campbellites." No. 10.

BY M. S. MASON.

On page 14 Mr. Bandy offers as his third reason for Christ's being a Baptist preacher, that he preached the same gospel as John the Baptist. Have you ever observed how men minimize Christ and exalt John when they begin to try to establish Baptist doctrine? It is not so much that we and John be like Christ as that Christ be like John and us. It is altogether out of agreement with John's language in Matt. 3: 11, 12. May we ask Mr. Bandy some questions about this statement? Did that statement in Mark 1: 15 apply to both Jews and Gentiles? If not, Christ's full preaching was not like John's. If Christ preached as John did, why did the apostles and disciples working under the great commission repudiate John's baptism? (Acts 18, 19.) If Jesus preached the same gospel as John, why does John the apostle say "he was not that Light, but was sent to bear witness of that Light?" (John 1: 8.) In the same paragraph he enumerates several denominational preachers and says we could not even call Jesus a "Christian" preacher. Of course, the practical matter is not what kind of preacher Jesus was, as the real gospel and the one we are preaching to-day was never proclaimed till Jesus ascended to the Father; but what should interest us is, what kind of a preacher should preachers be called to-day? Inasmuch as preachers do not make Baptists by preaching, and no such term as "Baptist" was applied to God's children as such, and inasmuch as gospel preachers, according to the record, were Christians and made Christians by their preaching, what would be the logical name for a preacher in this connection? Certainly not "Baptist," but "Christian."

His fourth argument to prove that the preachers should be called "Baptist" preachers and the churches "Baptist" churches, is that Christ organized his church out of material prepared and baptized by John. He has, on page 15, the "twelve" called, ordained, and sent out by Christ, and, therefore, a Missionary Baptist Church! Now, this may have been a Missionary Baptist Church, but the record is silent on the matter; and there are many reasons why, though it may have been a Missionary Baptist Church, it could not have been the church of the New Testament.

The first two reasons we find in Matt. 10, from which Mr. Bandy dates "the beginning." First, it did not embrace Gentiles. They were to go only to the "lost sheep of the house of Israel." Now, further in his discussion, Mr. Bandy tries to "fix" this by saying that the church first embraced Jesus and then Gentiles were added. But that will not do. Paul tells us in Eph. 2: 15 that he was to make of twain one new man—that is, of two, the Jews and Gentiles, one new body was made. Now, if Mr. Bandy is right, Christ made the new man of the Jews and then enlarged him with the Gentiles. Second, those he sent out were to preach that the kingdom of heaven was "at hand." "At hand" means "approaching." Therefore, if the church was in existence when those men went out and preached, they falsified, for they were told to say that it was only "at hand." But, as Mr. Bandy says that "at hand" means "then present," we shall accept his new definition and see that his own interpretation will ruin him. John came preaching the kingdom of heaven "at hand." Now, if Mr. Bandy is right in his definition of "at hand," then the kingdom, or church, was present there in Matt. 3. But if present in Matt. 3, how did it begin in Matt. 10? Third, if that church were the church of the New Testament, it was a church without blood (Acts 20: 28), without life (James 2: 26; Acts 2: 4), and with no foundation (Isa. 28: 16). The Baptists build the church; they pry it up and put the foundation under it. That is why so many of them fish on Sunday; they can use that pry pole.

Mr. Bandy enumerates the stages of apostolic church history and says the whole program is simply a history of a Baptist church. Well, I just want to say that that is the first institution whose history I ever saw given without mentioning its name. I wonder if Mr. Bandy would like to have his biography written and his name never mentioned?

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He tells us there was a great Baptist revival on Pentecost. Well, if that is so, we do not see any Baptist revivals to-day. Did the preacher preach as modern Baptists do, or did he, in a calm, dispassioned way, set forth gospel facts, commands, and promises? Did the preacher command seekers to pray, or did he not give them plain, intelligent commands as we read in Acts 2: 38? Was there a direct operation of the Spirit, or were people convicted and converted through the preached word? If Mr. Bandy says they all received Holy Ghost baptism, we shall turn him over to the Methodists. If he says converts received it, this will demand of him that his people speak in tongues and be Pentecostians. If he tells just who did receive it, we will ask him why he does not preach the whole truth. He says the "twelve" were all Baptist preachers at Pentecost because they had received John's baptism. Well, if we consider the Holy Ghost the agent and they were baptized by the Holy Ghost, then why were they not Holy Ghosts? Or if we regard Christ the administrator of the Holy Ghost, why were they not Christs? And if they were all Christs, what need they for Jesus to save them? They are just as good as he. Mr. Bandy clears this phase of the question by saying that if Baptists are right, all others are wrong, which I appreciate.

What we get we must earn, if it is to be truly ours.—David Starr Jordan.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Environment of Early Christianity.

We cannot estimate aright the history of the Christian religion without knowledge of its antecedents, nor can we appreciate its success if we overlook the difficulties it had to encounter. It would be a very profitable study to survey the ancient world and note the conditions that would favor or retard the spread of the gospel and take a brief account of the genius and achievements of the three great peoples to whom the gospel was first offered.

When through with this résumé we would be convinced both of the need and the preparedness of the ancient world. God makes no mistakes in history. Christ came, indeed, in "the fullness of the time." The Græco-Roman world was socially, politically, linguistically, morally, and religiously in a wonderful state of preparation.

Sometimes we hear it said of a man's entrée into a certain community or work: "He came just at the right time." Regarding the arrival of the American soldiers in France, we are told that they came "in the nick of time." Let us take this expression which we use in regard to the affairs of this world, both little and big, and make it applicable to the greatest boon that has ever blessed humanity, and say Jesus came in the nick of time, at the crucial moment, at the apogee of human need and craving.

I wish to present three views as to the conditions that prevailed in the ancient world and their influence upon the Christian religion. Two of these views are incomplete and misleading because they contain only half truths. The other is in full accord with the Scriptures.

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The Automatic View.

The first view represents the ancient world as producing Christianity automatically. It was merely a result of evolution and human progress, an adroit placing together of elements already at hand. Founders of the new faith were astute enough to put some good old things together and make a brand-new article. The Jew offered the best he had in his religion; the Greek offered the best he had; the Roman offered the best he had; and by putting all together they worked out the composite that the world calls "Christianity."

The trouble with this view is that it ignores God's hand in history. It does away with the supernatural and the miraculous. True enough, the gospel could not come without its antecedents. The Jew did much in preparing for the Christian religion, whether conscious of it or not. The same is true of the Greek and the Roman. But God was behind it all. The gospel could not succeed if men's hearts were not ready to receive it; but the same God who planned the gospel prepared the soil. (Luke 1: 17; Matt. 25: 34.)

It is certainly proper to speak of the process of evolution in connection with the gospel, but it is unjust and untruthful to speak of it as merely the result of evolution, leaving God out of the calculation.

But how does this theory affect the reception of the gospel? Does it promote or does it retard its progress? It is unfavorable. As proof of this, I cite the main obstacle that must be overcome by missionaries in such countries as Japan and India. The natives are always ready to hear what the missionary has to say. They are not so heathen that they will refuse to listen. But when it is proposed that the worshiper in Japan put away his religion and substitute Christ and his gospel, he lets the missionary know that it is not to be considered for a moment. "Not on your honorable eyebrows!" "But," he says, "suppose we do this: we will take some of your religion and some of mine, and then we will have a new one, and perhaps a better one." He is rarely willing to concede that Christianity is good enough in itself. If you will permit a common everyday bit of slang, "he has to be shown" before he ever gives up his idols. A great part of our business is "showing" the world the Christ. And it is only when we become "living epistles known and read of all men" that we may expect the world to pay any great attention to our message.

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The Non-Creative View.

The second extreme view is that which represents the Christian religion as wholly new, an absolute antithesis to the world in which it appeared. The ancient world brought forth nothing. Its only contribution was entirely negative—dire need. God is represented as having given over the ancient peoples to their own carnal hearts. There is the picture of a great multitude of people having bread thrust upon them unexpectedly, and the water of heaven poured out upon them, who had made no preparation to receive it. The scholars who hold to this view see only the vices and immoralities of the worst classes of pre-Christian society. If you have ever studied the Latin classics, this picture of the ancient world is painted exclusively in dark colors in the plays of Plautus, the satires

of Juvenal, the unworthy verses of Ovid, the inanities of Petronius, and the bitterness of Tacitus. The worst side of antiquity is deliberately compared with the best side of Christianity. Murderers like Caligula and Nero are placed alongside John and Paul.

Some of our readers know of that section in Nashville commonly called "Black Bottom." It has been cleaned up to some extent within recent years, so that it is not the veritable hell-hole it used to be. Suppose a man should show the people a picture of "Black Bottom on Saturday night" as it was twenty years ago and say, "Here is a picture of Nashville as it was in 1900:" and then suppose he should exhibit a picture of Capitol Boulevard to the same audience and say, "This will give you an idea of the Nashville of to-day." Would the comparison be fair? Would it be just? Certainly not. I feel sure you can appreciate the point in the illustration. The fact must not be overlooked that the same God was working in human history before as after the Christian era, revealing himself as men felt their need of him and were able to comprehend him. We discredit the human race if we teach that all men had been given over to carnal hearts and that the ancient world contributed nothing toward the preparation for the gospel. Paul never would have said it. On the other hand, he writes of those who were seeking after God "if haply they might feel after him, and find him." (Acts 17: 27.) To secure the right perspective, Christianity must be viewed not only in *contrast*, but in *contact*, with its environment.

Sometimes we wonder just how we would proceed should we take up the work of a missionary in a heathen land. Of one thing I am certain: I would not proceed by belittling heathenism. I would not begin by saying, "You are all wicked idolaters, and you are surely going to hell if you do not quit it." I would try as best I could to imitate the example of the great missionary, Paul, who told the men of Athens of at least one good thing they themselves were teaching and tactfully reveal unto them "the unknown God" which some of them were ignorantly worshiping. I would say, as he and Barnabas said to the people of Lystra, "We are of like passions with you," and by telling them of "rains and fruitful seasons" I would gradually lead them up to the good tidings of the gospel. I might fail in my endeavor, but I would have at least the satisfaction that I had not insulted their intelligence nor depreciated any good qualities which they might possess.

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The Organic View.

The third view is the organic view (divinely guided). This is the true scriptural view of the environment of early Christianity. The gospel is a glorious consummation of the ages. I am never afraid of the term "evolution" as applied to the gospel, if correctly used. The Bible teaches nothing about man himself being the product of evolution, but it does teach that the Christian religion came through this process and that many generations—not unaided by God—prepared the way of the Lord. The unity of mankind and the unity of history are articles of faith. The student cannot disassociate and dissever Christianity from the fabric of its age. To do so is to read history with a bias and to disregard God's patience in educating humanity and drawing it unto himself. We must not forget that "the law was our schoolmaster to bring us to Christ." (Gal. 3: 24.) The gospel of Jesus Christ does not ignore the work of pre-Christian ages. It gives them all due credit. Christians cannot afford to be intolerant, because then they have not the Spirit of Christ. "Evolution does not always connote progress." All portions of mankind do not move forward with equal pace. We must make allowance for the degeneration of human nature. In Professor Ramsay's "Cities of St. Paul," he says: "Wherever evidence exists, with the rarest exceptions, the history of religion among men is a history of degeneration."

The gospel of Jesus Christ does not disdain the many evangels which gladdened men and brought joy, consolation, and spiritual support to thousands of the human race before he came to the earth. God has in all ages been listening to the still sad music of humanity; he has been walking among men in their toil, error, and waywardness, stretching out his hand in succor as men have in all ages stretched forth their hands to him.

"Feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and helped."

The apostle Paul, in his letter to the Hebrews, speaks of Christians as being "the heirs of salvation." In this capacity we have entered upon the rich inheritance of the toils and tears, the victories and defeats, the experiments and fears of our predecessors.

"Our fathers watered with their tears
The sea of time whereon we sail."

We must, therefore, raise our hearts in gratitude to those who were hewers of wood and drawers of water for a period of enlightenment they never saw and perhaps never dreamed of. God willed "that they without us should not be made perfect." (Heb. 11: 40.)

Let us sum up the lesson in the language of the scripture: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things." And our supreme duty has been ringing down the ages expressed in the "voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him."

Brewer's Book on the "Model Church."

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Our Contributors

Jehovah's Commands.

BY FANNIE HURST.

After Jehovah, with many signs and wonders, had brought the children of Israel up out of the land of Egypt, leading them through the Red Sea on dry land, and destroying the Egyptians who attempted to follow them; after he had gone before them in a pillar of cloud by day and a pillar of fire by night, putting their enemies to flight from before them, and shielding them from every danger; after he had done all this and much more, he brought them to the borders of Canaan, the land of promise, and commanded them to "go in and possess the land" (Deut. 1: 8), and, that they might not fear nor be dismayed, he promised to go with them and fight their battles for them; but when they were told that the cities were surrounded by high walls and inhabited by giants, they forgot, in a moment, the many wonderful things that had been done for them, and their hearts melted within them, and they "rebelled against the commandment of Jehovah," and he, who had cared for them more tenderly than a mother cares for her child, was so grieved at their hardness of heart that he turned them back into that great wilderness, where they wandered forty years, and where every man above twenty-one, except Caleb and Joshua, fell.

When we read this sad story, which was given us for an example, we marvel at the ingratitude and lack of faith here manifested by the children of Israel. We feel that if we had been in their place we would never have hesitated to go into that land, no matter how high the walls about the cities nor how great the giants within them. So Jehovah, knowing every thought of our hearts, has given us an opportunity to prove to him just what we would do when put to a similar test. After doing infinitely more for us than for the Israelites, he has commanded us, saying: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." (Matt. 28: 19, 20.) In other words, he has told us to go in and possess the land for Jesus Christ; and, that we might not be afraid of this great undertaking, he has added: "And lo, I am with you always, even unto the end of the world." He does not say, "Go if you are financially able," or, "Go if you want to;" but he says, "Go." Of course, he knows that we cannot all go in person into all the world, but he knows that we who remain at home can hold up the hands of those who can and do go into the field by encouraging and supporting them, and thus have a share in the going and teaching.

The question is, What are we doing about it? We all know that there are a few "Calebs" and "Joshuas" who are obeying this commandment; but, according to a missionary report published recently, only a small number of the congregations of Christians in the United States are doing anything toward the support of mission work, and not nearly one-half of that number are contributing to this work regularly. Thus it is that so many of God's children to-day seem to be saying: "The walls of prejudice and darkness are too high and the giants of sacrifice and expense are too great. We cannot take the land."

O, the love and mercy of Jehovah, who continues to give us health and strength and prosperity, when, by refusing to support this work, we are rebelling against a commandment that is not a whit less imperative than the one he gave to the Israelites.

Perhaps you may say that the congregation with which you worship is already so burdened with other work that it is forced to depend on others to care for the missionaries. Suppose you read this commandment over again, and if you find where God has made provisions for the congregations that find other work to do, then you are excused; otherwise, to you, too, he is saying, "Go."

Again, some one may say that a large majority of the members of the body of Christ are poor and that they are giving just about all they have to give to this work. Permit me to make a comparison here, which will probably give you an idea of the magnitude of your mistake. Let us take the amount spent annually by church members alone in the United States for soft drinks, tobacco, picture shows and all other kinds of shows, the various amusements such as are found in parks, baseball, gasoline and tires, etc., used for pleasure rides only, and for clothing that we do not need, and place this beside the amount spent by the same people in the same length of time for carrying the gospel to all the nations. Is it not appalling? How can we say that we have given all that we have to give? Have we lost sight of the lesson taught in the story of Ananias and Sapphira? God knows that it is not because of poverty that we fail to obey his command. He knows that we are keeping back "part of the price" for our own lusts.

Then, again, there are congregations that could easily be supporting one or more missionaries, that seem to feel that they are doing a great work because at irregular intervals they are aroused from their slumbers by an impressive Sunday-school lesson or a stirring sermon on missionary work and send a liberal contribution to some brother somewhere, and then fall asleep again, so far as this work is concerned, for an indefinite period, even though the brother's expenses have a way of running right along all the time just like those of other people. The strange thing about it is that these brethren seem to feel confident that God will gladly accept such spasmodic, haphazard, unsystematic service, when he has said so plainly, "Let all things be done decently and in order" (1 Cor. 14: 40), teaching clearly that, to be well-pleasing to him, we must do all his work in a systematic way; and, to warn us against the great danger of setting aside his commandments and trying to serve him in some other way that we like better, he tells us of Nadab and Abihu, who, after he had given them full instructions concerning the gifts and offerings, dared to substitute their own methods; "and there came forth fire from before Jehovah, and devoured them, and they died before Jehovah." (Lev. 10: 2.) It is true that we are living under a different dispensation to that under which they lived; but we are serving the same unchangeable God, and it is just as important to obey him to-day as it was then.

It is not enough for a congregation to say that it is ready and willing to support a missionary, if a worthy brother can be found who is willing to go into the field, and then sit down and wait and wait and continue to wait for some one to accept their offer, while those already in the field are woefully handicapped because of a lack of funds, and are sometimes in need of the actual necessities of life, and while with every moment souls that never heard of the blessed Son of God are plunging into eternity.

We can and we must help them. There is not a congregation in existence but that can do its part toward helping in this work; for this commandment is to all Christians, and Jehovah has never commanded us to do anything that we cannot do.

Those congregations that have not decided on some other way to carry on this part of the work systematically might

act wisely in following a suggestion offered by a brother some time ago. That is, at the end of each month lay by a certain per cent of the month's contributions for mission work, both home and foreign. Then let us not continue to harden our hearts and refuse to carry this sweet message to those benighted people, some of whom, it is said, tramp for miles begging some one to tell them the story of Jesus. How can we risk meeting millions and millions of the present generation face to face at the judgment and hear them confess to Jehovah that they had never been told that Jesus Christ had ever existed? We cannot afford to go on in rebellion against this commandment and expose our souls to the danger of being turned back even after we have reached the borders of the land of promise. Then let us repent and confess this our sin, and pray God to forgive us, and then go to work as we have never worked before; for the time is not far distant when the night will come, "when no man can work."

The Dread of Repetition. No. 1.

BY B. C. GOODPASTURE.

In this series of articles I shall call the reader's attention to a few examples of repetition illustrative of the foregoing caption. Some of these instances may be too unusual to be typical, yet they will show the hurtful extremes to which it is possible for men to go.

There are preachers who do not want any one to hear them preach a sermon the second time. I have heard of a preacher who refused to deliver an announced sermon at its appointed time when he learned that one man would be present who had heard him discuss that subject once before. Doubtless many came at the hour designated for the express purpose of hearing a discourse on the theme announced. They had a right to expect it. That preacher disappointed his audience and withheld from them a much-needed lesson in order that one man might not hear a sermon repeated. This is an extreme case. *He* dreaded the repetition. But why? Even if the unexpected hearer had not forgotten the sermon, it would do him no harm to hear it again; if he had forgotten it, perhaps he needed to hear it the second time. To deepen an old impression, Peter wrote: "I stir up your sincere mind by putting you in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Savior through your apostles." (2 Pet. 3: 1, 2.) Again, he preached substantially the same things in Jerusalem on four different occasions. (Acts 2: 22-36; 3: 12-16; 4: 8-12; 5: 29-32.) There were some in that city who heard the great apostle three times, probably four. Was the preacher under consideration afraid that his privileged auditor would think that his supply of sermons was somewhat limited? Would a repetition reflect on his reputation? The very idea! Suppose a physician refused to give his suffering patient the second dose of the only medicine that would cure him, merely to keep people from thinking that the number of his remedies was small. Christ taught the Pharisees a lesson concerning divorce (Matt. 19: 9) which he had formerly taught the multitudes in the Sermon on the Mount (Matt. 5: 31, 32). Some of his disciples heard this teaching twice. The great Preacher did not fail to deliver a timely message even if some were present who had heard it before. "If any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9.)

This abnormal desire to avoid repetition in preaching has been the source of much evil. On the one hand, any one who has taken the time to examine the conditions which prevail in the church of God knows that there are many new members, especially, who have never been taught the rudimentary principles of the Christian life; they have been neglected that the older members might not hear a familiar (?) lesson again. It is wrong to rob these "newborn babes" in Christ of "the spiritual milk which is without guile," for they must "grow thereby unto salvation." (1 Pet. 2: 2.) Moreover, the fact that people have been in the church for years and heard many gospel sermons is no conclusive evidence that they have attained "unto a full-grown man, unto the measure of the stature of the fullness of Christ" (Eph. 4: 13); for it was to such a class that Paul wrote: "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food." (Heb. 5: 12.) The average man who listens to the average preacher must hear several sermons on a given subject, if he is to understand and remember the whole counsel of God on that subject. Even then he may not do his duty without frequent exhortations. God, through Moses, repeated in Deuteronomy the law which he had given in Exodus. On the other hand, preachers have left "the old paths" in their search for something fresh and new; they have left the word of God to teach the deceitful doctrines and the vain philosophies of men. God never left unrevealed any principle or truth which the church would ever need in order to fulfill the purpose for which it was established. The gospel is world-wide and time-long; it is "the faith which was once for all delivered unto the saints." (Jude 3.) His revelation is complete; for "his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue." (2 Pet. 1: 3.) There is nothing absolutely new and original in religion, except that which is false. The story of Jesus, as told by the apostles, must be carried again and again to all the nations in all the ages, if "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." (Isa. 11: 9.)

Finally, why should any man shun to repeat the same phase of the gospel a dozen times, if the welfare of his audience demands it? If people do not understand a principle when it is first presented, what can be done except to present it again? How shall the unmindful and the forgetful be instructed in the knowledge of things forgotten, if not by repetition? Is there a "more excellent way?"

Gospel Trumpet Blasts.

BY A. A. BUNNER.

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2: 7.)

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." (Rev. 2: 11.)

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Rev. 2: 17.)

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 2: 26-29.)

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3: 5, 6.)

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write

upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3: 12, 13.)

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3: 21, 22.)

I was with the brethren in Cleveland, Ohio, on last Lord's day (October 5), and spoke for them on the theme, "The Stumblingstone," from Rom. 9: 30-33. We had a large and attentive audience. I was glad to note that they were still alive to the work of the Lord and preparing to build and planning greater work for the Master in that city. The work is greatly needed, as in all great cities of its size. I assisted them in the work of appointing two more new elders (old men). I hope that they will not prove to be too old for the great work that is before them, but will prove themselves aggressive men in the work of the Master.

I shall, God willing, begin our regular protracted meeting at Naish Spring, Pleasants County, W. Va., next Lord's-day evening (October 12), and we are confidently looking forward to a grand and glorious meeting. The harvest there is both great and fully ripe; and if the devil does not get ahead of us and sow seeds that we are not now aware of great good will be the result. "We are not ignorant of his devices," but we might fail to strike the right blow at the right time and in the right manner. But we shall confidently trust in God for *wisdom* and *guidance* in all that we shall say and do in the work of the Lord. On the last Lord's day in September, as was previously announced, the new house of worship at Naish Spring was formally opened for the worship of God. The writer spoke in the forenoon on Lord's day, preaching what some might call the "giving" or "money" sermon, basing his remarks on Elijah's words to the widow: "Make me . . . a little cake first." (1 Kings 17: 13.) While we did not get near out of debt on the house, still, the crowd considered, we did very well in raising on that occasion something like five hundred and fifty dollars. Brethren from St. Marys, Bull Creek, Marietta, and Parkersburg were present and gave quite liberally, for which we thank them all. A few near-by congregations were conspicuous for their absence because their little pets did not get in first and start the work there; but we commend all such "to God, and to the word of his grace, which is able to build you [them] up, and to give you [them] an inheritance among all them which are sanctified," and who will also "judge them in the last day." We also need the further fellowship of the saints in paying off our indebtedness on the house. Please send all donations to Noah Brothers, Willow, W. Va., Route 1, Box 31. A more inviting mission field than Naish Spring and surrounding country cannot be found. Our opening services at Naish Spring began on Thursday night before. Brother T. Q. Martin preached on Thursday night and Brother Fred L. Rowe on Friday night, and both discourses were good and right to the point, being heart talks to the brethren. On Lord's-day afternoon and night Brother J. M. Rine gave the audiences two strong, logical, and scriptural sermons. Brother Rine is a master workman. God willing, our Bible reading will begin at Naish Spring on the last Monday evening in October. For the information of all who may desire to attend this reading, board and lodging with good families may be had at five dollars per week. There will also be a tuition fee of one dollar a week, and this will be used to help pay off the church-house debt. The brethren at Naish Spring are all doing their best. Do not be afraid to help them.

The little, jealous-hearted creature, be he preacher or not, may "weep with those that weep;" but he is too little, narrow, contracted a being to "rejoice with those that rejoice." On account of his narrowness, littleness, and insignificance, he is a creature to be pitied. We should pray that the hearts of all such might become as soft as their heads.

All of the foregoing quotations from the book of Revelation show that all of the exceeding great and precious promises of the gospel of Christ are made only to the overcomers in Christ Jesus our Lord. Brother or sister mine, are you diligently striving day by day to make all of these promises yours? Is there nothing in you to be overcome? Read and study the special number of the Gospel Advocate on "Prayer." It is worth the entire subscription price of the paper.

The Needs of the People.

BY W. L. REEVES.

The people of earth can do nothing of worth without Christ. (John 15: 4, 5.)

The world is in a lost condition because of the evils which are raging. Many millions are aliens, and it is because of ignorance. Paul says: "Being alienated from the life of God through the ignorance that is in them." (Eph. 4: 18.) It is evident that many are willfully ignorant. Peter said so in his day. (2 Pet. 3: 5.) But I am convinced that many are not so; hence, teaching will do them good.

Sin is the trouble, and teaching is the only remedy God offers. The gospel is that which he ordained to be taught. The gospel is "the power of God unto salvation." (Rom. 1: 16.) "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1: 21.) Hence, Christ's commission to earthen vessels (his disciples) was, "Preach the gospel to every creature," with the promise that "he that believeth and is baptized shall be saved." (Mark 16: 16.) From the foregoing it is clear that people need the gospel, else they are doomed to continue on in sin and strife.

Politics will not remedy matters. Christians should not spend time and means in support of politics; for if they do, their strength will be wasted, their lives will be a failure, and the gospel will not be preached in many places where it could have been preached had all of this wasted money and labor been used to give the people the only remedy for the evils of the world.

The gospel will put the idle to work. It says to man: "Let him labor, working with his hands." (Eph. 4: 28.) This will drive out so much poverty now extant, and thus stop much suffering which is a direct result of the people's not having the gospel preached among those who so badly need it.

The gospel drives out ignorance, saves people from sin, puts them to work, and stops them from so much begging; and, on the other hand, it makes givers of all who receive, believe, and obey it. Those who are members of the church should make great sacrifices of both time and money in order to have the gospel preached to the people in the many cities, towns, and vicinities in our own nation, as well as in other lands. Many members of the church could individually support from one to three or four meetings in places where needed each year and not suffer need for any necessaries of life. I cannot see why more men do not do so. There is no use whatever to leave a big estate for your children. They are no better than you were, perhaps, and you worked for a living; so why not your children have to work for a living, too? It is better for them to do so. In fact, they cannot be saved without they labor, for Christ commands it. Use the *means intrusted* to you to do good while you live yourself. Some one else might

gain possession of all you have, who cares nothing for the salvation of others.

Let us deny ourselves. Who among us is doing so? Are you?

Brother, call that gospel preacher whom you know is poor and needs to be busy, and send him with the gospel to some place, and pay him well for his time. You can do it; you know you can. God knows you should if you are at all able.

There are many places wanting to hear the word, and no one will send it to them. "Senders" as well as "goers" are needed. Which are you? God demands that you be one or the other.

Impressions of the United States of America.

BY E. S. JELLEY.

I landed in New York City on August 9 and arrived in Dayton (Ohio) in time next day to hear Brother Jackson, of Cincinnati, preach at the home of my mother. It certainly was a joy to meet with the brethren and to hear preaching from some other person than myself. A few days later I was asked to appear before the annual meeting of the brethren at Portsmouth, Ohio, which I did, where I was entertained and assisted on my way. I also enjoyed the preaching of Brethren F. L. Rowe, T. Q. Martin, Joynes, Bankes, and others, including the indefatigable Brother Oliver Johnson, who got up the meeting.

By that time I was about ready to come to Nashville and meet some of the brethren of the "Jerusalem" of America, and I shall certainly always be glad I came here and got personally acquainted with many brethren with whose names I was familiar, but whom I had never beheld face to face. Another thing which I enjoyed very much was the privilege of meeting brethren from all over the South at the Gospel Advocate office. This certainly is a splendid feature, for scarcely a day passes without several brethren from afar walking into the Advocate office, where they have a special part assigned them. Then there are the churches of Nashville. Nashville contains more churches of Christ than I had seen in my life outside of India, and everywhere I have been listened to and encouraged and assisted. My support and that of my family and a considerable amount of my traveling expenses have already been arranged here in Nashville. I was able to attend the opening of the David Lipscomb College and later to speak to them.

I had been absent from North America since June 19, 1911, when I sailed for India, in which country I lost my wife and two children. I now have four children over there and two in Dayton. During the eight years I was in India, I had over two thousand baptisms. The great cry of the Indian brethren is not a request for famine relief (a thing for which I have never appealed), but a heart-piercing cry: "No one ever comes to our village to preach us the gospel!"

The Sin in Speculating.

The Bible is no book of theories. There is not a line of speculation in it. It is a Book of facts, in which everybody's duty, because in the most simple and obvious language, is made perfectly plain. We must prayerfully and continuously study all that God has written, but he touches here and there some vast deeps which the finite mind may never sound. And it is utterly a fault to be overmuch concerned with what God has thus left obscure to us, or to draw on what we suppose he aimed at, building up far-fetched inferences of our own. There was reason for what he says to us and, therefore, design in what he withheld or left obscure. But he left out nothing important to our present welfare. We do not have to learn our duty by careful figuring or speculation. Nor will he abide our impertinent meddling in making out the case for ourselves. What he has not yet made plain needs no tinkering upon at our hands. Besides, when we have done all we are plainly told, our hands will be about full. We must beware of building for ourselves on the obscure parts or of closing questions he has left open. Let us stress wnat he makes plain to us and emphasizes, and learn to stay in our place.

For there are portions of the Bible that are not now plain, because clearly God is not ready to make them known to us. They are the "unlearned" questions (2 Tim. 2: 23), "unrevealed things" (Deut. 29: 29), things which "the Father hath put in his own power," not for us to know (Acts 1: 7). These are chiefly figures and symbols of unfulfilled prophecy. Of their exact meaning no one now can be sure, because their full import is not yet revealed. And certainly we may not construct theories of our own upon their significance. These dark portions can be made to prove anything on earth a man wants them to prove, support any idle proposition he happens to fall under the spell of, or twisted to fit any position. Here is endless room for idle guessing and uncertainty, which is exactly why no two theories upon them get the same answer. For to-day we have almost as many different theories as to the meaning of these unrevealed things as we have dreamers and schemers busy thereon. Nor can any living man be certain which one of them is right—all of them may be wrong. I have a great respect for *facts*, but a grave mistrust of fancies, for we cannot live on conjecture or be saved by guesswork. Anybody can *guess*. It is *facts* we are after.

We must beware of the German transcendentalist and of all those who belong to his school, for he is a dangerous dreamer. He displays his weakness and brings the public into peril in his concern about these very obscure references in God's unfulfilled. To get into this field appeals to his vanity. Here he can display his ingenuity and boast himself. The presumption of the fellow who assumes to understand everything in the Bible! He offers to unravel and make perfectly simple all its dark phases. Open and evident to him are all its secrets, and right out of hand with one stroke he would enlighten everybody on such questions as the end of the world and when the Lord will come—things no mortal knows or can know, since Jesus declares that neither angels nor he himself knew! (Matt. 24: 36.) But this modern know-it-all pulls back the veil of the future, reveals with perfect assurance impending crises, and tells us with certainty everything yet to be. "Is it not better not to know so much than to know so much that is not so?"

But just how much does he know of such things? Not one whit more than the most ignorant among us, even though he be as well informed as any. Precisely because *nobody knows!* However, it is not so easy to dispute with this visionary for the reason that his vain imaginings can neither be proved nor disproved. It is as hopeless to attempt to confine him to that which is definite and solid as it is to chain a smoke wraith or pack a cloud in a plate! He offers the world a mere conjecture, a sheer invention, an evanescent dream, a theory hanging by nothing more dependable than a thread of pure imagination, formless as a fog, groundless and unsubstantial as a mirage, the end of which is a bog of human theology where, mired down, all may perish.

And—alas!—the world seems full of idle minds, that crave the imaginary and the impractical, which prefer to be engaged with the vague and fantastical, who will always give the speculator a hearing, because they want to hear something new (Acts 17: 21) rather than what they must do. It is the bane of our times that so many are almost wholly concerned with vague, highly imaginative, wholly

conjectural theories and visions respecting the abstruse and difficult portions of God's word.

And what shall we say at the sad spectacle of gospel preachers thrusting upon us, to the disruption of some congregations, their theories upon these same unrevealed things, pleading persecution for Christ's sake when opposed, and piously mumbling that we shall all be at peace if only we will let them alone? And this, too, under the plea that they must declare the whole counsel of God, which Paul declared and yet advocated none of their specious creations. God wants us to act, not balloon. All about us men are dying for want of the plain, simple word of Christ which God bids us speak. For shame that some are so in love with themselves and infatuated with their own idle creations that our supreme business is neglected!

The faithful teacher never occupies questionable ground or takes a doubtful stand. All the abler church fathers have sounded a grave warning against the snares and pitfalls of speculation. The curse in this to the gospel preacher is that he will become visionary and theoretical on even the plainest questions, will see figures or shadows or material for finespun theorizing in everything, and his feet will refuse to come back to terra firma and solid facts again. What is more, he will bring disruption into the body of Christ and invariably cripple himself. Is it possible, therefore, for some modern fellow, no matter how good and brilliant he is reported to be, to disregard this multitude of counsellors, in whom Jehovah declares there is safety, and not involve us all in trouble!—Price Billingsley, in Gospel Advance.

The Church in Washington, D. C.

BY W. S. LONG.

The Washington church is faithfully working to save souls and to establish permanently the church of the New Testament, and we are praying for the coöperation of the brotherhood everywhere. Our building fund is growing. At this writing it is as follows: Cash, $6,500; pledges, $2,500; total, $9,000. By having a donation from all the churches, we can begin the building in a few weeks. To erect what is required in the city of Washington, we must have at least sixteen thousand dollars more. Can I find one hundred brethren who will pledge one hundred dollars each, to be paid in twelve months? Let us hear from you at once.

I know the brotherhood is anxious to see the work reach a glorious success, so each week I will give the figures as to how the building fund is growing. Come with us and help it grow, and you will have every reason to rejoice when we have a good house of worship in the nation's capital. A good church in Washington will serve as a light to the surrounding country. There are millions of people between here and New York, and we ought to make an effort to save them. We sincerely thank those who have helped us, and earnestly pray that they may soon see a good house of worship here.

Not Lost, But Given.

It is said of a returned English soldier that, when he was being commiserated on the loss of his arm in the trenches, he replied, proudly: "I didn't *lose* it; I *gave* it." Glorious reply! What a transformation of our stewardship if we could think of our tithe not as the payment of a debt, but as the offering of a gift! What a transfiguration of our service if we could list it as a heart impulse instead of a conscience pull! What an ennoblement of life if we could live it as a gift to the world! When a man gives his health or his time or his money—or his life—you cannot talk to him about being robbed. He has forestalled the comment. Jesus said: "No man taketh my life from me; I lay it down." Such ought to be the spirit of his disciples.—George Clarke Peck.

PRICE OF MUSIC BOOKS.

On account of the great advance in materials and labor, it becomes absolutely necessary to make an advance in the price of all our music books. The cost of production has advanced much more than we have increased the price of books. The advance will take effect on and after September 15, 1919.

Below we give revised price list.

McQUIDDY PRINTING COMPANY,
Nashville, Tenn.

PRAISE HIM
Music Edition—Boards

Single copy	$ 50
Per dozen	4 80
Per fifty	17 00
Per hundred	32 50

Music Edition—Cloth

Single copy	60
Per dozen	6 00
Per fifty	23 50
Per hundred	43 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

CHRISTIAN HYMNS
Music Edition—Boards

Single copy	$ 55
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

Music Edition—Cloth

Single copy	$ 65
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

WORDS OF TRUTH
Music Edition—Boards

Single copy	$ 45
Per dozen	4 80
Per fifty	18 00
Per hundred	35 00

Music Edition—Cloth

Single copy	50
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

VOICE OF PRAISE
Music Edition—Boards

Single copy	$ 35
Per dozen	4 00
Per fifty	16 00
Per hundred	30 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

CHRISTIAN HYMNS AND WORDS OF TRUTH, COMBINED—CHRISTIAN HYMNS AND VOICE OF PRAISE, COMBINED
Music Edition—Boards

Single copy	$ 70
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

Music Edition—Cloth

Single copy	75
Per dozen	8 75
Per fifty	36 00
Per hundred	70 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

GOSPEL PRAISE
Music Edition—Boards

Single copy	$ 50
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

Music Edition—Cloth

Single copy	60
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

SEVENTY-SEVEN SWEET SONGS
Flexible Cloth

Single copy	$ 25
Per dozen	2 50
Per fifty	7 50
Per hundred	14 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

NEW CHRISTIAN HYMN BOOK
Music Edition—Boards

Single copy	$ 40
Per dozen	4 80
Per fifty	16 50
Per hundred	32 00

Music Edition—Cloth

Single copy	50
Per dozen	5 00
Per fifty	22 00
Per hundred	42 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

AT HOME AND ABROAD

Brother Srygley is conducting a meeting for the church at Franklin, Tenn.

G. A. Dunn writes: "On September 5 I closed an eleven-days' meeting at Oakman, Ala., with thirty-eight additions—thirty-three baptisms."

J. M. McCaleb writes: "Friends who wish to reach me while in the home land can do so at any time by writing me at 2625 Montgomery Street, Louisville, Ky."

A. B. Lipscomb reports a fine start in the Belmont Avenue meeting. The downpour of rain did not dampen the ardor of the saints. One took membership at the initial service.

From W. D. Bills, 405 Porter Street, San Antonio, Texas, October 7: "Splendid services here Sunday, with two additions. Have had additions every Sunday since my return from Oklahoma in August. Our work progresses nicely."

T. B. Thompson writes: "Miss Helen Ward Thompson came on October 3. Mother doing well; baby not so well. We are at wife's parents, Mr. and Mrs. W. T. Andrews, Colesburg, Tenn., and will leave for Avon Park, Fla., as soon as possible."

J. L. Holland writes: "I am just out of meetings at Cane Creek, Delina, and Ostella. No additions at Cane Creek; eight baptized at Delina; twelve baptized and one reclaimed at Ostella. Delina and Ostella have asked me to be with them again next summer."

The series of meetings closed at Grissim Corner, in Wilson County, last Saturday evening, with eight added to the Lord by confession and baptism. These meetings were conducted by T. H. Burton, of South Carolina. Wonderful interest was manifested during the entire week and the little band was greatly strengthened."

W. H. Book, the well-known evangelist and minister for the Tabernacle church of Christ at Columbus, Ind., has the following note in The Publisher, his church paper: "The 'Prayer' issue of the Gospel Advocate is simply fine. We do not remember having seen anything like it before in any of our papers. It will prove a wonderful help in generating spirituality. The paper is well edited and comes to us in an attractive form."

Wanted—A Dentist.—William H. Beasley writes: "The church at Waldo, Ark., would welcome a first-class dentist who is a Christian. There are several good churches near here, and we think plenty of room for a good man. First-class church and high school here in town. Waldo is a live town, fine people, healthy location, etc., located forty-five miles east of Texarkana on the Cotton Belt Railway. I will be glad to answer correspondence."

From George A. Klingman, Abilene, Texas, October 6: "Congratulations on the subject-matter and the make-up of your last special number. It is a credit to any publishing house to send out such a neat, classy-looking paper. We had such good meetings yesterday. There was one confession. J. S. Dunn is in a meeting at South Side and will preach to our students every morning in chapel. Good meetings also at North Side. Our enrollment has reached three hundred and twenty and they are still coming."

From Porter Norris, Lucy, Tenn., October 9: "I held a meeting at Giltage, in Tipton County, beginning on the fourth Lord's day in August, with twenty-two additions. I was called back to the same place to hold another meeting, beginning on the fourth Lord's day in September, which resulted in ten additions. This is a mission point. The brethren say they are going to build them a house to worship in. My next meeting will be at Poplar Grove, in a meetinghouse just built, where I have been laboring for two years."

From C. G. Vincent, Knoxville, Tenn., October 6: "I began work with the North Broadway Church on September 28. Already the church is taking on added interest. The prospects are encouraging. If you know of any students at the University of Tennessee or any person not now identified with our church, I shall be glad to have their addresses. Any brethren spending the Lord's day in Knoxville can find the church by taking either the North Broadway or Fountain City car and getting off at Haynes Stop. The car stops in front of the meetinghouse. Our address is 1366 North Broadway."

From A. F. Warren, Rogers, Ark., October 8: "The prospects for our little church here are bright. The church is in a good working condition, and several substantial brethren are coming here from Texas and Oklahoma and other parts of Arkansas. We hope to be able to support some good man here in the near future. We have a fine climate here and are in the heart of one of the largest fruit countries in the United States. We had a very large crop of apples this year. Almost every one is prosperous. It seems to me that it is time the cause of Christ was prospering, and we hope that in the near future it will be at this place. We are working and praying to this end."

From O. E. Billingsley, Newport, Ark., October 9: "I have had part in two splendid gospel meetings since last report. The first was held by the church at Lynn, Ark. The attendance was encouraging. Five souls were born of water and the Spirit (if we can tell) and a number of brethren were converted from the error of their ways. The second was conducted by the church at Charlotte. They told me that the attendance was the best so far. Six persons were baptized and five brethren promised to go to work. The brethren at each of these places are in earnest. They are doing much good. The churches of Christ are growing. The brethren stood by me nobly. May God bless the faithful churches."

From R. E. L. Taylor, Decherd, Tenn., October 9: "I closed a week's meeting at Liberty, in Sequatchie County, with three baptized. I went from Liberty to Lee Station, in Bledsoe County. I preached ten days and baptized eight persons. One confessed his wrongs. Among the number baptized were three Baptists. I had a large audience every night. The brethren are getting along nicely. The elders seem to be looking after the flock very well. I go next to Smyrna, in Bledsoe County, for a few days. The brethren at Lee Station supported me well. They are willing to pay a laborer that is worthy of his hire. On my way to Lee I stopped over at Whitwell and preached one night. Three young ladies made the good confession, and I baptized them the next day."

From Sister Vina Hooper, McGregor, Ga., October 8: "J. P. Prevatt, of Valdosta, recently closed a splendid tent meeting here of sixteen days' duration. It resulted in five noble souls being brought to Christ—three men and two women. We have no house, but we meet in private homes on the first day of the week. This is a great field for much good to be done for the cause of Christ. The church of Christ seemed almost unknown in this section, and I was the only member until this meeting. I am happy now since I have a few brethren and sisters here with whom to meet. We hope to be able, with the help of some other good people, to build a house here soon. Brother Prevatt is to come back in November, if we are successful in getting a place to preach."

F. B. Srygley says: "I saw in the Gospel Advocate of last week that you said I was holding a meeting near Red Boiling Springs, Tenn. As a matter of fact, I closed a meeting at Willette, Tenn., on the night of October 5; but perhaps some at Willette feel that Red Springs is near Willette instead of Willette being near Red Springs. We had large audiences at night, and very good in the day meetings. There were four baptized. But the rain began Saturday and the meeting closed on Sunday night in the rain, and it was not what it might have been. The church did all they could under the circumstances to make the meeting a success. I also closed a good meeting at Science Hill, in Rutherford County, on September 21. There were nine added there—six baptized and three reclaimed. It was a pleasure to me to be with these good brethren."

J. D. Derryberry writes from Clarksville, Tenn., October 9: "On the fourth Sunday in September M. C. Cayce began a meeting at Shiloh, near McEwen, Tenn., and continued it day and night until the following Sunday afternoon. The day audiences were small and composed mostly of women, as is usually the case. The men were too busy filling silos, saving hay, feeding cattle, etc., to attend the day services. Brother Cayce did some good preaching, presenting the word of the Lord in a very plain and forceful manner. There were no visible results, but the good seed was sown and will bring forth fruit in due season. Every one seemed to be well pleased with the preaching and gave us a pressing invitation to hold another meeting for them next summer. The writer conducted the song service during this meeting. I am now conducting a song drill at New Providence, a suburb of Clarksville, and will conduct the song service in a meeting to be held by William P. Walker at this place, beginning next Lord's day. After this meeting closes I will have some spare time. Any one wishing my services can write me at 756 Olympic Street, Nashville, Tenn."

Georgia and the Far Southern Field

By S. H. HALL

The Work at Rome, Ga.

The following report comes from Brother W. F. Duncan, of Rome, Ga., and we are glad to get the good news of the improvement in conditions and of the bright prospects for the work there in the future:

I want to publish in your valuable paper what the Lord has done for his children at Rome, Ga. It has been whispered among some of our preaching brethren that the church at Rome would have to die and then let some one come and start the work again, but I am thankful to say that this will not have to be. Brother C. C. McCampbell has moved to Rome to help us in the work. He is a fine man and a fine preacher. The work here has been on a drag for some time; but God has seen how a few have held the work up, and has sent this good brother to us, and the work is doing well. Brother Henry Geer has just closed a ten-days' meeting. He did some fine preaching. There were no additions, but the work was greatly strengthened.

We are very much pleased with the good news from Rome. Nothing has meant more to the work than the way Brother and Sister Duncan have tenaciously stood by the work. The Lord bless them and Brother McCampbell in their efforts to make the work prosper there as never before.

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Burying Our Talents.

If the Bible teaches anything, it certainly teaches that burying our talents is a dangerous thing to do. You remember the one-talent man in Matt. 25: 14-30. He buried his talent and was glad to return it to his master when the day of reckoning came. Our Lord has but one message for people who so act—namely: "Cast ye out the unprofitable servant into outer darkness: there shall be the weeping and gnashing of teeth."

My brother, are you burying your talent? Do you not know that people are lost, not merely for the evil they do, but for the good they could have done and refused to do? We must put to good use the talents Jehovah has given to us. Every member of the body of Christ should be a worker. Paul says: "Bearing fruit in every good work." (Col. 1: 10.) There is no good work in which we can afford not to be interested.

Winning souls to Christ is a good work. Each member should be a soul winner. We have members in the church who give this no concern, and they will be lost if not led to see their condition. Why should not each member of the church save at least one more in one year? This would double the number of saved each year. This is not being done, is it? Why not? But it looks like it is entirely too little to expect me to save just one soul a year. Why not make it two a year? This would treble the membership in one year's time. And we are forced to say that saving just two souls a year does not look like it is enough. Let us, therefore, make it one soul saved a month. This would increase the number saved each year twelvefold. And when we put this as a reasonable and possible thing to accomplish, we have not made it too high. If you will go back and study carefully the efforts of the early Christians, you will come to believe that they did this. Anyway, beginning with a handful, so to speak, they in about thirty years' time could declare that the gospel had been preached to every creature that then lived under the heaven. (See Col. 1: 23.) Will we not, as Christians, heed the injunction: "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." (1 Tim. 4: 16.)

But is it not true that, instead of every preacher and congregation encouraging this idea of teaching the Bible to others, of winning souls to Christ, we have a number of preachers who actually preach the soul-destroying doctrine that makes people bury their talents? Paul's idea was for all the members to develop into teachers, into soul winners. (See Heb. 5: 11-14.) The developing of teachers and putting all the members to work is one of the greatest works before the elders of the local congregations. Let us arise and do this, that God may hear us when we pray for more laborers to be sent into the harvest where the thousands are daily dying for want of the gospel of his grace.

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Good News from McGregor.

All who are helping us in our efforts to evangelize this neglected State will be glad to read the following from Sister Vina Hooper:

Dear Brother Hall: I am certainly surprised to see how interested are our members here. It is just wonderful. Two of the men are very good leaders. They seem to want to go strictly by the Bible. We are meeting in private homes now, as we can do no better at present. We must build a house soon. These men are talking of going at it at once—at least, build enough on one to be comfortable. We would have a much larger crowd if we had more room. Almost all our friends who are not influenced by a Presbyterian preacher seem so interested. One of our brethren said yesterday that he had had expressions from as many as nine persons who want to obey the gospel when Brother Prevatt returns in November. We do not know what we are to do for a place to preach, as they have refused us the church and schoolhouse. We are trying to buy some land on which to put a tent in case the weather is suitable. We must do something, since so many people will be disappointed if Brother Prevatt does not come back for a week's meeting in November. These are the most interested members I have ever seen. I hope we may keep the work going.

We certainly rejoice with our sister in the good that has been done and that we hope to see done at McGregor. The church at Dickson, Tenn., the home of this sister, helped to support Brother Prevatt. They can do no better work than to stand with us in our efforts at McGregor till the work there is fully established. This, I believe, they will do. We have so many such places in this State. Let us continue to work until not one soul can be found here but that has had an opportunity to obey Christ.

Just a word more about burying our talents. Sister Hooper is not burying hers. She could have continued to teach school at this place, and other places like it, and said nothing and done nothing toward having the gospel preached. As a rule, this is the way our young people do when they go from home to some place for work where there is no church. But the question is, will such be saved? You could not call them "the light of the world" and "the salt of the earth," could you? May every one who reads this ponder well this question: If every member of the church would be as wide awake and work as this sister, how long would it take us to give every soul an opportunity to obey the gospel? To this end let us pray. We have more good news to follow.

✡ ✡ ✡

God's Handwriting.

He writes in characters too grand
For our short sight to understand;
We catch but broken strokes, and try
To fathom all the mystery
Of withered hopes, of death, of life,
The endless war, the useless strife;
But there, with larger, clearer sight,
We shall see this—
His way was right.
—John Oxenham.

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EDITORIAL

What Have Christians To Do With Judging Them That Are Without?

BY E. A. E.

In the last article we saw (1) that there is an impassable gulf between those "within" the church and those "without;" (2) that those "within" the church have no jurisdiction over the conduct or lives of those "without;" (3) that God judges those who are "without" the church and takes vengeance now through civil governments, and will do so in the end through eternal punishment; (4) that those "without" persecuted in the early days of the church those "within;" and (5) that now all that would live godly in Christ Jesus shall suffer persecution."

Let us note the following:

Earthly or human governments are more or less oppressive. When Israel rejected God as their King and asked for a human king to govern them "like all the nations," God "protested solemnly unto them" and showed "the manner of king" that would reign over them; that he would take—*conscript*—their sons to be his soldiers and officers to sustain his standing armies and to wage his wars; that he would take their daughters to be his perfumers and bakers; that he would appropriate to his own service their servants or workmen; that he would burden them with heavy taxes to maintain all this; and that he would confiscate their property. (See 1 Sam. 8.) God in this foretold the history of all human governments, whether autocracies, kingdoms, or democracies. This is true of them to-day. A democracy may become an autocracy.

Furthermore, even human nature when in power becomes dogmatic, overbearing, intolerant, oppressive, and disposed to *force* others to think and act as it thinks and acts. Examples: During the world war a few brethren in *some places*, backed up, as they thought, by a little authority, were inclined to override the conscientious convictions of other brethren, threatened to report and did report some to the officers, became meddlesome and officious. No duty to God or man required this of them. God requires "brotherly love;" says Christians must show "unfeigned love," must "love one another from the heart fervently," must "let brotherly love continue," must "abound more and more" in love, must "study to be quiet," must *attend to their own business*, must have useful employment (1 Thess. 4: 10-12), and must treat all men as they would be treated. Such brethren appeared to many devout men and godly women as self-constituted critics and censors of the conduct of others. They were not noted before the war for any great knowledge of the Bible, deep piety, abundant liberality, and regular and prompt attendance upon the services of God; and since the war they study the Bible no more and in other ways are no better. They were not as considerate, as tolerant, and as just as the government. The government itself was considerate of all. Its chief corner stone is *civil and religious liberty*. It is a great government. The man who preached his conscientious convictions of "the gospel of peace" in the name and spirit of "the Prince of Peace," and, therefore, in a respectful, courteous, considerate manner, was not questioned by the government. I never feared the government, because I never violated the laws or flaunted any defiance in the government's face. On the contrary, I advised all to submit to "the powers that be," honor the rulers, fear the governors, and "lead a tranquil and quiet life in all godliness and gravity." Through false reports of *brethren* some were questioned. Now, what caused *brethren* to act so? Nothing in the gospel of Christ. There is nothing in the gospel of Christ to fill *brethren* with such a spirit and to prompt them to act so toward other brethren. The spirit of the world and of war did this. War is demoralizing, making men worse, not better, and filling church members with hatred, bitterness, and vengeance.

All this demonstrates what human nature—not "*the divine nature*," which all Christians are commanded to cultivate and to manifest (2 Pet. 1: 4)—will do when it has a little power and when not under the sway of the gospel of Christ.

It would have been consistent and courageous in such brethren to go to the front and, therefore, into the trenches. They should not have taken advantage of the age limit or dodged behind the fact of being a preacher, or the Red Cross and Y. M. C. A. on good *salaries*. All able-bodied brethren, and especially preachers, who urged the tender boys to go, ridiculed the conscientious convictions of these boys, and called them "slackers" and "unpatriotic," etc., should have volunteered to lead the way to the *trenches*, even if they were past thirty-one years of age. Truly brave and really patriotic men will not attempt to force *boys* to do that which they themselves will not do, or from which they shrink from doing. Boys, in their conscientious convictions against taking human life, accepted noncombatant service in the Red Cross and else-

where. The government offered this, and none can blame them. It will do much good to study and learn and teach that which God foretold of universal peace under Christ and that which Christ teaches in regard to it since he has come.

In the midst of wars before the downfall of the kingdom of Judah and the Babylonian captivity, God foretold that his law should go forth from Zion and his word from Jerusalem, that he would "judge between nations" and would "decide concerning many peoples," and that "they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (See Isa. 2: 1-4; Mic. 4: 1-4.)

The law has gone forth from Zion and the word of the Lord from Jerusalem. Christ has been enthroned, and this glad time has begun.

Isa. 9: 6 tells of the coming birth of the Child, whose name "shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace," and says: "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The prophet declares that Jehovah of hosts in his zeal will perform all this.

This Child was born. Over his birth the angels sang: "Glory to God in the highest, and on earth peace, good will to men." This means that the birth of this Child and his life and influence would redound to the glory of God in the highest and to the peace and good will of men on earth. With the birth of this Child began the fulfillment of the prediction of universal peace. With his reign his kingdom and peace began, have been on the increase, and of their continued increase, as the word of God declares, there will be no end. This kingdom and peace must fill the earth. The war-weary world cries for peace, the demand for it is strong and is increasing; but this glorious consummation can be reached in the goodness and mercy of God only as all come under the influence of the gospel of Christ.

Isa. 11: 6-9 tells of the peaceful reign of "the Branch" out of the stock of Jesse, which is Christ. Then,

> The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

What does this mean? These figures are strong and beautiful. Under "the gospel of peace," the reign of "the Prince of Peace," and in the church, those who were once wolves and leopards, bears and lions, preying, in selfishness and through greed of gain and fraud and oppression, upon the weak and helpless, have become mild and gentle, kind and tender, just and righteous, gracious and merciful. Those who were asps and adders in the world, filled with poison and death, have become harmless and helpful in their conversion to Christ. No advantage is taken of, no harm is done to, no fraud is practiced upon, the babes and weaklings, the humblest and poorest, the widows and orphans.

When did this glorious reign and time begin? When "the Prince of Peace" was exalted to the right hand of the majesty on high and was made both Lord and Christ. When will it be consummated? *When the knowledge of Jehovah fills the earth as the waters cover the sea.*

Then none can fail to see that all who have the knowledge of Jehovah and are controlled by, or are under the government of, Christ, cease at once to study war and begin at once to turn their weapons of war into useful agricultural implements. Their school is not a military one, but the very opposite; it is a school of peace. They study the things which make for peace; they keep the peace and are at peace among themselves: they become at once peacemakers and followers of peace with *all men*. In the spirit of Christ and under his rule, they cannot place their children in schools where war is taught and all are trained for it. All this is of the world and has ceased with them. The weapons of their warfare are not "after the flesh, but mighty before God to the pulling down of strongholds." (2 Cor. 10: 4.) This armor is described in Eph. 6: 10-20. Behold the contrast!

Christians do not learn war, do not teach war, do not preach war, do not engage in war, and do not encourage war. God says that under Christ they shall learn war no more. Christians cannot favor compulsory military training in school.

Whether the proposed "League of Nations" will bring universal peace or "entangling alliances" which will endanger or destroy peace, Christians must leave to politicians, statesmen, and diplomats to decide, granting to every one the right to an honest opinion. Certain it is, however, that so grave a question, involving so much, is far above partisan politics. In this "politics stand adjourned." The soul cry for peace is far above all political parties of all nations. Any man who would oppose it—or even favor it, as to that matter—as a *partisan only, to serve some political and selfish end*, is as far removed from patriotism as the two-by-four ward politician is from the big-hearted and great statesman, as war is from peace, or as Satan is from Christ.

All statesmen and patriots of all civilized nations, with all war-weary and war-stricken inhabitants, want a peace league. In our own nation such men as Taft, Roosevelt, Lodge, and Wilson want it. The difference is in matters of detail. As Mr. Wilson says, one cannot think that when George Washington warned against "entangling alliances" he meant the United States should never join other civilized nations in some proper league to prevent future wars. But, to be just, may not a *peace* league embrace also, aside from the peace league, some sort of "entangling alliances?" True patriots and real statesmen—not selfish politicians—must settle this. The only point I am making is, all say they want universal peace. Any true and sensible man would be ashamed to say he does not favor universal peace. Most certainly Christians want it and pray for it, praying and making intercession and supplications and offering thanksgivings for all rulers, "that they may lead a tranquil and quiet life in all godliness and gravity." (1 Tim. 2: 1-4.) They encourage every rightful effort to bring it about. They obey God in learning war no more, in keeping peace among themselves, and in seeking it among all others. They rejoice in every prospect of it. Politicians may call it "idealism;" but it is a glorious ideal. With Christians it matters not how God binds the nations together in a league of peace, whether through this political party or that; they know he will do it whenever the world is ready for it. They trust God and in their humility and peaceful service commit all to him, resting contented in his guidance. They know that when "the gospel of peace" in its benign and merciful influence, as leaven in three measures of meal, has sufficiently permeated the governments of earth to cause them to seek the good of all and not their own selfish ends at the destruction of all, then will dawn that glorious day when nation will no longer lift up sword against nation or learn war any more. Then no longer will professional warriors be honored above all men of earth. No longer will the tender sons—children—of millions of mothers be offered *against their wills* as human sacrifices to that most

cruel and horrible of all idols, the bloody war god—and all this to gratify the greed and ambition of deceitful and wicked rulers.

The President of the United States, in his tender, earnest, and most eloquent appeals in behalf of "the League of Nations," speaks of war as "a death warrant of children" and the "sending of mothers' sons to death." This is true. Millions of young and tender sons, who were in no way whatever responsible for the war and who could give no intelligent reason for it, were sent to death and unprepared to the judgment. This is the hardest and most cruel thing of war. The helpless and the innocent suffer with the guilty, and frequently more than the guilty and instead of the guilty. But this was true when the nations wanted war as much so as it is now when all seem to want peace. War is no more horrible and terrible and sinful now than it was then. If peace is right now, it was then; if war is wrong now, it was then. Christians are always the same. God does not teach them to be for peace when the nations want peace and to be for war when the nations want war; they are for peace all the time because peace is right and God teaches them to keep it. They are for peace when it costs them something to be for it and when they suffer persecution on account of being for it. They are not for peace because their political party favors it; they are not against it because their political party is against it; they are not for it because their nation wants it; but they are for it, and they themselves always keep it, because, under Christ, God teaches it.

The Immediate Need of Funds to Carry on the Well-Begun Work of Erecting the Dormitory for Girls and Making Other Repairs at David Lipscomb College.

BY E. A. E.

Private letters and public appeals show how well this work is progressing, what funds are needed, and what responses have been made.

These letters and appeals state also the necessity for more funds—namely, the advance in the cost of both material and labor since this good work was undertaken.

Every school, every benevolent institution, and every religious movement (and movements not religious) which calls for any given amount of money receives it. Should not this school, whose principles and teaching, with schools like it, are the best in the world, receive the small amount it needs? Friends, you cannot give too much. The school is growing and will continue to grow, and needs all the financial help which can be bestowed upon it. You cannot leave a better inheritance to the rising generation.

Note what others are doing. The Methodists are calling for thirty-five millions, and will get it; the Episcopalians, for no small sum, and will get it; and the Baptists, for *seventy-five millions*, and are raising it right along. Note this from the Atlanta Constitution:

Jackson Barnett Henrietta, a full-blooded Creek Indian, of Oklahoma, has set the Baptists of the South in a whirl by announcing that he would give two hundred thousand dollars to the Baptist seventy-five-million-dollar campaign. This is the largest amount thus far subscribed, with the exception of E. H. Jennings, of Memphis, who has made a subscription of the same amount. There have been several one-hundred-thousand-dollar subscriptions. Among them is the gift of M. H. Wolfe, of Texas.

Then the Nashville Banner, October 5, makes mention of a million-dollar gift to this Baptist fund. This gift comes through the will of M. J. Thomas, of Dallas, Texas, who died recently.

This Baptist campaign is succeeding remarkably well, not only because of these few large donations, but because every Baptist is giving something.

Everybody, almost, bought war savings stamps and Liberty bonds, and almost every one gave to the Red Cross and the Y. M. C. A., and yet the Methodists, Episcopalians, Presbyterians, Baptists, and all other institutions are raising large amounts for their work. Will we not with our money seek first the greatest good, *above all things*, of the youth of our land? It is a great pity to have boys and girls turned away from this school for lack of room, when there is more than enough money in the country to build many schools like it.

We cannot expect any one person to give to the school a million dollars, or even as much as a hundred thousand; but are there not some who can give several thousand? A few ten-thousand-dollar donations, or five-thousand-dollar ones, or more or less, would lift this school and the Fanning Orphan School upon a level where they belong and could accomplish so much more.

Let us hear from you. Let every one do something—much or little.

Send all donations or promises to H. Leo Boles, David Lipscomb College, Nashville, Tenn.

We should mark and know of a very truth that all manner of virtue and goodness, and even that Eternal Good which is God himself, can never make a man virtuous, good, or happy, so long as it is outside the soul. Therefore, although it be good and profitable that we should ask and learn and know what good and holy men have wrought and suffered, and how God hath dealt with them, and what he hath wrought in and through them, yet it were a thousand times better that we should in ourselves learn and perceive and understand who we are, how and what our own life is, what God is and is doing in us, what he will have from us, and to what ends he will or will not make use of us.—Selected.

RELIEF FUND

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

Previously reported	$9,206.52
Stewart's Creek congregation, Smyrna, Tenn.	16.71
Church at Fargo, Texas	10.73
C. C. Gillespie, Como, Miss.	1.00
Miss Jimmie Taylor, Huntsville, Ala.	1.00

By massacre, deportation, confiscation, and other methods of persecution, the Turks have tried to annihilate the non-Turkish population of Western Asia. It is estimated that of the survivors, 4,000,000 Armenians, Syrians, Jews, Greeks, and Persians are destitute. Of this number, 400,000 are orphans.

To say merely that they are destitute is not enough. Except where help from the outside has reached them, they are dying by hundreds every day of starvation and disease. They have no homes and no clothing. They exist in hovels and caves. They have to fight for single grains of wheat; they scramble for refuse to eat. They have been so tortured and they are so desperate—some of them—that they have dug human bodies from their graves and eaten them. Nowhere in history is there a record of human suffering on such a scale.

More than four hundred relief workers were sent out between January and June of this year. Included in this number were medical units of doctors and nurses, with full equipment for fifteen hospitals of one hundred beds each; agricultural experts, orphanage workers, reconstruction aids, kindergarten workers, and other skilled helpers.

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

Training Little Children

By ELIZABETH HARRISON

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

A Much Neglected Instinct of Childhood.

I was present one day in one of our large city training schools for teachers when a lecture was being delivered upon the value of agriculture as a national asset. The speaker suddenly asked all those members of the class of six hundred students who had ever been on a farm to hold up their right hands. Not more than fifty were raised. He then asked all those who had never seen a farm to do the same, and about two hundred hands were raised.

Is it any wonder that there has had to be such a persistent drive to awaken the right interest in our agricultural problem of producing enough food for the civilized world? And yet, every unspoiled child loves to dig in the ground, to plant seed; and when there is a wise sharing in his interest, he gladly waters and tends his little garden plot with real pleasure. The recent success in our school gardens proves this. In 1918 the war gardeners of the country planted more than five million plots.

Those of us who have had much to do with young children know how eager and interested they are in watching the mysterious unfoldment of the leaf buds in the early spring, and in talking about and waiting for the appearance of the seeds which they have planted in plots or window boxes. I have seen children as enthusiastic over the first bursting from the ground of the cotyledon of a bean which they have planted as if it were the first miracle of creation. If they are given an opportunity to continue their observations of peas, beans, or other seeds on to the mature seed-bearing plants, so much the better. Appreciation of the mystery of nature and the control of her resources are as old as recorded time, and probably many thousand years older. On the walls of the Egyptian temples are to be found harvest songs, and in the tombs of Egypt are painted agricultural scenes; and yet we starve our children's desires in this direction and furnish them with flimsy toys which break to pieces in a few days, when the personal possession of a plot of ground, or even of a flowerpot with seeds, would give them more pleasurable and lasting interest.

Why are we so stupid? It would take less time and less nervous force to share a child's interest in nature than it does to scold him for the destruction of toys or the abuse of furniture, both of which are the result of the unnatural curbing of his instinctive desire to express his ideas by changing, transforming, and creating new forms.

I happen to have two little girl friends, aged seven and nine, who are children of a wealthy family and are in consequence overloaded with toys and other gifts. I was in their playroom one morning a few weeks after Christmas and noticed a flowerpot in which still stood the remains of a Christmas poinsettia. The flower had disappeared and the stalk had withered, but the pot still stood in the sunshiny window. On my return home I selected six nasturtium seeds and six morning-glory seeds and carefully folded three of a kind in two bits of tissue paper. These I inclosed in a note, suggesting that they each plant them in one of their flowerpots and see that the flowerpot was placed in a sunny window and that the earth was kept moistened, and I added: "If you do this, by and by you will see something wonderful happen. I am not going to tell you what it is, but it is a very, very wonderful thing."

Several weeks later I had occasion to visit their home again. The two children ran to meet me with open arms, exclaiming: "We know now; we know now! They've grown up."

The mother had told me that of all the gifts they had ever received, she had never known any that had given them so much pleasure; for although there had always been a garden on their grounds, it had never occurred to her that they would be in the least interested in the processes of gardening. The children had carefully followed my directions as to the depth at which the seeds should be planted and the conditions under which they should be kept; and when the plants appeared above the ground, she said they were as delighted as if it were man's first discovery of the laws of nature's propagation. She added: "I realized then how deficient my training had been." When their grandmother, who lives in another suburb, invited them to spend the week-end with her, they only consented to go on the condition that one of the maids in their own home would take care of these plants while they were away.

This may seem like an extreme case of the isolation of children from nature, but I can assure you there are many children in our cities who know nothing whatever of the marvelous miracle of the phenomena of the springtime. There are many more who are taken every summer to some resort who pay no more attention to nature and her miracles than the greedy gathering of all the wild flowers they can hold, which they often throw away before they reach their hotel because of the withering of the imprisoned little blossoms. ☼ ☼ ☼

To-Day and To-Morrow.

Part of to-day belongs to to-morrow, as the seed belongs to the shoot, as the foundation belongs to the building. So to-day owes its best to to-morrow, for not to do right to-day may ruin to-morrow; but the reverse is not true. To-morrow cannot ruin to-day. Time's wheel does not run backward. Banish, then, foreboding and anxious forecast, and fill to-day with faithful work, with kindness and courage and hope; and so you will keep to-morrow from becoming a marplot, and make it a good, honest to-day when it comes.—Maltbie D. Babcock.

☼ ☼ ☼

Starward.

I wonder where your house is, dear?
Is it near the pearly gate,
Or round by the jasper wall so clear,
Where you think of me and wait?
You loved the glorious summer day,
You longed for foreign lands;
And now you dwell at home for aye
In the "house not made with hands."

O, yours to watch the molten sea,
As it laps the heavenly shore;
To join in rapturous melody,
All joyous evermore;
And yours to see the blessed face
Of Him who understands,
Whose love made ready, by his grace,
Your "house not made with hands!"

I, too, shall have my house one day,
When earthly things are past,
When, by His name who leads the way,
I enter home at last.
And may I find it sweetly nigh
To where your dwelling stands,
When on the morning wings I fly
To my "house not made with hands!"

—Donald Bruce.

CATARRH DOES HARM

Whether It Is of the Nose, Throat, or Other Organs, Get Rid of It.

Catarrh of the nose or throat when it becomes chronic weakens the delicate lung tissues, deranges the digestive organs, and may lead to consumption. It impairs the taste, smell and hearing, and affects the voice. It is a constitutional disease and requires a constitutional remedy.

Take Hood's Sarsaparilla, which by purifying the blood removes the cause of the disease and gives permanent relief. This alterative and tonic medicine has proved entirely satisfactory to thousands of families in three generations.

If there is biliousness or constipation, take Hood's Pills,—they are a thorough cathartic, a gentle laxative.

Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

are easy to take and cause a normal and easy action of the bowels.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

TEACHERS: Can place you now. $60 to $150. Fifty to hundred urgent calls daily; best schools and colleges. Special enrollment. Three offices: Columbia, Chattanooga, Richmond. Write to-day.
SOUTHERN TEACHERS' AGENCY, Columbia, S. C.

Itching Rashes — Soothed — With Cuticura

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

Okitsu.

BY SARAH SHEPHERD ANDREWS.

Since first coming to Japan I have had an earnest desire to take up work in one of the many untouched towns scattered over this land where idolatry and superstition prevail. Work has been carried on in Tokyo for more than twenty-five years, and work has been started in a few other places, but there are yet millions of people who have not had even one opportunity to hear. My desire is to reach as many people as possible in the more remote places, and I have worked and planned and prayed to this end for the past three years. With the ushering in of this year it seemed evident that the time had come when the Lord would have us enter a new field of labor. Previous to making a prospective trip to the country we wrote letters to the chiefs of several towns and villages, praying all the while that the Lord would lead us to the very place where he would have us go. I believe he did lead us.

After visiting several of these places, it was apparent that Okitsu, a town of more than eighty-six hundred people, located on the Suruga Bay about one hundred miles from Tokyo, was the place for us. We got off the train in this strange town on that April evening, and two men representing two different hotels seemed to vie with each other to see which could make the better appeal for his respective hotel. We could not very well patronize both places, so decided to leave our baggage at the station and walk up the long street to find another place. We found a place cheaper than either of the other two. Not until the second trip to this town did I learn that the proprietor of this hotel is one of the leading officers of the town, and he and his son have been very helpful in getting arrangements made to start work here. The town chief was very kind and gave us the privilege of using the "kokaido," or city hall, for the work. This man later died of a brain trouble, which is so common in Japan among both young and old. The man's wife, being so grieved, committed suicide by throwing herself on the railroad in front of a fast-going train. The death of these two made us very sad, since they were just about to have, perhaps, their first opportunity to hear the truth.

Through the influence of the hotel keeper the privilege of using the public hall for the work has been maintained, and all the other officers and people of the town are very kindly toward us and seem glad to have us cast our lot among them. My native helper and I made the change from Tokyo to Okitsu on July 10, and we

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

NEW SONG BOOKS For Your Church 8c

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred for No. 1 or 2, round or shaped notes, and $15 for No. 1 and 2 combined, round notes only. Send 20c for samples. Money back if not pleased.

E. A. K. HACKETT, Dept. No. 56, FT. WAYNE, IND.

HOTEL LONGACRE

BROADWAY AND 47TH ST.

Convenient to everything. The refined air and good service of the Longacre are well established.

RATES PER DAY

Room with Lavatory	$1.00
Room with Private Bath	$2.00
Room with Private Bath for two	$3.00
Two-room Suites	$3.00 to $4.00

SPECIAL WEEKLY RATES

The Best Value in New York City. Phone 7790 Bryant.

Better Than Pills — For Liver Ills

The reason

Get a 25¢ Box

NR Tonight — Tomorrow Alright

Freckles

are "as a cloud before the sun" hiding your brightness, your beauty. Why not remove them? Don't delay. Use

STILLMAN'S Freckle Cream

Made especially to remove freckles. Leaves the skin clear, smooth and without a blemish. Prepared by specialists with years of experience. Money refunded if not satisfactory. 50c per jar. Write today for particulars and free booklet.

"Wouldst Thou Be Fair"

Contains many beauty hints, and describes a number of elegant preparations indispensable to the toilet. *Sold by all druggists.*

STILLMAN CREAM CO.
Dept. 39 Aurora, Ill.

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Catalogues — a Specialty

HOME OFFICE:
CLINTON, S.C.

Wonderful Egg Producer

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3257 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar to-day. Profit by the experience of a man who has made a fortune out of poultry.

For HEADACHE

Take the Old Reliable Liquid Remedy.
20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

feel encouraged already at the prospects for work here. We hope to get into the homes of the people through the children of the Sunday school and a small kindergarten which we expect to have. In a place like this, where idolatry reigns, we must have some way of getting acquainted with the people before we can teach them. It is not an easy thing to be welcomed in a home where the members fall down before stocks and stones, when the purpose in going into that home is to teach a religion entirely new to every one of them; so in this country through the children is one of the best and quickest ways of getting acquainted with the greatest number of people. The people here seem devout in their idolatrous beliefs and the work will likely be hard, but, the Lord being with us, we can but expect some harvest. We will sow the seed in the homes and then have some of the native brethren from Tokyo or elsewhere come and do some public preaching, and perhaps there will be some who will wish to be baptized. There being only the two of us here now to meet around the Lord's table, we are longing and praying for the time when others may enjoy the happy privilege with us. Our earnest prayer is that a strong, wide-awake, self-supporting church may be the result of labor spent here. Please, won't you pray with us to this end?

My address is Shizuoka-ken, Okitsu, Japan.

Dare to Act—When Right.

Most men are afraid of making mistakes. I like men who make mistakes, who have the dash, the energy, the warm blood in their veins, to make mistakes. Everything in life is more or less a gamble. Timidity never accomplished anything in this world. Faith is the mainspring of enterprise. Mistakes make the game interesting. They lift it above the dead level, stimulate imagination, and keep hope young.—Frank Munsey.

Old Sores

SHOULD NOT RUN ON FOREVER.

While it may not look dangerous and may not rapidly grow larger, its progress may fool you. Dirt and millions of germs will attack it every day. Blood poison is likely to set in at any time. Buy a box of Gray's Ointment. It immediately soothes the pain, cleanses the wound, kills the germs, and begins healing. It is immediately effective with sores, boils, cuts, stings, burns, bruises, eczema, and the many similar forms of skin eruption. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

In answering advertisements, please mention this paper.

Stiff? Sore?

A lame back, a sore muscle or a stiff joint often is considered too lightly by the sufferer. It should be remembered that backache, rheumatic pains, stiffness, soreness, sallow skin and puffiness under the eyes are symptoms of kidney and bladder trouble—and these certainly should not be neglected.

Foley Kidney Pills

help the kidneys eliminate from the system the poisonous waste and acids that cause these aches and pains. They act promptly and effectively to restore weak, overworked or diseased kidneys and bladder to healthy, normal condition.

J. E. Simmons, 400 E. 50th St., Portland, Ore., writes: "I was troubled with backache and urinary trouble. I tried Foley Kidney Pills and will say that I highly recommend them to any one troubled in that way, as they are excellent."

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

WANTED — Representatives for BIJOU TOILET GOODS. Large commission. Rapid sale. Write for particulars. Goods worth $2 sent for $1. S. M. Swain, 811 Polk Avenue, Memphis, Tenn.

A Treat for the Skin.

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

A Stubborn Cough Loosens Right Up

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

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

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

TETTERINE

Makes hair beautiful, free from dandruff, and keeps the scalp healthy.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

CHURCH ENVELOPES.
Double and single envelope systems. Samples and prices sent upon request. Double Envelope Corporation, Roanoke, Va

HENS MOULT FAST.

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you do not take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, fourth floor, Reefer Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book, free, that tells the experience of a man who has made a fortune out of poultry.

Bishop-Vincent Japan Mission.

BY W. W. FREEMAN.

On July 22 report was made of $315.80 on hand for the lot. I have received since then the following contributions for the lot and building fund: By C. G. Vincent, now of Knoxville, Tenn., and who will receive funds for the work as well as I, $157; May Cole, Missouri, $3; Mrs. Laura V. Odom, Texas, $2. Total to date, $477.80. On advice of brethren from Japan and local church officers, check was given for $350 toward $800 refund made to a brother who had bequeathed it, but recovered and was in need of it; but this is to be made up in full by those who locally and generally were interested in the refunding. Not only so, but we hope more will be given for this long-waiting call.

Since last report I have for the regular work: Cummings, Pa., $6; La Mine church, Missouri, $25.57; Dayton Ohio ($30, less $7 erroneously credited), $23; "A Brother," Oklahoma, by Gospel Herald, $5; church, by R. E. Spears, Missouri, $25; May Cole, Missouri, $3; Parkland Church, Louisville, Ky., $14; Earl Hodson, Alabama, $15; Mr. and Mrs. W. S. Farris, Texas, $3; Rich Pond, Ky., $5.54. Total, $125.11; plus old balance of $120.56; minus checks for last three months to Bixler of $75, $75, and $70; present balance, $25.67.

This regular fund a year ago had nearly two hundred dollars reserve, left from the unused Glenn mission fund. We see that the regular needs have not been met this year. The work has grown more rapidly than ever before. Some forty have been baptized in the regular work of the church there. All are giving every day to real gospel work. Expenses have about doubled there. I hope a few churches or individuals will be found for the coming year who will give monthly to this expense fund. Churches and individuals will be strengthened by doing so. Give for the Lord's sake. Two dollars each for Sarah Andrews and Lillie Cypert was sent to Brother Bradley and Miss Stralton.

There is always a best way of doing everything, if it be but to boil an egg. Manners are the happy ways of doing things, each one a stroke of genius or of love, now repeated and hardened into usage.—Emerson.

Use MURINE Night and Morning and Keep Your Eyes Clean - Clear and Healthy

Write For Free Eye Care Book Murine Co. Chicago, U.S.A.

CARBUNCLES CARBOIL
STOPS THE HURT
AT YOUR DRUGGIST 25¢
OR SEND PRICE TO "CARBOIL"
NASHVILLE TENN

LESS MEAT IF BACK AND KIDNEYS HURT

Take a Glass of Salts to Flush Kidneys if Bladder Bothers You

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

The moment your back hurts or the kidneys are not acting right, or if the bladder bothers you, get about four ounces of Jad Salts from any good pharmacy, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure any one. It makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

GET YOUR CHURN FREE

Easy for Child to Run

25,000 Leader Churns have removed the dread of churning. They make more and better butter; 7,000 testimonials; A. N Hollis, says: "Churning was a burden until we got the Leader. Now the children cry to churn. We can churn in 3 or 4 minutes." Steel frame—light weight—compact—easily cleaned.

Lasts a Lifetime

Sold under two plans. Simply order churn; then at end of 30 days, remit the price, or take orders from your friends and let your commissions pay for your churn, thus securing your Leader Churn Free.

☐ 3 Gal. $5.50 Churns 1 1-2 Gallons ☐ 5 Gal. $6.00 Churns 3 Gallons ☐ 8 Gal. $8.50 Churns 4 Gallons

Send No Money Order direct from this adv. checking size of Churn wanted. You pay express charges only

AGENTS WANTED—take trial orders; no money needed.

Novelty Mfg. Co., Box 841 Abingdon, Ill.

CHURNS IN 3 MINUTES

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

In answering advertisements, please mention this paper.

419 EGGS FROM 20 HENS IN 30 DAYS

Mr. Dougherty Got This Result in October—Plan is Easily Tried.

"I tried Don Sung, and the results were far past any expectations. I got 419 eggs in 30 days from 20 hens while moulting. I think this is wonderful, as they hardly laid at all before while moulting."—Frank Dougherty, 5940 East Eleventh Street, Indianapolis.

Mr. Dougherty bought $1 worth of Don Sung tablets in October and wrote the above letter in November. Figure his profit on 35 dozen eggs from hens that formerly laid little or nothing.

This may sound too good to be true, but it costs nothing to find out. We'll make you the same offer we made him.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us, and your money will be promptly refunded.

Don Sung (Chinese for egg laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for thirty days, and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry-remedy dealer, or send 50 cents for a package by mail, prepaid. **Burrell-Dugger Company**, 477 Columbia Building, Indianapolis, Ind.

Wanted—Composers of verse or music to write me at once. Brilliant opportunity for good talent. Address Burrell Van Buren, Suite 15, Grand Opera House, Chicago, Ill.

Babies Smile

when stomachs do their work and bowels move naturally. Fretful, crying babies need

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

to make the stomach digest food, and bowels to move as they should. Contains no alcohol, opiates, narcotics, or other harmful ingredients.

At your druggists

Romantic Story of South-d's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money saving shoe book for the asking.

"Baptists vs. Campbellites." No. 11.

BY M. S. MASON.

I wish now to put the Baptist contention from the Bible and the statements of their historians together, and see that their theory on the time of the establishment of the church annihilates itself.

Mr. Bandy's contention is that the New Testament church was established during the first century. Baptist historians make different statements about the Baptist Church. Mr. Vedder says that we cannot set foot on solid Baptist ground until the opening of the seventeenth century. Mr. Benedict says that the first Baptist Church of which we have any account was established in London, England, in 1607, by a man named "Smythe." Now, if the New Testament church was established in the first century and the Baptist Church was not established till the opening of the seventeenth century, then the Baptist Church and the New Testament church are not identical institutions.

In answering the contention made by Mr. Bandy for the Baptist name, "Baptists" and "Baptist Church," etc., I believe I cannot use anything better than the subject-matter of a sermon which I preached on "John the Baptist."

I do not wish to minimize John the Baptist in this discussion. He was truly a great character, but this does not warrant us in assigning to him a greater place than he occupied. Inasmuch as his work is a subject of controversy, we shall first discuss what he was not.

John was not a church builder. This is true for three reasons. First, John the Baptist dies in Matt. 14; and in Matt. 16, which is later, Jesus places the church in the future by saying, "I will build." If the church was still in the future after John was dead, certainly he did not build it. But Mr. Bandy might say the expression "will build" does not mean to establish from the foundation; it means to edify that which is already built. The expression from which "will build" comes may mean "to edify" or "establish from the foundation." There are two words, however, from which this expression comes; *aedificao*, to edify; *oikodomeso*, to build from the foundation. The expression "will build," in Matt. 16: 18, comes from *oikodomeso*, which means to build from the foundation, or beginning. So that settles the matter as to whether the church was in existence during John's day. Second, John was not in the kingdom. In Matt. 11: 11, 12 we read: "Among them that are born of women there hath not risen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he." Now, if John were as great as any one and the kingdom were present, it would have been impossible for any in that kingdom to have been greater than he; and the only solution of the problem is that the kingdom was not then present, but it was a so much greater state that when it did come even the least of its occupants would be greater than John. So it did not exist in his day. Third, John was to decrease. (John 3: 30.) Now, if John was the founder of the kingdom, or church, and a fountain cannot rise higher than its source, and the source was on the decrease, how could the church, or kingdom, grow and increase? Would it not, instead, decrease and gradually vanish away? Evidently John was not the founder or builder of the church, or kingdom.

Consecration is not wrapping one's self in a holy web in the sanctuary; it is going into the world and using every power for God's glory.—Henry Ward Beecher.

Behind the veil God is working out something greater and grander than the establishment of boundary lines between the nations of Europe, and every Christian is helping to do it.—G. M. Cutting.

More personal prayer is necessary to make the religion of Christ the greatest influence in the world, and to make his name supreme can only be achieved by taking up our cross.—Josiah Sibley.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

The Most Wonderful

Half Price Feast

In the 40 years' history of the Chrisrian Herald

20 scintillating crisp human interest	Stories
20 pages of world news	Studies
50 inspirational educational	Feature Articles
70 wonderful interpretative	Editorials
70 helpful daily, devotional	Meditations
10 short, pithy, worth while	Sermons
200 or more black and white	Pictures
10 beautiful covers usually in several	Colors

hundreds of other features, all available at half price to a million new (trial) subscribers in the next

10 big satisfying weekly issues for 25c

The Christian Herald is one of America's really great religious and social institutions. It is the best loved and most widely read inter denominational family magazine in the world. It has been the means of relieving more distress, feeding more hungry, clothing more naked than all other periodicals combined. It is dedicated to the service of humanity. It is at the forefront in the effort to make of every church a community center for social and religious uplift. It tells the important news of every denomination, but it is the organ of none. You and your family need the ideals, the inspiration, the vision of world service the Christian Herald gives. A million new short term subscribers before 1920 is the Christian Herald's goal. Its ten weeks half price offer is made without profit to the Christian Herald. 25 cents in coin or stamps sent now (at the Christian Herald risk) is guaranteed to give you more and better literature than you ever could imagine possible. Address

IMPORTANT — During the 10 weeks for 25c period, Grace Livingston Hill's new and best serial story "Betty Hope" will appear in the Christian Herald in advance of its publication as a $1.50 book.

The Christian Herald, 427 Bible House, New York.

160 Hens—1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' and got 1500 eggs from 160 hens in exactly 21 days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. It revitalizes the hens, tones them up, and makes them lay all the time. Get ready now and make big profits out of your hens this winter. A $1 package will double the egg production, and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1 now to E. J. Reefer, the poultry expert, 3257 Reefer Building, Kansas City, Mo., and get a season's supply of "More Eggs." Profit by the experience of a man who has made a fortune out of poultry.

TUBERCULOSIS

The Most Dreaded Disease of Mankind
At Last Benefited by the Remarkable New Discovery
of
Wingate's Solvoco External Application
Write for Free Booklet and Testimonials
Wingate's Salvo Mfg. Co., Asheville, N. C.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Church News

Oklahoma.

Hollis, October 6.—At Corley, Ark., was once a small congregation, with a small house, but there had been no services for two or three years. I closed a twelve-days' meeting there on October 1, with twenty-three restored and thirteen baptized, one of whom was a strong Baptist. There was great rejoicing. Enough money was subscribed to build a splendid meetinghouse. I am to return there next year. I began regular work here yesterday, preaching at the schoolhouse at 3 P.M.—O. M. Reynolds.

Tennessee.

Livingston, October 8.—Our meeting at Samaria closed at the water's edge last Monday after eight days' duration. Five were added (three by baptism) and two erring ones confessed their sins. I am needing some rest, but have promised to hold one more meeting. May the Lord give me strength to continue on.—Willie Hunter.

Bethel, October 6.—I preached here yesterday and will preach to-night. The new church at College Grove is going up nicely. Brother Andrew Perry, of Illinois, and I will begin a Bible school at the new College Grove Church, beginning on December 15 and continning three months. All invited. Will arrange to keep all visitors who will come from afar. We are going to try to go through the whole Bible, and sacred music will be taught. Tuition will be free.—J. C. Mosley.

Nashville, October 6.—On August 31 an arbor meeting was begun at Vine, Tenn., on the Lebanon pike, midway between Murfreesboro and Lebanon. Brother W. S. Peebles, of Smyrna, preached, on Sunday and Sunday night, two very strong sermons to large and appreciative audiences. Brother H. W. Wrye, of Dallas, Texas, began on Monday and continued, day and night, until Wednesday night of the following week. The crowds were large at all the services, especially at night, there being five or six hundred present. On the second Sunday there were two services, with dinner on the ground. The crowd was estimated at from twelve to fifteen hundred. The good people of Vine and surrounding communities manifested their interest in the work by the bountiful dinner spread. The interest was good throughout the meeting. Eight persons were baptized and three were reclaimed. About forty-eight men and women agreed to keep house for the Lord "as it is written." They will meet in the schoolhouse each Lord's day until their new house of worship is completed, for which purpose a subscription of a little more than two thousand dollars was raised during the meeting. Dr. W. H. Garrett was a live wire in this meeting. Brother Lannom gave a beautiful one-acre lot, fronting on the pike, on which to build the house. The writer conducted the song service during this meeting. Every one seemed to enjoy the meeting, and we trust that much and lasting good was accomplished for the cause. Brethren needing my help in singing can write me at 756 Olympic Street, this city.—J. D. Derryberry.

College Grove, October 5.—I will now report three good meetings the Eagleville church has held by the help of a few others. The first one was held by R. A. Largen under a tent at College Grove. There were five additions, four being heads of families. One came from the Methodists. This was the fourth meeting that has been held here since moving into this section four years and nine months ago. We have but two or three brethren here; but if we will do our part and the interest continues to grow, I do not see why we cannot have a church here before a great while. As I stated once before in the Gospel Advocate, it had been twenty years since there had been any preaching done here by our brethren. Brother Largen is a strong, forcible preacher, and he has a way of reaching the people that not many preachers are gifted with. We hope to have him back again next year. Our next meeting was a colored meeting, held by Alexander Campbell on my front lawn under a tent. I must say that he can lay a great many of our white preachers in the shade when it comes to preaching the old Jerusalem gospel, he makes it so plain and pointed. From what I can learn, this was the first colored meeting ever held in this section. There were no additions. The truth preached was a new doctrine to those who heard it; but a great many were convinced that he preached the Bible, and the Bible only, and several went so far as to say that other preachers had been preaching lies to them. There is a good prospect of their having a church here some day. Our next meeting was held by Brother Charlie Taylor at the Eagleville church. There were two additions. One was an old man, sixty-nine years old; the other was a fine, intelligent lady from the Methodists. This was the fourth meeting Brother Taylor has held in our midst. All three of the meetings closed too soon, considering the interest that was manifested.—R. P. Thurman.

Texas.

San Antonio, September 22.—We had two good services at Denver Heights congregation, this city, yesterday. Two came forward on invitation last night—one to place membership, the other to be baptized. Brother T. B. Clark preached for us last Wednesday night, and one was added, a man who has preached for a number of years for the "digressives." Our work is fine.—W. D. Bills.

Fort Worth, October 6.—We were almost rained out yesterday at Southside, but several were brave enough to worship God in spite of a downpour. A business meeting of elders and deacons showed the church to be in fine shape for work. We will begin a revival meeting soon and try to put new life into the work. The work along all lines is showing new energy. A few brethren and sisters here and

Mabel McKinley—Niece of the Late President of the United States—Takes Nuxated Iron for Health and Strength

And Says She Regards It as The Ideal Tonic For All Weak, Run-Down Nervous Women

Dr. George H. Baker, Formerly Physician and Surgeon Monmouth Memorial Hospital of New Jersey, Explains Why Iron Is One of the GREATEST OF ALL STRENGTH BUILDERS

Says: He has found nothing in his experience so effective for helping to make strong, healthy, red-blooded women as Nuxated Iron.

Every woman who wishes to possess health, strength and beauty, should carefully read the statement of Miss McKinley, who, after her personal use of Nuxated Iron tells of the results she obtained.

Miss McKinley says: "While I had often heard of Nuxated Iron I must admit that prior to using it myself I had no idea of its remarkable value for building up the health and strength.

"Following the strain imposed by months of the most exacting work singing for the soldiers in the various army encampments, together with my social engagements and charitable pursuits, I found myself in such a weakened, run-down state that I feared a complete collapse.

"It seemed utterly impossible for me to drop everything and go away for a complete rest, but I realized that as my condition was serious I must either do this or find something that would actually rebuild my waning strength and enable me to continue my activities.

"I had always been prejudiced against tonic preparations which, for the most part, I found only acted as a temporary stimulant and usually left one worse off than ever. However, when my own family physician insistently recommended that I give a fair trial to Nuxated Iron, I consented to begin its use, with a result that after a few days the weakness and exhaustion from which I suffered began to be replaced by a feeling of renewed strength and vitality. In less than three weeks' time my whole system was tingling with energy and power and I was overjoyed to find that I was once more in superb physical condition.

"Nuxated Iron has accomplished so much for me that I regard it as the ideal tonic for all weak, run-down women. As a strength, health and blood-builder, I am convinced Nuxated Iron has no equal."

In commenting on Miss McKinley's statement, regarding the efficacy of Nuxated Iron, Dr. Ferdinand King, New York Physician and Medical Author, says: "It is my opinion that in practically nine times out of ten, unstrung nerves and failing strength and vitality are due to deficiency of iron in the blood. Many a woman who is run-down, nervous and who quickly tires out, suffers from iron deficiency and does not know it. I am convinced that there are thousands of such women who, simply by taking Nuxated Iron, might readily build up their red-blood corpuscles, increase their physical energy and get themselves back to vibrant and vigorous health. By enriching the blood and increasing its oxygen carrying power, Nuxated Iron will often transform the flabby flesh, toneless tissues, and pallid cheeks of nervous, run-down women into a glow of health, and make them look younger within a surprisingly short time."

Among other physicians asked for an opinion was Dr. George H. Baker, formerly Physician and Surgeon Monmouth Memorial Hospital, New Jersey, who says: "What women need to put roses in their cheeks and the springtime of life into their step is not cosmetics or stimulating drugs but plenty of rich, pure blood. Without it no woman can do credit to herself or to her work. Iron is one of the greatest of all strength and blood-builders, and I have found nothing in my experience so effective for helping to make strong, healthy, red-blooded women as Nuxated Iron."

MANUFACTURERS' NOTE: Nuxated Iron which is recommended above by physicians is not a secret remedy but one which is well known to druggists. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black, nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

Miss McKinley has a voice of unusual quality and it was following her work singing for the soldiers that she became weakened and run-down and had recourse to Nuxated Iron. Once more in superb physical condition, Miss McKinley says she is convinced that Nuxated Iron has no equal as a Strength, Health and Blood-Builder.

there continue to send us donations, all amounting to nearly a hundred dollars since last report, the largest coming from Brother Alva Johnson for himself and the church at Dozier. We are getting on fairly well now. Wife is growing better all the time, I think, and the church here is supporting me very well for my work with them.—Tice Elkins.

Denton, October 4.—After closing the meeting near Coxey, Ala., I began a meeting out near De Queen, Ark., on September 7, which continued for eight days. The brethren out there are few in number and poor in this world's goods, and because of the hard times they had not had a meeting in some time. Old Brother Kays lives in that community and preaches all he can, and has done much in holding the few together. This was a timely meeting and much good was the result. The dancing and party craze had struck this community, and the influence of these worldly pleasures had begun to throw a shadow over the church; but, thanks be to the Lord, we were able to win several from the allurements of the world and the pleasures of sin. Three persons were baptized, among these being two of the leading dancers of the community. These two (a man and his wife) are capable and talented people, and we pray that they may use their talents to the glory of God. On the last Sunday of the meeting we had an old-time Arkansas dinner "on the ground," and after a short service after noon I bade them good-by and boarded the train for Texarkana on my way home. As I could not get a train out of the city that night, I preached for the College Hill brethren on Sunday night. Here we have a fine lot of brethren and sisters. When I got home, I found a letter awaiting me with an urgent call to come to Guymon, Okla. I was there on the third Sunday in September. I am now at home helping about things here.—D. S. Ligon.

In answering advertisements, please mention the Gospel Advocate.

BITTER TASTE SOUR STOMACH

Pills and Strong Medicines Made This Lady's Troubles Worse, but Thedford's Black-Draught Improved Her Appetite and Took Away Her Bile

Nancy, Ky.—Mrs. Cora Waddle, a resident of this place, gives out this statement: "I have taken Black-Draught and found it to be the best liver medicine I ever used. It has just been fine for indigestion, sour stomach, and a bitter taste in the mouth.

"I used to get bilious and constipated, and had to take something. Pills and other strong medicines would only tear my stomach up and leave me in a worse fix than before taking. I began to have sick headache.

"After learning of Black-Draught, I took it and was cured of sick headaches. One or two doses a week, or a pinch after meals, kept the bowels open and took away all bile. I have a good appetite, due to my use of Black-Draught."

If your liver is not acting properly, you may suffer from such symptoms as headache, biliousness, constipation, indigestion, etc.; and unless relief is obtained, serious trouble may result.

In its seventy years of successful use, Thedford's Black-Draught has been found to relieve these ailments and stimulate the liver to do its work.

At all druggists'.

STOP LUMBAGO PAIN DRIVE BACKACHE AWAY

Instant Relief! Limber Up! Rub Pain, Soreness, Stiffness Right Out with "St. Jacobs Liniment."

When your back is sore and lame, or lumbago, sciatica, or neuritis has you stiffened up, don't suffer. Get a small trial bottle of old, honest "St. Jacobs Liniment" at any drug store, pour a little in your hand, and rub it right into the pain or ache, and by the time you count fifty the soreness and lameness are gone.

Don't stay crippled. This soothing, penetrating liniment takes the ache and pain right out and ends the misery. It is magical, yet absolutely harmless, and doesn't burn or discolor the skin.

Nothing else stops lumbago, sciatica, and lame-back misery so promptly and surely. It never disappoints.

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OBITUARIES

Moore.

Stephen Hubbard Moore was born on March 28, 1856; died on September 21, 1919; and was buried on Tuesday afternoon, September 23, in Fairview Cemetery, at Dyersburg, Tenn.. Brother Moore obeyed the gospel early in life. For the last few years of his life he had been interested in the Christ life and had been faithful in his relations to the church. He was prominent in business circles, a pioneer in the selling of pianos and organs in West Tennessee. He was widely known in this section of the State and leaves a host of friends to mourn his death. He is survived by his wife; a daughter—Mrs. Laura Neal, of Bonicord, Tenn.; and two sons—Carl, of Houston, Miss., and Olin, of Dyersburg, Tenn., who was associated with him in business. The funeral services were conducted by the writer.

L. K. HARDING.

Glenn.

John Daniel Glenn was born, in Amherst County, Va., on December 22, 1845, and died on October 31, 1918. He was the last of seven children. In youth, with his parents, Nathan and Katherine Glenn, he moved to Tennessee. He was reared in the Presbyterian faith, but learned "the way of the Lord more perfectly" and put on Christ in baptism when a young man. He spent several years in Terre Haute, Ind., first attending and then teaching school. There he married his first wife, Miss Melissa Hedges, in 1884. She lived a short time, and after her death he returned to Lebanon, Tenn., where he spent the remainder of his life. On February 6, 1900, he was married to Mrs. M. C. Waters, who survives him. He was noble by nature and kind to every being in touch with him. By his cheery, optimistic disposition he carried sunshine with him. He loved God and his fellow man. He loved to live in the beautiful world, created for man, and appreciated everything in it. Nothing was unnoticed, from the modest flower at his feet to the glorious sun. When told his critical condition, he met it bravely and cheerfully. He said: "I have been trying to be ready for this. God has been good to me—given me a long life with many blessings. I cannot ask more." He was a comprehensive reader and kept a live interest in current events to the end. He was a Bible reader and had great faith in the love, mercy, providence, and overruling power of God. Funeral services were conducted by Brethren E. A. Elam and George W. Farmer.

MRS. MATTIE C. GLENN.

Mann.

John L. Mann departed this life on August 22, 1919, at the home of his daughter, Mrs. Felix Ray, after a painful and protracted illness, borne with the patience and resignation inspired by the Christian hope. He was of the sturdy Franklin County pioneer stock—the Manns, the Millers, and the Lipscombs. He is survived by two brothers—Matt Mann, of Knoxville, Tenn., and Horace Mann, of Riverside, Tenn.; two sisters—Mrs. Joe Bogle, of Centerville, Tenn., and Mrs. Sallie Smith, of Artesia, N. M.; two sons—Tom Mann, of Huntland, Tenn., and Herbert Mann, of Riverton, Ala.; and three daughters, Mrs. Tullia Smith, Mrs. Dixie Ray, and Mrs. Arie Cole, all of Franklin County. The esteem in which he was held in the community in which he was born, reared, united with the church, married, and reared his family, was manifested by the many friends, relatives, and brethren who attended his funeral at old Salem and accompanied his remains thence to the Moseley graveyard. Deceased was an orderly, highly respected citizen and a consecrated Christian gentleman. He was naturally inclined to cultivate these noble characteristics. He was fortunate in having an exceptionally good mother, Mrs. Nannie Lipscomb Mann, and an exceptionally good wife, Mrs. Ella Moseley Mann, each on the order of Timothy's mother and grandmother. In the absence of a preacher, the funeral exercises were conducted in the old Salem church by a layman, Will E. Walker, of Winchester, and a member of the Huntland congregation, who still fondly cherishes the memory of the Lipscombs, Moseleys, Manns, Gillespies, Hunts, Breedens, Smiths, Williamses, and others who have passed over the river, but who composed that historic congregation and stood bravely for the restoration of primitive Christianity when it was more unpopular than it is at present.

H. R. MOORE.

Young.

On the morning of September 5, 1919, the death angel entered the home of James Cox, of Cookeville, Tenn., and claimed as its own Sister Catherine Annette Young. Funeral services were conducted at the church at Sparta, Tenn., her old home congrega-

THIN PEOPLE SHOULD TAKE PHOSPHATE

Nothing Like Plain Bitro-Phosphate to Put On Firm, Healthy Flesh and to Increase Strength, Vigor and Nerve Force.

Judging from the countless preparations and treatments which are continually being advertised for the purpose of making thin people fleshy, and replacing ugly hollows and angles by the soft curved lines of health and beauty, there are evidently thousands of men and women who keenly feel their excessive thinness.

Thinness and weakness are often due to starved nerves. Our bodies need more phosphate than is contained in modern foods. Physicians claim there is nothing that will supply this deficiency so well as the organic phosphate known among druggists as bitro-phosphate, which is inexpensive and is sold by most all druggists under a guarantee of satisfaction or money back. By feeding the nerves directly and by supplying the body cells with the necessary phosphoric food elements, bitro-phosphate should produce a welcome transformation in the appearance; the increase in weight frequently being astonishing.

Increase in weight also carries with it a general improvement in the health. Nervousness, sleeplessness and lack of energy, which nearly always accompany excessive thinness, should soon disappear, dull eyes ought to brighten and pale cheeks glow with the bloom of perfect health.

CAUTION.—While Bitro-Phosphate is unsurpassed for the relief of nervousness, general debility, etc., those taking it who do not desire to put on flesh should use extra care in avoiding fat-producing foods.

tion, by Brother J. D. Gunn, assisted by the writer. Sister Young was born on May 5, 1846, and so attained the ripe age of seventy-three years and four months. She had been a member of the church for about fifty years. Very early in life she had the misfortune to almost entirely lose her hearing. While this is very unpleasant to one thus afflicted, yet she made herself quite pleasant to all around; and, by the use of a trumpet, her presence and her face gave inspiration in the services at the house of God, where she was faithful. Her influence will be felt yet many days in the lives and works of her many friends and loved ones. She was the mother of three children, all of whom survive her—Mrs. James Cox, S. Hayden Young, and Minnie Young. Her husband died in 1913. So we placed her by his side, the mound was banked with beautiful flowers, and in the beautiful Highland Cemetery she sleeps in peace till the resurrection morn. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

CHARLES L. TALLEY.

Observations.

BY W. W. FREEMAN.

The "Prayer" Number of the Gospel Advocate was especially good, but no better than the "Better Ministry" Number. This is the sort of journalism the cause of Christ is needing everywhere to-day. I certainly hope your support will justify such special plans for future numbers.

To my mind, we need to emphasize the great doctrines of grace that count so much for that deeply spiritual life and that breadth of vision that are so fundamental in avoiding tangents and schisms. Attention to efficiency in church plans and work will help well. I think there is room for important improvement in the way of enrolling members and seeing that they are faithfully cared for and directed to useful labors in the kingdom of God. Another feature in the local churches is that the young people be taught well and as many enlisted in active work in meetings for them as can be so induced. The social feature should not be forgotten, leaving "movies" to fill up the gap. Women should meet and do work the church needs to have done by them. Definite percentages of the regular contribution or, else, regular special contributions should be set for mission work in definite places each year. Better, one or more could be sent out and supported by their home church alone. Personal work and circulation and reading of good, Christian literature are very important. All these are important constructive features that soon will eliminate old discords. They will also tend to avoid troubles in the future.

Most important for all is to get the feeling of dependence and gratitude we owe to God. With this we shall have brotherly love, a passion for spiritual service, and can tolerate those not able conscientiously to subscribe to our notions or convictions. We shall thus all be loyal to Jesus and kind one toward another, "doing the will of God from the heart, provoking one another to love and good works."

Your Choice $4.35

These two beautiful shoes are the Smartest Styles of the Season. They are worn by the best dressed men and women everywhere. Trim and neat, they fairly sparkle with style. You will be proud to wear them. Your friends will instantly recognize their good taste and smart style. You have only to see them to appreciate their splendid qualities, and try them on to enjoy their blessed comfort. That is why we are glad to send them to you ON APPROVAL.

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Simply mail coupon and your pair will come at once, postage prepaid, direct from the Shoe Market of the World. Boston is the shoe style center of America. You do not have to wait till these shoes travel to New York or Chicago. We want you to get your pair Direct, with no obligation on you to keep them unless you are convinced that they are the most beautiful, comfortable, stylish boots you ever saw.

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This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected wearproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

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Pay nothing until shoes arrive. We even pay the postage. Simply mail coupon. Either pair or both will come at once direct to you, from the Oldest, Largest house selling Direct from the Shoe Market of the World. Let the shoes themselves convince you. Compare them with shoes at $7.00 and $8.00 a pair. If you are not delighted, send them back at our expense.

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Send shoes I marked, prepaid. I enclose no money, and am buying on your Approval Plan. I will pay only $4.35 a pair on arrival. I Risk Nothing!

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because the frame is of extra heavy semi-steel and the wood work is solidly dove-tailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue. Opera Chairs and School Supplies.

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Renwar Relieves Rheumatism.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a box of Renwar and forget about that rheumatism. Renwar is an old, well-established remedy. It is prescribed by the best of physicians and has thousands of friends. President L. A. Bauman, of Varley & Bauman Company, Nashville, says: "Renwar entirely relieved me of my rheumatism." For sale by druggists; price, 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from WARNER DRUG COMPANY, NASHVILLE, TENN.—Advt.

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The original excellent external remedy. Keep the organs in good condition, using GOWAN'S LAXATIVE KIDNEY PILLS—25c. Satisfaction guaranteed if directions are followed. Gowan's reduces fevers and helps the heart. Send for sample, Gowan Medical Co., Concord, N. C.

For One's Own Comfort.

Half the sting of poverty is gone when one keeps house for one's own comfort and not for the comfort of one's neighbors. It is not what we lack, but what we see others have, that makes us discontented.—Miss Mulock.

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Washington, D. C. (Special.)—Profiteering has no place in the dealing of the Pathfinder with the American reading public. Its red-blooded editor produces a wonderful weekly magazine that already has more than a million readers; and in spite of the increased cost of paper, postage, labor, and the advice of his friends, he refuses to withdraw his amazing offer to send the next thirteen big weekly issues for fifteen cents. He says it pays to invest in new friends.

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Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1539 Broadway, Brooklyn, N. Y., and you will receive personal attention.

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G. S. is guaranteed for one bottle to benefit any case of pellagra, rheumatism, blood, liver, or kidney diseases. Many thousands claim one bottle has entirely relieved them. Give G. S. a trial. My guarantee is good to you. At druggists' or agents', or postpaid, $1 per bottle, or six for $5. Write for testimonials and mention this paper. Take Gross' Liver Pills, 25c.

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Box 17. Little Rock, Ark.

Among the Colored Folks

William H. Beasley, of Waldo, Ark., writes:

Brother G. P. Bowser (colored) has just closed a meeting here among his people. This was mission work supported by the church here. We regard Brother Bowser as one of the ablest preachers who has worked here, and think that no church who anticipates work among the negroes will make a mistake in calling him.

Lillard S. White, elder of the congregation at Lebanon, Tenn., writes:

In response to our appeal to the white congregations of Christ in Wilson County to aid the colored people in building a house of worship near Centerville, in the Sixth District of the county, I have received from the congregation at Greenwood ten dollars and from the church at Bethany five dollars. Several other congregations have assured us of their willingness and intention of helping in this cause. Our house is up, and only needs to be ceiled, seated, and painted, which will require not less than two hundred dollars. We sincerely hope and trust that we may be able to complete this work before severe weather sets in. We feel very thankful and grateful to all who have donated to this worthy cause, and we pray that others who feel an interest in the salvation and uplift of the colored race may respond to this call. Send all contributions to me.

My Vacation.

BY W. W. BATES.

On August 3 I began a meeting with the church at Byers Chapel, in Hickman County, Tenn., where I once lived. This meeting was largely attended throughout. Only two persons were baptized, but we trust other good was accomplished.

After closing at Byers Chapel, on August 10, I went to Palmer, Grundy County, Tenn., where I preached twenty-one discourses, resulting in fourteen baptisms, four reclamations, and two from the Baptists. This was my second meeting at this place. I am to begin another meeting with them on the third Lord's day in August, 1920, the Lord willing.

From Palmer I went to Summerfield, in the same county, where I began a meeting on September 7 and preached fifteen discourses. Four persons were baptized and one was reclaimed. This was my fourth meeting at this place, and, the Lord willing, I am to hold another next year.

From Summerfield I went to Coalmont, Tenn., for one week, with no visible results as to converts, but a promise of more zeal in the church.

Next I went to Tracy City and preached six discourses, resulting in nine baptisms—eight of them heads of families and one the daughter of our dearly beloved brother, J. D. Northcut. This was (including a brush-arbor meeting held near Tracy last year) my fifth meeting at Tracy City, and, the Lord willing, I am to go back again in 1920.

May the Lord create the proper zeal in the stronger ones, that babes in Christ may have proper attention, and thus prevent a large percentage of backsliders.

I am at home now, ready to sell dry goods through the week and preach at my regular appointments on Lord's days.

My address is 124 Seventh Avenue, North, Nashville, Tenn.

A Summer's Work.

BY J. J. HORTON.

I wish now to submit for publication a brief report of meetings held by me during the past three months.

My first meeting was at New Zion, Route No. 2, Christiana, Tenn., an eight-days' meeting, with fifteen discourses to large, appreciative audiences, with no visible results. New Zion is a band of faithful workers, keeping "the unity of the Spirit in the bond of peace." The Lord willing, I will hold their meeting in 1920.

I began a meeting at Bean's Creek, in Coffee County, Tenn., on the first Lord's day in August, holding over eight days, with one baptized into Christ and a number restored to fellowship. This meeting resulted in a closer union of the church, and we hope that they will do better work for the Master's cause.

I began a tent meeting at Maysville, Ala., on the third Lord's day in August, closing on the fourth Lord's-day evening. Seven persons were baptized into Christ and one came out of Babylon. This was a mission point, and there was much good accomplished in breaking down sectarian prejudice. The audiences were large and appreciative all the time. This good meeting was the result largely of the combined efforts of the three surrounding churches of Christ—at Hurricane, Brownsboro, and Bell Factory, Ala.

Beginning on the fifth Lord's day in August, I assisted the Bell Factory church in a meeting of four days' duration, with good attendance. There were no additions, but a good fellowship and building up of the cause there.

From thence I went for a meeting in the historic Honeycomb Valley, ten miles north of Guntersville, Ala., where I joined a faithful little band of workers for Christ, whom I assisted in an eight-days' meeting. Ten souls were added to the Lord by obedience to the gospel and seven came out of

Three Generations

"When grandmother was young she took Lydia E. Pinkham's Vegetable Compound for some female illness and it helped her. My mother took it during the change of life and it did wonders for her. So when I got into a run down condition and suffered with periodic pains, backache, bearing down pains, I took it and it restored my health."

Thus writes a young woman of the third generation about this great remedy for woman's ills.

Lydia E. Pinkham's Vegetable Compound

LYDIA E. PINKHAM MEDICINE CO., LYNN, MASS.

sectarianism. This was a great meeting for the weak little band at Honeycomb.

I began my last meeting at Owens Cross Roads, Ala., on the third Lord's day in September. It was such a busy time that I preached only at night during the week. The meeting continued eight days, with thirteen baptisms and one restored to fellowship.

I bespeak for these bands of worshipers a very useful career in the Master's vineyard.

I am now ready to take up the work of visiting and strengthening as many churches as I can, as my custom is during the winter months.

I am enjoying the Gospel Advocate as never before. Long live its editors and staff!

Wanted—a Boy.

A boy who does chores without grumbling.

A boy who is a stranger to street corners at night.

A boy who plays with all his might—during play hours.

A boy who does not know more than all the rest of the house.

A boy who thinks his own mother, above all mothers, is a model.

A boy who does not have to be called a second time in the morning.

A boy who will not listen to unclean stories and never repeats such.

A boy who believes that education is worth getting and who eagerly works for it.

A boy whose absence from Sunday school sets everybody to wondering what has happened.—Selected.

Old Age.

What is more beautiful than old age? There is something gold cannot buy. It will not buy the radiant afterglow that lingers in the path of the pilgrim who is finishing a well-spent life. It will not buy that far out reaching vision of him who from some transfigured Nebo views the landscape o'er. It will not buy the sound of music that comes from distant shores to him who sits in life's gloaming, waiting for the dawn of an eternal day. It will not buy the twilight hour when to the aged the very air is populous with their disembodied dead, when hope sees the fadeless star and their listening love can hear the noise of wings.—Selected.

EGGS FROM EVERY HEN

Mrs. Ella Hopkins writes: "I have had wonderful success with 'Two for One.' The last seventeen days I got an egg from every hen." This wonderful new egg producer is making big profits for poultry owners all over the United States. Now is the time to increase your egg supply. Eggs will soon be selling at $1 per dozen. Give your hens "Two for One," the new scientific egg tonic that makes layers and real money makers out of every single solitary hen you own. Send $1 to Kinsella Company, 2917 Le Moyne Building, Chicago, Ill., for trial order; or send $2 for our special offer of a large box, enough for a full season. Your money is returned if you are not satisfied. Have you entered our free $5,000 egg-laying contest? If not, do so at once. Double your egg supply and win a big cash prize besides. Full particulars are in every box of "Two for One."

SAGE AND SULPHUR DARKENS GRAY HAIR

It's Grandmother's Recipe to Restore Color, Gloss, and Attractiveness

Almost every one knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and luster to the hair when faded, streaked, or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, at a small cost.

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

HENS MOULT FAST.

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you do not take any risk. Send $1 for a season's supply of "More Eggs" tonic. If you want to hurry the profit and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, fourth floor, Reefer Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book, free, that tells the experience of a man who has made a fortune out of poultry.

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RAMON'S LIVER PILLS

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The Master's Vineyard

Florida.

Taft, October 1.—Brother Lambright, of Texas, began a meeting with the faithful few at Pinecastle on Sunday, September 14, and continued it until the night of September 28, with very good crowds the most of the time and splendid attention all of the time. It seems that sectarian prejudice is beginning to vanish, as some people are beginning to listen to the gospel when it is being preached. Brother Lambright did some good preaching. There were no additions, but the seed of the kingdom was sown and we believe that much good was done. We think Brother Lambright a good preacher and a good man, and we are glad to have him come to our State. We think he can do a good work. He is now making preparations to hold a meeting in Orlando. Brethren, pray for that work. We have one sister there, so far as we know. She is near eighty years old, but is very anxious to see a congregation in her home town.—Mrs. S. C. Newman.

Kentucky.

Murray, October 6.—I recently held a meeting at Hamlin, which resulted in one baptism. On Lord's-day night I closed a mission meeting north of Murray. During the meeting I had the pleasure of baptizing my sister, her husband and daughter, and my brother. In all, seven were added to the body—one from the Baptists (my brother's wife) and one from the Methodists. In a measure my anticipations have been realized. "Rejoice in the Lord always; and again I say, Rejoice." I expect, the Lord willing, to locate at Centerville, Tenn., some time before the first of the year. With the Lord as my helper, I expect to accomplish much to his honor and glory.—Coleman Overbey.

Hard Colds.—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure, and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

Trees.

"Trees are worth loving; they last." Many have worthily loved a tree. Joyce Kilmer alone ever adequately praised this beneficent miracle and left his chaste imagining meet tribute to his heroic spirit.

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain,
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

—Selected.

Recipe for Gray Hair.

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

Pilate would not face his greatest problem and endeavored to shift his responsibility to Herod, but Jesus returned to him. Any duty or obligation sent from God and side-stepped will come back. You cannot evade a moral responsibility; it is sure to come back.—Selected.

The missionary work of the early church and the spread of the gospel was done by individual Christians telling their story.—R. D. Bird.

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restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 50c.

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Be What You Contend For.

It is right to insist on being called a "Christian" in preference to all other religious names. But before we can consistently contend for this scriptural name, we must be what we contend for. The converts at Antioch were sure-enough Christians; for when Barnabas arrived, he quickly saw that the grace of God was upon them. That grace was manifested in their changed lives. We might well say that they were called "Christians" in derision, had we learned that they were unworthy of the name. But such is not the record of their lives. Too many make a fuss over the name to-day who care little or nothing of its precious meaning to themselves.

A poor boy came to a certain jeweler's shop and asked for work. The foreman asked him if he had ever worked in a jeweler's shop. "No, sir," the boy replied, "but I have worked next door to one." Working next door to a jeweler's shop does not make one a jeweler. Nor does merely going to church or contending for the name make one a Christian. For the sake of your influence upon others and for the salvation of your own soul, be what you contend for. "Why call ye me, Lord, Lord, and do not the things which I say?" ☼ ☼ ☼

Bring Out Your Scholars.

When Barnabas felt the need of an earnest worker at Antioch, he hunted up Saul. We might say that Barnabas "brought him out," in the way of introducing him to people and to opportunities for larger service. We often hear of mothers "bringing their daughters out" into society, but too rarely hear of Christians recognizing the talents of young converts and bringing them out for Christ. Everywhere there are people whose talents are lost to God's kingdom because no Barnabas has taken an interest in them. The teacher of a Bible class has an unusual opportunity for being a Barnabas, a friend to the friendless and the novice, a bringer into light of great workers in the Master's vineyard. Have you a singer among your pupils whose gifts may be used in the congregation? Bring that singer out. Have you a thoughtful boy who should be trained for leadership? Bring him out. After Saul had been introduced, he became a more preëminent leader than Barnabas; but I believe the introducer will share in the apostle's glory.

In J. R. Miller's book about Paul he tells that one of the most distinguished scientific men of the latter part of the eighteenth century was Sir Humphrey Davy. He made many great discoveries and added many valuable contributions to science. Among those who worked with him was a journeyman named Michael Faraday. He was employed at first only at weekly wages in unimportant positions. But soon it became apparent that Faraday was himself possessed of a great genius for scientific researches. It is said that when Sir Humphrey Davy was asked what had been his greatest discovery, he said: "Michael Faraday."

In the same sense we may say that Barnabas, more than any other man, recognized and brought into play Saul's capabilities He was wise enough to discover what Jesus Christ had called a "chosen vessel."

☼ ☼ ☼

Running Risks for Christ.

It was a magnificent tribute to Paul and Barnabas to describe them as "men that have hazarded their lives for the name of our Lord Jesus Christ." We can better appreciate this tribute if we will read Paul's own statement of his sufferings, recorded in 2 Cor. 11: 23-28. Most of the apostles met death in some violent manner. History and tradition tell us that Matthew was slain with a sword in Ethiopa; Mark died in Alexandria as the result of a severe beating; Luke was hanged in Greece; John was exiled to Patmos; Peter was crucified at Rome, head downward; James was beheaded at Jerusalem; James the Less was beaten to death with clubs; Philip was hanged in Phrygia; Bartholomew was flayed alive; Andrew was crucified; Thomas was thrust through with a lance; Jude was shot to death with arrows; Matthias was beheaded; Barnabas was stoned to death; and Paul was beheaded at Rome. It is estimated that fifty millions of persons have suffered martyrdom for the religion of Christ. What have you suffered or risked for his sake?

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Disputes and Rightful Contentions.

On the above subject Peloubet writes: "There are five classes of disputes in our day: (1) disputes between nations, leading still to terrible wars; (2) disputes between political parties and over questions of public policy; (3) disputes among the denominations of Christians, of which there are nearly two hundred in the United States; (4) disputes between capital and labor, leading to fierce and

injurious strikes and lockouts; (5) disputes between individuals—neighbors, friends, relatives, business associates—over an endless variety of matters, important and trivial." His classification is timely and comprehensive, with one exception. He mentions "disputes among the denominations of Christians." The New Testament does not authorize "denominations of Christians," but, on the other hand, deplores them. And what this brilliant writer classifies as a dispute may stand for an earnest contention for the "faith once for all delivered unto the saints," which every true Christian should stand ready to make. High-minded, open-handed discussion is not a dispute, although the majority of the two hundred or more denominations he mentions are fond of this classification.

☼ ☼ ☼

The Fruits of Jealousy.

Its fruits are always hurtful and disappointing. Preachers who are envious of the success of their brethren, churches that are envious of their sister churches, give evidence of a lack of saving grace. In this, if in nothing else, they judge themselves unworthy of eternal life. Mr. Moody used to tell with good effect the fable of an eagle which could outfly another, and the other didn't like it. The latter saw an archer one day, and said to him: "I wish you would bring down that eagle." The sportsman replied that he would if he only had some feathers to put into the arrow. So the eagle pulled one out of his wing. The arrow was shot, but didn't quite reach the rival eagle; it was flying too high. The envious eagle pulled out more feathers, and kept pulling them out until he lost so many that he couldn't fly, and then the sportsman turned round and killed him. The moral to this fable is that the jealous party receives the worst hurt, and usually the only one. Let all put away, therefore, "all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings."

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The Fickle Goddess.

By "the fickle goddess" I mean popularity. She is the biggest and most popular flirt in the world, and she has been leading its people on for a long, long time. Neither Christ nor his apostles sought popularity, but she sought to tempt them. The high-minded conduct quickly restrained her advances. It was but a short distance from the garlands of Christ's triumphal entry to the thorns and nails of his crucifixion. It was but a short distance from the shout, "The gods are come down to us in the likeness of men," to the stone pile outside the city walls. But the word has two senses. "Popularity, in the lowest and most common sense, is not worth the having. Do your duty to the best of your power, win the approbation of your own conscience, and popularity, in its best and highest sense, is sure to follow."

Our Contributors

Dress—Its History.

BY H. LEO BOLES.

The history of dress is the history of civilization; however, this article will treat the subject from a biblical point of view. The importance of dress is seen in the number of times it is referred to in the Bible and the law that Jehovah has given to regulate it with reference to his people. Dress is mentioned in the Scriptures in various ways by such terms as apparel, attire, clothes, raiment, garments, costumes, and dress. These terms do not always indicate the material of which garments are made, yet much may be learned from these terms about the material. Nearly all of the biblical references in the Old Testament are to the costumes of the male; this is in harmony with the trend of Old Testament history; the male occupies the leading part in history. The biblical references are to public dress. The dress of male and female in the home or in private were very similar. In ancient times the women did not appear in public; hence, they did not need a dress for the public. But man, appearing in public, needed a public dress; this was regulated by law and custom.

The history of dress starts with the history of sin in the garden of Eden, when "the eyes of them were both opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." (Gen. 3: 7.) It seems that Adam and Eve made a vain effort to cover their exposed and shameful condition by platting together fig leaves. These were unable to conceal them, and "Jehovah God made for Adam and for his wife coats of skin, and clothed them." (Gen. 3: 21.) Probably the skins of animals that had been offered as sacrifices for their sin furnished the skin with which Adam and Eve were clothed. They keenly felt the need of clothing, but were unable to provide the kind of clothing that was needed; so Jehovah, in mercy and pity, clothed them with the skins of animals. We are glad that they so keenly felt the need of clothing, and regret that many of the children of men to-day do not feel the need of clothing. Thus, the first clothing mentioned in the Bible was made of skin; and we learn that later in the history of God's people "they went about in sheepskins, in goatskins." (Heb. 11: 37.)

The next step in the progress or development of the idea of clothing is reached when the people began to manufacture the hair of animals into clothing. Goat's hair and camel's hair were made into coarse fabrics and worn by the poorer classes of people, while the richer or more wealthy class wore garments made of wool and flax. John the Baptist "had his raiment of camel's hair." His dress seemed to attract attention; he was peculiar, not "in style," as the populace did not wear such clothing. It seems that all of God's consecrated servants, especially the prophets, were the coarse, simple garments of the poor. The prophets are spoken of as wearing hairy garments. "And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he prophesieth; neither shall they wear a hairy mantle to deceive." (Zech. 13: 4.) Elijah was said to be a hairy man; he is described as wearing a leather girdle about his loins and a hairy mantle. (See 2 Kings 1: 8.) Jesus, in speaking of John the Baptist, said: "What went ye out to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses." (Matt. 11: 8.) "Soft raiment" is put in contrast with camel's hair. This emphasizes the fact that while some wore garments made of hair, others wore soft raiment, fine linen, and costly apparel.

The manufacture of wool into garments is among the early inventions of God's people; at least, it belongs to the middle of the Jewish dispensation. The writer of the Proverbs, in describing the blessing of the industrious and diligent, says: "The lambs are for thy clothing." (Prov. 27: 26.) The ideal woman described by King Lemuel provided her own clothing. "She seeketh wool and flax, and worketh willingly with her hands." Again: "She maketh for herself carpets of tapestry; her clothing is fine linen and purple." And again: "She maketh linen garments and selleth them, and delivereth girdles unto the merchant." (See Prov. 31: 13, 22, 24.) This shows that one of the chief duties and occupations of the women was to make articles of clothing.

The chief ornamentations in clothing were different colors, texture of fabric, and jewels. Blue, purple and scarlet, red and white were the principal colors used as ornamentation. Gold was used to supply the yellow color. However, all of the primary colors are found among the ancient people. Jacob made Joseph a coat of many colors. The high priest was clothed with garments of ornamentation. His vesture was to be of holy garments, with gold and blue and purple and scarlet and fine linen. The breastplate of the high priest was to have settings of stones or jewels of twelve kinds. These all represented different colors.

The influence of dress has so affected the lives and character of God's people that he has deemed it necessary to regulate it with his people. The law of Moses contains some specific commands concerning the dress of the children of Israel. Certain kinds of dress was forbidden. "Neither shall there come upon thee a garment of two kinds of stuff mingled together." (Lev. 19: 19.) It is expressed again: "Thou shalt not wear a mingled stuff, wool and linen together." (Deut. 22: 11.) Some have thought that a mixture of colors and material in dress had a tendency to gender pride and vanity, and that Jehovah has forbidden those things which would encourage the vanity of the human heart. It is probable that the patriarch, Jacob, made a mistake when he made his son, Joseph, a coat of many colors. He encouraged arrogance and conceit on the part of Joseph and furnished the occasion for envy and hatred on the part of his other sons. This coat of many colors represented Jacob's partial love to Joseph and became the means of bringing about Joseph's separation from his father. In this is seen the proof of the old fable of the ape and her favorite cub, which she hugged to death through kindness. Jehovah has forbidden improper and heterogeneous mixtures of seed, animals, and dress. We may not see the reason for this in every case; nevertheless, it was wise and good, because Jehovah directed it.

Jehovah has also regulated the dress of the man and woman. He specifically states that "a woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for whosoever doeth these things is an abomination unto Jehovah thy God." (Deut. 22: 5.) Some have thought that this has reference not so much to daily dress as to the armor or costume in which they appeared before the altar to worship. Others have been inclined to take it literal and insist that all who do it are an abomination unto the Lord, and that this places the command among the literal injunctions of Jehovah for the guidance of his people. A man disgraces his sex when he dresses to appear effeminate; so also a woman casts a reflection upon her sex when she appears masculine in behavior and dress. God has ordained that there should be a distinction in the habits and dress of the sexes; but the evils of this will be mentioned in another article.

Where Can We Get Them?

BY C. M. STUBBLEFIELD.

A statement in the Gospel Advocate from brethren at College Grove, Tenn., concerning their needs, moves me to say a few words under the above caption. If there is a brother anywhere who does not have all he can do, surely he will take advantage of that opportunity. How I should like to live somewhere in that country, visit its historic scenes, view its beautiful landscape, breathe its pure air, drink its good water, and enjoy the fellowship of its fine, Christian people! But will those brethren find the man they want? We wait to see.

And just here allow me to say a few things about our own needs.

Brother John T. Smithson, who was my "true yokefellow" here for some months, has moved away. Brother Guy Renfro, another good preacher, has moved to Nashville to teach in the David Lipscomb College and preach in that community. Brother Charley Landers lives thirty miles away at Highland Home. He has done good preaching in and around Montgomery, but is now in such a state of health that it is feared it will be many months before he will be able to do much more. Brother Samuel Jordan, of Highland Home, has passed far down into the evening of life, and is, therefore, physically unable to do much more in the Master's vineyard. Brother Haynes lives some distance away and labors, for the most part, in other sections. Brother Garrett lives some distance in the country from here, and I am not apprised of the extent of his labors. Barring the ones named, I am the only man in or near Montgomery devoting his entire time to preaching the "ancient order of things."

There are in Montgomery three full-grown churches, and only one of them has a preacher. The Highland Avenue Church is willing and able to support a man for his entire time. The West End brethren want a preacher for a part of his time. Reasonably near here there are congregations in the rural districts which need preaching and are willing to assist in the support of him who does it. The Catoma Street Church and the Highland Home Church would like to coöperate in supporting a man to evangelize anywhere and everywhere in adjacent territories. I am reliably informed that there are a number of strong congregations further south which have no preaching, simply and only because they cannot get the man. Now, will the College Grove brethren, when they have found their man, kindly inform us where to find men to do the work in this section? I have written a number of letters of inquiry, to which I invariably receive the reply: "I know of no one at present whom I can recommend."

We have just as good roads, air, water, and people as Tennessee or any other place. True, the roads sometimes become muddy, the water polluted, the air chilly, and the people—well, they do just exactly like they do in other places. Since coming here from West Kentucky three years ago, I have been shown every kindness and consideration a preacher should seek. There are three congregations in Montgomery and one at Highland Home, which are better congregations, on the whole, than the one Paul called "the church of God which is at Corinth." None of our brethren are at law with each other; not a man among us has taken his father's wife away from him; and none have so little faith as did those of whom Paul inquired, "How say some among you that there is no resurrection?"

Where, now, we again inquire, are the men to come from to supply the need of churches long since established, to say nothing of the fields white unto harvest into which men should be sent? Is there a dearth of preachers? It seems so. Why, then, do not more men begin preaching?

Is it because there are none sufficiently educated? There are plenty of them. It does not take much education to preach the gospel, for the simple reason that there are but few educated people to preach to. The men who did things worth while among disciples in days past were men who, for the most part, were what the world calls "uneducated." And they are doing the same this very day. The ability to *mis*pronounce two or three dozen Greek words is a wholly unnecessary attainment.

Is it because they would not be supported? I think not. What will a man of mediocre ability do to earn more than the College Grove brethren propose to give? But, if a fellow is going to preach merely because he can command a better salary than at something else, no church needs him. He who fears God, keeps his commandments, declares the "whole counsel of God" on the matter of giving and on all other topics, and who keeps himself out of other people's business and attends to his own, need have no fears

about support. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." If one is going to preach to get rich, that is another question altogether. Of course some congregations do not give as they should, but they are the ones that should be taught "the way of the Lord more perfectly"—*taught to give.* Paul did not quit preaching when "no church had fellowship with" him "in the matter of giving and receiving but" the Philippians only; he taught them to give, to "lay by in store" in accordance with their prosperity. And that is what all preachers should do. Wherever there are people who have not been baptized, preachers should teach them to be baptized, should do it candidly and fearlessly, and should preface their remarks with no apology, for it is a plain, simple command of the Lord Jesus. And wherever there are Christians who do not give in accordance with their prosperity, preachers should candidly and fearlessly teach them their duty; and there should be no apology or half-heartedness about it. It has been my experience that most Christians want to know their duty, and when they are taught to give more liberally they generally do it.

But why do not more young men go to preaching? I do not know. But I do not believe that it is because of the lack of education, nor the fear of not receiving a support. If any brother has an idea, let him advance it. Whatever the cause is, we should labor earnestly to remove it; for we certainly need the men.

Some Practical Tests of Tithing.

BY L. S. WHITE.

The most convincing thing in the world is example. A beautiful theory may be pleasant to listen to, but it cannot stand in the face of example. God knew this long before the human family found it out, and he devoted much of the Bible to teaching by example. And at the present time, when we see the teaching of God's word manifested in the lives of men and women we know, it becomes an irresistible argument.

Much is being said on the subject of "giving," and correctly so, for it is both a scriptural and great question. It has to do with the welfare of all God's people. The publishers of the Gospel Advocate deem it of such vast importance that they recently used almost an entire issue on that question. For the next "special" number of the Advocate, I was asked to write a short article on "*tithing as a means toward a better ministry*," and now I am glad to comply with the request to write on the above subject. I only have space for a few examples.

In 1918 a preacher conducted a meeting for a church of Christ in a large city. This meeting continued a month. No preaching had been done for that congregation on the question of tithing. At the close of a sermon on tithing, preached on the third Sunday of the meeting, the regular minister told the congregation he would like to see that question of tithing tried, and asked the members to try it out the next Sunday and see how it worked. The next Sunday the contribution increased about seven hundred per cent over the preceding Sunday. I have no later report from this place.

In the spring of this year I conducted a meeting in the city of Houston, Texas. The Bible teaching on tithing was presented both by myself and Brother G. A. Dunn, the home preacher. On the first Sunday after the close of the meeting quite a number of the members publicly agreed to give back to the Lord one-tenth of their income, and to begin practicing it the following Sunday, which was carried out, and the contribution increased about four hundred per cent over what the entire church gave the preceding Sunday. I have no later report from this church. I got this information from a letter from one of the brethren at Houston, and he wrote: "I just wanted to tell you the good news." Brother Dunn has been away from home holding meetings ever since.

In the recent meeting in Lebanon, Tenn., a sermon was preached on tithing. This was done the second Sunday of the meeting. I was told the next day that the contribution on that Sunday was the largest ever given in the history of that church. Some more was taught on that question during the week, and I was anxious to see how the interest in that part of the work held up. Next Sunday morning the rain was pouring down and many were kept away from church, but the record of the preceding Sunday was broken by the larger contribution of that day. That night, which was the last service of the meeting, I asked permission of some of the elders to present the claims of the church in Washington, D. C., and the contribution that night for the new meetinghouse in Washington was more than eighty dollars. I never saw any church do a better work, or more of it, in a two-weeks' meeting than the Lebanon church, and I am sure that the teaching on tithing added some to this interest.

Take my home congregation here in Sherman. Last year was the first time this church has ever been taught that it is the duty of Christians to give at least one-tenth of their income to the Lord, and that they ought to do even more than this. Several times during the year different scriptures were read and taught to this church on tithing. Result: In 1918 this church gave during the entire year above four hundred per cent more than in 1917. This year the church has been taught more and more on tithing, and that we are all stewards in the hands of God, and what we have is not really ours, but the Lord's. As the result, during the first nine months of this year, under the teaching of tithing, the church in Sherman has given above one thousand per cent more than in 1917, when the church had not been taught on this question. At none of these places are all the members tithing. If they were to all give a tenth of their income, the results would be far larger.

Universal Military Training.

BY JOHN E. DUNN.

It is an admitted fact that public sentiment is a powerful factor in shaping the policy of the United States government. We are just emerging from the terrible world war, and fortunate it is for our people that it ended so soon after the Americans got into it. Do we realize the horrible experience of the two millions of our sons who were sent to Europe to fight the Central Powers, and a million more in training camps? Do we realize the effect it has had upon our churches, our homes, our schools; the effect upon these three millions of boys (many thousands of them are dead or maimed for life); the effect this military experience has had upon society and the life of the country in general? I do not mean that I did not indorse the course of the government. I do not see how the government could have done otherwise. I believe the government did the only thing it could for the sake of honor and in the interest of humanity.

I am not writing from the standpoint of a politician. I have no political aspirations. I have never taken a bit of political interest in politics. There is now a bill for universal military training before the United States Congress, introduced in the Senate by Senator Sutherland, a leading Democrat, and introduced in the House by Representative Kahn, a leading Republican. There is already strong sentiment in Congress and in the military of the country in favor of universal military training. There is a shrewd propaganda, nation-wide, in favor of universal military training and advocating "every citizen a soldier." The military department is asking for a standing army of

half a million soldiers. The navy is talking the biggest navy program in the history of the world. Such a policy, if adopted by our country, would strike at the very foundation of society, of our homes, our churches, and everything else that is nearest and dearest to the best interest of the American people. Such a policy would most assuredly start us on the downward road to where Germany, Austria, France, and all of continental Europe were at the outbreak of the war. All of us who went to Europe in this war beheld with amazement the awfully wretched moral and spiritual depravity of the European peoples. I believe militarism has done more than any other one thing to stifle Christianity and bring this wretched condition upon the people of continental Europe. We do not yet know what the nature of such a law shall be if enacted. It now appears that it shall be to take every American boy who is physically fit, at a young and tender age, into army life and give him a period of military training—make soldiers of all our boys. War can be justified by civilized people only on the ground of last resort, of absolute emergency.

I spent almost two years in the hardest efforts of my life in Christian welfare work, under the auspices of the National War Work Council, in the armies. I hardly lived. I merely existed in camps, on troop trains, on ocean transports, at seaports, on marches and hikes in the United States and in France. I had every opportunity by bitter experience to know the life of the soldier and the effects of such a life upon his character. I do not regret what I did. I thank God that I was permitted to render the service. If I had it to do over, I would do as I did.

I want to utter a word of warning to my people. Army life is the most demoralizing of any life in the world. In my experience I have had opportunity to know every phase of human existence, and I here say that there is no more soul-destroying place on earth. The whole tendency of army life is to break down every moral and spiritual fiber in a boy. Only those of decided convictions and strong will power can stand the strain. A very unfortunate feature is that it takes the boys at the formative and critical period of their lives. I know by bitter experience that war is hell here on earth. The only good thing I can say about it is that the physical exercise and the simple life of hardship and outdoor life tend to develop one's powers of physical endurance, if he can endure the training. The constant cry of the boys was, "Nobody can be a Christian in such a life as this," although some did. The private soldier in the camps and on the battlefields of Europe had my sympathy. None but those who had the experience will ever know the horrible life of the doughboy. My heart went out for him, and I did all I could for him.

Speaking from the standpoint of the American citizen, the United States does not need universal military training. The American soldiers—I include the Canadians—were the finest soldiers in Europe. Man for man, they would always beat the Germans. The Americans were not brought up on military training, and every German was a trained soldier. Every private I ever talked with on the subject—and I talked with many of them—is opposed to universal military training. Speaking as a Christian father to the fathers, mothers, sisters, sweethearts, and wives of our boys, and to the boys themselves also, I would say that I should like to see a crusade waged all over America to crystallize public opinion against making every citizen a soldier. Training to fight breeds war. I believe the very day our country adopts such a policy she starts on the downward road to ruin. If such is to be the policy, I could almost wish God had never given me any boys. An overwhelming influence was brought to bear on the legislators of our country in behalf of prohibition. Nearly all of the Christian people are glad the government has adopted prohibition. This military policy more seriously concerns the highest and best interests of our country than even prohibition. I pray God that we may all pray and use our influence against militarism and in behalf of a world-wide peace. The world is passing through a crisis in her history. God grant that the change may be for the better and not for the worse. I am rather optimistic of the outcome. May it be that we are entering an era of world-wide opportunity to give a genuine Christian civilization to all peoples. I pray God to hasten the day.

The Souls of Them That Were Slain.

BY J. PERRY HODGE.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." (Rev. 6: 9-11.)

John here tells us what he saw, the things that are, and the things that shall be hereafter. That which he saw was not "them that were slain," but "the souls of them that were slain." The souls or lives of them that were slain were kindred souls to his own; for would he not have been slain for the word of God, and for the testimony which he held? Had he not seen his Lord slain upon the cruel cross, and was he not ready also to die for his dear sake? Did he not know that his fellow apostles had been slain for the word of God, and for the testimony which they held? Was he not at this very moment an exile in the isle of Patmos for the word of God, and for the testimony which he held? (See Rev. 1: 9.) Did he not know that his brethren were being slain for the word of God, and for the testimony which they held, even while he wrote to them to be faithful unto death and they should receive the crown of life? (See Rev. 2: 10.) Did he not hear his Lord say: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell?" (Matt. 10: 28.) Did he not also hear him say: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it?" (Matt. 10: 39.) Did not John understand this to mean that "he that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal?" (John 12: 25.) Were not those who were being slain for the word of God, and for the testimony which they held, losing their lives for his sake, and would they not, therefore, find it again; and would not the life which they thus found be life eternal? (See Matt. 10: 39; John 12: 25.) Why should they object to having their bodies slain by them that could kill the body, but not the soul, when by so doing they were saving their souls, or lives, eternally? Did not their souls cry out with a loud voice against them that put their bodies to death, and did not their blood cry out for vengeance?

Paul said, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15: 19), seeing that "all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3: 12). John was familiar with the persecutions, suffering, and death that was in store for all that would live godly in Christ Jesus, and he was aware of the great amount of encouragement that was needed to keep his brethren faithful unto death in order that a crown of life might be theirs in that day. (2 Tim. 4: 6-8; Rev. 2: 10.) John, therefore, had personal knowledge of the souls of them that were slain for the word of God, and for the testimony which they held, so far as the present life was concerned. Therefore, since all who would live

godly in Christ Jesus were such as must sooner or later give up their lives for his sake, this character was one of "the things which are," or one of the things which was present in John's day. He was such a character himself. His brethren were such characters as might at any time be called upon to lay down their bodies in death as a trial of their faith in Christ Jesus. Their souls might cry out with a loud voice at the injustice of being slain for the word of God, and for the testimony which they held, and their blood might cry out for vengeance against them who were killing their bodies, but were not able to kill their souls; but for this vengeance they must wait. Their souls were approved, for white robes were given unto every one of them; but for vengeance they must wait. They must rest yet for a little season. Their blood would be avenged on them that dwell on the earth, but not just yet. Their fellow servants and their brethren must be killed as they had been—that is, they must be slain for the word of God, and for the testimony they held, and they must rest a little season, until this should be fulfilled.

The immediate hereafter that John tells us about in the text at the beginning of this article is that although white robes were given to every one of the souls whose bodies had been slain for the word of God, and for the testimony which they held, they must wait for a little season before the Lord, holy and true, would judge and avenge their blood on them that dwell on the earth. The blood of others must be avenged at the same time that their blood would be avenged. The "little season" during which these souls were to rest is an indefinite period of time. When their fellow servants also and their brethren, that should be killed as they were, should be fulfilled, then the time would come for vengeance on them that dwell on the earth, and then would their blood be avenged. So long as these souls have fellow servants and brethren that must be killed as they were killed, just that long must they wait for their blood to be avenged, for the blood of all must be avenged at the same time. Praise God, they are safe; for "when Christ, who is" their "life, shall appear, then shall" they "also appear with him in glory." (Col. 3: 4.) The apostle Paul, one of those whose body was slain for the word of God, and for the testimony which he held, wrote Timothy as follows: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 6-8.) O to be a fellow servant and a brother to such as he! The soul of this noble old apostle, who was slain for the word of God, and for the testimony which he held, cried with a loud voice at the injustice of having to die without having committed anything worthy of death. Hear his cry: "For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar." (Acts 25: 11.) The souls of all who were slain for the word of God, and for the testimony which they held, no doubt, were appalled at the thought of having to give up their lives without having committed anything worthy of death; but, rather than deny their Lord, they held fast to the faith, and were slain. It is not strange that they cried with a loud voice before death, however, saying: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" White robes were given to every one of them; but they are still resting, and will rest until their fellow servants also and their brethren, that should be killed as they were, shall be fulfilled.

The beautiful thing about these souls is that they were faithful unto death, and that they gave their bodies to be slain, believing that they would receive the crown of life (Rev. 2: 10), and that this life would be eternal (John 12: 25.) "These" and such as they "are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7: 13-17.) Of their fellow servants also, and their brethren, John says: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." (Rev. 15: 2-4.)

John says of that time: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20: 4-6.)

This resurrection, which is the first, and in which none but the souls of them that were beheaded for the witness of Jesus, and for the word of God, and those who had not worshiped the beast, his image, nor had received the mark of the beast in their foreheads or in their hands, will have part (Rev. 20: 4), does not take place until after the beast and the false prophet are both taken and cast into the lake of fire and brimstone (Rev. 19: 20); the remnant of those who were gathered together to make war against the rider of the white horse and his army are slain with the sword that proceedeth out of the mouth of him that sat upon the horse, and all the fowls are filled with their flesh (Rev. 19: 19-21); and the dragon, that old serpent, which is the Devil and Satan, is bound, cast into the bottomless pit, shut up, and a seal set upon him, that he shall deceive the nations no more till the thousand years are fulfilled (Rev. 20: 1-3), and judgment given to them that sat upon the thrones which John saw (Rev. 20: 4). When all these things have come to pass, the souls of them that were beheaded for the witness of Jesus, and for the word of God, and the souls of them who had not worshiped the beast, his image, nor had received his mark, will live and reign with Christ a thousand years (Rev. 19: 19-21; 20: 1-4), and this resurrection will be the first resurrection (Rev. 20: 5).

The rest of the dead will not be resurrected or live again until the thousand years are finished. (Rev. 20: 5.) "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down

from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." (Rev. 20: 7-10.)

Judging from the expressions with reference to Satan being loosed and the resurrection of the rest of the dead after the thousand years are expired, I am inclined to think that Satan will be loosed, accomplish his work of deception, and be cast into the lake of fire and brimstone before the resurrection of the "rest of the dead." I think this because it says Satan "*shall be loosed*" at that time; while of the resurrection of "the rest of the dead" it says they "lived not again until the thousand years were finished," which, while it does not say they shall live again at the end of the thousand years, does say that they shall not live again until the thousand years are finished. "The rest of the dead" includes all, both just and unjust, who are not included in verse 4. John says of them: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and [hell] Hades gave up the dead which were in them: and they were judged every man according to their works. And death and [hell] Hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 12-15.)

Note this expression: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." (1 Cor. 15: 22, 23.) If this means anything, it means that every man will be made alive "in his own order;" and if "the dead in Christ shall rise first" (1 Thess. 4: 16), it means that, although many died before Christ, and died in faith, they were not "the dead in Christ." Daniel was promised resurrection (Dan. 12: 13), but Daniel was not of "the dead in Christ." Daniel spoke of a general resurrection. He says: "And at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12: 1, 2.) Those who were already dead at the time Daniel wrote this, although they would awake to everlasting life, were not of "the dead in Christ." John wrote of a general resurrection. He says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28, 29.) It is this same John that tells us that the souls of them that were beheaded for the witness of Jesus, and for the word of God, and the souls of them who had not worshiped the beast, nor his image, nor had received his mark in their foreheads or in their hands, lived and reigned with Christ a thousand years (Rev. 20: 4), and that "the rest of the dead" "lived not again until the thousand years were finished" (Rev. 20: 5).

We are told by some of our friends that this first resurrection in which the souls of them that were slain for the word of God, and for the testimony which they held, lived and reigned with Christ for a thousand years, is a spiritual or symbolic resurrection, and that during that time, instead of Paul, Peter, and James, and all others who were slain for the word of God, and the testimony which they held, living and reigning with Christ, lives such as these saints lived, will be lived again. In that case, who would "the rest of the dead" be? Our friends fail to tell us this. "The rest of the dead" undoubtedly means all the dead that are not mentioned in verse 4 of the twentieth chapter of Revelation, and includes all, both righteous and unrighteous, of the patriarchal and Jewish dispensations, and all of the gospel age except the souls of them that were beheaded for the witness of Jesus, and for the word of God, and the souls of them that did not worship the beast, his image, nor receive his mark. These lived and reigned with Christ a thousand years.

Paul, in writing to Timothy, said: "If we suffer, we shall also reign with him." (2 Tim. 2: 12.) These had undoubtedly suffered. If you say that Paul meant that they would live in heaven and reign with him, the statement would lack proof. And besides, the camp of the saints that were living and reigning with Christ during that thousand years was compassed about, or surrounded, by the nations Satan gathered together to battle after the thousand years were expired. (Rev. 20: 8, 9.) Then again, when the beast and the false prophet and the Devil and death and all whose names were not written in the Lamb's book of life shall be cast into the lake that burns with fire and brimstone, the reign of Christ will be ended; for he only reigns till the last enemy is destroyed, and the last enemy to be destroyed is death. Listen to what Paul has to say about this: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15: 24-28.) Therefore, from what we have seen, it is evident that during the last thousand years of the reign of Christ in the kingdom of heaven the souls of them that were beheaded for the witness of Jesus, and for the word of God, and the souls of them who worshiped not the beast, nor his image, nor received his mark in their foreheads, or in their hands, lived and reigned with Christ (Rev. 20: 4), and that when every enemy shall be destroyed, death being the last one, Christ will deliver up the kingdom to the Father, and will himself become subject to the Father, that the Father may be all in all (1 Cor. 15: 24-26).

In the opening of the first four seals the great character spirits that are engaged in the warfare of life are given. The first character is the Spirit of Christ as he goes forth in the heart and lives of his people conquering and to conquer; the second, the false prophet, in whose heart and life the devil as an angel of light operates to seduce by false doctrines and turn away from the truth such as give heed thereto, building up of them who are thus led astray a great substitute or counterfeit church composed of the tare element in the church; the third, the beast, in whose heart and life the devil rules through the lusts of the flesh, the lust of the eyes, and the pride of life, the gratification of which is offered as enticement to tempt and lure into sin such as may be thus drawn away and enticed, through which means the tare element in the church, being enticed through a lust for dominion and power, grew into the great ecclesiastical machine that became in time the great papal empire, and by which also the same ecclesiastical powers of the present day seek to control the affairs of state; and fourth, "the dragon, that old serpent, called the Devil, and Satan" (Rev. 12: 9; 20: 1, 2), through whose agencies of destruction both in and out of the church the elements of death, with hell following, are sweeping the earth, by which indifference to the principles of truth, corruption and fraud in politics, false systems of religion outside of Christianity, intemperance, war, and other destructive agencies operate in the hearts and lives of men and women, hastening them into early graves, with noth-

ing in prospect for the future except hell, that follows such lives.

In the opening of the fifth seal the character shown is that of a martyr for the word of God and the testimony held by him. This character has played a great part in the history of the church. John saw and knew the lives of such. It may be that he wondered that God would allow men and women to suffer death for no cause except that of holding loyally to the word of God and giving testimony for Jesus Christ, without avenging their blood. He in all probability knew of the protest against having to die for such a cause. He may have heard them that were being slain cry out against the injustice. He and they knew that Christ had died such a death, and that the disciple was not above his Master and that a servant was not greater than his Lord. It may be that this was the answer that came to them who thus cried with a loud voice to their God. Such of them as gave up their lives for the word of God and the testimony which they held were such as were faithful unto death and were promised the crown of life. The fact of their faithfulness unto death proved their righteousness, for their faith was counted unto them for righteousness. With this robe of righteousness, every other defect of theirs was covered, and to every one of them without exception this robe was given. The same thing that was true of such martyrs then has been true of them from then till now, and will continue to be true of them as long as there are to be martyrs. The life of a martyr for the word of God and the testimony of Jesus Christ is safe and secure against the second death, for on such the second death will have no power.

Pacific Christian Academy (Incorporated), Graton, Cal.

The Pacific Christian Academy, which was started in Santa Rosa in the fall of 1918, began its second year's work on September 8, 1919, at Graton, a small town near Santa Rosa, and in one of California's best fruit sections.

On the opening day twenty-two pupils were enrolled, which number was soon increased to over thirty. Others are expected to enroll soon. This is a much better showing than we had hoped for under the circumstances. A school of this kind was a new enterprise on the Pacific Coast. But after the first year's work there was much enthusiasm. During the past summer several mass meetings of the teachers, friends, and patrons of the school were held. The subject of a permanent location was discussed and support was promised. At Graton we secured a very good property of four acres of land and a large, five-room house, originally built for a schoolhouse. The necessary funds were raised and the property bought and paid for in full.

The school is incorporated under the laws of the State of California. The articles of incorporation provide that the Bible be one of the regular textbooks, to be taught as self-explanatory and undenominational; that a good moral and Christian atmosphere surround the school; and that the directors, the faculty, and all in any way connected with the management of the school be Christian in the strict loyal sense, and that their faith and works show that they stand for a New Testament church without addition or subtraction.

Literary work in the branches and grades of the California public grammar and high schools is being done. The school is moving along nicely and doing much good. We have reason to hope for it a great success.

For further information, address K. M. Barbour, Graton, Cal., or Felix G. Owen, 714 Orchard Street, Santa Rosa, Cal.

Do justice to your brother (you can do that whether you love him or not), and you will come to love him.—Ruskin.

RELIEF FUND

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

Previously reported	$9,235.96
North Grant Street congregation, Cordell, Okla.	6.00
Church at Bear Creek, Ala.	7.50
J. M. Ransom, Kensington, Ga.	5.00
Misses Mary W. and Roe Hiler, Uvalde, Texas	2.00
Mr. and Mrs. J. P. Watson, Cookeville, Tenn.	2.00
T. C. Franklin, Hartsville, Tenn.	5.00
Church at Lavergne, Tenn.	4.00
William Huffman Corum, Castalian Springs, Tenn.	5.00

The last item above represents a little boy's savings which he cheerfully gave to the Relief Fund.

ARMENIA REPATRIATE.

Into the desert they drove us forth,
Of all but life bereft;
Out of the desert we're creeping back,
Bare life, itself, now left.

The roads are flecked with blood and rags,
The sands are strewn with bones,
And in the air forever there
Reëcho moans and groans.

We dare not hope to live; we starve;
A thousand deaths we die;
And, born of ancient misery,
New horrors 'round us lie.

O God! O God! Look down on us!
We cry with gasping breath.
A nation's soul goes out to Thee!
A people done to death!

Into the desert they drove us forth,
We're creeping back again; . . .
Armenia repatriate!
God! Stir the hearts of men!

(Amy Sherman Bridgman.)

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

Look for the "Loyalty" Number.

The readers of the Gospel Advocate have a sure-enough treat in store for them next week when the "Loyalty" Number comes off the press. A. B. Lipscomb, who selected the contributors and who has gone over all the manuscript, says that he thinks it will be the best number of all. If you wish to lift your friend to a high conception of duty toward God and man, send in his name for a year's subscription without delay and ask that he receive this number. Here he will find timely and thoughtful articles on loyalty in all of its phases and relationships as it affects the individual, the family, the church, the State. We believe that when you see it you will agree that this one issue will be worth the price of a year's subscription. By all means send in that subscription for your friend.

Book Notices.

We are now ready to deliver a new edition of "Uncle Minor's Stories" and also "Outlines of Bible Study." Send your order to-day to the McQuiddy Printing Company, Nashville, Tenn.

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

AT HOME AND ABROAD

A. B. Lipscomb continues the meeting at Belmont Avenue, this city, this week. The interest increases.

C. R. Nichol, of Clifton, Texas, came to see us last week. He has held some very successful meetings in Tennessee.

S. H. Hall, of Atlanta, Ga., will begin a series of sermons at David Lipscomb College next Sunday. The public is invited.

Morgan H. Carter preached at Russell Street Church, this city, Sunday. Four persons took membership with the congregation.

L. F. Mason closed the meeting at Red Hill, near Woodbury, Tenn., on October 6, with eight additions. He is now at Whitewright, Texas.

Married, in the church house at Morrison, Tenn., on Sunday, October 12, at 12 o'clock, noon, Brother L. Frank Mason to Sister Maude Gentry, J. R. Stubblefield, of Viola, Tenn., officiating.

Friends will be grieved to learn of the death of Sister Feb Hill, wife of J. L. Hill, at 34 Academy Place, this city, last Sunday. She was a most excellent Christian woman. The Gospel Advocate extends deepest sympathy.

W. M. Oakley has given up his place as superintendent of the Potter Orphan Home at Bowling Green, Ky., and will engage in evangelistic work. Business interests compelled the change. Brother Oakley's new address is 326 Grace Street, Nashville, Tenn. He is now in a meeting at Commerce, in Wilson County, Tenn.

John E. Dunn writes from Terrell, Texas: "I am in Texas and very busy, but do not yet have my plans fully developed. I have just closed a couple of good meetings, one at Garden Valley and the other at Midway. Somehow, Texas has by far given me the warmest reception and the most calls for my labors since I came home. It has about turned my face Westward."

R. A. Craig writes from Louisville, Ky.: "Work at King's Hall and Cedar Springs is moving along nicely. One was added at Cedar Springs last Sunday, and one took membership at King's Hall. The meeting at Campbell Street has borne much fruit. Attendance has been good at each service. T. Q. Martin is doing the preaching, and he is strong for the old paths."

From W. C. Ramsey, Stop, Ky., October 15: "O. F. Shearer continued Eugene Person's meeting another week at Rankin, Ky., with good success, baptizing four. Brother Person had to leave for his term in school at Nashville, but on account of the interest that had been aroused in the meeting the brethren thought best to continue it longer. We wish Brother Person a happy term in school."

A. B. Lipscomb said the marriage ceremony three times on Wednesday, October 14. The following were united in holy bonds: At 7 P.M., at the bride's residence, on Sweetbrier Avenue, Mr. Edwin D. Turner and Miss Frances Lee Noel; 9 P.M., at Belmont Church, Mr. William W. Kerr, Jr., and Miss Edna E. Richardson; 9:15 P.M., at Belmont Church, Mr. Robin Barrick and Miss Tina Mae Ott. We wish for them all unalloyed happiness.

From H. A. Rogers, Regina, Saskatchewan, Canada, October 13: "I left Regina on September 24 for my home, and found my family well. After helping with some work at home, I returned to Regina. We had two good meetings yesterday. Interest is very keen and our prospects are still bright. Brethren, give us a place in your prayers for the great work we are endeavoring to do in this city. I expect to leave for home again next Monday for a week or more, then to return and continue the work for the winter, with the exception of a meeting I am expected to hold at Mac Rorie."

From G. C. Brewer, Winchester, Tenn., October 17: "After a four-weeks' sojourn of suffering in the Woman's Hospital, at Nashville, I have been permitted to come home. I am not yet allowed to do any work, but I am able to walk around, and I am rapidly gaining strength. I have passed through quite an ordeal, and yet I have been so wonderfully blessed that I shall always remember it with a feeling of tenderness and unworthiness. My friends remembered me in their prayers and expressed their interest and sympathy to me in letters and with flowers, fruit, and money. I hope to thank each one in a personal letter, but until I am able for that task I take this method of expressing my sincere appreciation. I pray that I may be worthy of such friendship."

From M. C. Kurfees, Louisville, Ky., October 20: "Our meeting at Campbell Street closed last night with the house packed with people from the pulpit to the door. Brother Martin delivered a most excellent and in every way helpful series of sermons. There were twelve additions to the congregation, nine of them by baptism. While the additions were not numerous, it was, nevertheless, one of the best meetings we have ever had. The sermons gave no uncertain sound on the matter of thorough loyalty to the Bible as the word of God, and also made a timely exposure of the heinous crime of dividing churches over speculations on unfulfilled prophecy. The church is tenderly endeared to Brother Martin and his good wife, and it holds them both in the highest esteem."

From J. Will Henley, Coleman, Okla., October 17: "We have here about a dozen members who are as loyal and faithful as can be found anywhere. The work in their hands is absolutely safe and sure of success. With my family, I arrived here on Friday, October 10, from the drought-stricken, storm-swept region of South Texas. After the heartless hurricane had taken its toll of our earthly possessions, we found that we still had enough of this world's goods to pay our fares to this town. We have no home and not money enough to buy one, but we are being comfortably cared for in the splendid home of Brother and Sister John D. Baldwin, and have the assurance that we will not have to 'camp in the streets' as long as they are able to rent a house. Now, I have never lived where my family could not have a place to worship and contribute their mites to the interest and upbuilding of the cause I have loved and pleaded all these years. We are building a house of worship here. The restrictive clause is in the deed. We are doing it now. Last night we raised six hundred and seventy-five dollars and two beautiful lot on which to build. A wicked man gave us the lots. Not a member here owns the house in which he lives, but all of them have come here to stay. This is a fine country. The three cotton gins here will put up over three thousand bales. Twenty cars of grain have been shipped from Coleman this year. About twenty cars of live stock have been loaded out here. There is a good bank with two hundred thousand dollars deposits. The Methodists and Baptists have good houses and fair memberships. A high school adorns our village. Land can be bought for from fifty to seventy-five dollars per acre. We want good, live, wide-awake, loyal, faithful men to come here with their families. They are coming. We are here to stay. We are not 'going to build'—we are building now. If you want to help a people who believe in helping themselves before asking others to help them, then send us a liberal contribution at once. Send to Mrs. Ada Baldwin, Coleman, Okla., and receive receipt for same, with the heartfelt thanks of every saint here. Pray for us, and then help us."

GOSPEL ADVOCATE

EDITORS.

E. G. Sewell. M. C. Kurfees. E. A. Elam. T. B. Larimore.

MANAGING EDITORS.

J. C. McQuiddy. A. B. Lipscomb.

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All communications should be addressed to Gospel Advocate, 317-319 Fifth Avenue, North, Nashville, Tenn.

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in the Gospel Advocate;" and if anything goes wrong, notify us immediately in writing.

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EDITORIAL

The Passing of Elder James W. Harding.

BY M. C. K.

The death of this aged and eminent man of God, in Winchester, Ky., on the evening of September 15, 1919, marks the close of a long and eventful life. It would be difficult to compress within the narrow limits of a single article of suitable length for this journal even an epitome of the facts which enter into that remarkable and splendid life. We shall be content to notice briefly some of the prominent facts which reveal him both as a citizen of the community and as a Christian as eminently worthy of the confidence and imitation of his fellow man.

The Harding name figures in English history as far back as the twelfth century; but Thomas Harding of the sixteenth century, a native of Devon, England, but dying in Louvain, Belgium, is the first one of the name who appears with prominence in the world of letters. When only twelve years of age he obtained a scholarship at Barnstaple School, Devon, England, became a Fellow at New College, Oxford, at the age of eighteen, and took his Master's degree in 1542, when he was only twenty-six years of age, being at once appointed professor of Hebrew by Henry VIII. This was a brilliant and remarkable achievement. Among the first of the name appearing in this country, of whom there is any available record, is Chester Harding, who was born in Conway, Mass., and was no doubt a descendant from the same English stock from which Elder James W. Harding came. He began his career in the latter part of the eighteenth century.

Amos Harding, the father of the subject of our sketch, was born near Boston, Mass. He emigrated to Clark County, Ky., in 1820, three years after which, on May 6, 1823, Elder James W. Harding was born, being from May, 1919, to the time of his death in the ninety-seventh year of his age. At the tender age of three, James W. was left a half orphan, his father, Amos Harding, having died in 1826. Immediately when he was old enough to work, he was thrown upon his own resources. Although his mother married a second time, he managed, by dint of genuine industry and manly independence, to earn his own living, and when quite young he was hired to a gentleman to learn the tailor's trade. His success enabled him in a few years to conduct the business for himself.

He obeyed the gospel at the early age of sixteen and began at once to take public part in the services of the church. In other words, he practically became a preacher immediately on becoming a member of the church, and at the time of his death he had been a preacher of the gospel for nearly eighty-one years. For the benefit of the younger preachers of the day, let it be observed here that through all this long and steady ministry he never swerved from the strictest loyalty to the word of God. Some of his first efforts at preaching were in the way of filling appointments at the country churches near Winchester, one of which was the Ruckerville church, in Clark County. He did not devote himself exclusively to the gospel ministry, but continued his business career, and for a number of years was engaged in the mercantile business in Winchester. During this part of his career a destructive fire laid waste the block of which his store was a part and he lost everything he had. He never lacked for friends, and it was not long until his mercantile business was reestablished. In addition to his career as a merchant, he engaged to some extent in farming and was a large cattle buyer.

At twenty-one years of age he was married to Miss Mary Elizabeth McDonald. To them were born fourteen children, five of whom survive him. These are: J. A. Harding, of Atlanta, Ga.; W. M. Harding, Walker K. Harding, Mrs. William Woolcott, and Mrs. J. A. Rash, all of Winchester, Ky. After their long married life of about sixty-five years, his wife died in 1908. He is also survived by numerous grandchildren and great-grandchildren.

Although his educational advantages were few, having gone to school, in all, a little less than one year, yet, owing to his native strength of mind, a good knowledge of the Bible, and the refining influences of Christianity, he was a man of more than average polish and refinement, and never failed to make a favorable impression even upon the most highly educated minds.

Summoned by long-distance telephone on the night of September 15, 1919, the writer of this sketch went to Winchester, Ky., where, on the morning of September 17, 1919, with the assistance of Brother M. P. Lowry, he conducted the funeral services in memory of this distinguished man of God. As a kind of background for the picture of his life, a few of the marvelous achievements of man's inventive genius during his long career was noted. He was a little boy three years old when George Stephenson built the first steam locomotive and the first railroad in the world, and he was a boy ten years old when the first railroad was built in the United States. What a world of inventive genius and glorious achievement is spanned by

his splendid and well-rounded life! The railroad, steam navigation, the telegraph, the telephone, wireless telegraphy, and that modern wizard of the ethereal world, the airship, have all come into existence during his lifetime. His career began when the red man of the West still held sway over a large part of the American continent and the United States, with its small population, was isolated from the rest of the world, but it ends when the world is ablaze with electricity and has almost become one great whispering gallery. He was born the very year when the Campbell and McCalla debate was held, and was a young man about twenty-one years of age when the great Campbell and Rice debate was held in Lexington, Ky.

The text of the occasion was the following: "Thou shalt come to thy grave in a full age, like as a shock of grain cometh in in its season." (Job 5: 26.) "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day, and not to me only, but also to all them that have loved his appearing." (2 Tim. 4: 7, 8.) The sermon was a brief review of his life and character, his devotion and fidelity to the word of God, and the triumphant manner in which he left this world. During his last days on earth he delivered a number of hortatory discourses to members of his family and friends gathered in the sick chamber. These talks not only exhibited the profoundest faith in God, in the word of God, and in the future life, but they were marked by the tenderest solicitude for all who heard him and with the most earnest and solemn exhortations to faithfulness. It was a most impressive scene, and his family and friends will ever associate it with his triumphant passage to the world beyond. Surely "the angel of Jehovah," who, God's word assures us, "encampeth round about them that fear him" (Ps. 34: 7), was near by strengthening and illuminating the faith of this dying hero in the glorious reality that "the path of the righteous is as the dawning light, that shineth more and more unto the perfect day" (Prov. 4: 18).

A vast concourse of people, regardless of creed or color, gathered in and around the Fairfax Church building, in Winchester, where the services were held. Such an outpouring of the people from all sections of the country was simply an indication of the high esteem in which Brother Harding was universally held by his fellow citizens in his home community. He was a gray-haired veteran of the cross when the writer of these lines was a boy preacher, but the tie of friendship between us was strong and enduring, and I sustain a personal loss in his going. His lifetime loyalty to the word of God is an inspiring example for all preachers.

Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

. . . . . .

The pains of death are past;
Labor and sorrow cease;
And, life's long warfare closed at last,
His soul is found in peace.

Annual Meeting at the Tennessee Orphans' Home.

The annual meeting of the directors of the Tennessee Orphans' Home will be held in the Home building, in Columbia, on Saturday, November 8, 1919, at 11 A.M., and all business connected with the Home will be transacted at this meeting. The auditor will make an audit of the books, so that the directors may have full knowledge of the condition and business of the Home. Others interested in the Home are invited to attend. The churches of Christ in Columbia and neighboring churches have been requested to prepare luncheon for the occasion.

J. P. SLAYDEN, Secretary.

Back at Henderson.

BY L. L. BRIGANCE.

After spending ten of the most pleasant months of life at Murray, Ky., my family and I are back at Henderson, Tenn., for an indefinite period. We did not leave Murray because we were dissatisfied in any way whatsoever. It is a delightful town in which to live. We have never had better neighbors nor more loyal friends. The brethren at Murray, Hardin, Hazel, and Green Plains, where I preached, treated us royally. We have no cause of complaint nor unpleasant feeling against them. It was with genuine regret that we took our departure. Murray will always be a green spot in our memory, and the brethren and friends there and at the other places mentioned will always have a warm place in our hearts.

We are now back at Henderson among friends, brethren, and relatives, to engage again in what has been the principal work of life—teaching the "young idea how to shoot." From the standpoint of money and ease, it has been a sacrifice to come; but, considering the interests of the cause of Christ throughout the whole territory of the school, I believed I could do a greater work here than anywhere else. There is a greater need and a greater demand to-day for young men of ability who are loyal and true to the "old paths" to preach the gospel than I have ever seen before. I hope to have an important part in the preparation of such young preachers.

The school has opened with the largest enrollment it has had for six or eight years. A fine body of students from several different States are here to get the training and inspiration of the school. The various departments are well organized and running smoothly. Four or five daily classes in the Bible are being taught, besides others in church history and Bible geography. Eighty-five or ninety per cent of the students are in these classes—several splendid young preachers among them. We all feel that the greatest opportunity the school has ever had is before it now, and we hope to make the most of it. I will continue to preach for the churches above mentioned the remainder of the year, after which time I will be at liberty to preach elsewhere. They are arranging with one of the best preachers in the State to take my place.

The school at Henderson desires to render the greatest possible service in the matter of Christian education, and, therefore, invites suggestions and criticisms from its friends elsewhere. Do not hesitate to write us at any time about matters you think would be for its betterment.

"The Model Church" Commended.

Brother G. C. Brewer has received several letters commending his book, "The Model Church." Brother J. Pettey Ezell, of Albany, Ala., says: "Every member of the church of Christ, both old and young, ought to have a copy of this book and read and re-read it. It will do them good." He finds one or two points upon which he does not agree with the author. After mentioning these, he says: "And to my mind, with these changes, it is the best and most needed book I have yet read from men." The book deserves a large circulation. The prices are very reasonable. Single copy, prepaid, $1; one dozen copies, prepaid, $9; twenty-five copies, not prepaid, $17. Order to-day from the McQuiddy Printing Company, Nashville, Tenn.

Notice to Sunday-School Workers.

We regret to announce that our supply of the Advanced Quarterlies has been completely exhausted. We are supplying Intermediate Quarterlies in the place of the Advanced Quarterlies. We ask the indulgence of our patrons until the next quarter. You will find, however, that the Intermediate Quarterlies are very full and instructive.

McQUIDDY PRINTING COMPANY.

Training Little Children

By MRS. EDA W. SEMKEN.

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Country Mothers Can Teach at First Hand the Lessons That the Seasons Bring.

I have thought a great deal about what I might say if I could talk with mothers who live far away from any center of population, and this fact stands out most clearly in my mind: the remarkable opportunities a mother in the country has to teach her children at firsthand what the seasons bring.

Let them have a garden of their own, in which to grow very simple flowers and vegetables that are hardy and easily grown.

Let them have pets to take care of. This will teach kindness and service for those dependent upon them.

Every child should have daily duties; and if you begin early and make play of these tasks, most children will love to do them and feel the importance of being a real help in the home. It seems to me that the three largest factors all through life are self-control, independence, and obedience, and we cannot begin too early in any child's life to teach these virtues.

Another thing the far-away mother may obtain for her child is books. Develop early a fondness for books in your children, and a great battle is won. All children love fairy tales, nature stories, and poetry, such as Grimm's and Andersen's Fairy Tales. Wise selections of the best of these "time-tested stories" are now published by many publishing houses. Some of the Grimm stories are too gruesome to tell to children. Kipling's "Just So Stories," and poems by Robert Louis Stevenson, Eugene Field, James Whitcomb Riley, and Jessie Wilcox Smith, are all excellent for children to know.

Six years of age is not too early to begin to build a library for a child; and the books should be in his own room, where they can be easily reached and become constant companions. The books my daughter enjoyed most at the age of seven were: "In Story Land," Elizabeth Harrison; "Kindergarten Story Book," Jane Hoxie; "Pinocchio," C. Collodi; "Tale of Peter Rabbit," Beatrix Potter; "Tale of Tom Kitten," Beatrix Potter; "Seem-So's," L. J. Bridgman; "Story of Noah's Ark," E. B. Smith; "Pied Piper of Hamelin," Robert Browning; "Little Lame Prince," Dinah M. Mulock; "Among the Farmyard People," Clara D. Pierson; "Among the Night People," Clara D. Pierson; "Among the Meadow People," Clara D. Pierson; "Among the Pond People," Clara D. Pierson; "Among the Forest People," Clara D. Pierson; Poems of Stevenson; Poems of Field; Poems of Riley; Poems of Jessie Wilcox Smith; "The Hollow Tree and Deep Woods Book," Albert Biglow Paine; "The Hollow Tree Snowed-In Book," Albert Biglow Paine; "The Book of Clever Beasts," M. Reed.

Two other subjects loom up in my mind for the far-away mother, and they are music and pictures.

The phonograph as an educational factor has tremendous value. Through this means the children can become familiar with all that is best in music, either vocal or instrumental; they can learn not only the music, but about the composers and the great men and women who sing and play various instruments.

A child's taste in pictures can be cultivated by having in his room pictures which are good both as to color and subject. Pictures dealing with nature in any form are always attractive to a child; and if they are hung in the room so that the child can easily study them, and even handle them if he wants to, this adds much to his enjoyment.

There are many book and picture firms that are only too glad to send catalogues upon request. The far-away mother can obtain anything of this kind she may want by mail; and if, besides a garden and pets, a child can have books, music, and pictures, it seems there is real education of the right kind going on.

☼ ☼ ☼

Your Book Friends.

Are you ever ashamed of your book friends? You know there are many people who choose their real friends with the greatest care; but when it comes to those in books, they are not so particular.

Some day when you are very much interested in a story, try to imagine introducing the characters to your father and mother and see if they stand the test. Maybe they will, and maybe they will not.

Of course, if you are reading a book by a good writer, it is quite permissible to have a villain or a pirate or something like that in it; but we are talking about books of everyday life and the principal characters, too.

If you are a true lover of books, the people in them will be just as real to you as those who live down the street or next door to you; so why not be a little particular about associating with them?

Have you ever seen a person reading in a train or any other public place without having a great desire to look over his shoulder to see the name of the book? Most people do it, too; and if you are that boy or girl, be sure that you are proud as well as perfectly willing that they should see the title. Do not have them thinking: "Dear, dear! That boy is in bad company, I'm afraid."

Be fastidious in your reading. Read books that you can go back to over and over again. Do not think that the best books are the dullest by any means. Find out from persons who know who are the best writers and stick to their books. You may be sure that you will be in good company with their men and women and children.

We know of a little girl who was brought up on Dickens. Her mother started to read his books aloud to her as soon as she was old enough to understand them, and she grew up with his characters. She loves them all, and they are so real to her that she has the same desire to be with them that you have to be with certain favorite playmates.

Instead of thinking, "I will go down to Mary's house this afternoon," she thinks, "I will play with David Copperfield a while," and she picks up the book and in a minute she is with him just so surely as if he were in the same room with her.

You know one of the best ways to test a book is to decide whether or not you care to read it again. If it is really good, it will be to you as Dickens' books are to the little girl. You will read it over and over again, and you will love the characters in it just as you love the persons you really know. You will be anxious for your brothers and sisters to know them, too, and in time they will be to you as real friends.

So be careful in what you read. If you start a book and find you are in poor company, put it down at once. You may be forced occasionally to be with real persons you do not care for, but it is never necessary to linger in such company in the pages of a book.—Selected.

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"I was run down and nervous. Peptiron has done me great good." Serena Rifenburg, Tivoli, N. Y.
Made by C. I. Hood Co., Lowell, Mass.

FROM THE FIELD

Tennessee.

Huntingdon, October 13.—On the fifth Lord's day in August I began a meeting at Brushy, Hickman County, which continued until the following Lord's day. I was called to this place to try and adjust a serious church trouble which had been on hand for about four years. After some four or five days' hard work, I succeeded in getting all concerned to meet, shake hands, confess their faults, and ask forgiveness. I went from here to Defeated Creek, in Hickman County, and took charge of the meeting which had been started by Brother Gunter and continued it until the following Friday night, with one baptism. From here I went to Paint Rock, Ala., where I began a meeting on the second Sunday in September, closing on the following Sunday with one baptism. This is the home of Brother L. B. Jones. From here I went by way of home to Salem, in Lewis County, to serve in a meeting and try to settle another church and neighborhood trouble. One brother had brought suit against another brother for ten thousand dollars for slander, and the people had lined up on both sides for the fight. I taught them their Christian duty, citing 1 Cor. 6 and many other passages, and rode from house to house, and succeeded in getting the lawsuit stopped. The brethren and sisters met, confessed their faults, and asked forgiveness. Other troubles also were settled during this meeting. This was my fourth bad church trouble to settle this season. From here I came to Holy Hill, in this (Carroll) county, where I began a meeting on Wednesday night, which continued until the following Sunday, with no visible results. I go from here to Wilson's Chapel, which will be my last series of meetings this season. Then I will return home and take up my work on the farm. My time is all filled for next year.—W. T. Beasley.

Pulaski, October 15.—Since my last report I have held some good meetings. On July 27 I began a meeting with the New Lasea congregation, of Maury County, and continued it six days. We had large crowds and good interest. The song service was ably conducted by Brother Amos Derryberry. There were five baptisms and three restorations. My next meeting was with the Mooresville congregation, in Marshall County, embracing the first and second Lord's days in August. The song service was led by Brother Irvin Pinkston, of Bryant Station. Two persons of mature years were baptized. On the third Lord's day in August I began a meeting with the brethren at Bunker Hill, Giles County, and continued it till the night of the fourth Lord's day. Brother Ross Derryberry had charge of the song service. One man was baptized. From the fifth Sunday in August to the night of the first Sunday in September, I was at Elkmont, Ala. Here I was very faithfully assisted by Brother J. J. Logue, of Lawrenceburg, Tenn. I found him to be a splendid young brother to have in charge of the song service. The Elkmont meeting resulted in two baptisms. On Tuesday, September 2, I reached Guin, Ala., where Brother Gus Nichols had begun a meeting on Sunday before. We continued there till Tuesday night of the following week, he having charge of the song service and I doing the preaching. In Brother Nichols I found one of the most faithful coworkers I have ever met. If he lives long, he is destined to become one of our ablest preachers. The Lord blessed our efforts in Guin with eleven baptisms and one restoration. Recent news from there says there is more life and interest in the congregation than for years past.—J. T. Clark.

St. Joseph, October 15.—On the third Lord's day in July I began a meeting with the congregation at Mountain Spring, Ala., and continued it one week, with two added. On August 2, in company with Brother Thornton Crews, who stayed with me until August 5, I began a meeting which continued eight days, with four confessions. On August 13 I began a meeting at a point a few miles east of Lawrenceburg, Tenn., and continued it several days, with no visible results. On August 24 the meeting began at Long Branch, which resulted in four confessions. Here some colored brethren (about seven) requested the privilege of attending the meeting, but only asked for a back seat, which request was at first granted: but when one or two objected, the colored brethren would not come, lest they cause a division of the congregation. This I regret. However, at the request of these colored people, I preached once at an arbor where they had been meeting. A goodly number of white people were present at this service. On September 6 I began eight days' work with a new congregation at Pleasant Valley, a few miles east of Ethridge. There was one addition. After this I preached a few sermons for my home people, at Lone Cedar, Ala., with no visible results. I then went to Hillsboro, Ala., for about eight days. This was where Brother Dies held a meeting a few weeks before, with several additions. Four were baptized and several were restored. Then I came home, spoke once for Brother Crews at Kilburn Schoolhouse, and went to Giles County, Tenn., where I held a mission meeting, being supported by the Cool Springs congregation. There were no visible results, save that much Bible reading is being done by the people who attended the meeting, most of whom were Baptists and "Holiness" people. I am now at home for a few days. I am due at Hatton, Ala., on October 18, and possibly at Wheeler, Ala., the last of October.—William Behel.

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160 Hens—1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' and got 1500 eggs from 160 hens in exactly 21 days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. It revitalizes the hens, tones them up, and makes them lay all the time. Get ready now and make big profits out of your hens this winter. A $1 package will double the egg production, and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1 now to E. J. Reefer, the poultry expert, 3257 Reefer Building, Kansas City, Mo., and get a season's supply of "More Eggs." Profit by the experience of a man who has made a fortune out of poultry.

Romantic Story of South. d's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its mos distinctive features, ease and comfort, hac suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money saving shoe book for the asking.

In answering advertisements, please mention the Gospel Advocate.

Letters From Rheumatics.

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

Hundreds of letters like the following have been received by the management:

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

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

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

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

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

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

If you suffer from rheumatism or from any curable disease, accept the guarantee offer below by signing your name. Clip and mail to the

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

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

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

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA CHILLS AND FEVER. Also a Fine General Strengthening Tonic At All Drug Stores.

Report of Missionary Funds.

BY NELLIE STRAITON.

Funds were forwarded to Sister Lillie Cypert, in Japan, on September 30, as follows: From Mrs. G. W. Sosebee, Texas, $1.50; Mrs. Wes Dunham, Texas, $1; Mrs. G. M. Anderson, Canada, $1; Floyd H. Henderson, Canada, $2; Oliver Buchanan, Michigan, $5; Crayton Moseley, per Christian Leader, $3; Mr. and Mrs. E. N. Henderson, Illinois, $3; "Brethren," Indiana, per W. E. Dillman, $10; Mrs. M. A. Roach, Alabama, $5; Brethren, Tennessee, per John F. Crews, $3.50; church in Florida, per T. L. Hendrix, $3; Mrs. V. G. Stuart, Georgia, $2; H. L. Meeks, Texas, $5; church in Texas, per Mrs. J. E. Thompson, $1.85; Mrs. Weller David, Kentucky, $6; Mrs. F. S. Balir, Oklahoma, $2; J. H. Morris, Alabama, $2; J. R. Wilmore, Texas, $1; Mr. and Mrs. J. D. Garner, Texas, $1; Mrs. A. E. Perry, Louisiana, $1; Mrs. Anna L. Hill, Texas, $1; per Firm Foundation, 50 cents; church in Oklahoma, per John B. Kershaw, $4.30; Miss Clarice Lancaster, Illinois, $3; P. C. Breeden, Texas, $5; Nellie Straiton's Sunday-school class, Texas, $4.82; Mrs. Pearl Hendrix, Kentucky, $2; Mrs. Grover Clifton, Kentucky, 50 cents; Mrs. Arthur Brown and Sunday-school class, Texas, $2.93; church in Texas, per Mrs. Bonnie Gaulden, $3.84; Nellie Straiton, Texas, $2.26. Total, $90.

Forwarded to I. B. Bradley, for Sister Sarah Andrews: From Mrs. A. E. Perry, Louisiana, $1.

"Baptists vs. Campbellites." No. 12.

BY M. S. MASON.

I wish now to resume the discussion of "John the Baptist"—what he was and what he was not.

John the Baptist was not a name foundation. It matters not what logic we may summon to show that God expected his people to be called "Missionary Baptists" and members of the Missionary Baptist Church, the fact remains that they are nowhere called by these names, when so many excellent opportunities are given. The churches as congregations were called "churches of Christ" (Rom. 16: 16) and individual members were called "Christians" (Acts 11: 26). John was never called a "Baptist" because of his church affiliation or his being a church member. That was his official title because of his work. Properly, no one could be called a "Baptist" today who would not do the same work. No Baptist Church to-day can boast of the name "Baptist" in history, as that only means people who contend for immersion of believers and may include acceptable or unacceptable Baptist material of to-day.

John was not a modern Baptist. He honored the Savior (Matt. 3: 11, 12); and how modern Baptists can say they honor him to-day when they call their churches "Baptist" churches and not "churches of Christ," and their individual members "Baptists" and not "Christians," I cannot see. John would never have done this, I am sure.

John was not a modern Baptist in the design of baptism. Modern Baptists baptize people who confess that they are already saved on their righteousness. John, according to Matt. 3: 6, baptized people who were confessing their sins.

John was not a modern Baptist on repentance. Mr. Moody, the author of a tract that fell into my hands a few years ago, has this to say in substance: "There is a people who, when they accept church membership, require no evidences of repentance, but we do. We require crying, mourning, and weeping. We do not allow them to come in dry-eyed." Now, Mr. Moody certainly should be satisfied with John's teaching on this subject. So let us see what he has to say on the subject. (Read Luke 3: 7-14.) Here, when asked by the people, publicans, and soldiers what to do, he nowhere tells them to cry, but for each in his vocation to do right. Mr. Moody then shows by his contention that John was not a modern Baptist.

We now come to discuss what he was. First, he was a forerunner of Christ. Malachi (3: 1) calls him a "messenger." The ancient kings had a herald go before to announce their coming. John was this herald to Christ.

John, the apostle, calls him a "friend of the bridegroom." The friend of the bridegroom, like the groomsman of to-day, passes off the scene when the marriage is consummated. The bride remains with the groom and wears his name. The trouble with our good Baptist friends is that they have eloped with the best man.

He was a prophet. (Acts 19: 1-5.) John told those whom he baptized to believe on one who should come after—that is, on the Lord Jesus. Thus he prophesied of the real Savior who should come.

Second, he was the bridge of the covenants. By that I mean that his work formed a connecting dispensation by which we were brought out of the law into the gospel. This was done by his dispensation being characterized by ordinances common to the law and gospel. He lived and died under the law and preached it, but much of his teaching introduced principles of the new covenant. For example, according to Acts 19: 5, people were to

believe in a Christ that should come as we believe that a Christ has come. He directed their minds from the sufficiency which they entertained of their fleshly birth and taught that "every tree which bringeth not forth good fruit is [to be] hewn down, and cast into the fire." Thus it was to be in the new kingdom. (Matt. 3: 10-12.) His baptism, so far as form is concerned, is the same as ours, but not the same in design. Thus, because of the foregoing, I call him a "bridge of the covenants." He lived and died under one, and he introduced principles of the other, thus forming a bridge for the transition period which marked the change from the old to the new.

Third, he was a restorer—not an originator, a founder, a builder of something new, but a restorer of things from which men had departed. Thus, Malachi (4: 5, 6) calls him "Elijah"—that is to say, as Elijah at an earlier period preceding the captivity had called the apostates back to the law, even so John was to do the same work immediately preceding the coming of Christ.

He was a way maker, and straightener. (Luke 3: 4, 5; John 1: 23.) As a way of travel is made smooth by having depressions filled and eminences reduced, crooked places straightened and rough places made smooth, even so John, to prepare the way of the Lord, preached to adjust the irregularities of the lives of the people so as to have receptive hearts when Christ should come on his mission of establishing the new era of things.

Festival of Lanterns.

BY SARAH SHEPHERD ANDREWS.

About dusk on the evening of July 13, as Oiki San and I walked down the long street which forms the main part of the town of Okitsu, we saw a lighted lantern hanging in almost all the entrances and a tiny fire kindled on the ground in front of the doors where the lanterns were hung. I asked the meaning, and this is what I learned: The spirits of dead ancestors were supposed to visit the altars sacred to them in each household, and the lantern at the entrance was for a sign of welcome. The spirit was supposed to come in the fire. A feast of the newest, choicest vegetables was prepared and placed on the god shelf where the spirits are supposed to tarry while visiting in the homes. Spirits are believed not to relish meats of any kind, since they have pale, thin forms; so only vegetables are presented. At this time, in so far as possible, families come together and have a happy time. A friend told us that their household sat up until two o'clock entertaining the spirits.

Late in the afternoon of July 16 we were walking on the beach and saw scattered along the water's edge great quantities of nice cucumbers, eggplants, beans, and corn. What seemed so very strange was that the cucumbers and eggplants had legs made of tiny sticks resembling the cornstalk horses we children used to make. The cucumbers were supposed to be horses and the eggplants were supposed to be cows on which the spirits were to ride, being carried by the waves back to their abode. The beans were for saddles, and the corn was simply a gift to the spirits. As I saw all this, I had a feeling of the great waste, together with the feeling of its being so much like children's play, yet I knew that those who had taken part in this were not children in age. As I came back home my heart was filled with pity for the people in their ignorance.

On August 10 a festival was held in the evening for all who had died at sea, and the dull-finished wooden-framed lanterns were used exclusively on this occasion. Hundreds of these lanterns were lighted and set afloat on

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These two beautiful shoes are the Smartest Styles of the Season. They are worn by the best dressed men and women everywhere. Trim and neat, they fairly sparkle with style. You will be proud to wear them. Your friends will instantly recognize their good taste and smart style. You have only to see them to appreciate their splendid qualities, and try them on to enjoy their blessed comfort. That is why we are glad to send them to you ON APPROVAL.

All Sizes $4.35 On Approval

SEND NO MONEY!

Simply mail coupon and your pair will come at once, postage prepaid, direct from the Shoe Market of the World. Boston is the shoe style center of America. You do not have to wait till these shoes travel to New York or Chicago. We want you to get your pair Direct, with no obligation on you to keep them unless you are convinced that they are the most beautiful, comfortable, stylish boots you ever saw.

All Sizes $4.35 On Approval

This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected wearproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

This high-cut lady's dress boot is made of selected leather. Soft as velvet on tender feet. Neat, plain tapering toe. Beautiful high Louis Heel, or Medium Military Heel. Extra long-wearing leather soles, semi-flexible. Your choice of black or rich Havana brown. The most beautiful boot for Summer and Fall, 1919.

Send NO MONEY, Mail This Coupon TODAY

Pay nothing until shoes arrive. We even pay the postage. Simply mail coupon. Either pair or both will come at once direct to you, from the Oldest, Largest house selling Direct from the Shoe Market of the World. Let the shoes themselves convince you. Compare them with shoes at $7.00 and $8.00 a pair. If you are not delighted, send them back at our expense.

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Send shoes I marked, prepaid. I enclose no money, and am buying on your Approval Plan. I will pay only $4.35 a pair on arrival. I Risk Nothing!

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By Using THE ORIGINAL
Especially good for Inflammation and Congestions. Reduces Fever. Helps the Heart. Send for Sample. Satisfaction guaranteed. Gowan Medical Company, Concord, N. C.
GOWANS Rub-It-On FOR COLDS CROUP PNEUMONIA
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the water, and it was quite interesting to see these tiny lights being tossed upon the waves and carried out, out upon the water until they almost faded from sight and looked like the lights from a distant village.

I will speak of one other thing that might be of interest. We went to Shimidzu, a town about four miles up the bay, one day last week, to see a shark that some fishermen had caught in a net not far from Okitsu. The shark was a huge one, being forty-three feet and nine inches long. This being an unusual production from the sea, there was a Shinto slab erected on the body of the fish near the head with the usual offering of a rice cake beside it.

It will be noted from the above examples that the Japanese are of a very religious nature. Their religious nature only needs training in the right direction. May the truth spread, not only in Japan, but in all nations.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

Letter from S. W. Womack.

There will be a boosters' meeting at the Christian College at Silver Point, Tenn., the last week in November. Monday (November 24) will be gathering day. Preachers and all friends are invited to come, and bring or send an offering for the school. Thursday (Thanksgiving Day) will be offering day for the school. Money, bed clothing, or any kind of produce will be accepted. Let us hear from you.

Now I wish to thank my friends (both white and colored) and a few of the churches for their attention. Beech Grove, Lebanon, and Jackson Street (Nashville) churches are giving monthly. Cheering words from Brethren A. B. Lipscomb, F. W. Smith, A. M. Burton, S. P. Pittman, Joe Hasty, W. T. Selley, T. B. Larimore and wife, and others, are so encouraging and uplifting. All have our thanks.

We were remembered by the sisters of the Sugar Grove (Ky.) church with a box of eatables. This act was highly appreciated by the writer.

May the good Lord help us all to look to him at all times. Let us hear from you. I think I am improving a little.

In answering advertisements, please mention this paper.

It is not enough to love those who are dear to us. We must show that we do so. Many of us, through ignorance, thoughtlessness, or want of judgment, wound those whom we love best and most wish to help.—Selected.

Labor endears rest, and both together are absolutely necessary for the proper enjoyment of human existence. —Robert Burns.

300 Eggs a Day

"Since using 'TWO for ONE' I get 250 to 300 eggs a day instead of 25 to 30," writes J. C. Hoff, of Indiana.

This wonderful egg producer has made thousands of dollars' profit for poultry owners all over the United States. Now is the time to increase your egg supply for the fall and winter, when eggs will be selling at $1 a dozen. Give your hens "TWO for ONE," the tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1 to **Kinsella Company,** 2927 Le Moyne Building, Chicago, for trial size, or send $2 for large box which contains three times the quantity of trial box and which is a full season's supply. We guarantee to return your money if not satisfied. Enter our free **$5,000** egg-laying contest. Full particulars are given with each box of "TWO for ONE."

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The Infants' and Children's Regulator

By causing the stomach to digest food as it should, keeping the bowels open and by giving baby less food, the first teeth never cause trouble.

Contains no harmful ingredients —formula on every bottle. Use it and note how easy and comfortable baby is when teeth come.

At all druggists.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

For those who are anxious to hear of our work during the summer, I will give an epitome of the same.

I began a meeting at Glady Hill, in Obion County, on July 13, and continued it till July 27. Late crops, weeds, grass, and much work needed to be done made it rather difficult to hold a meeting; in fact, at one time it seemed that the meeting would close in spite of all that could be done. Finally interest revived, and some were baptized, some came from the Baptists, and one was restored. The meeting closed with a packed house and good attention. I hope much good was done.

I began a meeting at Jones Chapel, in Lake County, on August 3, which closed, with a small crowd and waning interest, on August 17. A few were baptized, some came from the Methodists, and several were restored. This was my ninth meeting in succession at Jones Chapel, which, perhaps, accounts for waning of the interest. A new man can hold interest where the old one fails, sometimes, and for this reason many changes are made. When the old one does his best, that is all he can do; and if the congregation wants to make a change, he should not grumble.

I began at Bethel, in Obion County, on August 24, and closed on September 2, with a full house and good attention. A few were baptized, some were restored, and one came from the Baptists. Bethel is where I did some of my first preaching, over thirty years ago; therefore, I was no stranger there.

I began a meeting at Cloverdale, in Obion County, on September 7, and continued it till September 21, closing with a small crowd and very good attention. A few were baptized and two were restored. Some little trouble existed in the congregation, which I tried to adjust, but failed; but I am rejoiced to hear that everything has been satisfactorily and happily settled, and now love, peace, and happiness fill each and every heart, for which I thank God and take courage.

I began a meeting at Hornbeak (my home congregation) on September 28 and closed it on October 13. This is where I preached my first sermon in July, 1885—thirty-four years ago. This was the fight of my life. Hindrances were many—preachers' influence, opposition meetings, picture shows, basketball games, sin, wickedness, indifference, unbelief, and skepticism. Notwithstanding all these things, I baptized more during this meeting than in any other during the summer. Again I thank God and take courage.

I have more calls for 1920 than I can accept, and have not fully decided yet where it is best for me to work. I want to work where wanted and needed, and especially where I can put the most into the cause of Christ, and not where I can get the most out of it.

Brother B. G. Swinny, of Greenfield, led the song service at Cloverdale and Hornbeak. He is a fine young man and a most excellent singer. I hope I can have him with me next year.

When I said "some" were baptized at each place, it means less than one hundred and more than one. To God be all the praise. I am grateful and thankful for the opportunity to work for him.

Yes, the brethren paid what they wanted to or felt like. Modesty forbids saying how much I received at each place.

Certainly in our own little sphere it is not the most active people to whom we owe the most. It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.—Phillips Brooks.

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Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. **Soothes, Refreshes.** Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. **Murine Eye Remedy Co., Chicago**

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Brooklyn Man Solves the Problem.

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Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

HENS MOULT FAST.

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you do not take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, fourth floor, Reefer Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book, free, that tells the experience of a man who has made a fortune out of poultry.

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IMPORTANT— During the 26 weeks for $1.00 period, Grace Livingstone Hill's new and best serial story 'Betty Hope" will appear complete in the Christian Herald in advance of its publication as a $1.50 book. This will be followed by another of those wonderful Courtenay Savage serials, entitled "Morning," also to appear as a $1.50 volume after Christian Herald subscribers have read it. This will give Christian Herald readers two gripping, wholesome stories without extra charge.

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501 Bible House, New York

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Name .....

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The Master's Vineyard

Arkansas.

Fort Smith, October 9.—The meeting and school at Culpepper, near Formosa, is a matter of history. We had a good meeting and school. Seven were baptized, five from the sects among the number. I am in a meeting at Saint Paul at this writing. This promises to be a great meeting. I found all things ready when I came. Pray for us. I am president of the Eureka Normal School of Music, a chartered and incorporated educational institution. A number of the brethren are members of this school. We are revising and correcting our list. Brother, will you not write me by return mail, letting me know where you are? We are getting out a printed list of names and addresses and are anxious to hear from all who are members of this institution. Write me at Box 241, Fort Smith, Ark., or write to Dr. S. J. Oslin, at Mena, Ark. —Will W. Slater.

Kentucky.

Mayfield, October 7.—The meeting here will close to-night. The church here is having a hard struggle to establish New Testament Christianity. The "digressives" are worse than the other sects. The church needs a strong man to locate here and stay until the truth is firmly established.—I. B. Bradley.

Benton, October 7.—On last Lord's-day evening I closed an eight-days' meeting at Glade, with eleven additions. The house was crowded every service, and the attention and deportment were excellent. The church here is beginning to realize that God only accepts those who worship him in Spirit and truth.—Robert E. Henson.

Mississippi.

Baldwyn, October 9.—I closed a meeting at Ozark, fifteen miles from here, on Tuesday night. Two married ladies, from the Methodists, were baptized, and the church, which had been taking a rest for some years, agreed to meet regularly in the future. It is admitted that much good was done in the community, and they called me for a meeting next year. I am now at Baldwyn, where I have been stopped for a few sermons. Brother Gus Dunn held the summer meeting, and there were several additions. The little band have built a seven-thousand-dollar brick church house, and it is paid for. They seem to all be workers. Dr. Cox keeps the enthusiasm at welding heat, which accounts for the good work. I am billed for Cloverport, Tenn., Sunday.—W. F. Lemmons.

South Carolina.

Woodruff, October 13.—We are having nice crowds at our Sunday school and prayer meetings. We had thirty-three yesterday, and our collection was four dollars and sixty cents. We are well pleased with this, considering the financial condition of all the members. We had thirty at prayer meeting last Saturday night. Of course, the most of these are children, especially at Sunday school; but we should consider that our children of to-day must be our leaders to-morrow. So far we have failed to get a lot to build a meetinghouse on, but we have not given up yet. We hope to get an acre or two yet. We have one more man in view that we are going to see in a few days, and hope to get a lot. If no other way, one of us is going to buy a place of about twenty-five acres in order to get a place large enough to build on. I wish the people in Tennessee and other places could realize how it is here. The Baptists are so strong against us that they will not sell us a lot for three prices; but "if God be for us, who can be against us?"—L. R. Briggs.

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The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

Tennessee.

McMinnville, October 12.—Since last report I have been working in Warren County. I was at St. Marys from September 28 to October 5. Attendance good; one restored to fellowship and one added by baptism. I began at Mount Leo on Sunday night, October 5. One restored to fellowship and four confessions to date. The meeting continues with good interest.—B. W. Davis.

Cleveland, October 11.—On coming out of the hospital on April 20, where I had spent seven weeks, undergoing two operations, I felt that the next twelve months would necessarily be a total loss, so far as being able to do anything in the advancement of the cause of Christ was concerned; nevertheless, I have held some good meetings during the summer in spite of my physical condition. On the third Sunday in June I filled my appointment at Ooltewah, at which one lady came to us from the Baptists. On June 16 I went to Athens, the county seat of McMinn County, to hold a meeting. Failing to get a building in which to hold services, I got permis-

sion to build a brush arbor at the edge of town, and practically built it myself. The meeting began on the night of June 20. The crowds were large, constituted largely of people who had never before heard the gospel in its purity. The meeting continued three weeks. There were three additions by primary obedience, and twenty-five members were enrolled and put to work keeping house for the Lord in a private home. Plans are being made to build a meetinghouse. On August 8 I began a meeting with the congregation at Liberty Hill, in McMinn County, one of the oldest churches in the State, and continued it over four Lord's days. Five were restored and twenty were baptized into Christ. On the night of September 5 I began with the congregation at Spring Creek, McMinn County, and continued over two Lord's days, with three added by statement and three by obedience. On the night of September 17 I began at Fairview, in Polk County, in a Methodist meetinghouse. The meeting progressed nicely for a week with large attendance and excellent interest, when I was taken ill and had to give up. If it is the Lord's will, I shall return to them again, because I believe much good can be accomplished there. At this writing I am with the congregation at Union Chapel, near Rockwood. The meeting is five days old and good interest is being manifested. From here I expect to go to Baxter, and from thence to attend the Love-Turney debate at Big Clifty, Ky., on October 27.—W. C. Phillips.

Texas.

Ben Franklin, October 13.—Since last report I have held a meeting at Hatfield, Ark. The crowds and interest were good. Eight baptisms and money raised to build a new church. I then came home for a few days, and found all smiling and happy. Our crowds and interest were the best we have had. I have just been to Wylie, Texas. It was so muddy our crowds were small. I go next to Dunmor, Ky., for a meeting, and hope to have a good one. I have some time for next year not yet engaged.—C. H. Smithson.

Notes from Clay County, Tenn.

BY TURNER H. HOLT.

During my five years' preaching in the mountains I have found more or less dead formula among this people. There is a smothering evil going on in these mountains, if it should be called an evil. The preachers raised up here generally leave as soon as they are worth anything as preachers, and the only way of stopping this evil is to keep the preachers here. Likely this is too limited a field for ambitious men to stay in; but these people need defenders of the truth to stand by them and establish them in the faith once delivered to the saints. Then there will be fewer congregations falling apart and going to the bad.

In my preaching I have filled pulpits which the Sewells as pioneers filled years ago. I have preached regularly for some months at Saint John, in Clay County. Saint John is on the very outskirts of the old homestead of William Sewell, brother to the four preachers. I had preached there one Saturday night and Sunday morning and was staying over to preach again at night, when a young man and I visited the Sewell cemetery. It was interesting to note three mounds where three of the Sewells were buried. I am sure two of these were Caleb and Isaac, and I think the other was their brother William. It was not like standing by the tomb of some hero of many battles fought with carnal weapons; rather, it was the tomb of those who had fought one battle to the bitter end, whose weapons were not carnal, but were "mighty through God to the pulling down of strongholds." We doubt not that they fought with the sword of the Spirit and wore the shield of faith.

There have been many and great changes in their old home section since their boyhood days. The forests have been cleared; the hollows and bottoms have been made into fertile fields; the rivers wind in and out through rich pastures; and where the wild hog once roamed is now the quiet home of the farmer. This section was once a part of Overton County, but even the county lines have changed. We hope to see this country developed in faith and Christian brotherhood.

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Nothing Like Plain Bitro-Phosphate to Put On Firm, Healthy Flesh and to Increase Strength, Vigor and Nerve Force.

Judging from the countless preparations and treatments which are continually being advertised for the purpose of making thin people fleshy, and replacing ugly hollows and angles by the soft curved lines of health and beauty, there are evidently thousands of men and women who keenly feel their excessive thinness.

Thinness and weakness are often due to starved nerves. Our bodies need more phosphate than is contained in modern foods. Physicians claim there is nothing that will supply this deficiency so well as the organic phosphate known among druggists as bitro-phosphate, which is inexpensive and is sold by most all druggists under a guarantee of satisfaction or money back. By feeding the nerves directly and by supplying the body cells with the necessary phosphoric food elements, bitro-phosphate should produce a welcome transformation in the appearance; the increase in weight frequently being astonishing.

Increase in weight also carries with it a general improvement in the health. Nervousness, sleeplessness and lack of energy, which nearly always accompany excessive thinness, should soon disappear, dull eyes ought to brighten and pale cheeks glow with the bloom of perfect health.

CAUTION:—While Bitro-Phosphate is unsurpassed for the relief of nervousness, general debility, etc., those taking it who do not desire to put on flesh should use extra care in avoiding fat-producing foods.

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In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

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No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

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CAPUDINE

The Liquid Remedy for Headaches. It's RELIABLE. Relieves Quickly. No Dope. No Booze. No Alcohol. Try it for **Headache.**

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Stop "dosing" rheumatism.

It is pain only. Not one case in fifty requires internal treatment. Rub soothing, penetrating "St. Jacobs Liniment" right on the "tender spot;" and by the time you say "Jack Robinson" out comes the rheumatic pain and distress. "St. Jacobs Liniment" conquers pain. It is a harmless rheumatism liniment which never disappoints and does not burn the skin. It takes pain, soreness, and stiffness from aching joints, muscles, and bones; it stops sciatica, lumbago, backache, neuralgia, and reduces swelling.

Limber up! Get a small trial bottle of old-time, honest "St. Jacobs Liniment" from any drug store, and in a moment you will be free from pains, aches, and stiffness. Do not suffer. Rub rheumatism away.

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HENS MOULT FAST.

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you do not take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, fourth floor, Reefer Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book, free, that tells the experience of a man who has made a fortune out of poultry.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Evans.

Mrs. Eliza Evans was born on October 10, 1843, and died on December 18, 1918. She was married to George Evans in 1876, and to this union were born two children, a boy and a girl, both still living. She obeyed the gospel on October 11, 1910, under the preaching of Brother H. C. Denson, and lived a true, faithful, Christian life until the end. Sister Evans was always kind, humble, and patient. To the children I would say: Mourn not as those that have no hope. God rejoices in the death of his saints. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

W. T. Beasley.

Nicks.

Mrs. Mary Josephine Nicks was born, in Williamson County, Tenn., in February, 1843, and died, at her home, near Dickson, Tenn., on June 9, 1919. Her maiden name was "Mary Gooch." She was first married to William Beasley, and to this union one son was born. Her second marriage was to W. A. Rogers. To this union four children were born. She was last married to T. F. Nicks, Sr. She obeyed the gospel in early childhood and lived a devoted Christian life. By her many good qualities and Christian graces she endeared herself to a large circle of friends. She was a good neighbor, a true friend, a faithful wife, a devoted mother, and loyal to the cause of the Lord. I loved this good woman, and it was always a treat to go to see "Grandma," and it makes me so sad when I realize I will meet her no more here; but may we all so live that we can say, like Paul, when the evening shadows are lengthened, "I have fought a good fight, I have finished my course, I have kept the faith," and be permitted to meet her "just over there." She is survived by a husband; eight stepchildren, two of whom are Rogerses—Mrs. Ida Ward and Mr. Lee Rogers, of Jackson, Miss.; one own child—Mrs. M. C. Chambers, of Fulton, Ky.; three grandchildren and a number of step-grandchildren. She was loved by her stepchildren as an own mother. Her remains were laid to rest in Rock Church Cemetery after funeral services conducted by John T. Smith, of Dickson.

Vina Hooper.

Cabe.

On August 26, 1919, our beloved brother, J. H. Cabe, of Vernon, Texas, answered the summons to come up higher, when death stilled his body and bade the real man come to the mansion prepared for him above. This is a sad message to many, for he was known and loved by many in Tennessee, Kentucky, Arkansas, and Texas. He spent the most active part of his life near Fulton, Ky., and was an elder of the Oak Grove church of Christ from the time it was organized until he left that community for Texas. He was one of the many friends who gave me real Christian encouragement when I was a young Christian, and was the first man that asked me to offer public service in the church. The deceased leaves behind and aged companion and three sons. The oldest son, J. T. Cabe, of Vernon, Texas, is a gospel preacher, and the others are faithful members of the church. Brother Cabe lacked only one month being seventy-four years of age, and was very useful up to the last. Like Moses, he died as he had lived. He officiated at the Lord's table on Sunday and took part in the worship on Sunday night before his death the following Monday morning. His death came suddenly; and that, as he had often expressed to his family and friends, was the way he wanted to go without suffering. The family sent for me to hold the burial services; and it was very much like holding burial services over my own father or some near relative, because I have known him ever since I can remember. I believe he went home to God to await the coming of his wife and other loved ones.

A. O. Colley.

Cornwell.

Brother T. J. Cornwell was born on January 10, 1834. He was married to Elizabeth Spears on October 23, 1854, and to this union were born five children—two boys and three girls. He was married a second time, to Mrs. Jane Knight, on February 27, 1869, to which union were born five children—two boys and three girls. He was married a third time, to Miss Martha West, on November 4, 1883, and to this union were born four children—all girls. He was married a fourth time, to Mrs. Sarah Ann Temple, on June 15, 1908. No children were born to this marriage. To Brother Cornwell were born fourteen children, forty-three grandchildren, and thirty-one great-grandchildren. Nine of his children are now living, thirty-seven grandchildren, and twenty-five great-grandchildren. Surely he was made to believe the truth as expressed by David: "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward." (Ps. 127: 3.) Brother Cornwell was baptized on August 17, 1871, by Brother J. T. Reneau, and lived a consistent Christian life to the day of his death, which occurred on October 10, 1918. Like other men, Brother Cornwell possessed

weak points, as well as strong ones. He was blessed with a strong physical body and strong mental powers; was an ardent lover of his wives, children, brethren in Christ, and friends; and, best of all, he was, like Abraham of old, strong in faith, giving glory to God. Brother Cornwell's home was the preachers' home, day or night, when they so desired, and the most humble Christian always found a welcome in his home. No Lazarus will rise up in the judgment and say to him: "You drove me from your gate hungry." He loved gospel preachers and the gospel, enjoyed hearing the "old-time" songs of praise to God, and often rejoiced in the belief that he was aboard "the old ship of Zion" and was sailing homeward. We believe that Brother Cornwell is entitled to the blessing pronounced in Rev. 14: 13: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." J. M. DENNIS.

CHURCH NEWS

Alabama.

Oakman, October 15.—Our meeting with the Shiloh congregation was well attended, and fourteen persons were baptized into Christ and one was restored to fellowship. I am now at Earnest Chapel, with two confessions to date. I go next to Cedar Creek; then to Phillippi, Tenn., for a short stay.—A. D. Dies.

Albertville, October 16.—The meeting on Shiloh Park, Pittsburg Landing, Tenn., closed on October 5, after running over three Sundays. Two persons were baptized. This was the third meeting I have held there, and, so far as attendance, interest, and financial support are concerned, it was the best one I have held for them. The Lord willing, I shall hold their meeting next year.—R. N. Moody.

Arkansas.

Booneville, October 13.—The meeting at Williford closed on October 5, with only one added to the congregation. A brother who had dropped out of the work was restored to the fellowship of the church. This was my third meeting at Williford.—R. H. Johnson.

Kentucky.

Hardin, October 15.—I recently closed a good meeting at Gum Spring, in Livingston County. I preached fifteen discourses publicly and "from house to house" some. In all, nine got right with the Lord and with the faithful few. Four backsliders were restored to their "first love" and to the fellowship of the saints in light. Three came out from the Babylon of sectarianism (Baptists) and united with us on the Bible as our only creed, and two were immersed into Christ in the Tennessee River. As a result of this meeting, the faithful few (about fifteen) agreed to meet regularly on Lord's days to worship "as it is written." They will meet in a schoolhouse for the present. There is strong talk of building a house in the near future. There is some good material in this little band, and they have "a mind to work." I was treated well in every way by the people generally, while prejudice ran high with some. They paid me about sixty-five dollars for my work in this meeting. I held two other tent meetings two or three miles above Gum Spring three and four years ago and baptized most of the material in this little band. The Lord bless them.—H. W. Jones.

Missouri.

Bloomfield, October 11.—My meeting at Oldfield resulted in eight baptisms and six reclamations. I am now in a meeting at the old Mount Pleasant Church, with interest only fair. Part of my time is arranged for 1920.—Charles F. Hardin.

Oklahoma.

Oklahoma City, October 13.—We had two glorious services at the Tenth and Francis Streets Church yesterday. The morning service was the best and the audience was the largest that we have had since I took up work with the church some few Sundays gone. We have some of the best of folks here. They are zealous with a godly zealousy. I am mighty proud of them.—John A. Hudson.

Texas.

Fort Worth, October 14.—The South-side-Central Church is growing and the work is prospering along all lines. Every service gets better. We will begin a protracted meeting next Lord's day, and we invite all brethren visiting the city to attend. My wife is growing stronger all the time, and I believe she will be out of danger inside of a year. We have received about twenty-five dollars from all sources since last report, and I have written all donors, personally acknowledging same. God bless them. I mean to start a campaign within the next thirty days to put gospel papers in every Christian home in town that I can get to. On with the work!—Tice Elkins.

WHAT 15 CENTS WILL DO

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Washington, D. C. (Special.)—Profiteering has no place in the dealing of the Pathfinder with the American reading public. Its red-blooded editor produces a wonderful weekly magazine that already has more than a million readers; and in spite of the increased cost of paper, postage, labor, and the advice of his friends, he refuses to withdraw his amazing offer to send the next thirteen big weekly issues for fifteen cents. He says it pays to invest in new friends.

The Pathfinder is indispensable, because it prints the news of the whole world; and every issue is packed with uplift, inspiration, intimate American interpretations of world events, and entertainment. Fifteen cents mailed to the Pathfinder, 135 Douglass Street, Washington, D. C., will secure the next thirteen big issues.

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When spread over the skin and its concentrated healing power directed against pimples and rashes, eczema, acne, itch, scalp-scale, burns and all like affections so distressing, it proves a means of greater comfort and most abundant satisfaction.

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To make it soft, fluffy, and free from dandruff, use

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50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

PILES permanently disappear after using three jars of HANCOCK'S PILE REMEDY, or we will refund your money. If your case is not severe, it is probable that one jar will relieve you. For all kinds of piles. Price, 50 cents a jar. At your druggist's or direct from

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Druggists, write for liberal proposition.

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Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN-SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

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In answering advertisements, please mention this paper.

Run Down?

Kidney and bladder troubles are not limited to men. Housework, or work in office or factory, causes women to suffer from weak, overworked or diseased kidneys. The symptoms are—puffiness under the eyes, sallow skin, constant tired feeling, lack of ambition, nervous condition, backache, rheumatic pains, sore muscles, stiff joints.

Foley Kidney Pills

get right at the cause of suffering and misery, regulate the kidneys and bladder and restore the diseased organs to sound and healthy condition.

Mrs. Wm. Fischer, 2009 Woodbourne Ave., Louisville, Ky., writes: "I am just getting along fine. I am taking Foley Kidney Pills every other night. You should have seen me before I started I was yellow as gold, now my eyes and skin are all cleared up. My kidneys do not bother me at night any more. If it will help some other poor soul who is suffering you may use my name wherever your medicine is advertised."

SALTS IF BACKACHY AND KIDNEYS HURT

Stop Eating Meat for a While if Your Bladder is Troubling You

When you wake up with backache and dull misery in the kidney region, it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood, and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog, you must relieve them—like you relieve your bowels—removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds, and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure, and makes a delightful, effervescent lithia-water drink.

WANTED — Representatives for BIJOU TOILET GOODS. Large commission. Rapid sale. Write for particulars. Goods worth $2 sent for $1. S. M. Swain, 811 Polk Avenue, Memphis, Tenn.

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Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

"Remission of Sins."

BY H. W. JONES.

The above heading is scriptural phraseology, but who understands all of it thoroughly?

1. Take the word "sins"—what does it mean in this connection? Sin is any transgression of the law of God; moral deficiency; iniquity—yes, sins of omission as well as sins of commission. But note the word "sin" is used here in the plural number—"remission of sins," not remission of some certain or specific sin. Hence, the phrase, "remission of sins," refers to all the alien or past sins each one is guilty of up to the time one comes into covenant relationship with Christ. Yes, it is the "remission" of "the body of the sins of the flesh" when we are "buried with Christ in baptism." (Col. 2: 11, 12.) So the word "sins" refers to all the sins of the whole life from the time of our accountability up to the time one becomes a Christian, a child of God, a babe in Christ. This much seems clear.

2. What does the word "remission" mean? To understand the full meaning and import of this word is not so easy. We dare say but few of us understand fully what the word "remission" means. Hence this essay. Let us see: The word "remission" literally means the act of sending back, sending off or away—yes, clear off, far away, all the way back, and thus completely separated from us; a discharge from that which is due; release from forfeiture, penalty, debt, or guilt. To apply and make plain this meaning, let us look at the type of "remission of sins" in the old covenant, which was the goat for Azazel, or removal of all the sins of the children of Israel—"the scapegoat," as commonly called. (See Lev. 16.) Two goats were set before Jehovah at the door of the tent of meeting. (Verse 7.) Aaron "cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel [the scapegoat]." (Verse 8.) Then Aaron presented the goat for Jehovah, and offered him for a sin offering. (Verse 9.) "But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement for him, to send him away for Azazel [removal] into the wilderness." (Verse 10.) Yes, "Aaron shall lay both his hands upon the head of the live goat [scapegoat], and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness: and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness." (Verses 21, 22.)

In this we see that all the sins of the people were, figuratively, sent back or away off into the wilderness and there turned loose and lost, and thus separated from the people. So is it literally in the "remission" of all our past or alien sins in Christ. The idea is this: When penitent believers in the Christ come to the place of adoption and pardon, then all past or alien sins are, by the Lord Jesus Christ, sent back and removed far away from us into the wilderness or solitary place of forgetfulness, where they are entirely lost; never to be remembered against us any more forever. And right here is one important difference between the old covenant and the new covenant. Under the old covenant, there was, in those animal sacrifices, "a remembrance made of sins year by year" (Heb. 10:

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3, 4); but under the new covenant, "Their sins and their iniquities will I remember no more," saith the Lord (Heb. 8: 12; 10: 17). In the old covenant, the sins of the people were sent away, typically, by the scapegoat, into the wilderness (Lev. 16); but in the new covenant, our sins are literally remitted, sent away, completely separated from us, and entirely removed from the memory of our blessed Savior. Happy thought that our sins are never remembered again when once "remission" takes place!

But when does "remission of sins" take place? Some say it takes place before baptism, others say it takes after baptism (immersion). Now let us see: (1) Our hearts are cleansed by faith (Acts 15: 9)—yes, by whole-hearted faith in the Christ (Acts 8: 37); but this act of the creature cannot possibly do away with the past or alien sins we are guilty of. (2) We truly repent of all our sins, with godly sorrow, and actually turn away from them in life and conduct; yet none of this that we must do can remove our alien sins (the Lord only can do that). In the very nature of the case, we cannot remove the stain or guilt of our sins when we believe in Christ with all the heart and truly repent of all our sins. The Lord remits, sends away our sins; but he has not promised to give us "remission of sins" when we believe and repent. If he did, he would certainly do it, for he is faithful who has promised. (3) "Remission of sins" (alien sins) is promised after, not before, baptism. Proof: (a) On the day of Pentecost believers in Jesus as both Lord and Christ (Acts 2: 36) were told by the inspired apostle Peter: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto [or, "into"] the remission of your sins." (Verse 38.) So here "remission of sins" takes place after baptism. (b) Again, Peter says: "To him [Christ] bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." (Acts 10: 43.) The promise here of "remission of sins" is to every one who believeth on Jesus; but, note, it is "through his name" that the promise is to be made effective. How, then, does the believer in Christ get "through his name?" A few moments later these very persons were commanded by the apostle Peter "to be baptized in the name of Jesus Christ." (Verse 48.) So believers get "through his name," and then "remission of sins," when they, by faith, go through the place or requirement where his name is recorded (see Ex. 20: 24); and his name is recorded in baptism (Matt. 28: 19). Then "remission of sins" was promised to the Gentiles when they were baptized in, or through, the name of Jesus Christ, just as to the Jews on Pentecost day. (Acts 2: 38.) In the new covenant the faith that saves is the faith that obeys. (Heb. 5: 9.) (c) The jailer was told to "believe on the Lord Jesus, and thou shalt be saved," but his "having believed in God" was said of him after, and not before, he "was baptized." (Acts 16: 30-34.) So faith, or belief, is used in a comprehensive sense, in some places, to include the acts of faith belonging to the faith or belief. (d) A truly penitent believer in the Christ, Saul of Tarsus, was told to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) So here "remission of sins" is expressed in the phrase, "wash away thy sins," which the Lord does for us when baptized. (See Mark 16: 16.) This case (Acts 22: 16) shows another Bible truth—viz., that in being baptized we thus "call upon the name of the Lord;" and it is written that "whosoever shall call upon the name of the Lord shall be saved" (Acts 2: 21; Rom. 10: 12). Since "he that believeth and is baptized shall be saved," and "whosoever shall call upon the name of the Lord shall be saved," therefore, in being baptized, we "call upon the name of the Lord," which is quite different from calling on the Lord and not doing his will. (Matt. 7: 21.)

So we conclude, from all this array of divine testimony, that baptism (immersion in water), on the authority of Jesus Christ, is one of the conditions upon which our Lord and Savior

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remits, sends away, all our alien sins into the solitary place of his eternal forgetfulness. Praise the Lord for his wonderful mercy!

No doubt many of us, in faith and with true repentance, are immersed on Christ's authority, and our sins are remitted, sent away, by the Lord, without our understanding the true meaning of the word "remission." "Why, then, write to explain the meaning of the word?" some one may ask. I answer: These things we write, that our joy may be made full, and that we may induce sinners to obey the Lord, and not delay, that their sins may be remitted and their souls saved in the day of the Lord Jesus. There are many scriptural motives to induce men and women to obey the Lord in baptism, and any scriptural motive that induces obedience is acceptable to him. If not, why not?

Any scriptural "design" of baptism
That leads penitent believers to obey,
Sure leads us to the very place
Where our Savior puts our sins away.

Money for Lake City Church.

BY J. O. BARNES.

Brother J. M. Cole and I gratefully acknowledge the following contributions received by the church of Christ at Lake City, Fla., since our last report: From the church of Christ at Gainesville, Fla., by B. A. Colson, $43.10; Mrs. C. G. Summers, Virginia, $1; church at Quitman, Ga., by Flem Oliff, $10; church at Helena, Okla., by A. A. McCollum, $10; church at Lecanto, Fla., by Austin Allen, $5; F. L. Blair, Oklahoma, $1; church at Istachatta, Fla., by T. D. Graham, $10; church at Morven, Ga., by R. L. Scruggs, $8; Mrs. M. T. Caruthers, Fla., $10; Mrs. Maggie Roberts, Florida, $1; church at Spencer Hill, Tenn., by J. C. Nelson, $25; W. D. Roark, Tennessee, $1; church at Lacy Chapel, Oklahoma, by Ira Strickland, $9.75; church at Petersburg, Tenn., by G. C. Hart, $10; church at Quinn, Ark., by Fred Carroll, $5; Mr. and Mrs. Hale D. Lyder, Pennsylvania, $1; Mrs. T. P. Jones, Tennessee, $1; J. M. Devane, Florida, $4; Mrs. J. G. Jackson, Georgia, $2; Miss Carrie E. Scobey, North Carolina, $2; church at Nance, Tenn., by D. V. Colvett, $7.50; church at Terrell, Texas, by P. C. Breeden, $8.80; Mrs. W. N. Waters, Florida, $2; C. Ray Thompson, Kansas, $25; D. B. Colvett, Tennessee, $7; Mrs. J. D. Crabb, Florida, $3.50; J. T. Boyce, Virginia, $5; D. L. Conell, Ohio, $1; Mrs. Lizzie Morgan, Tennessee, $1; Mrs. T. Y. Pirtle, Tennessee, $2; Mrs. J. M. Hayes, Tennessee, $1; Mary E. Glenn, Kentucky, $2; J. G. Malphurs, Kentucky, $1; church at Umatilla, Fla., by I. E. Beasley, $3; church at Cordova, Tenn., $10; J. R. Ray, Texas, $2.50; W. D. McQuiddy, Tennessee, $15; church at Spring Head, Florida, by J. L. Hodges, $5; Mrs. Annie Goodrich, Tennessee, $1; Mrs. Martha Watson, Tennessee, $1; church at Alamo, Tenn., by S. G. Lewis, $6; Miss Ella Talley, Tennessee, $2.50; W. R. Key, Arkansas, $2; Miss Ferguson, Kentucky, $1; Mrs. A. B. R., Kentucky, $5; Mrs. ——, Alabama, $3; church at Carthage, Tenn., by Mrs. Alice T. Read, $5; Miss May Cole, Missouri, $10.

In last report it was stated that the church at Morrison, Tenn., had sent $1; it should have read, $10.

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A Prayer.

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Enthrone thy will in every place,
Jesus, Savior dear!
And as the Bridegroom to the Bride—
O come, be ever at our side;
Lord, be ever near!

Make manifest thy kingdom, Lord,
Forever be thy name adored.
God, the three in one!
O Father, Son, and Holy Ghost,
Behold, with all the heavenly host,
We bow before thy throne!
—Herbert H. Gowen.

The life that throbs in the New Testament from beginning to end, the life that always fills us again with wonder as it beats upon us from its pages, is the life which the risen Savior has quickened in Christian souls. —Selected.

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SPECIAL NUMBER DEVOTED TO
LOYALTY IN ALL RELATIONSHIPS

Gospel Advocate

JohnEBrown Oct 9 20

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"With all thy heart, and with all thy soul, and with all thy mind."

HERE YOU MAY READ

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"To thine own self be true, . . . and thou canst not be false to any man."

The Scriptural Significance of Loyalty

Brother Larimore Gives a Veteran's Conception.

Webster's Collegiate Dictionary gives only one definition of loyalty: "State or quality of being loyal." The same authority gives "faithful to a cause or principle" as the definition of "loyal."

According to our standard English lexicographer, then, to be faithful to a cause or principle is to be loyal so far as that cause or principle is concerned.

Christians are in Christ Jesus, our Lord—in his spiritual body, the church—"in whom we have redemption through his blood, even the forgiveness of sins." (Col. 1: 14.) Christ is the head of his spiritual body, the church; for God "hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.)

To be loyal to Christ and his cause, therefore, is to be true to Christ and his church. To be true to Christ and his church is to live and labor, walk and work and worship, in the light of his word, according to the spirit and letter of his revealed will.

Because I thus believe and because I wish to encourage Christians thus to live, I exhort God's children to just simply take God at his word—that is, believe what he says; do what he commands; become and be what he requires; live as he directs; and trust him for what he promises: believe what he says because he says it; do what he commands because he commands it; become and be what he requires because he requires it; live as he directs because he directs; and trust him for what he promises because he promises—and man hath never trusted the Lord Almighty in vain.

Deeming it my duty, and desiring, to always be loyal to the Lord and to never displease him, I have always been careful to not teach anything that might tend to produce discord or strife or division among brethren: for among the seven things that Solomon says are an abomination unto the Lord is "he that soweth discord among brethren" (Prov. 6: 16-19), and our Savior prayed earnestly that there might be no discord or division among his followers.

Sometimes, when preaching, I submit the following suggestions: "If I preach anything to which you object—which you cannot accept—please tell me so, and I will either quit preaching it or prove, by the New Testament, that Divinity, hence duty, demands that I preach it; and if I do not preach something, anything, you think I ought to preach, prove to me, by the same book, that Divinity even authorizes me to preach it, and I will preach it all the remnant of my days." To me, that seems to be in harmony with the spirit of loyalty to the Lord.

I am growing old now, and have not the vim, vigor, and vitality of either body or mind I once had, notwithstanding I never had these to an alarming extent; and I want my friends to watch me, and, if I begin to wobble, correct me, and not let me disgrace, divide, or disturb the church. I want to be loyal and reliable as long as I live.

The word "loyalty" embraces in its meaning fidelity to our friends, fidelity to our loved ones, fidelity to our country, fidelity to the brotherhood of man; but in this article I have considered especially fidelity to Christ and his cause.

To be truly loyal as Christians, we must be satisfied with the will, the word, and the way of Him whose servants we claim to be. To be loyal gospel preachers, we must preach the word, be examples of the believers, in word, in conversation, in love, in spirit, in faith, in purity, as Paul admonished Timothy, and avoid anything and everything that, if preached, might cause confusion, discord, or division among God's people. We may know a tree by its fruit, a fountain by the stream that flows from it. Preaching the word never produces discord, strife, or division—*never*. Let us be loyal as long as we live.

W. W. Freeman Explains Its Essence.

"Loyal" is a term we use to describe a person worthy of our fellowship. The congregations thus maintain a standard in religion by which preachers and others are measured. It is evident that the test thus applied determines the character of the membership of the churches. Hence, it is supremely important that this term be guarded, lest the essence of loyalty be lost and only a form remain, or lest human standards be set up and allowed to usurp the authority of Jesus and to rob the soul of freedom to develop under divine guidance as natural endowment and environment permit. Thus we see the age-long difficulty of exercising discipline successfully so as to maintain a clean church, and yet not throttle conscience in divine process of growth.

"Loyal" is but another word for the quality denoted by the Bible term "faithful." It is a good word and indicative of one's attitude of fealty toward the Lord. It should be contemplated more. Loyalty denotes not the measure of the Christian's learning, even in Bible history and in doctrines on various matters, but is less *theological* or creedal, and denotes the soul's sincerity, earnestness, and responsiveness to the authority of Jesus. The loyal heart is attentive to know his desire in any matter and is uncompromisingly intent on pleasing him at any cost. It is this constancy of purpose that permits us to hope for eventful approval and salvation. (Rev. 2: 10.) Not perfection in works or merit of character is our hope, but grace. Grace, however, comes only to the loyal souls.

But loyalty does not argue with God and does not design to plead ignorance. Loyalty searches the Scriptures; it prays for and hungers after God's way. Though limited by environment and providence, it can hope for continuously dawning light. (Matt. 5: 6.) In growth or attainment, the loyal heart is, circumstances considered, normal. It never boasts of stature or makes excuses for halting; it but meekly pleads its own integrity and shows its inclination to do the Lord's will. (Phil. 3: 13-16.) Perfection is held as the divine ideal and the goal of the Christian; so, holding this ideal and striving for it distinguish the heart as loyal. Life is thus a growth, one continual triumph. (2 Cor. 2: 14.) The babe in Christ, dying so, shall have a reward, and the "full-grown" also, if they "stand fast in the faith" of Christ.

Loyalty means liberty. It means freedom of the individual as to conscience, both subjectively and objectively, but it does not mean anarchy and schism. Loyalty cannot, as some human theories suggest, divorce teaching and practice in life from its source—the heart, where Jesus is kept enthroned. (Col. 3: 17.) True religion requires this vital sovereignty and this integral loyalty.

But loyalty is not exclusive of social relationships or of Christian brotherhood. These are parts of its substance. (1 John 3: 21; Matt. 5: 44; Matt. 22: 39.) In this communal state the church arises. The loyal heart insists that

others be loyal and presumes to point out any seeming deviations from divine will; but this loyal heart is loyal enough, not only to allow others this privilege in turn, but he can but urge it. Knowing from his experience the uneven, but progressive, tenor of the loyal heart led by divine light, and knowing God's ways are not arbitrary, but are spiritual and fair to the faithful hearts, he is not intolerant of his fellows, but rather is prayerful, docile, patient, and kind, but firm, with them. He demands loyalty and all the while continues in brotherly helpfulness and loyal earnestness. He does not set at naught his brother. (Rom. 14: 4.) However much this principle of loyalty may conflict with human standards or with individual or group measures in doctrine and dogma, it cannot be forsaken, save at the infringement of loyalty and encroachment on conscience, or, at any rate, assumption of divine prerogatives—which may God forbid.

But such liberal process seems radical to those married to traditional standards. It is so, and well enough, too. We who have more or less stature can but be loyal in our stage of development, and we should be perverse not so to stand; however, we must not forget others have fallen heirs to human attainments as well as we, and it remains for every soul and each generation to be loyal to truth, as God gives it to them, in solving their own problems. No wonder Paul says: "Love is the fulfilling of the law." Love is the color test of loyalty. Loyalty without love is dogmatism. The prejudiced heart cannot be thoroughly loyal. (Rom. 1: 21-27.) Loyalty is a great principle on which even the heathen may fall. (Rom. 2: 11-15, 29.) Rid of churchianity, we could see how well this principle of loyalty permits variety; how it is the only chance for vital religion; how brotherly love is encouraged; and yet could see the people loyal to Jesus as the great divine family, the body of Christ, the kingdom of God as revealed in the Scriptures. (1 Cor. 12: 12-27.)

O, how far men drift from the way of loyalty! Scriptural discipline is long-suffering so as not to usurp divine sovereignty in the loyal heart. To-day baptism and the Lord's Supper seem to us evidently bound on all, but even these cannot be thrust on one. To impose them is to destroy their divine significance. But we may teach loyally on such matters without imposing them. In time the loyal heart responds, but some time is required for development of antecedent heart changes. Catechumens vary in natural ability and individual surroundings, we should not forget. For one having learned the will of Jesus on baptism or any other matter, there is the responsibility of the divine imperative. A debater once said that such a character "could not be killed with a Gatling gun;" but it is better to say, "God does not require the impossible, but honors loyalty even among heathen." He may providentially enable one to perform an act, or he, knowing the heart, may exercise his grace to include that one. (2 Pet. 3: 9; 2 Cor. 8: 12; 9: 8.) Loyalty is man's extremity, and it is God's opportunity. It does not fail, even in emergency of human limitation.

But loyalty is stern; it is exacting; it demands sacrifice at any cost. (Matt. 10: 37.) The rule, not the exception conjured up by the disloyal heart, is contemplated in the commands of the gospel. (Acts 2: 38; John 3: 5.) These are plain and are clearly revealed as the will of Jesus for the penitent believer. To debate with him is a certain mark of disloyalty; such persons need repentance, not dipping, and then they can obey from the heart. Often the essential matter of accepting Jesus' sovereignty in this act of faith—not reason, though it is, of course, a reasonable acceptance—is lost by confusion of theological conceptions as to consequences or the divine side of it. This should not be; ignorance of when, how, or why God acts does not prevent his response in accepting the soul that in penitence does for Jesus' sake what he has commanded. Such truths help to move men, and, like all truth, must be coveted, but they should not be imposed so as to shut off the loyal penitent from responding to Jesus. (Acts 8: 37, 38; Rom. 10: 9, 10; Acts 19: 3-6.) The preacher must not exact fealty to himself, but must let loyalty be to the Lord. (1 Cor. 1: 10-13; Acts 4: 12.)

So we see loyalty not simply as a collection of theological doctrines about Bible matters, but as heart responsiveness to Jesus in all things. (2 Pet. 3: 18; 2 Cor. 12: 9.) Immorality has no place. The preacher who preaches straight and practices crooked is not a "loyal" preacher. Debates on "first principles" at times do good, but skill in this field does not license him to immorality. Bad character is too generally reported among preachers. Such things and acknowledged and unquestionably erroneous and dangerous attitudes should be disciplined, not debatable points of doctrine honestly held by able inquirers. May we strive to be loyal in heart and right in life.

F. W. Smith on the Different Relations.

The word "loyalty," when applied to right conduct, is but another word for true manhood and womanhood. It simply means that the individual is true to whatever trust or confidence may have been imposed in him or her. There are many duties growing out of the different relationships of life, and loyalty expresses the fidelity with which one meets and discharges these duties. The purpose of the writer shall be to note some of these relations and give Bible examples and teaching of loyalty in discharging the duties growing out of them. We should not forget that there is but one Book in all of this world that regulates, adjusts, and sanctifies all of the legitimate relations of life—viz., the Bible, the Book of God. Hence, every relation and every duty must be viewed from a scriptural viewpoint. Any other vision will be warped and perverted by the ignorance and prejudice of man.

Loyalty to God.

The Bible abounds with examples of both men and women who were true to God under the most difficult and trying circumstances, but space forbids the mention of only a few. Take Daniel, who was forbidden by a kingly decree to ask a petition of God or man for thirty days, save of the king of Babylon. (Dan. 6: 7.) This prohibition had for its violation the penalty of being thrown into a lions' den, and yet the brave, loyal, and fearless Daniel went to his window looking toward Jerusalem three times a day and prayed to his God. The same spirit of loyalty is found in the three Hebrew children who were thrown into the fiery furnace rather than worship an idol. To be true to God and worship him as it is written in his Book even in the face of death requires a courage inconceivable by many. Hence, when the word "loyal" is applied to a preacher or to a church, many religionists smile contemptuously and stigmatize them as "antis," "old fogies," "mossbacks," etc.

Loyalty Between Husband and Wife.

The most sacred relation of this life is that of husband and wife. God has made "the twain one flesh," and they should most sacredly keep themselves to each other, and, if need be, suffer death rather than defile themselves in the sinful and soul-destroying crimes of adultery. The marriage vow should be held inviolate, as made to God and not to man. Laban and Jacob made a heap of stones as a witness of a covenant between them, and Laban said: "The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us." (Gen. 31: 53.) The marriage vow is the "heap" between husband and wife, and each should realize that God is watching and will judge

between them in their absence one from the other. God has made the husband the head of the wife (Eph. 5: 23), and the wife should be loyal to her head so long as he leads and guides according to God's word.

LOYALTY OF CHILDREN TO PARENTS.

The word of God binds children to obey their parents in all things that are right. "Children, obey your parents in the Lord: for this is right." (Eph. 6: 1.) What is more beautiful and Christlike than a respectful, reverential, and obedient son or daughter? A child loyal to father and mother, desirous of doing the things that please them, is one of the finest things in this world, and contributes largely to making home a heaven on earth. Christ was subject to his parents, thus setting children for all time an example. Parents should not forget the duty they owe to their children—viz.: "Provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." (Eph. 6: 4.) Parents cannot be true and loyal to their own children without a faithful effort to discharge this duty.

LOYALTY BETWEEN MAN AND MAN.

The interests of humanity are so interwoven that no man can live unto himself. There is an interdependence that no one can avoid and live a normal life. One may become a recluse, a hermit, and dwell in a cave or in the wilderness, but that is an unnatural life. In the social and business affairs of life we are dependent one upon the other, and there are solemn duties growing out of these relations that should be met and discharged with the greatest fidelity. For the regulation of our loyalty one to another, God has given us this rule: "And as ye would that men should do to you, do ye also to them likewise." (Luke 6: 31.) This rule strictly adhered to and practiced in all of our social and business relations would beget the strongest degree of loyalty between man and man. It would destroy selfishness, causing each man to look not only "to his own things" (interest), but "also to the things of others." (Phil. 2: 4.) Abraham magnanimously gave Lot the choice of the land, and God blessed him. (Gen. 13: 7-9.)

Loyalty Implies Freedom.

BY LEE JACKSON.

Both in origin and relationship the word "loyal" is akin to the word "legal." The latter word conveys the idea of being in conformity to the rule of law, while the word "loyal" conveys the idea of living in willing allegiance to the demands of authorized law. Loyalty to Christ means allegiance to his authority in all that he requires of us as subjects of his kingdom. Without the existence of properly constituted authority, there can exist no law as a rule of conduct; and without law, there can be no government. It is useless to make any claim to loyalty while authorized law is being ignored.

There is a principle so essentially associated with the idea of loyalty that it must not be overlooked: it is that subjects under any form of government, whether human or divine, must be possessed of freedom of choice in order to be loyal. Honor for authority and obedience to its demands must be willingly rendered; otherwise it is not loyalty. The subject must possess the freedom of will to either obey or to disobey, according to his own determining choice. Man is created a free moral agent, and under government it is possible for him to be either loyal or disloyal, as determined by the inclinations of his own heart. If he yields himself in willing obedience to the governing authority, he is loyal; if he is disobedient, he is disloyal.

As man is created and as he lives in this present life, he sustains a twofold relationship—a relationship to God as his Creator, Preserver, and Benefactor, and an associate relationship to his fellow man. The divine government seeks to bring man into a state of allegiance that will fulfill the demands of his responsible obligation on both sides of this twofold relationship. To be loyal under this government, man must perform the duties that he owes to God, and he must discharge his obligations to his fellow man. As man's Creator, Preserver, and Benefactor, God alone holds the primary and absolute right to rule in the hearts and lives of men. God alone is the source of all rightful governing authority, whether as exercised by parents over their children, as by civil rulers in the State, as by teachers and guardians in the discipline of students, or as exercised by presbyters as overseers in a Christian congregation. This is very adequately set forth by the apostle in the thirteenth chapter of Romans, where he says: "There is no power but of God; and the powers that be are ordained of God." And this statement of Paul is substantiated by the whole burden of Old Testament teaching. It was in view of the truth that God holds the place of primary authority and that all functions of rightful authority are derived from him that the apostle Peter said: "We must obey God rather than men." (Acts 5: 29.) The word "power" as used by Paul in the passage from Romans means "authority." It was used in the same sense when Jesus said to Pilate, "Thou wouldest have no power against me, except it were given thee from above" (John 19: 11), meaning that Pilate's authority against him was from above. It means the same in the passage which says: "Where the word of a king is, there is power." (Eccles. 8: 4.)

Under the gospel dispensation of grace and truth, God has vested his Son, Christ Jesus, with all authority n heaven and on earth; and "he must reign, till he hath put all enemies under his feet." (1 Cor. 15: 25.) Jesus says of himself: "For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man." (John 5: 26, 27.) In the same connection he says: "For neither doth the Father judge any man, but he hath given all judgment unto the Son: that all may honor the Son, even as they honor the Father." The reason assigned for this committal of authority to the Son of God is because he is the Son of man. Because he took upon himself the nature of man, suffered as man suffered, was tempted as man is tempted, and died the death that man dies, Jesus now reigns in supreme authority over his kingdom. This investiture of Christ Jesus with all authority gives him the scepter of universal sovereignty. His kingdom is over all. His right to rule with an absolute authority is based upon a twofold claim upon our faith and loyalty. First, as with the Father in the beginning and as coequal with the Father, in some mysterious way, not made known, he had to do with man's creation. *He made us.* (See John 1: 1-4; Col. 1: 16, 17.) And second, after man became ruined by sin he came to earth, "taking the form of a servant, being made in the likeness of men," in order to redeem man. As equal with the Father he holds his primary right of authority, and because of his sublime work as man's Redeemer he holds his heaven-given and blood-sealed right to demand man's allegiance. (Phil. 2: 6-8.)

In the final analysis of its meaning, the loyalty of the Christian can mean nothing more nor less than unfeigned loyalty to the reigning Christ. The believer who is baptized into Christ is brought into the enjoyment of the blessings and privileges of Messiah's reign; and when his life is loyally consecrated to the worship and service of his King, he fills up the measure of his responsibility to God and man. True loyalty to Christ looks both Godward and manward. The worship which is enjoined upon the Christian by the authority of Christ should prepare him for an exalted service in behalf of his fellow man. The truly loyal

Christian is not derelict in his attendance upon the Lord's-day worship, and he is diligent in doing good where opportunity offers; and all that he does, in word or deed, is done in the name of the Lord Jesus, and he gives thanks to God through him. (Col. 3: 17.) When a Christian shows himself truly loyal to Christ in filling up the scriptural measure of his obligation to God and man, any apparent boast that he is identified with the "loyal brethren" becomes unnecessary. "By their fruits ye shall know them;" and true loyalty to Christ finds no difficulty in making itself known to those who are acquainted with New Testament teaching. Much has been said and written about loyalty to "our plea," and much of this has been under mistaken conceptions. No class of preachers or other Christians have any right to make any plea for anything not in harmony with the will of Christ. No perfunctory observance of the Lord's-day worship, no verbal contention for the truth, while the heart is absorbed in the affairs of this present world, can ever fill up the measure of loyalty to Christ.

Some Types of Loyalty.

BY H. E. SPECK.

It is one thing to be a disciple; it is another thing to be a loyal one. There are two kinds of loyalty. One is to our Leader, the other is to each other. The first includes the second. Loyalty to Christ as his disciple means a constant and a faithful performance of duty—a "be-thou-faithful-unto-death" matter. A loyal disciple is one who translates the gospel into a life. Our Leader needs, as much as ever, people who are loyal to his teaching; he needs also people who are loyal to his life.

Jesus needs men who understand the hour and its solemn call. Half-hearted disciples, followers who have a mere sentimental liking for him, but who give the "first" place to any other interest, are of very little or no use to him. He must have men who, for weal or woe, without reserve or hesitation, yet with knowledge and intelligence, will follow in his ways. Decision firm and irrevocable must be made.

In Luke 9: 57-62 we meet three men. The first brings Christ an unconditional offer of allegiance, and is repelled. The second is called by Christ to a great work, and the reluctance shown by the man is rebuked. The third is a volunteer, but a double-minded man, who has to be sharply reminded that thoroughness is an essential requisite for service in the kingdom. And we see here three permanent types of human character—the impulsive, the diffident, and the irresolute.

The impulsive one said: "Lord, I will follow thee whithersoever thou goest." It was a fine offer. There was no reserve or limit to it. This is one feature, at least, of the heavenly life—the Lamb's servants follow "whithersoever he leadeth." This man seemingly was ready to begin with a perfect surrender. He makes a full offer of loyalty, so far as we can see. Yet the volunteer is met with the chilling rejoinder: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head."

There is not a trace of insincerity, nor is there a sign of self-complacency. All seems genuine and modest enough. But Christ's answer reveals a man who was easily swayed by the feelings of the moment, who would be the victim of any sudden impulse, easily moved to words whose implications he had never realized. He was the sort of man who would begin to build without first counting the cost. He would fain follow him and listen every day to the flow of golden speech. Christ knew the shallowness of the man's heart and that his ways would not always be among the flower-clad hills nor by the quiet lakeside, but oftentimes in the wilderness and amidst the stormy paths, even to meet a cruel doom. Would the volunteer follow him there and share his cup of pain?

Fair-weather disciples are out of place in a kingdom where patient endurance is an exorable necessity. The failure of this sort of character is graphically depicted in the parable of the sower. These are they who hear the word and immediately with joy receive it. Yet they do not have root in themselves, but are only temporary; and when tribulation or persecution arises, declension is as swift as profession. There can be no true loyalty where there is no depth of conviction. Where the tide of enthusiasm subsides and he is left to carry on single-handed the struggle with temptation, he has no heart for the work. His loyalty turns to disloyalty.

The diffident man is another type of character. He does not proffer his allegiance. He is timid and shy in the presence of great demands. Jesus looks into his soul and sees the stuff of which apostles, missionaries, confessors, and martyrs are made, and he summons him to preach the gospel. The retiring man pleads home duties. "Suffer me first to go and bury my father." The loyal disciple will meet crises in life when the duty of burying one's father must be subordinated to a more *imperious call.* When in the recent hours of peril the summons came to the soldier to fight his country's battle, his oath must be preferred before piety to parents. Christ always claims to stand first. Whoever loves father or mother more is not worthy of him. Christ claims the rights of absolute ownership over every disciple.

The irresolute man is he who said: "I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house." Jesus saw here a man easily led away, a man to whom the farewell visit would be fatal. Once in the family circle, all kinds of obstacles would be put in his way. Tender reproaches and tearful pleadings would be leveled against his resolve. Heart-moving pictures would be put before him of the perils which must attend the man who is wild enough to cast his lot with Jesus of Nazareth. And under the warmth of home influence his courage would melt away. Jesus knew that for him to go home meant a farewell to the kingdom. He, therefore, reminds this volunteer in a very graphic way that half-hearted men are useless in the service of God. He who puts his hand to the plow must give his eye and his mind to it. Let us lay to heart the truth that the half-hearted are not fit for the kingdom of God. They are not fit for any kingdom that is worth having. No young man will be successful in business who keeps his eye on the clock. Nothing less than personal devotion to Him will carry us through.

Has the world been gaining too much influence over us? Has its spell weakened our hold on the plow? Are we present-day Demasses who have forsaken Christ, having loved this present world? Let us consider him, lest we grow weary in well-doing. Let us pray to Him who giveth power to the faint. Then let us grip the plow more earnestly and press on. Let us be not of those who draw back unto perdition, but let us devote ourselves loyally to the discipleship of Jesus Christ.

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Paul's Loyalty.

BY CHARLES R. BREWER.

By "loyalty" we mean unswerving fidelity to any espoused cause. One may be loyal to a cause that is in itself unworthy. Many a loving, tender, unselfish wife has served and sacrificed for a drunken libertine of a husband who was not worthy of the least token of her love. It is a sadder sight than that, however, to see one, in religious matters, adhering to and advocating principles that are not rooted and grounded in the truth of God's word. Still, there is hope for the man whose loyalty is a result, not of prejudice, but of deep conviction; for when shown the error of his way, he will transfer his loyalty to that which he has learned to be right. Such a man was Saul of Tarsus.

Prior to his conversion he thought to do God's service in persecuting the followers of Christ. On one occasion, standing before his enemies and Christ's, he exclaimed: "I have lived before God in all good conscience until this day!" (Acts 23: 1.) And again: "Herein I also exercise myself to have a conscience void of offense toward God and men always." (Acts 24: 16.) The sincerity of his faith is demonstrated in the length to which he went to show his zeal. In Acts 7: 59 we are told that, in the murder of Stephen, the "witnesses laid down their garments at the feet of a young man named Saul;" and a little later (Acts 8: 1) we learn that "Saul was consenting unto his death." Such an action as this could have been the result of one or more of several motives: that of a depraved, crime-loving nature; that of a heart fired by passion and fanned by hatred; or that of a conscientious nature convinced, Brutuslike, of the necessity and justice of the deed. The first we may eliminate without argument. The second does not fit the case, as is shown in the evidence that Saul did not, in the frenzy of passion, rush upon Stephen as did some, but was an onlooker at whose feet "the witnesses laid their garments." By nature humane and tender-hearted, he, nevertheless, could look upon the cruel butchery of Stephen and give his consent "unto his death." A nature of such earnestness and zeal is certain to make itself felt in whatever field it may labor. God, knowing Saul, as he knows all men, looked upon him as a "chosen vessel" and called him to his work.

Having once seen the error of his way, he seized with avidity the new, the true, religion, and his characteristic zeal and loyalty soon marked him as a man of power in the cause of Christ. In a short time he ceased to be known as "Saul of Tarsus" and became "Paul an apostle." The expression "Barnabas and Saul" in a little while gave place to that of "Paul and Barnabas." His conversion was no half-hearted, meaningless affair. It was the complete consecration of a noble soul to a noble cause. Wherever he went, he made known "with boldness the mystery of the gospel;" he "shunned not to declare the whole counsel of God." In Athens "his spirit was provoked within him as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the market place every day with them that met him." (Acts 17: 16, 17.) His intolerance of faint-heartedness is shown in his aversion to taking John Mark with him on his second missionary journey. (Acts 15: 38.) Even Peter, when he seemed to waver at one time, was "resisted to his face" by this intrepid apostle. (Gal. 2: 11.) Not for fear or favor would he deviate from the way.

Paul had absolutely no selfish motives in his loyalty to Christ. He had laid all on the altar. He presented himself "a living sacrifice, holy [and wholly], acceptable to God." There were times when he could have had the praise of men (see Acts 14: 11-19; 1 Cor. 1: 12), but each time he refused. "Howbeit," he says, "what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3: 7, 8.) He had died, and his life was "hid with Christ in God." (Col. 3: 3.)

Although he aroused a great deal of opposition and persecution, as such activity as his would naturally do, he was not daunted by it. Rather, he found in it occasion for rejoicing. (Col. 1: 24; Rom. 5: 3; 2 Cor. 11: 30.) In Christ was his strength and victory. What though "tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword," be his lot? "In all these things," he exclaims, "we are more than conquerors through him that loved us." (Rom. 8: 35-38.) And though he was stoned (Acts 14: 19), though he was cast down (2 Cor. 4: 9), though he was beaten with rods (2 Cor. 11: 25), though he bore branded on his body the marks of Jesus (Gal. 6: 17), yet, as he drew near the end of his pilgrimage, he could look back with satisfaction on a life that had ever rung true to the gospel of Christ. No wonder he could say: "I have fought a good fight, I have finished my course, I have kept the faith!" (2 Tim. 4: 7.) No wonder he could confidently affirm: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day!" (2 Tim. 4: 8.)

O Paul, O brother soldier, O incomparable captain of a matchless cause, may we be followers of thee as thou wert a follower of Christ! May thy spirit still animate our hearts; may thy zeal spur us on to greater and yet greater activity for God; may thy consecration cause us to forget self and do all that we "do, in word or deed, in the name of the Lord Jesus."

May we be able truly to sing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

The Exalted Position of God's People.

BY S. E. TEMPLETON.

"Ye are the light of the world." (Matt. 5: 14.) Jesus was talking to his disciples when he used these words. "His disciples came unto him: and he opened his mouth, and taught them." (Matt. 5: 1, 2.) In being "the light of the world," they evidently occupied an exalted position. Now, how were they put into this exalted position? They came into this position by accepting Christ as Lord, which means they were his servants, and true servants always obey each and every command of the Lord. As they accepted Christ, so must we, which will evidently put us into an exalted position also. That is, the disciples of Christ to-day can truthfully be called "the light of the world;" hence "the exalted position of God's people" now.

Let us consider some of the work of "the light of the world" in the beginning of the church. Luke says (Acts 2: 41) that about three thousand souls were added on the first Pentecost after the resurrection of Christ. Again, in Acts 4: 4, we notice that five thousand believed. During those times the Holy Spirit was more vitally present with them than with us now—that is, the Holy Spirit was with them in a miraculous measure then, whereas he is not so present with disciples of to-day. In Acts 8: 4 we read: "They therefore that were scattered abroad went about preaching the word." This they naturally did by virtue of their position—"the light of the world." Are we doing as they did—that is, taking advantage of our opportunities as they did? If not, Paul says: "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time ["buying up the opportunity"—margin], because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is." (Eph. 5: 15-17.) The disciples at Philippi received instruction concerning

the exalted position they occupied. "Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life." (Phil. 2: 14-16.) From this we learn that people who truly are a part of "the light of the world" hold "forth the word of life." If we do not as the Christians at Philippi did, what is the result? Paul says in answer: "And even if our gospel is veiled, it is veiled in them that perish." (2 Cor. 4: 3.) And Jesus answers by saying: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 16.) If we do not realize our position as "the light of the world," and discharge our duty as these Christians did, "our gospel is veiled in them that perish"—"hid to them that are lost" (Authorized Version)—and we keep others from glorifying God. My brother, my sister, in Christ, let us consider our position and act according to these examples. Let us remember that Jesus Christ is our example (1 Pet. 2: 21; 1 John 2: 26), and that he came to a world in the darkness of sin (Eph. 2: 1-5), as "the light of the world" (John 8: 12). So, then, we must follow our Example and be "holding forth the word of life" to drive the darkness of sin away from our fellow beings. Jesus said he glorified his Father by accomplishing the work the Father gave him to do. (John 17: 4.) If we expect to glorify God, we must not forget that we are "the light of the world," for there is no other way to glorify God other than by doing his commandments; and, seriously, member of the body of Christ, if we expect to be saved, we must have this same spirit of Christ (John 17: 4) in us; for the word says: "If any man hath not the Spirit of Christ, he is none of his" (Rom. 8: 9). Therefore, let us "walk worthily of the calling wherewith we have been called" (Eph. 4: 1), which "calling" is none other than "ye are the light of the world." Let us glorify God in the exalted position of God's people, and by so doing win "the crown of righteousness, which the Lord, the righteous judge, shall give . . . to all them that have loved his appearing." (2 Tim. 4: 8.)

Loyalty in Little Things.

BY MRS. FRED M. LITTLE.

When I was requested to write on this subject, I readily agreed; but when I began to think about it, I was forced somewhat concernedly to ask myself, or any one else who would listen: "What *are* the little things?" They all seem big to me in point of importance. But, anyway, we will plunge in and talk of some of the things that some people call "little things."

A man once sent his son to build a house and all the necessary outbuildings somewhere in the West. The son was to follow minute instructions laid down by the father, who gave him all the plans. When it was all complete, the rest of the family were to be notified, and then they would go to the new home. On his way out, the son, in studying the plans, noticed several little places where he thought he could have done better had he been consulted. The more he studied about the matter, the more he wanted to make the changes. Finally he said to himself: "O, well, it is a little thing, and I'll just change this one little place." And he did. Having begun, it was easy to make other changes, especially since this one seemed so much better; so when the buildings and grounds were all completed, the best architect would have had trouble to imagine it was anything like the original plans. Son, however, was very much pleased with his work and himself. What did father say? He said: "Son, you have disobeyed me in everything. I am very sad." The son answered: "Why, no, father; can't you see it is so much better? Besides, a number of things are just like you planned. Then why do you say I have disobeyed in all?" "You have disobeyed in all, because these other things happened to suit you. If they had not, you would have changed them, too. So you have not obeyed me in any part." And the father was right.

We hear so much talk of the "nonessentials" and our liberty to change or leave off certain things or add certain things. Is it safe? Is it loyal? I think not. The other day, on the street, I heard one man say to another: "You're a Campbellite, aren't you?" The second man answered: "Yes!" Maybe he is. But I have asked Christians why they answered to that name, and they answer me: "O, well, it is a little thing, and it is so much trouble to explain!" Is it? Then why? Because of disloyalty? Do we mean that?

Another person is asked: "Why don't you help in the song service?" The answer is: "It is a small matter whether I sing or not. What is the difference, if I am indisposed?" Wonder if that person would consider it a small matter whether the gospel is taught? We are commanded to sing. Isn't it a part of the worship?

Another doesn't go to prayer meeting because it seems to him a small matter. Seems to me some people say by their actions that they will do the absolutely essential things, as they call it—have faith, repent, be baptized, go to church on Sunday, sing a little, pray a little, drop a little offering in the plate, eat the Supper—and go back to the things they are most concerned about, things of the world, until the next Lord's day rolls around again. Shame on such service! I wish my little class had a chance to tell everybody what it is to "seek first the kingdom" and to "love God with all the mind, soul, strength, and body."

So don't you see that the little things become big ones, and that if we are not loyal in all we are not loyal and obedient in any?

Loyalty to Christ.

BY W. E. LEDLOW.

"Loyalty" is a rather comprehensive term, and may include one's relation to himself, his wife, parents, children, friends, school, country, religion, and God. The word, as I understand it, conveys the idea of a true relation to the person or institution involved.

One who is loyal to another must sustain certain relations and hold certain matters as confidential and sacred. To "break faith" with a friend is regarded as a very base sin, and to "betray one's confidence" is a crime of great magnitude. The reason that Judas has always been held in contempt is due to the fact that he had so fully and freely shared the life of Christ and had so often claimed to be his friend.

Loyalty does not associate with suspicion and jealousy, but gives its life for another's good. Loyalty and love are closely related; both represent strong and true heart relations.

When I am away from home, I am constantly reminded that I owe it to my family to return as pure as I left; and no man has the right to commit a deed that he would condemn in his wife. The duty that I owe to my home in this respect is expressed in the word "loyalty."

I sustain two relations to Christ, and, as such, I feel that my loyalty to him may relate to two fields. Christ is my superior; he is my King. If I am loyal to him as a ruler, I must respect his authority and must keep his laws. Granted that he is greater than I and knows better than I what I should do and should not do, my relation to him in this regard demands that I observe the instructions he gives me. To fail in this may be due to my ignorance of what his will is, or it may be due to a disregard of his com-

mands. In this case, I disrespect his authority, rebel against his government, and can no longer claim to be loyal to him. The question of loyalty, then, involves not only one's esteem for Christ, but also his respect for the laws that Christ has made.

Christ is my friend, companion, and associate. From this viewpoint, I must be loyal to him as I am to my home. By virtue of the relation I sustain to him, I owe it to him to live worthy of his love, respect, and confidence. The man who shares his life with other women is not loyal to his wife, and he who shares the lives of men whose character is at variance with Christ's is not loyal to him. To be loyal to Jesus, our lives must as nearly as we can make them correspond to his life.

Loyalty as regards authority deserves more than a passing notice. Authority is both positive and negative. You *must do*, and you *must not* do, if you are really loyal. In the great commission Jesus requires that men "observe all that he commanded." This clearly implies that it was not his purpose for men to do more or less. To extend the commission into fields that he did not command means disregard for his authority, and to stop short of what we know he meant is the same. If the act be willful, it is equal in both cases.

If Christ were present with me and I wished to do some act in his name, I would consult him as to whether or not it would please him. If he should tell me that the deed would meet his approval, I could proceed with all due regard for him and his authority; but should he refuse to speak at all, give me no indication whatever as to what he really wanted me to do, then, should I act for him, my act would be pure assumption—I have assumed that it would suit him. No man can know that Christ wills a thing unless he says that he does, and no man can act with certainty in the absence of an expressed statement.

The only way to be loyal to Christ is to act at all times as one ought to act in company with his best friend and do nothing in his name that he has not commanded. At all times, as far as possible, preach and live a complete gospel.

The Loyalty of Jesus' Disciples.

BY B. C. GOODPASTURE.

Loyalty is a relative term—that is, it cannot be exercised by any one except in relation to some person or thing. For example, the term "master" is relative, because there could be no master in the absence of a servant. The master is such by reason of his authority to designate and control the relationship between himself and his servants. But relationship necessitates the existence of at least two persons or objects. Hence, if there were no servants, there could be no designated and controlled relationship, and consequently no master. Loyalty is a relationship. Every positive has its negative. There can be no loyalty without the possibility of disloyalty. If it were impossible for men to serve the devil, they could not be loyal to Christ. In order to be loyal, they must have freedom of choice and action. "Loyalists" are defined as "those who adhere to their sovereign, especially in times of revolt and revolution," when it is possible, and sometimes easier, to be disloyal.

The loyalty of Jesus' disciples was primarily that of pupil to teacher. Disciples are learners or pupils. "The prophet, Jesus, from Nazareth of Galilee" (Matt. 21: 11), was the greatest of all teachers; for "he taught them as one having authority" (Matt. 7: 29). "Never man so spake." (John 7: 46.) His message came from God, for said he: "My teaching is not mine, but his that sent me." (John 7: 16.) His wonderful teaching, his mighty power, his sinless life, his divine nature—all these demanded the true devotion and the unwavering fidelity of those who sat at his feet to learn. The disciples, in accepting Christ as their teacher, pledged their loyalty to him in more respects than one; they obligated themselves to learn, to do, and to teach as they were instructed by him.

It was made clear in the great invitation that those who came to Jesus should be ready and willing—endeavor—to learn of him. He told men in the world what he would require and expect of them after they had become his disciples; they understood that they were to accept him on his terms. Hear him: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me." (Matt. 11: 28, 29.) If they would be filled with righteousness, they must hunger and thirst after it (Matt. 5: 6); if they would be loyal to him, they must lend listening ears and receptive hearts to his teaching. When they failed or refused to be taught, they defeated his mission as a teacher in so far as they were concerned, since there could be no teaching when there were none to be taught. Only those who desired to learn the hard lessons, as well as the easy, were really loyal. Those who had no relish for the more difficult things failed when the trial came: "Upon this many of his disciples went back, and walked no more with him." (John 6: 66.) They complained: "This is a hard saying: who can hear it?" (John 6: 60.)

Jesus gave his disciples to understand that they were taught that they might do; that knowledge without obedience would not avail. He compared those who heard and did not "unto a foolish man, who built his house upon the sand." (Matt. 7: 26.) In fact, he taught them that the best preparation to learn was a willingness to do. "If any man willeth to do his will, he shall know of the teaching." (John 7: 17.) Whenever they failed to do anything that he taught them, to that extent they limited his power to bless them. "If ye know these things, blessed are ye if ye do them." (John 13: 17.) He could not consistently bless them in the things wherein they disobeyed him. It was not the mere hearing or learning of God's will, but the doing of it, that saved. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) The disciples who did not as they were taught had no right to call Christ their teacher; they were not living up to the obligations of their profession; they were untrue to their trust. "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.)

The disciples were not schooled and trained simply and only for their own good; they were blessed, and, like Abraham (Gen. 12: 2), they must be "a blessing"—they had been taught, and they must communicate the teaching. They had been illuminated by "the Sun of righteousness," and they must shine that others might see. Christ instructed Andrew, and he, in turn, taught Peter. True disciples are givers as well as receivers. On an unnamed mountain in Galilee, in the presence of some of his disciples, Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) If they had not obeyed this command, they would have broken faith with Christ and foiled his plan to save the world. Some were unfaithful, to be sure; but others were loyal to the great Teacher, and carried his message to those who sat in darkness, even in the remote corners and distant ends of the earth. (Rom. 10: 18.)

In conclusion, let it be remembered that the essential characteristics of "the loyalty of Jesus' disciples" nineteen centuries ago should characterize our loyalty now.

Absolute self-surrender is the condition of the highest influence.—Westcott.

AT HOME AND ABROAD

S. H. Hall is preaching this week for the David Lipscomb College.

We are greatly indebted to our contributors for the splendid articles in this number.

From O. H. Tallman, Owen Sound, Ontario, Canada, October 15: "Two were baptized here to-day."

Brother Sewell celebrated his eighty-ninth anniversary on October 25. He has the love and good wishes of friends everywhere.

J. C. Estes writes that eight disciples are worshiping in a rented hall at Davenport, Iowa. Five of this number are attending the Chiropractic School.

One of the best articles in this number was written by a modest brother who asked that his name be withheld; but many of our readers will recognize the earmarks.

From Fred Cowin: "We are getting along quietly at Plum Street, but making headway. Nine received during the past two weeks, six of them from Tennessee."

"Jehovah bless thee, and keep thee: Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace."

Brother Srygley closed the meeting at Franklin, Tenn., Sunday evening. Eight persons were baptized and three took membership. The church was highly delighted with his work.

From G. W. Jarrett: "I want to do some evangelistic work in Tennessee this fall and winter. Who wants my services, either to evangelize or to locate? Address me at Greenville, Ala."

Notwithstanding the inclement weather, A. B. Lipscomb's meeting at Belmont Avenue, this city, was well attended from start to finish. Twelve were added to the congregation, including four baptisms.

From J. H. Hines, Hopkinsville, Ky., October 18: "The meeting at Dover, Tenn., closed on account of the heavy rains. No additions, but good hearing and interest high throughout the meeting. I found a number there who are loyal to Christ and his word. The church is in bad condition. Sam Leonard will labor with them after October. I shall return next June to hold another meeting. I am now at Joiner's Chapel, in Trigg County."

From H. C. Shoulders, Sellersburg, Ind., October 23: "On Monday night after the fourth Sunday in September I began a meeting for the church of Christ at Mackville, Ky., which continued for eleven days. The interest and attendance were good. During the meeting one person was baptized into the one body. Mackville is the home of Thomas D. Rose. He preaches for this congregation one Lord's day in each month. He also preaches one Sunday each month at Glenn's Creek, Mount Zion, and Bohon. He is esteemed very highly by the brethren and is doing a fine work at each place."

From T. M. Carney, Fulton, Ky., October 23: "Some correspondent who was not rightly informed as to my work has reported to more than one of our daily papers that I have accepted work with 'the First Christian Church' at San Angelo, Texas. In justice to the cause I represent and to myself, also for the benefit of my friends who may have seen such article, I wish to state that I have not accepted work with 'the First Christian Church' at San Angelo, but with the church of Christ at that place. The church of Christ at San Angelo is one religious body, and 'the First Christian Church' there is a different body."

F. O. Howell writes: "A. H. Lannom has been preaching at Minach, west of Obion, Tenn., monthly, for the past year. Our people and the Methodists use the schoolhouse. The Methodist preacher challenged Brother Lannom for a debate, and they signed propositions. This week the Methodist people have asked that our people have the writer represent them, and proposed to have R. H. Pigue represent the Methodists. I signed four propositions upon their suggestion. So, unless the Methodists fall down on their own proposition, we will have a debate at Minach. Watch the pages of the Gospel Advocate to see the results."

From Warren E. Starnes, Dallas, Texas, October 16: "The work at Llewellyn and Center Streets Church, this city, is encouraging. There is a baptism occasionally and more taking membership often. The congregation can make some improvements along certain lines, and we shall endeavor to do so. It is right to say, though, that these are as good working people as can generally be found, and they love the work of the Master. If any reader of the Gospel Advocate has a friend, brother or sister, in the city, who needs the encouragement of the brethren here, write me at 308 Sunset Avenue, Station A, and I shall be glad to see such a one and give all the help I can."

A. K. Ramsey writes from Forest Hill, La., October 25: "Crops in this State have been greatly damaged by rains, meetings hindered and some indefinitely postponed, but our trust is in Him. (See Rom. 8: 28.) I recently spent a few days at Vienna, where I met some good brethren who are planning 'greater things for God.' Louisiana is a mission field. All work is done at a sacrifice of some one. All the loyal brethren in the State (French excepted) would make only about two good-sized congregations, and these financially weak. Would you like to invest in soul saving in this State? A splendid place to spend some money is on the building so badly needed at Amite. Send contributions to W. J. Johnson. If help does not come soon, some faithful souls will be without a meeting place; and think of the danger of drifting!"

Wanted—A Ford Car.—The Potter Orphan Home, of Bowling Green, Ky., needs a conveyance very much. The horse and surrey being used at the present are old and worn out. The Home is two miles in the country on the Nashville pike. The Ford car is decidedly the most convenient and best timesaver. I have undertaken to solicit the money with which to purchase the car. I feel sure there will be no delay when once the brethren and sisters know the needs of the Home. Now, brethren and sisters and friends of the Home, let us put our contributions together and buy this car at once. Please send your contribution to me, Box 194, Sellersburg, Ind., and let's make the superintendent and the orphans happy. "Pure religion and undefiled before our God and Father is this, To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (James 1: 27.) —H. C. Shoulders.

From E. D. Shelton, Bowling Green, Ky., October 24: "I am now located in Bowling Green. I am attending the Western Kentucky State Normal School. One thing that induced me to cast my lot here was the fact that this town and county and surrounding counties are very badly in need of the gospel of Christ. I had planned on coming here to coöperate with at least three different churches and preach every Lord's day somewhere, and thus help to extend the church of God. So far I have only one monthly appointment. Brethren, I take this means of asking you to command me freely in any way I can serve you or help you to serve humanity at large. The churches in other communities are waking up to their duty; why not you? I need your support to help curtail my expenses in school. The people need the gospel. Let's unite our efforts and energies and carry it to them. What do you say? Address me at P. O. Box 406, Bowling Green, Ky."

GOSPEL ADVOCATE

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EDITORIAL

No Discharge in War.

BY A. B. L.

Solomon said: "There is no man that hath power over the spirit to retain the spirit: neither hath he power over the day of death; and there is no discharge in war." (Eccles. 8: 8.) The terms "discharge" and "deferred classification" became household words during the great European war. Everybody learned their meaning in the military sense. For that reason we should more clearly understand and appreciate certain scriptural metaphors. One of the commonest metaphors for life in the Bible is that of a battle, of a warfare. No one can live long in this world and fail to see its appropriateness. Surely all of one's life is a warfare. It is a struggle against enemies, physical, mental, and moral; and nobody can be slacker enough to entirely escape this struggle.

In the Mosaic law there were several causes of exemption from military service, or rather of deferred classification. A man who had just built a new house—a greater event in the Orient than here—was exempt. A man who had planted a new vineyard or married a new wife was sent home to wait for later and more urgent service. (See Deut. 20: 5-8.) Now, the Preacher, remembering these Mosaic ordinances, says that in this battle of life and death there is no exemption, no furlough, no discharge. This contest must be fought through to the bitter end. In this respect the soldier who goes forth to battle is one with all humanity. Henry Drummond defined life as the sum total of the forces that resist death. Our bodies have to encounter the frost of winter, the heat of summer, the attacks of disease, and the inevitable approach of death. The most of humanity is engaged in a struggle to keep the wolf of want from the door. In industry there is uncertainty of employment and the constant danger of accident, while in business and professional life there are ever-present problems that call for constant struggle. I saw in the Literary Digest a picture of Theodore Roosevelt's grave. The cemetery keepers had built a tall iron fence about it to keep at a distance the thousands of men and women who came daily to pay homage. I do not wonder that the people love him, because he knew so much about the struggle of human life. It was this man who said: "The law of worthy life is fundamentally the law of strife. It is only through labor and painful effort, by grim energy and resolute courage, that we move on to better things."

There is no discharge in the war of nature. The primeval bush has to be conquered ere the fertile field can take its place, and the field must be cultivated or it will soon be overgrown with weeds. The United States government has spent millions in its efforts to eradicate the boll weevil. Disease breaks out among the cattle and the blight comes upon the fruit trees, demanding scientific and strenuous counter offensives. In the western part of our State thousands of dollars are being spent in constructing irrigation canals. Some day our arid lands will blossom as the rose.

There is no discharge in the war of education. The fight against ignorance is lifelong, and there is always more to learn in order that new problems may be faced intelligently and the old ones handled better. To neglect mental discipline and drill is to court defeat. Truly is graduation spoken of as commencement. In the mountains of Kentucky there have been established night schools that are attended by gray-haired men and women, many of whom walk barefooted for miles in order to learn the alphabet. A pathetic sight, you say; but it is good for the mountain people. God only knows how much of extra happiness it has brought into their lives. We never grow too old to learn. Of all the fine things that Alvin York might have done for his own people, he has elected to do the finest, and that is to give them an education. The truth wins through conflict with error, though sometimes the victory is delayed for generations. Who can recall the days when bloodletting was the most popular prescription for certain ailments? Who can remember the time when men pleaded eloquently and persuasively for the institution of slavery? Thank God we have learned better! All are cognizant of the time when great editors and great statesmen and even a great President wrote in behalf of a "temperate use" of spirituous liquors. Thank God we are learning better!

I am no politician, but I must add that there is no discharge in the war of public duty. True, the great war is over, but the forces of reaction are on the alert to take advantage of the ignorance and indifference of the multitude. Even reform may be betrayed in the house of its friends. The peace treaty which the President and his supporters are holding up as the panacea for the world's troubles may prove our undoing. Eternal vigilance is the price of safety.

There is no discharge in the war of the church. One may become a deserter, but he cannot get a discharge even if his name be deleted from the roll. Jesus Christ said: "Go ye into all the world, and preach the gospel to every creature." The commission is not completed so long as there is even one soul in all the world who has not received the gospel of the grace of God. He said again: "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9: 62.) Paul exhorts us to "put on the whole armor of God;" and in describing the various pieces of that armor, no provision is made for the back. There is a piece for the head and the hand, for the breast and loins, and even for the feet, but Paul had no panoply for the deserter.

There is no discharge in the war of the moral life. Every day we must "war a good warfare," we must "fight the good fight." Every day we must "endure hardness, as a good soldier of Jesus Christ," remembering Paul's

advice to Timothy: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (2 Tim. 2: 4.) The fires of passion may grow with less fervent heat, but they do not go out. In a sudden outburst it may be found that the old sin has reasserted itself, while there are new temptations springing up or the old ones camouflaged. The need for the building of good habits is never entirely ended. I have in my library a book on "Old Age, Its Cause and Prevention," written by Sanford Bennett, "the man who grew young at seventy." Just so there is a moral fitness to the old proverb: "It is never too late to mend."

No man ever became a saint in his sleep. The Christian can never declare an armistice. Whether in the sunny uplands of victory or down in the valley of the shadow, the battle for God and truth must go on and on till Jesus comes.

We often hear people talk about superannuated Christians, meaning those who have finished their active course as servants of God and now have nothing to do except to be waited on. It is almost distinctly a religious category. But in the common vernacular of our day let me say, "there is no such animal" provided for in the Guidebook from earth to heaven. The Bible never speaks of a superannuated Christian. It defines the duties of the aged, but never at any place does it intimate that a Christian's work is finished until it is really finished and he can say with Paul: "The time of my departure is at hand."

A skilled workman in a bronze factory, laboring upon the panels of a massive door, carefully cleansed the surfaces, trimmed the rough edges, filled in the porous cavities, touched and retouched the outlines, shaped and smoothed and polished one portion after another, and then went back to do the same thing over again, each time to seeming advantage. "I shouldn't think you would know when you were through with this work," said a visitor. "We are never through," was the workman's answer, "so long as they will let us keep at it. We stop when they take the panels away."

I think all may see the spiritual application. So we "keep at" our character building year after year until our work is taken away from us and we are "complete in him."

"Sure I must fight if I would reign;
Increase my courage, Lord:
I'll bear the toil, endure the pain,
Supported by thy word."

Conscience, "Thine Own" and "The Other's."

BY E. A. E.

Not now attempting to call attention to all the Bible teaches on conscience, and, therefore, to all that all people should know about it, let us consider one or two very serious features of this most essential thing.

Conscience, like faith, is of different degrees. There is dead faith, weak faith, little faith, much faith, great faith. So the conscience of some is seared, or branded, "as with a hot iron" (1 Tim. 4: 2), and is dead; the conscience of others is weak (Rom. 14: 1, 2; 15: 1, 2; 1 Cor. 8: 8-13; 10: 29-33); the conscience of others is defiled, and to such "*nothing is pure*" (Tit. 1: 15); and the conscience of still others is good and pure and undefiled (1 Tim. 1: 5; 3: 9; 1 Pet. 3: 16, 21).

While Paul was not always a Christian, but persecuted the church, he "lived before God in all good conscience." (Acts 23: 1.) In all this and in all his life he "exercised" himself "to have a conscience void of offense toward God and men." (Acts 24: 16.) He "verily believed" that he "ought to do many things contrary to the name of Jesus" (Acts 26: 9); and, while he was "a blasphemer and persecutor, and injurious," he obtained mercy because he did it all "ignorantly in unbelief" (1 Tim. 1: 13). God regarded his conscience.

Conscience is not a correct moral and spiritual guide, but must be instructed in the truth and enlighted by the gospel of Christ. If so, Paul would have been as good a Christian while persecuting the church and killing the children of God as when he labored more abundantly than all the apostles to build up the faith of which he once made havoc.

Yet, while one is ignorant of the truth, conscience must not be violated, and that which one believes to be wrong must not be willfully done. This is very clearly set forth in the New Testament. "To him who accounteth anything to be unclean, to him it is unclean. . . . All things [food] indeed are clean; howbeit it is evil for that man who eateth with offense. . . . But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." (Read Rom. 14.)

God respects the weak man's conscience. Paul states that he obtained mercy from God because he did what he did "ignorantly in unbelief" and in good conscience, verily believing he ought to do it. Just so, God teaches all Christians, especially the ones who are strong, "to bear the infirmities of the weak" and not to please themselves, but to receive the weak; however, to receive the weak, not for disputation over the *scruples* of the weak, but to edify and save the weak. (See Rom. 14: 1; 15: 1, 2.) The strong through *their knowledge* must not cause the weak to sin against their conscience, to defile themselves by doing that which they believe to be wrong and to be sin against God, and thus cause the destruction of the weak. In this way the strong sin against the weak, "*wounding their conscience when it is weak*," and in so doing "sin against Christ." (1 Cor. 8: 9-13.)

"Knowledge puffeth up, but love edifieth." The strong, *who think they know so much*, ignoring and ridiculing the conscientious convictions of others, intimating that others are not acting upon conscientious convictions and thus impugning motives, do not know, as Paul declares, *anything yet as they ought to know*. There is a great difference between knowledge which puffs up and *love which edifies*.

More than thirty years ago I came in contact in a flourishing city in Tennessee with some brethren bent on using instrumental music in the worship of God and doing much of the work of the church through human religious organizations. Of course, I pleaded for the all-sufficiency of the church and the purity of the worship. One of these brethren said to me that it was not conscience, but *cussedness*, which caused some to oppose instrumental music in worship. We think he said a very ugly thing, impugned the motives of the purest and best, and manifested anything but the spirit of Christ.

This matter of conscientious objection to instrumental music in the worship has been discussed and kept before the churches for fifty years. Our readers understand and appreciate it all.

But verily much depends upon whose ox is gored. There can be no doubt in the world that there are thousands of Christians who are really and truly and sincerely and every other honest and faithful way conscientiously opposed to taking human life in carnal warfare and to all carnage and devastation. I think they are the *strong ones*, who understand the will of God on this subject. But let us suppose that they are weak, that their conscience is weak, and that they are ignorant of the will of God; *then* what? They must not be ridiculed. Their conscientious convictions must be respected, and they must not be forced to violate their conscience and thus be made to do that which they believe is disobedience to God in killing people, making widows and orphans, and destroying the peace and homes of the innocent and helpless. The government that

wages war respects the consciences of such. God does, individuals must, and all Christians will. Motives must not be impugned.

"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling." (Rom. 14: 13.)

One is not to be "judged by another conscience" and is not to be "evil spoken of" for conscientious submission to God. (1 Cor. 10: 29, 30.) God is the Judge, and I am happy that he is. "Each one of us shall give account of himself to God." To our own Lord we stand or fall. (Rom. 14: 4, 12.) I am glad I am no man's judge, and just as glad no man is my judge. Paul declared that it was a very small thing that he should be judged "of man's judgment;" that he was not his own judge and could not be saved on his own judgment; that he knew nothing against himself, yet for that reason he was not justified; that it is the Lord who judges and must save; and that we should "judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God." (1 Cor. 4: 1-5.)

Love edifies and seeks to save.

Loyalty to the Lord Defined.

BY M. C. K.

With this issue in the line of special numbers of the Gospel Advocate, our readers are greeted with what the management of the paper has chosen to designate as our "Loyal" Number. There will no doubt be much teaching presented on the occasion by different writers that is both true and timely, but surely such a presentation would be materially and sadly defective without a clear and full definition of what it is to be loyal to the Lord and to his revealed will. Hence, the purpose of this article is to make at least a partial contribution to what thoughtful men regard as a much-needed discussion of this phase of the subject.

Let it be observed, first of all, that, in our judgment, there is no subject which finds a place in present-day religious parlance on which there is greater confusion, and on which, consequently, there is a greater need of enlightenment, than on this very theme. In the eyes of the well-informed and truly thoughtful, there are many brethren, as the facts will show, who not only seem not to comprehend the meaning of the term, but who practically stultify themselves in the use they make of it. To make this point perfectly clear to the reader, and to present, at least to some extent, the much-needed lesson, we call attention both to the correct definition of "loyalty" and to the misleading sense in which this term and others are often used.

1. *Loyalty defined.* What are we to understand by loyalty to the Lord? What do brethren mean when they use the term? Do they all mean the same thing? It is not only important to have a correct definition of the term, but it is important, if we would avoid confusion, that all use it in the correct sense only. What, then, does the term comprehend when used in the correct sense? Surely no one will differ when we say, in reply to this question, that to be loyal to the Lord means that men are to do and to be, in all things and under all circumstances, whatever the Lord requires them to do and to be, without addition, subtraction, or modification. Whoever *does* this and *is* this is loyal to the Lord, and whoever deviates from it to any extent whatever is, to that extent, lacking in loyalty. If we cannot have universal agreement on such facts as these, then it is practically useless to talk about agreement on anything. Of course, to strictly obey God in all things is to be loyal to God, and to refuse or to fail to do so in anything and for any reason is, to that extent, to be disloyal to him. No one capable of right thinking over such matters will call in question this definition.

2. *Its meaning in current usage.* This will be clearly disclosed by considering certain expressions in current usage. For example, we frequently meet with such expressions as "loyal churches," "loyal brethren," and "loyal preachers" nowadays. What is meant by these expressions? We reply by stating the fact that, in the mouths of many persons, they mean nothing more nor less than that such churches, and such brethren, and such preachers, to whom the term is applied, do not use instrumental music in the worship and do not work through the missionary society. Exactly this and nothing more is what they mean by these expressions. With them, any church that does not use instrumental music and does not work through the missionary society is "a loyal church!"

But are such churches necessarily loyal churches? In other words, are all churches which do not use instrumental music in the worship and do not work through the missionary society loyal churches? Of course they are not. Some of them are notoriously disloyal churches. The fact that they are loyal to the New Testament order in refraining from worshiping and working in a wrong way is certainly no proof that they are loyal churches unless it be also true that they are worshiping and working in the right way; and yet, in popular parlance with this class of brethren, a church that does not meet regularly on the Lord's day to worship God, as the New Testament directs, and does no missionary or benevolent work at all, but refrains from using instrumental music and working through the society, is listed as a "loyal church!" Such a narrow and sectarian use of the term is simply preposterous and disgusting. Why persist in the use of phraseology which is not only contrary to the New Testament, but is otherwise distinctly absurd and misleading?

3. In precisely the same way and among the same class of people there is growing up a popular misuse of certain biblical names in attempting to distinguish the church of the New Testament from denominations. They are in the habit of designating as "the church of Christ" exclusively that same part of the church which refrains from the use of instrumental music and working through missionary societies. They speak glibly of "the church of Christ," "the Christian Church," "the Baptist Church," etc., overlooking the fact that a part of "the church of Christ," in the New Testament sense of the term "church," is in what they mean by "the Christian Church," "the Baptist Church," etc., and that the term "church," as used in the New Testament, always and everywhere includes all the children of God in the territory to which it is applied; and, hence, that such an application of the term "church of Christ" is just as sectarian and denominational as are the other terms from which they attempt to distinguish it.

In civil affairs, the same misuse of language in principle would occur if some one should attempt to distinguish the people in the Mississippi Valley from the rest of the people of the United States by designating the former as the United States. Such a use of language would be no proper distinction at all, because the term "United States," when properly used, includes the former as well as much else. Precisely so with the term "church of Christ." This designation, according to New Testament usage, includes all the people of God in all the world when used in the general sense, and when used in the local sense it includes all the people of God in the locality to which it is applied. Hence, to speak of "the church of Christ" and of "the Christian Church" and of "the Baptist Church," in the manner just described, is the same, in principle, as to speak of "the Mississippi Valley" and the United States. Such usage overlooks the fact that the Mississippi Valley is a part of the United States, though it is not the whole thing. The church of Christ, as it exists to-day and has existed for

centuries, is a badly divided institution, one part of it, in most cases, having departed from the New Testament in one thing and another part of it having departed in another thing, and so on throughout the whole round of its denominational divisions. In fact, departures from the New Testament are so vital and fundamental in some instances that some of those in some of the denominations are not yet in the church of the New Testament because of having failed to take the steps which the New Testament prescribes for entrance into that church. And hence, speaking in accordance with New Testament usage, when we speak of "the church of Christ" in a given city, or State, or the whole world, we should mean, and should include in the term, all the people of every division who have complied with the terms of induction into that church; and we should plead with them to discard the unscriptural things which divide them into sects and to stand simply on the original ground on which the same church in primitive times stood.

Hence, finally, we hope it is clear to the reader that loyalty to the New Testament in a few things on the part of certain brethren, when they are not loyal in other things, certainly does not entitle them to be called "the loyal brethren," "the loyal churches," etc. Let us simply say what we mean in such cases—namely, that such brethren and such churches are loyal in certain things—and not be guilty of referring to them as "the loyal brethren" and "the loyal churches!"

Loyalty to God.

BY J. C. M'Q.

It goes without saying that when one is loyal to God he is loyal to his neighbor and also to himself. The man who is true to God is true in all the walks of life. It is also true that loyalty to God is a scarce article. There is evidence of this on every hand. When we consider the life and example of the meek and lowly Jesus, when we reflect on his deeds of self-denial and sacrifice, and then contrast these with the needless extravagance and the costly display made by religious people, the conclusion irresistibly comes to us that even the church is far from the standard erected by Jesus Christ.

While Christ devoted his life to healing the sick, casting out demons, and lifting up the fallen, we do not find those who profess to be his followers walking in his steps when it comes to feeding the hungry, warming the cold, and teaching the erring the way of life. One may be impressed with the magnificence of costly church architecture, the grandeur of the splendid organ, and the great display that the professed followers of Christ are manifesting to-day, but such costly display and extravagance do not remind one of the life of the meek and lowly Jesus. His mission of mercy and love was one of the marks of his divinity. During his ministry of love it was truly said: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." (Matt. 11: 5.)

Those who are truly loyal to God in practice as well as in doctrine devote their lives to teaching the erring the way of life, to lifting up the fallen, to feeding the hungry, to visiting the sick, and to warming the cold. It is not enough to be theoretical Christians; but loyalty to God demands that we shall give our best talent, our most earnest service, and our heart's warmest devotion in order to lead the world up to Jesus Christ.

The world is sadly in need of men who are faithful to God in all his appointments, who walk in his ways, who magnify his authority, and who have little respect for the wisdom and righteousness of men where they contravene God's law. All men need to learn their own weakness and fallibility and need to be able to say, as did the publican: "God, be thou merciful to me a sinner." They should constantly pray, as did David: "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be clear from great transgression." (Ps. 19: 13.) All men should realize that "it is not in man that walketh to direct his steps," and, realizing this, should pray in the language of the Spirit: "And the Lord direct your [our] heart into the love of God, and into the patience of Christ." (2 Thess. 3: 5.)

When men appreciate the perfection of God and their own imperfections, they will be far from substituting their own opinions for the word of Jehovah. I call to mind a professor who once said to me that those who claim to be simply Christians certainly are correct, if there is anything in going by a "Thus saith the Lord;" but he spoiled all of his beautiful speech by adding: "This is not necessary. There is no need for being so particular about what God says and in doing his will just in the way he points out." This professor must have gotten his idea from Jeroboam, who reasoned in his heart and said it would not be best for the people to go to Jerusalem to worship. He imagined that if they went to Jerusalem, God's appointed place to worship, they would kill him and turn again to Rehoboam. He appreciated the fact that if the people assembled in one place and exchanged ideas, it would tend to unify them, bind them together, and make them one. So he said to the people: "It is too far for you to go up to Jerusalem to worship." He erected an altar in Dan and one in Bethel, made two golden calves, and said to the people: "These be your gods; come here to worship." He had changed the place of worship, and then he changed the object of worship. But as he had started out to substitute his wisdom for the wisdom of Jehovah, it was so easy for him to make other changes; so he changed the manner of the worship, telling the lowest of the people to come and make the offerings, while God had appointed that only those of the tribe of Levi and of the family of Aaron should be priests. He next changed the time of the worship to the eighth month and the fifteenth day.

When a man ignores the authority of God in one thing, it is so easy for him to ignore it in everything. He soon imagines that his own wisdom will do far better than the wisdom of God. How rapidly one travels the downward road when he sets aside the wisdom of God for his own! God has clearly revealed to man what he requires man to do. There is enough of what God has plainly and clearly revealed to keep the brightest mind busy until Gabriel blows his trumpet. The greatest pleasure and the highest development come to men by devoting their talents to the things that God clearly reveals in his word. The Holy Spirit says: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.)

Again, God's servants are admonished to speak as do the oracles of God: "If any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion forever and ever. Amen." (1 Pet. 4: 11.) They are not only admonished to speak as do the oracles of God, but to hold fast even the form of sound words: "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." (2 Tim. 1: 13.) No matter what may be the feelings of men, no matter what may be the motive that prompts them to turn away from the word of God and substitute their own opinions for God's word, in making such substitution and bringing their opinions into the worship they become

guilty sinners in the sight of Jehovah. The Holy Spirit says: "But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) Whenever men substitute their opinions for the will of God, they are lacking in humility and think more highly of themselves than they should. Whenever a man has the proper respect for God and his word, like David of old, he is ready to confess his sins by saying: "I have sinned." Men decline to confess their sins because they think more of their own ways, of their own ability, and of their own goodness than they do of God's will. When man realizes fully the superiority of God and appreciates his own weakness as he should, without hesitancy he confesses his own shortcomings and magnifies the perfection of his Maker.

Men should appreciate the fact that they have no right to alter or to change any appointment or command of Almighty God. God's works and appointments are all perfect, and whoever undertakes to change them does so at his own peril. There are many people like the professor referred to, and like Jeroboam, who act as though it does not matter how a man worships, just so he *means* to worship. They seem to think that if a man has a religious intention he can change or modify the commands of God to suit himself. This lack of loyalty to God has cursed the world and is perhaps cursing it to-day as nothing else has ever done. So long as the New Testament plainly teaches that when men are baptized they come unto the water, where there is much water, go down into the water, and are buried in baptism, are born of water, and come up out of the water, men have no right to substitute sprinkling for Christian baptism. If pedobaptists have the proper respect for the consciences of those who understand the Bible to so teach, they will do nothing to influence them not to be loyal to God in thus teaching. Those who are loyal to God will not change or modify any command of Almighty God. When men begin to change, it is so easy for them to change all the appointments of Jehovah.

I have known people, out of respect to a Jewish rabbi, to ignore Christ entirely in the worship of God, and yet we are told to do all in the name of Christ. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.) I remember that a Jew on one occasion requested a Christian minister who was marrying a Gentile to a Jewess to leave out the name of Christ when he prayed. This the minister did not and could not do. I give this to show how easy it is for men, when they are not loyal to God, to sacrifice all the appointments of Jehovah. The only thing that Christians should consider is that they have no right, and, therefore, should have no desire, to yield anything that God has commanded to be done. There are professed ministers in the church of Christ to-day who are ready to leave out Christ in order to work harmoniously with the Jews. This is a lack of loyalty to God and will always bring a curse instead of bringing a blessing.

What To-Day?

We shall do so much in the years to come,
But what have we done to-day?
We shall give pure gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of a fear,
We shall speak the words of love and cheer;
But what did we speak to-day?

We shall reap such joys in the by and by,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
But here and now do we our task?
Yes, this is the thing our souls must ask:
"What have we done to-day?" —Selected.

Loyalty in the Home

Mrs. Fannie Hurst Gives Woman's View.

When we think of the hardships that our loved ones have suffered for our sakes and the sacrifices they have made and are still so willing to make for us, we wonder how we could ever falter in our love for them and our fidelity to them; but our Heavenly Father sees that there is great danger of our doing this very thing, for he has never ceased to plead with us to be faithful and true to those who love us best. We find that he begins with the very beginning of every family to impress this lesson of loyalty, for we hear him speaking to the bride and groom at the altar the moment the two become one, saying: "What therefore God hath joined together, let not man put asunder." (Mark 10: 9.) Again, we hear him saying: "Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery." (Mark 10: 11, 12.) And again: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." (Matt. 19: 9.)

Could anything be plainer than this? And yet we have but to look about us to see the terrible grip that this legalized adultery, called "divorce," has upon our nation, and how that, hand in hand with its sister sin, "race suicide," upon which God stamped his utter disapproval in Onan's day (Gen. 38), and which we have no reason to believe he is overlooking in the least to-day, it is sweeping over the land, leaving in its wake blasted hopes, broken hearts, and ruined homes. O that the church, instead of actually tolerating it, would, in the strength of Jehovah, and as one man, hurl its mighty influence against this unspeakable evil and crush it out of existence! However, to file suit for divorce is not the only way to give evidence of disloyalty. On every hand we see men and women willfully neglecting their families, which is but a manifestation of a lack of devotion, or loyalty; and God, foreseeing this, and wishing to emphasize still more forcibly our duty to our own household, was careful to instruct each member of the family along this line. And now, as a few familiar characters pass in review before us, we will find that every time we fail in our duty to our loved ones we violate the laws of God and thus fail in our duty to him.

First, there is the man who spends his time telling of the wonderful things he has done and is going to do, while his wife washes or sews to provide for her family, her husband included. We are told that that man is "worse than an unbeliever." (1 Tim. 5: 8.)

Then there is the man who, though he provides well for his own, seems to regard his home as nothing more than a service station, and his wife, who is starving for companionship and love, merely as a necessary article about the place. To him God says: "Even so ought husbands also to love their own wives as their own bodies." (Eph. 5: 28.)

Next comes the man who can deliberately walk out in the morning and leave his wife, who has sacrificed so much for him, lying sick in bed, and if it were not for her neighbors she would suffer from neglect; and this is the same man who, with the excuse that he is tired, can enjoy the sweetest rest, while his frail wife, more tired than he, watches all night long over a feverish child. No man can act thus without ignoring these words: "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it." (Eph. 5: 25.) It is impossible to picture Christ going away or falling asleep and leaving the

church to suffer and bear the burdens alone. Why? Because his love for the church was in no way a pretense.

Then we see the father who enters the home with a growl and finds fault with everything with which he comes in contact, and who seems to look more kindly upon the dog and cat than upon his children. "Ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." (Eph. 6: 4.)

And now comes the sharp-tongued wife, her husband's subdued, frightened look bearing testimony to the fact that she has him completely in subjection, although to do so she has reversed God's order of things. He says: "Wives, be in subjection unto your own husbands, as unto the Lord." (Eph. 5: 22.)

Then there is the woman who seems to feel it her duty to look after all the affairs of the neighborhood, except her own, and who is very little concerned about where her children are or what they are doing. With her is the woman the interior of whose home always has a storm-swept appearance, because she spends her time on the streets displaying clothing that she has no use for, except to satisfy her vanity, and because of which it is impossible for her hard-working husband to remain free from debt. To them this will apply: "That they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home," etc. (Tit. 2: 4, 5.)

And now comes the boy in whose vocabulary the word "obedience" is not found. "Children, obey your parents in the Lord: for this is right." (Eph. 6: 1.)

And next we see the up-to-date girl who has grown ashamed of her old-fashioned parents, though they have practically given their lives for her. "Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." (Eph. 6: 2, 3.)

There is no need to go further to show that the man or woman who is not loyal to his or her family is not loyal to Jehovah.

Then how much happier we would be, both here and hereafter, if we would simply follow God's instructions! It is not impossible. For occasionally we find a home where the father is not afraid for his wife and children to know that he loves them; where fidelity and devotion are written on every line of the mother's face; and where the children, refined and obedient, having been nurtured "in the chastening and admonition of the Lord," do indeed honor their father and mother; and when we see such a home as this, we feel that God must have lifted the curtain just a little and permitted us to catch the faintest glimpse of what it will be after a while.

A Modest Brother's Essay.

This is a large subject, involving as it does the loyalty of husband to wife; of wife to husband; of parents to children; of children to parents and to each other.

But first let us consider the

LOYALTY OF HUSBAND AND WIFE,

a very vital, pressing subject in this great country where one marriage in every nine is dissolved—and in one State, one in every four.

What tragedies there are in many homes! In many cases due largely to the fact that marriage is made too easy. A couple may meet for the first time and be married within an hour. I am not recommending long engagements. But I do say that hasty marriages are responsible for much unhappiness in the home—prospects blighted, lives soured, life a bondage—a living death.

In the Isle of Man, long ago, when a man committed a crime against an unmarried woman, the judge gave her the choice of three things with which to punish him—a sword, a rope, and a ring. With the sword she could cut off his head, with the rope she could hang him, with the ring she could marry him; and it is said that the last most terrible form of punishment was that most often inflicted. I do not know of anything so heartbreaking as to be forced to live with one who is not congenial, for whom love is dead, with no prospect of a release except by death.

Jacob was engaged to Rachel for fourteen years. But what an affection was there! "They seemed unto him but a few days for the love he bore her." And when he was dying, many years after her death, muttering no doubt in delirium, it was to his beloved Rachel that his thoughts turned back with undying affection. "As for me, Rachel died by me: and I buried her in the way to Ephrath."

I have just finished reading a recent publication, a wife's loving tribute to her dead husband, revealing one of the tenderest, sweetest love stories ever told. The poets say that "home is the last relic of Paradise;" and however questionable *that* may be, there is unquestionably a breath as of Paradise in "An American Idyll." No need to speak of loyalty where conditions were so ideal:

"One in sickness and in health,
One in poverty and wealth;
And as year rolled after year,
Each to other still more dear."

The picture in Genesis of the first marriage, the singular plan pursued in providing man with a mate, of making her out of Adam, and from the part of his body nearest to the heart, while he lay in mysterious sleep, was intended to give peculiar emphasis and power to the statement, "They twain shall be one flesh"—one in sympathy, in mind, in affection, and in interests—nothing but death afterwards to divide them.

"To have and to hold for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish till death do them part."

There is no scriptural permission for divorce except for infidelity, unfaithfulness. We have known cases where the wife has continued faithful and loyal to an unfaithful husband because her love would not let him go and because of the children. While we do not advise that, where it is, we cannot but admire it. If only—if only—the husband will love the wife and the wife reverence her husband!

"O happy home where two are one in heart,
In holy faith and hope are one;
Whom death can only for a little part,
Nor end the union here begun;
Who share together one salvation,
Who would be with thee, Lord, always—
In gladness or in tribulation,
In happy or in evil days."

Then there is

LOYALTY OF PARENTS TO CHILDREN.

"To mak' a happy fireside clime
For weans and wife—
That's the true pathos and sublime
Of human life."

The plowman bard has in his "Cotter's Saturday Night" given us one of the grandest pictures of the family and the loyalty that should be in the family:

"Wi' joy unfeigned brothers and sisters meet,
And each for other's welfare kindly spiers.
The mother wi' her needle and her shears
Gars auld claes look amaist as weel's the new;
The father mixes a' wi' admonition due,
Their masters' and their mistresses' command.
The youngsters all are warn'd to obey,
And mind their labors wi' an eydent hand,
And ne'er though out of sight to joke and play.
And O! be sure to fear the Lord alway,
And mind your duty morn and night.
Lest in temptation's path ye gang astray,
Implore his counsel and assisting might.
They never sought in vain that sought the
Lord aright.

The Psalmist said: "Except the Lord build the house, they labor in vain that built it." Those parents are not

loyal to the family, to the nation, to God, who only attend to the physical and educational wants of their children, who fail to enforce moral integrity and piety in the home.

Said a returned chaplain recently in Canada: "There are any amount of weak men in the Canadian forces. I have found one thing: that there is no opposition to religion among the men; but they know little about it, because they have never been taught religion in their homes. There is no religion in the average home in Canada." After being in many homes in Canada and in this country, I can say that the average home in Canada will compare with the average home in the United States.

Is it true? Is there no religion in the average homes in this country?

Martin Luther said that household government or matrimony was the fountain and source of civil government. For the children whom we bring up and instruct at home, these will in time to come be the governors of the State. For of families are made cities; of cities, provinces; of provinces, kingdoms. And as water never rises above its source, so the life of the city, of the country, cannot rise above the character of it as realized and lived in the home.

O Christian fathers and mothers! What are you doing? Have your children to go to church to discover that you are a Christian? Or are you manifesting your loyalty to your God and Savior and family by your religion in the home?

There is an old Scotch song which refers to heaven as the "Land o' the Leal." So it is. But let us work to make this earth the "Land o' the Leal."

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My Guide.

There is no path in this desert waste
For the winds of the shifting sands;
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands.
But I journey on with a lightsome tread;
I do not falter nor turn aside,
For I see his figure just ahead.
He knows the way—my Guide.

There is no path in this trackless sea;
No map is lined on the restless waves.
The ocean snares are strange to me
Where the unseen wind in its fury raves.
But it matters naught; my sails are set,
And my swift prow tosses the seas aside.
For changeless stars are steadfast yet,
And I sail by his star-blazed trail—my Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me. Left and right
I stare with a blind man's eyes.
But my steps are firm, for I cannot stray;
The path of my feet seems light and wide.
For I hear his voice, "I am the way,"
And I sing as I follow him on—my Guide.

—Robert J. Burdette.

TESTS OF LOYALTY

S. H. Hall Magnifies the Church.

That the Bible teaches that Jehovah tests or proves his people, I presume, will be admitted by every one conversant with our Father's dealings with his children. We are familiar with the statement: "And it came to pass after these things, that God did prove Abraham." (Gen. 22: 1.) This was a severe test. No one who did not have undoubting faith in God and who was not loyal to the core would have taken one step toward offering his son as a sacrifice upon an altar. Abraham believed in God and was loyal to him in the highest sense.

It would be hard to name the many tests of loyalty by which the disciples of our Lord are confronted. It is well to remember that it is God's purpose to have every soul converted to Christ tested or tried. Paul has nothing else in mind when he says: "Each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire, and the fire itself shall prove each man's work of what sort it is." (1 Cor. 3: 13.) Here the writer has in mind the same thing that Peter speaks of in the following words: "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though some strange thing happened unto you." (1 Pet. 4: 12.) Every soul we win to Christ must be tried, must be tested. The same fire that purifies, strengthens, and saves us, destroys some of those we lead to Christ. They are the ones represented by the seed that fell in "rocky places, who, when they have heard the word, straightway receive it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble." (Mark 4: 16, 17.) Every worker, every sower of the seed, the word of God, has observed some of his material destroyed by this test. All of those whom we lead to Christ should be taught that "all those who would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) They should be started out in this great life with the determination to endure every test and be faithful till the end. James (1: 2-4) says: "Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing."

And here it would be well to say that we too often lose sight of the fact that fire is one of the essentials of sacrifice. Our bodies must be presented as living sacrifices unto God; we must place our all upon Christ, our altar. But who ever heard of a sacrifice and an altar without fire? The fire must consume the offering, not destroying it, but purifying and purging it of all that is unclean. Whatever God has asked us to do that it is hard for the flesh to submit to is a part of the fire. Do these things to the end that the flesh may die, that it may be mortified and put to death. Too many get off the altar so soon as they feel the fire. "Suffer hardships with me, as a good soldier of Jesus Christ," says Paul. Again, he says: "If we died with him, we shall also live with him: if we endure, we shall also reign with him: if we deny him, he also will deny us." (2 Tim. 2: 3, 11, 12.)

There is nothing, however, that I know better to say than that "the church of Christ" itself, as an organization of our Lord, is the test of our loyalty to him: it includes all tests. At its very threshold we are tested, and no one can enter without submitting to it—namely, going where there is much water, going down into the water, being buried with Christ in baptism, and being raised with him to walk the new life. (See Rom. 6: 3, 4; Col. 2: 12.) The newness of life is to be lived and walked on this side

of baptism. Paul affirms this in the strongest way when he declares that he knew the Galatian brethren were sons of God by faith because they had submitted to this test. "For ye are all the sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.)

Since Christ has come and died that we might live, our Father hath exalted him, and given him a name above every name that is named, and decreed that every tongue should confess that Jesus Christ is Lord. (See Phil. 2: 9-11.) To confess that he is Lord is to acknowledge that he is our only rightful ruler. The Father hath "put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body." (See Eph. 1: 22, 23.) Our loyalty is tested every time there is a movement made to take the supreme government of the church out of the hands of Christ and place it in the hands of uninspired men. This effort has been repeatedly made, and has brought into existence the multiplicity of human organizations; but those who are loyal to Christ go not into such movements, but are contented with letting Christ ever be crowned in their hearts as their only ruler, and to continue to enjoy rest by walking in the "old paths," the "good and right way," where our Lord can ever be honored. (Jer. 6: 16.) If all were loyal to Christ, the one church would stand to-day as in the beginning, and we would all be "of one heart and one soul," as were the early Christians. If not, why not? (See Acts 4: 32.) Have you yielded, my brother, to the innovations of modern times? If so, will you not repent and return to Christ and let him be "head over *all* things to the church," and not head over just a few things to the church, as is the case where departures from the truth have been made? The Lord help us in every desire and effort to let "the Prince of Peace" reign in our every thought, word, and act, is my prayer.

John Straiton Reveals the Badge.

Although the word "loyalty" is not found in the New Testament, the idea is there. "Loyalty" is defined as the quality or state of being loyal; faithful adherence to allegiance; faithfulnesss, devotion, constancy; while "loyal" is defined as true or faithful to one's sovereign. This idea of faithfulness is very common in the Scriptures.

Paul's letter to the Colossians was addressed to "the saints and faithful [loyal] brethren in Christ," and the church at Smyrna was exhorted to be "faithful [loyal] unto death."

What, then, are the tests of loyalty or faithfulness?

In 1563 the English Parliament passed an Act by which an oath of allegiance to Queen Elizabeth and of adjuration of the temporal authority of the pope was exacted from all holders of office. Later, under Charles II., another law was made by which all officeholders, in addition to taking the oaths of allegiance and supremacy, had to sign a declaration against the doctrine of transubstantiation and to receive the sacrament of the Lord's Supper according to the usage of the State Episcopal Church. These were the tests of loyalty to an earthly sovereign used in by gone centuries.

What are the tests of loyalty as applied to the disciples of Jesus Christ? How shall we know who is the loyal and wise servant in the Lord's house?

Sometimes the question is asked: "Is So and So a loyal brother?" And if he is identified with a congregation in which the Gospel Advocate and papers of like conviction circulate, he is pronounced loyal; if he is outside that circle, he is not considered loyal. This seems to me to be a very imperfect and unsatisfactory test at the best.

The various fraternal orders have their signs, passwords, and badges, by which they are known to each other and to the world. Christ has not left us to devise or invent such a badge or test for his disciples, but has distinctly told us what such a test is. "By this shall all men know that ye are my disciples, if ye have love one to another." We place as a test of loyalty love one to another.

The Colossian Christians were condemned because they did not hold fast "the head, from whom all the body . . . increaseth with the increase of God." As a second test of loyalty, I would give unswerving personal devotion to the man Christ Jesus. When we become disciples, we take allegiance to Jesus, our King. To be loyal to him requires that we love him with all the powers of our heart, mind, and soul.

"Who then is the faithful and wise steward, whom his lord shall set over his household? . . . Blessed is that servant, whom his lord when he cometh shall find so doing [watching.]" When the Thessalonians became Christians, they turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven. This waiting, watchful attitude will move a disciple to the full discharge of all his Christian duties. The proper obedience to Christ in all things is another test of our loyalty.

These three, then, are our tests: (1) Love one to another; (2) personal devotion to Jesus; (3) a complete obedience to his laws.

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

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Dr. Main, on his return from the Caucasus, recently, emphasized the tremendous need of orphanages there. He says: "In making the recommendation before I left to extend the orphanage work, I fully realized that it mortgages our future. We will have anywhere from twenty-five thousand to forty-five thousand orphans in our care from now on. It is hard to keep asking people for funds for such an extended period of time, and yet, when you find twenty thousand babies on your doorstep, what are you going to do?"

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

A strong worker was sawing wood, when suddenly his saw collapsed. The wooden frame fell to the ground in three pieces, together with the steel crosspiece and the saw blade. The sawyer wasted no time, but began peering about on the ground amid the sawdust. His search was at last rewarded by finding a steel pin about an inch long. This, when passed through holes in the saw blade and the wooden frame, held the whole together, and the work proceeded briskly. The saw and the sawyer depended for efficiency upon that inch of metal. Indeed, efficiency in any task is likely to depend upon some little, unnoticed factor, like politeness or promptness or neatness or health. —Selected.

The Problems of Christian Citizenship

H. Leo Boles Defines Scriptural Patriotism.

This subject could have been stated, "What Is Scriptural Patriotism?" Scriptural loyalty or scriptural patriotism to a nation means the same thing. Again, it could have been stated, "What Is Christian Citizenship?" These questions all imply that there is a loyalty which God demands to a nation. Such loyalty expresses the Christian's relation to earthly or human government.

The example of the Jew's love for Palestine and his devotion for his country are instructive examples to God's people to-day. The law of Moses with its rigid requirements and the hallowed places and sanctuaries with the altars are inspiring examples to the citizens of our country to-day. It is true that the kingdom of Israel was a theocracy, which would require great devotion on the part of its citizens; yet, aside from this feature of that nation, there is to be seen an undercurrent of true loyalty to the land of the fathers.

It seems to be an inborn principle for people to love their native land, and this is clearly emphasized in the history of the Jews; however, it is true of all civilized people. Scott has expressed this universal sentiment in these lines:

> Breathes there a man with soul so dead,
> Who never to himself hath said,
> "This is my own, my native land!"
> Whose heart hath ne'er within him burned,
> As home his footsteps he hath turned
> From wandering on a foreign strand?

Christianity not only prepares men for citizenship in heaven, but it prepares them for living upon earth; it makes its adherents interested citizens upon earth. The example of Jesus of Nazareth is the solution of the Christian's relationship and loyalty to human government. He avoided conflict with the Roman authority, yet he proclaimed the fundamental principles of his kingdom on earth. He was obedient unto the Roman authority, rendering unto Cæsar the things which are Cæsar's, but at the same time he rendered unto God the things which are God's. His relation to the ruling powers of Judea was one of passive acquiescence rather than of active participation in the petty politics of Judea. The principle drawn from the example of Christ is fully developed in the Epistles as passive in relation to civil powers rather than on the active side. Obedience to the powers that be is enjoined upon the followers of Christ. These powers are declared to be ordained of God, and the obedience to them is always passive. The duty of contending for human rights, or of seeing that justice is done, is left to others, and suffering, submitting, and enduring patiently as passive agents are clearly taught in the New Testament Scriptures. Civil obligations and laws vary in form and differ in extent in different countries. Specific regulations are made by governments in times of emergency, yet the general principle of submission and passivity as taught in the New Testament to the powers that be as a universal principle and must be obeyed by every faithful child of God.

The fruits of Christianity for these hundreds of years fully attest the fact that those who live in harmony with the example of Christ make good citizens in any government. A Christian is the best citizen that any government can have. The better the citizenship, the more ideal becomes the State and the greater blessing it becomes to its citizens. It follows, then, that loyalty to God and the Christian religion is loyalty to the nation. When one has become a Christian, true and faithful, humble and devoted to God, he has reached the acme of patriotism. The ultimate aim and end of all human governments is to promote the general welfare, provide for the common defense, establish justice, and advance the common weal of its citizens. We are told that the best form of government is that one which is most capable of producing the greatest degree of happiness and safety and is most effectually secured against the danger of maladministration. There is nothing in Christianity that hinders or retards these laudable aims of human government.

One's loyalty to the government is expressed in a meek and quiet life as taught in the Scriptures. My patriotism and loyalty to this nation are expressed in the life that I live humbly in the sight of God. It does not necessarily consist in participating in the parades, rallies, and processions, frantically waving flags and joining in the shouts of the rabble. He who quietly lives the life of a Christian, with a meek and quiet spirit, in all godliness and gravity, is a better citizen and is more loyal to the true ideals of his nation than the one who noisily parades the street and helps to swell the tumult of the populace. Industry and economy with an honest occupation are far better assets to a nation than the idle loitering of the dissatisfied rabble.

The Scriptures do not warrant the popular sentiment: 'I am for my country, right or wrong." It is not patriotism nor loyalty to one's country or nation to uphold it in the wrong. All human governments and laws bear the impress of man's imperfections, foibles, deformities, and defects; hence, we need not expect that all of the regulations, requirements, and demands be in strict harmony with human rights as set forth in the word of God. Not only do human laws and governments have these imperfections, but they are also administered by erring man; hence, we have the two sources of defects and injustices which must be patiently endured by the Christian until a remedy is found. The Scriptures nowhere call upon the Christian to indorse and encourage the wrong which may be done by human government. God never calls upon his people to do wrong. It is never right to do wrong. We are told that a State is a personality, and as such it is bound by the same natural and moral obligations as a person. If this statement is true, to encourage the State in wrong would be as sinful as to encourage an individual in the wrong; to uphold the State in any act of injustice and revenge would be as wicked as to uphold and encourage an individual in injustice and revenge. It is not loyalty to the nation to help or encourage it in the wrong. Such a false conception of patriotism caused Dr. Johnson to exclaim: "Patriotism! the last refuge of a scoundrel!" Oliver Cromwell said to the corrupt politicians of England: "You glory in the ditch which guards your shore; but I tell you that your ditch will not save you, if you do not reform yourselves." A reformation on the part of the citizens and living as God directs is the surest safeguard of a nation and is true loyalty to the nation.

God's people must live a conscientious life; they must keep a conscience void of offense. Of course, the conscience must be enlightened by the truth of God and must be kept tender by an earnest, prayerful heart to live as God instructs. Loyalty to God implies that one must be true to his conscience. The moment one becomes untrue to his earnest, honest convictions, he becomes untrue and unfaithful to himself and to his God. The earnest, honest, conscientious citizen who has had his conscience enlightened by the word of God and has trained his life to honor

and reverence the will of God, and has the moral courage to live true to his conscience, will be a loyal citizen under any government. It does not follow that when one's conscience forbids his doing anything that he conceives to be wrong and he has the courage of his moral convictions, that he is unpatriotic and disloyal to his country. The Christian who suffers ill treatment and imprisonment from the government for conscience's sake is as patriotic and loyal to his nation as the man who promptly does the bidding of the powers that be; he is more patriotic and loyal to his nation, if the one who does the bidding of the nation has scruples as to what he is doing.

James E. Scobey Gives a Divergent View.

Neither the word "loyal" nor its derivative, "loyalty," is found in all the Bible. Therefore, I cannot illustrate its meaning or force by scriptural illustrations mentioning the word. However, it is a significant word and has its legitimate uses.

Sometimes in its use the meaning is almost, if not quite, synonymous with the idea expressed by the two words "faithful devotion." A loyal husband is one who is faithfully discharging all the duties and obligations imposed upon him in consequence of his relationship to his wife.

The word may be properly used in any case where by voluntary action any one is brought to a faithful performance of a duty or the full discharge of a responsibility. All the duties and responsibilities of life have their origin in relationship. No one can have the responsibility of a husband, if he have no wife; nor can a man be charged with the responsibilities and duties of a father, if he have no child or children. True, he may assume these duties voluntarily and become a foster father; and then, if he did all that he could do for the benefit of the child or children in their growth, physically, mentally, and religiously, he would be a loyal father.

For the last few years we have heard and read much upon the subject of loyalty. Many have been praised for their loyalty to the government of the United States in its great conflict over seas. Every one who supported the government and put in his effort to maintain its purpose to bring success to its arms would be classed as a loyal American. He who failed to obey the powers that be, or used speech disrespectful or harmful to the government, or in any manner by his acts interfered with the plans and purposes of the government, was classed as disloyal; and many such were haled to the courts and were heavily fined or imprisoned. When the tocsin of war was sounded and it was announced that a haughty nation, insolent in its military strength, was violating international law, sinking our merchant marine and sending our citizens, men, women, and children, to the bottom of the ocean, thus trampling on our rights, challenging our strength to resist their depredations, the government blew the bugle, calling on its sons to shoulder arms to avenge the damage and insults offered. The loyal youth responded and formed an army which was the material aid in bringing that proud, haughty, self-important nation to its knees begging for peace.

The soldier in the army, if he be loyal, will always be ready to obey the commands or orders of his superior officers. His relationship to his government and to those who represent it, to whom its power has been given, makes it his duty to give faithful, devoted service to the cause for which he became a soldier. He has dedicated his time and his power and energy to the service of his country. When his commander says "Forward!" he does not go backward, but, without a question as to the reason for the command, he instantly obeys, though the movement may bring him wounds or death. Such a soldier is a loyal soldier. He is no slacker, shirker, or bushwhacker. He makes no plans for the campaign; this is the business of the chief officers. His business is to carry out to a successful issue, if possible, the plan which has been prepared by general headquarters.

But the government would fail, if the home citizenship did not furnish supplies—arms, ammunition, food, clothing, etc.—at the call of the government. A loyal people will generously and gladly divide with the soldier in the field who is sacrificing his all for the safety, honor, and happiness of the people of his country.

We sometimes hear these expressions: "Is he loyal?" "Is that church loyal?"

Jesus, the Son of God, has a kingdom, and there are citizens of that kingdom in the world. Its constitution, laws, and ordinances have all been established. No man has the right to annul, alter, or amend them. He should not, under any circumstances, attempt to do so; for, if he did, he would manifest the spirit of disloyalty to his Lord and Master. Those who are members of the *church and kingdom* of our Lord and Savior Jesus Christ are soldiers of the cross and followers of the Lamb. The great Captain of our salvation has declared war upon the kingdom of darkness, and would lead those in the army of sin away from its service and joyfully give them welcome as members of his loyal army. The soldier of the cross should simply stand ready to obey the orders of his Captain as they have been transmitted to him by those to whom he has committed them. The whole campaign against sin and wickedness has been formulated. The objective has been plainly pointed out, the means and weapons of warfare clearly stated, and each soldier can have, if he will, a full copy of all necessary knowledge of the positions and movements of the enemy, together with all commands, orders, and exhortations necessary to successful combat. Paul says: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10: 3-5.) In the orders furnished, the uniform of the soldier is mentioned; for the direction of Peter says all should be clothed with humility. And then, the whole armor is mentioned: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. . . . Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, . . . the helmet of salvation, and the sword of the Spirit, which is the word of God."

I think now we can appreciate more fully what loyalty to Jesus Christ means. To him be glory and honor, majesty, dominion, and power, forever. Amen.

I. B. Bradley Contrasts Two Views.

The question of loyalty to the nation—to one's country—is both an interesting and profitable one to the child of God. It is one that demands more than the simple consideration of his duty to his country. In the limited space allowed for this article I can scarcely do more than, as it were, "touch the hem of the garment."

From the standpoint of the world, there can be no question as to what loyalty demands from every citizen. It demands the devotion of all his powers of body and mind and property; yea, he must be spent, if need be, in the support and defense of his country. The word "*loyal*" carries with it that idea. Webster says that the word "loyal" means "faithful to law; faithful and true to the lawful

government, or to the prince or sovereign to whom one is subject; unswerving in allegiance." Hence, loyalty to the nation demands firm, steadfast allegiance to the nation; faithfulness to the government in obedience and support.

To be loyal to the nation, from a scriptural point of view, requires a consideration from two standpoints--that of his duty to country and that to his God. He must be faithful to the government in that he submits to all its laws and obligations, meets his duties in the payment of all tribute or taxes, and is to be in subjection to "the higher powers." This with the higher duty, or loyalty, always in the forefront, in the ascendancy. There is a loyalty to a higher Power that demands attention first, above every other consideration, and this higher loyalty must regulate and control his loyalty to the nation and to its laws. Wherever loyalty to God requires a child of God to go, he must go, or whatever it requires him to do, he must do, regardless of results. What God forbids him to do, he must refuse, or be disloyal to God. He must obey God; there is no alternative. True loyalty to the country in which one lives demands that he, as a Christian, be faithful to God, for God is always right. There may be, and often are, measures and acquirements of the nation that conflict with the teaching of God's word. These the Christian cannot indorse. His loyalty to God must always regulate his duty to the nation. He will be a law keeper and law advocate. He will be a man of peace and an advocate of peace, and will promote the best interests of the country by lending his influence to that which tends toward peace.

Joseph, while a slave, was lifted to the second place in the kingdom of Egypt, but in his loyalty to Pharaoh he did not go contrary to the will of God. He was loyal to God, even at the risk of his own personal safety. Daniel, though a slave to a tyrant, a cruel ruler, a worshiper of idols, was later promoted to the high office of chief of the presidents; but he did not allow his duty and loyalty to the nation (Babylon) to cause him to be disloyal to God. His accusers said if they found fault with him, it would be concerning his religion, not his loyalty to his king; and when Daniel refused to obey the law that would have made him disobey God, the king did not count Daniel's action as disloyalty to him or to country, but rather as loyalty to his conscience and to God.

To conclude, we quote the Holy Spirit in his instruction to Christians: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." (Rom. 13: 1-7.) "Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's." (Matt. 22: 21.) "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." (1 Pet. 2: 13, 14.)

The conclusion must be, then, that loyalty to the nation requires one to follow the above scriptures in letter and spirit, so far as these duties do not require that he do nothing that God does not forbid. Then his conduct must be regulated by the principle stated by Peter before the Jewish council: "We must obey God rather than men."

L. G. Kennamer Cites New Testament Examples.

The civil government is ordained of God. The apostle to the Gentiles, in speaking of the civil government, said: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment." (Rom. 13: 1, 2.) Every civil government receives its power from God, since he is the source of all power; consequently God is a higher authority than civil government. Pilate, once boasting of his power as a representative of Cæsar's government, received a very truthful answer from Jesus when he said: "Thou wouldest have no power against me, except it were given thee from above." (John 19: 11.)

There were individuals in Paul's day who antagonized the civil authorities, and even members of the church at Rome who refused to pay tribute to the government. It was far from being a good government. Nero, one of the most wicked rulers of any people in any age, another "Ahab," stood at its head, and in the catalogue of crime there was no evil too wicked for him to commit. Yet the great apostle to the Gentiles instructed the people of his time to pay their tribute to Nero's government, for it had a claim upon all men in its realm. (Rom. 13: 6, 7.) I am very sure Paul never had any idea that this scripture meant to be a part of the power. We find that the government is a "minister of God," "an avenger for wrath to him that doeth evil." (Rom. 13: 4.) Now, can we for a moment think that God means for you and me to take vengeance on "him that doeth evil?" Paul foreknew such hideous things would be taught and practiced even by Christ's followers in this day, and he gave us an answer in the nineteenth verse of the preceding chapter: "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord." From this passage we learn undoubtedly that God does the avenging and that he has a certain minister to do his work of vengeance. (Rom. 13: 3, 4.) God, speaking through Paul, warns his followers from having any part in punishing evildoers.

Since we see that we should not avenge, by taking part in the government which punishes evildoers, the question naturally arises: "Should we pay taxes?" Paul foreknew that this problem would arise; so he gave the answer to meet the occasion. (Rom. 13: 6, 7.) When the wily Pharisee came to the Savior and asked him if they should pay tribute to Cæsar, he gave an emphatic answer. (See Matt. 22: 15-22.) From this it is plainly seen the Savior recognized that the civil government has certain claims upon every citizen. None has a higher claim than God, however. Hence, the civil government should be recognized in everything, unless it interferes with God's government; even then respect should be shown to the civil authorities.

When the three worthies were commanded to fall down and worship the golden image under penalty of being cast into the burning fiery furnace, they answered the king with decision, and still with respect, when they said: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Dan. 3: 17, 18.)

Daniel was the prime minister of one of the mightiest kingdoms that ever ruled the earth when he was thrown into the den of lions because he would pray to the God of heaven. When the king came to the den the next morning, Daniel spoke with great respect to him, and said: "O king, live forever." (Dan. 6: 18-22.)

Joseph was cast into prison because he would not break the commandments of God; yet the Lord gave him favor

in the sight of the keeper while he was in prison, and he was made overseer of all the prisoners. (See Gen. 39: 21-23.)

Faithfulness in whatever position a Christian may be placed, God himself will make fruitful of good. Consequently, in whatever kingdom we are placed, we are exhorted, "first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men, for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." (1 Tim. 2: 1-4.) There are good men in the very vilest of kingdoms of earth, and oftentimes the people of God are brought into contact with them, to suffer, that the wicked may see what grace can do; and by the power of the salt in their lives these wicked souls may be reached.

The church was greatly troubled because Paul was in prison when in Rome; so he wrote to them as follows: "Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest." (Phil. 1: 12, 13.) Paul's imprisonment caused some in the palace of Nero to embrace the gospel of Jesus Christ. It also encourages the brethren everywhere to preach Christ more boldly than ever before. None but God can tell where the honest, conscientious people are, and oftentimes God's people are brought into very difficult places that through their faithfulness they may give the light of the glorious gospel of Christ to those who otherwise might not accept it.

There is no nation on the earth that was established on nobler principles than the United States. Our country has done a great work in scattering Bibles and civilization in other lands, and now, in the days of reconstruction, every Christian should pray that God's name may be glorified on earth and that we may lead quiet and peaceful lives here on earth.

The Power of the Cross.

We never get past the cross. It grows more precious every day and every step of the Christian's way. It is heaven's trade-mark on everything that expects to pass the gates of heaven. The principle of death and resurrection is the profoundest principle connected with our Christian life. Abraham's Isaac had to be laid down in death and taken back in resurrection as God's Isaac before the promise could have right of way. Not only must our evil things be given up to be crucified, but our best things must go through the cross and come forth with the stamp of the resurrection. Our natural graces and virtues must be exchanged for supernatural gifts and enduements. Our very prayers must first often seem to fail, then come back to us as from the grave. Our service must be buried seed and bear upon it the stamp of the cross. Yes, and even this earth itself must pass through its great and final catastrophe and come forth as the new heavens and the new earth with the sign manual of the cross as the mark of its divinity and immortality.—Selected.

Light on Farther Hills.

The clouds upon the mountain rest,
A gloom is on the autumn day;
But down the valley, in the west,
The hidden sunlight breaks its way—
A light lies on the farther hills.

Forget thy sorrow, heart of mine!
Though shadows fall and fades the leaf,
Somewhere is joy, though 'tis not thine.
The Power that sent can heal thy grief—
A light lies on the farther hills.

Thou wouldst not with the world be one,
If ne'er thou knewest hurt and wrong;
Take comfort, though the darkened sun
Never again bring gleam or song—
The light lies on the farther hills.

—Richard Watson Gilder.

Tennessee Orphans' Home, Columbia, Tenn.

The Farm Committee of the Home met at J. W. Fry's office to consider leasing the farm to a Mr. Johnson and sons for a term of five years, provided all are satisfied at the close of any year. By the assistance of Brethren Fry and Salmon said contract was entered into.

The committee is glad to state that the silage put up by the kindness of Brother Fry and the hay and corn now on the farm are valued at seven hundred dollars. All will remember we got possession of the farm very late. In addition, we have about forty acres now in clover. We find in the Home about seventy sweet, little, dependent, orphan children, who are looking to the brotherhood for a support. You see we have the feed. It costs one hundred dollars per month to furnish the Home with milk and butter. To reduce this expense, we are going to ask the good brethren and sisters to give to the Home twelve good milch cows and twenty hogs. If any one has not a cow, you can give the money to buy one or a part of one. Send all checks to John W. Fry, Columbia, Tenn., stating that it is for the cow fund. Let any one in any congregation who will give a cow or hogs write any one of said committee. We wish to say, from what we saw about the Home and the children, that the sisters who have it in charge are doing well with it. We will be glad to hear from all who will give a cow or money to help buy one by November 8, the day of our annual meeting. Let every one come to this annual meeting and hear a full report of all money given to the Home. There will be no collections on that day. "The righteous take knowledge of the cause of the poor; the wicked hath not understanding to know it." (Prov. 29: 7.) Dear brother, which side are you on? Send much or little as the Lord has prospered you. Let us all see that the dear little ones have plenty of milk and butter.

Farm Committee: F. C. Sowell, Columbia, Tenn.; George Johnson, Franklin, Tenn.; S. F. Morrow, Nashville, Tenn.

In a commercial age the world is not quick to ask for, or respond to, spiritual leadership; but when great crises come, and men are shaken from the material foundations upon which they have built their lives and are made to realize the instability of mere things, they not only respond to spiritual leadership, but they demand that the leaders in the religious world show them the way to "the heights that purge and make wise." We must realize that such a transition is taking place to-day, and we must be ready to lead men out of the tottering ruins of their false security up to the fundamental things of God, those things without which there can be no safety or peace or growth for the soul. We cannot lead to those heights unless we are led. We cannot lift unless we are lifted. At the foot of a blood-stained Cross that for all the ages has spelled self-sacrificing love, we must empty ourselves of self, and renew our strength and go on up the way that leads to complete self-surrender to the will of God. The world, in its agony, is not asking for pious phrases or smooth sayings, or the old cry of peace, peace, when there is no peace, but it is asking in a thousand tongues and in a thousand ways to be shown the Christ.—Selected.

There will be new heroism; there still will be room for noble deeds as we envisage humanity in a great commonwealth, for we shall find that it requires as much courage to live for peace and right fellowship as to die for the liberties of mankind. There is but one aristocracy, the aristocracy of him who serves, and but one democracy, the frank friendship of the human race.—Selected.

Beginning to see duty from above instead of seeing it from below—surrounding it with God—this is knowing what duty is, the opportunity that he and we have together.—G. Stanley Lee.

HAVE YOU SCROFULA?

Now Said to Be as Often Acquired as Inherited.

It is generally and chiefly indicated by eruptions and sores, but in many cases it enlarges the glands of the neck, affects the internal organs, especially the lungs, and if neglected may develop into consumption.

It causes many troubles, and is aggravated by impure air, unwholesome food, bad water, too much heat or cold, and want of proper exercise.

Hood's Sarsaparilla, the medicine that has been used with so much satisfaction by three generations, is wonderfully successful in the treatment of scrofula. Give it a trial.

If a cathartic or laxative is needed, take Hood's Pills,—there is nothing better for biliousness or constipation.

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It's Stopping Your Work
Use
Dr. Miles Anti-Pain Pills
For Any Ache or Pain.
SOLD BY ALL DRUGGISTS
Dr. Miles Medical Co., Elkhart, Ind.

Constipated?
If so, you can obtain sure relief by taking
RAMON'S LIVER PILLS

In answering advertisements, please mention this paper.

The Loyalty of Jesus.

BY S. HOUSTON PROFFITT.

Every true disciple concedes that Jesus was loyal in every particular to the purposes of his life and work among the children of men. Hence, the purpose of this article is not to seek by arguments to establish the loyalty of Jesus, but to call attention to some of the things in which his loyalty appears.

Man fell into sin from the pure state in which he had been placed upon the earth, and Jehovah purposed that he should be redeemed from sin by the shedding of blood. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life." (Lev. 17: 11.) "And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission." (Heb. 9: 22.) According to the eternal purposes, it was not possible for the blood of sacrificial offerings under the law to take away sins (Heb. 10: 4), but that this great sacrifice should be made by the offering of the body of the Son of God once for all (Heb. 10: 10). The eternal purpose was that the Son of God should become the Son of man, and that through the shedding of his blood the sons and daughters of men should become the sons and daughters of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.)

Loyal to the Eternal Purpose.—Jesus was loyal to the eternal purpose. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5: 8, 9.) "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2: 8.) On that awful night in Gethsemane, under the very shadow of Calvary's cruel cross, we hear him say: "Thy will be done." After his glorious resurrection we hear him say to his disciples: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 46, 47.)

Loyal to His Father.—When Jesus was only twelve years old, he was found at Jerusalem in the midst of an assembly of teachers; and when he was reproached for lingering behind, he said: "Wist ye not that I must be about my Father's business?" At Jacob's well he said to his disciples: "My meat is to do the will of him that sent me." Again, he said: "I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6: 38.) Again: "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do." (John 14: 31.) Just before his betrayal, in praying to the Father, he said: "I have finished the work which thou gavest me to do." (John 17: 4.)

Loyal to His Disciples.—"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." (John 13: 1.) In John 14: 1, 2 he assured his disciples that he was going away to prepare a place for them and that he would return again and take them to be with him, and in Matt. 28: 30 he consoled them with these words: "Lo, I am with you alway, even unto the end of the world."

Loyal to the Scriptures.—How much the religious world could learn from the attitude of Jesus toward the Holy Scriptures! To know that "it is written" was enough for him. When the devil held out attractive inducements for Jesus to worship him, Jesus promptly ended the matter with these words: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." He backed his authority for cleansing the temple by this statement: "It is written, My Father's house shall be called a house of prayer." After his resurrection, he assured his disciples that his death was necessary, saying: "Thus it is written, and thus it behooved Christ to suffer."

Loyal to Humanity.—His whole life shows that he loved and sympathized with suffering, sorrowing sons and daughters of men. When John the Baptist, in prison, sent two of his disciples to Jesus with the inquiry, "Art thou he that should come, or do we look for another?" Jesus did not say, "Go and tell John that I am the Messiah," but he sent a more convincing reply: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matt. 11: 4, 5.) Jesus came into the world, "not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 28); and Peter declared at the house of Cornelius that Jesus "went about doing good." The very fact that Jesus left the glories of heaven and came to

earth and suffered and died to redeem fallen man shows that his loyalty to humanity is supreme.

Many other things could be said of the loyalty of Jesus. In all his actions there was never shown the slightest shade of a suspicion of disloyalty. The writer hopes that those who read this brief article will be prompted to a closer study of the Master's loyalty. If we would be just such disciples of Jesus as he would have us to be, we will be just as loyal to God, to God's word, and to Jesus, as Jesus was loyal to all that was true, pure, good, and right when he was here in the flesh—"a man of sorrows, and acquainted with grief."

Old Testament Examples of Loyalty.

BY G. W. RIGGS.

A spirit of loyalty to God is necessary in order to render unto him true, acceptable service; because "no man can serve two masters," and God requires a whole-hearted service. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

The test of loyalty is submission to the divine will. A loyal Christian adheres strictly to the word of God. He will not urge his opinions or speculations; nor will he propose any substitute, nor in any manner compromise the truth. But he is content with God's will and way, devoted to the cause of Christ, and always ready to support that cause with all the strength he possesses.

The Old Testament examples of loyalty are too numerous to mention. Time would fail me to tell of Abel, Enoch, Noah, Abraham, Joseph, Moses, Job, Joshua, Caleb, and the judges of Israel; "of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets;" all of whom through faith and courage accomplished much work for Jehovah, and because of their loyalty made themselves heroes in his sight.

The example of Noah is impressive and encouraging. He lived in a corrupt, wicked age; the land was filled with violence; and God said: "I will destroy man whom I have created from the face of the earth. . . . But Noah found grace in the eyes of the Lord. . . . Noah was a just man and perfect in his generations, and Noah walked with God." He was a preacher of righteousness; but he must have been a very unpopular preacher, for he made no converts outside of his own family. The people rejected his message, no doubt, with scorn and ridicule, if not with actual persecution. But Noah faltered not; and when the Lord told him to build an ark, he did so, just as he was commanded. Thus Noah saved himself from the destruction of the flood and became the progenitor of the human race. The encouraging lesson from this example of loyalty is: Though all the world forsake us, be true and loyal to God and his word, and it will be well with us in the end.

When Ahab's messenger went to call Micaiah, the prophet, he said to him: "Behold, the words of the prophets declare good unto the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good." (2 Chron. 18: 12.) Here Micaiah evidently had the chance to gain the favor of two kings and make himself popular with four hundred prophets. Besides, he could have avoided the embarrassment of displeasing the kings and telling four hundred distinguished prophets that they were liars. I have no doubt that many preachers have proved disloyal to the gospel for less than the favor and praise of kings. But Micaiah said: "As the Lord liveth, even what my God saith, that will I speak." He delivered God's message, which was not acceptable to that convention of kings and prophets, any more than the pure gospel is acceptable to a union meeting or a convention of preachers now. Micaiah had to suffer for his loyalty to God's word; but the Lord was pleased with him, and that is enough for any true servant of God. His example is commendable; and what the world has always needed are true, loyal men who will speak only what God has said or revealed.

Many helpful lessons may be learned from a study of the examples of loyalty found in the Old Testament. Paul said of the loyal heroes, that "through faith" they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens."

"To Christ be loyal and be true,
His banner be unfurled,
And borne aloft till is secured
The conquest of the world."

The Test of Time

When an article is without merit, public sentiment condemns it. It immediately dies a natural death. When an article has merit, it will be everlastingly in demand. Gray's Ointment has now been used for a full round century. No greater proof can be offered of its effectiveness. One hundred years of honest, good, old-fashioned value for money received has made it a family word in every household. Effective for sores, boils, burns, cuts, bruises, stings, eczema, and the many forms of skin eruption. Ask your druggist. If he can't supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

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She Mixed Sulphur With it to Restore Color, Gloss, Youthfulness

Common garden sage brewed into a heavy tea, with sulphur added, will turn gray, streaked, and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked, or gray. Mixing the Sage Tea and sulphur recipe at home, though, is troublesome. An easier way is to get a bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old-time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft, and luxuriant.

160 Hens—1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' and got 1500 eggs from 160 hens in exactly 21 days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. It revitalizes the hens, tones them up, and makes them lay all the time. Get ready now and make big profits out of your hens this winter. A $1 package will double the egg production, and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1 now to E. J. Reefer, the poultry expert, 3257 Reefer Building, Kansas City, Mo., and get a season's supply of "More Eggs." Profit by the experience of a man who has made a fortune out of poultry.

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Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

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Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

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Help for Corpus Christi, Texas.

BY C. W. SEWELL.

I shall herein give a statement of what we have in hand and what we need. We have a nice corner lot in a fine location. It is on South Bluff and is perfectly safe from flood waters from the bay. The streets on both sides are paved, and the paving is of the best. We have the restrictive clause in the deed. One reason our house was wrecked by the winds is that we at one time moved it quite a distance from North Bluff to its present location. The moving injured it considerably and it was not put down in good shape. We can use much of the lumber in it in constructing the new house. At a conference of the brethren it was decided that it costs so much to build that we will need about five thousand dollars to enable us to build such a house as we need. We have been so torn up since the storm, and the brethren so busy straightening up their own affairs, that we have not made an effort to see what we can raise among ourselves. We can raise something, but I am sure not very much; but we mean to do all we possibly can.

I have in hand, that has been contributed by churches and brethren from without, $1,428.71. Some of the other brethren have received donations, but I do not know just how much.

Now, brethren, you see what our needs are, and I trust you will assist us to get on our feet again.

We are thankful for the help we have received. Many brethren and sisters whom I knew in the long ago, and many brethren and churches that I have never known, have responded generously to our needs. I praise God for such genuine Christian sympathy. Several individuals and churches have sent two donations. Now, if a few of those who have not sent will help us, we will soon be able to build. Will you help? It will be "fruit that will abound to your account."

Later we will give a list of all who have sent us an offering.

My address is 701 C Street, Corpus Christi, Texas.

Recipe for Gray Hair.

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

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Aches and pains seem to be the lot of the ordinary mortal. However, these should be taken simply as nature's warning signals that some part of the human machine is out of order. It is a mistake to resign one's self to physical torture when the cause can be removed.

Foley Kidney Pills

tone up weak, inactive, sluggish kidneys and help rid the blood of poisonness waste matter that causes aches and pains in arms and legs, backache, rheumatic pains, sore muscles, stiff or swollen joints.

Isaac B. Turnman, Asbury Park, N. J., writes: "My back caused me a great deal of trouble for some time. I experienced sharp, shooting pains which were due to the condition of my kidneys. One bottle of Foley Kidney Pills completely relieved me. The pains left my back. I recommend Foley Kidney Pills to my friends."

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Some Kind of Stomach Trouble With Cramps and Terrible Pains Made This Oklahoma Man's Life Miserable Until Black-Draught Relieved Him.

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Some Observations on a Trip Out West.

BY T. M. CARNEY.

The writer recently spent a few days on a trip to West Texas. I stopped over at Fort Worth and Abilene, thence to El Paso, and returned by way of San Angelo. I met with many of my friends and former acquaintances at Fort Worth and also at Abilene.

One of the most noticeable things at Fort Worth is the difference in a wet city and a dry one. It had been nearly two years since I left Fort Worth, and the liquor traffic was fast decaying when I left; and yet there is a great contrast in the conditions now and then. During the time I lived in Fort Worth one could see scores of drunken men any day. Let it be said to the credit of the city and of the State of Texas, that I did not see one drunken man while on this trip through Texas. Another thing about Fort Worth is that she has grown in business, wealth, and population almost beyond one's realization. No fair-minded person can see the Fort Worth of to-day and want the sale of liquor as she once had it.

I visited Abilene Christian College while at Abilene, and they were having a grand opening. Students were coming in every day, keeping the faculty very busy arranging for them.

I was at Abilene only one day, and went from there to El Paso. I arrived at El Paso on Saturday, and preached on Sunday, morning and evening, also Monday and Tuesday evenings. El Paso is a great town to be located in almost a desert. It is peculiar in its make-up, and yet very clean and beautiful. I want to make mention of the loyal little band of Christians that worship at Raynor and Montana Streets. The church at El Paso is not large in numbers. However, they have built a nice brick meetinghouse on a paved street in one of the best residence sections of the city. When I saw what these few, not rich in this world's goods, had accomplished, I was reminded of Paul's declaration in Rom. 1: 16. Brethren, there are some individuals in El Paso who have done more for primitive Christianity than some whole churches have. One of the brethren there told me of how much one good woman had done in establishing the cause of Christ in El Paso. Is she wealthy? No, just a school-teacher; nevertheless, she has been one of the main factors in building up and maintaining the cause there in every way. These people at El Paso are worthy of the brotherhood's prayers and consideration. Brother J. W. Dunn did a wonderful work at El Paso the three years he labored there. It was during his ministry there that the present splendid church house was erected. Those good people have not forgotten Brother Dunn and his labors among them.

On my return I came by San Angelo, and preached on Sunday, morning and evening. By request, I met with the elders and deacons on Monday evening, and an agreement was reached for me to live and labor among them as an evangelist for the church of Christ at that place. It is our plan to take up the work there at an early date. I shall have more to say of this work later.

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Rub this soothing, penetrating liniment right into the sore, inflamed nerves, and, like magic, neuralgia disappears. "St. Jacobs Liniment" conquers pain. It is a harmless "neuralgia relief" which doesn't burn or discolor the skin.

Don't suffer! It's so needless. Get a small trial bottle from any drug store and gently rub the "aching nerves," and in just a moment you will be absolutely free from pain and suffering.

No difference whether your pain or neuralgia is in the face, head, or any part of the body, you get instant relief with this old-time, honest pain destroyer. It cannot injure.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

EAT LESS AND TAKE SALTS FOR KIDNEYS

Take a Glass of Salts if Your Back Hurts or Bladder Bothers

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid, which the kidneys strive to filter out; they weaken from over work, become sluggish, the elimina tive tissues clog, and the result is kidney trouble, bladder weakness, and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts, or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

In answering advertisements, please mention the Gospel Advocate.

Loyalty to the Great Commission.

BY E. S. JELLEY.

This is not some new test. Loyalty, if it means anything acceptable to God, means loyalty to the whole New Testament. For instance, if a man says, "I accept faith and baptism, but not repentance," his religion is vain, is it not? So with faith, repentance, baptism, and missionary efforts. Whether we take the commission from Matt. 28 or from the Acts and Epistles, it is there; and it is there to be obeyed, if we would get inside the pearly gates.

The commission was fulfilled and the gospel preached to every creature under heaven in Paul's day. (See Col. 1: 6, 23.) To-day, nearly nineteen centuries after Christ's ascension, Brother Cunningham says there are forty million Japanese who have never heard the name of the Lord Jesus. This means that ten or more millions in that land have heard of him. I doubt if so many out of India's more than three hundred millions have heard of him. Something *must* be done.

The "River Brethren," a sort of Dunkards, number about five thousand in America and have twenty-one foreign missionaries.

The principal argument for boards is that they accomplish something, while we accomplish nothing. This is a superficial argument. Some would reject a board of several members and accept one man to do the work of a whole society. If the board is wrong, this is worse. Again, our missionaries depend upon irregular donations for support, and the papers are full of appeals from undersupported (and sometimes oversupported) foreign missionaries. This is slothfulness in the Lord's business, and of a most reprehensible nature. Brethren, do you carry on your business in that manner?

I wish now to make some suggestions looking toward a reformation in missionary methods:

1. Let every missionary (unless he is capable of self-support) be definitely supported by certain definite congregations. If he is worth sending out, he is worth supporting.

2. Let no appeals be sent out over the signature of the missionary, in the unlikely case of an appeal being necessary, but let it be signed by the churches supporting him.

3. Let no more random contributions to foreign work be made. It is the hit-or-miss plan and does little good. No one can make any definite plans based on random contributions. If any missionary should insist on the random plan, you may be sure he is after more than his share and thinks his eloquence or that of the one-man board will win it for him. If you are contributing to the support of a missionary having no definite support, find out if he will consent to regular support without appeals and random contributions, suggest that he write to congregations with a view to such support, and offer to see or correspond with such congregations as he can suggest with the same object in view. If he refuses or demands an unreasonable amount of support, then look up a more reasonable man.

4. Resolve to do something for foreign evangelization as a congregation. Fifty dollars a month will support a missionary family in India, or almost any other Oriental country. If your congregation can do that, let it send out a family; if not, let it interest several neighboring congregations. At any rate, be sure to send out a new missionary instead of sending out random checks to men already supported. This is the way to set the leaven to spreading till the earth shall be full of the knowledge of the glory of God as the waters cover the sea, and it is the best answer to the board argument.

Just here I am reminded of an incident which serves as a horrible example of how not to do it, which I shall relate.

Some years ago a certain person whose name can be given went out as a missionary—he went out several times, in fact—once for the "Revivalist" sect of Cincinnati and once for the "Gospel Trumpet's" board. He took out with him on his last trip an old lady, some seventy-six years old. He made her think she could work miracles, and he induced her to give him seven thousand dollars which she had in the bank. He went about borrowing to the limit of his ability; rode a blooded horse, followed by great Danes (expensive dogs); and cut quite a swell. When his money was gone, he left the old lady and several others to starve, leaving an indebtedness of some twenty thousand dollars on property worth about five thousand dollars, and went to England and put his wife in an insane asylum, and proceeded to California, where he married a millionairess. Later his wife got free and came to America to accuse him, and the second wife got him a sentence of three years for misappropriating her funds. These are the facts as stated to me by reliable English authority.

From the Indians I heard that this same man was indebted to the whole countryside; that he had brought over a ship load of grain and a large sum of money for famine relief, and that he sold the grain and pocketed the price with all of the relief money; also, that he had for a time had some

famine waifs whom he treated as slaves and used to assault with a knife until they all ran away from him.

Such a man does an immense amount of harm to the cause and to the name of the body sending him out; and yet, with our haphazard missionary plan, what security have we that we will not be imposed upon by a similar character? Paul speaks of being "in perils among false brethren," and every missionary in foreign lands has had unpleasant experiences with bright, intelligent, and apparently very innocent native scoundrels. I have even heard that the brethren in a certain American city fell in with a scoundrel of the deepest dye (possibly this might apply to several cities and several scoundrels).

The remedy is to not send out young, untried men (except in the company and under the authority of older and experienced men); and even in the case of men of good report, insist upon honorable business methods. If you limit the missionary to a reasonable support without appeals, deficits, and rake-offs, no scoundrel will be likely to go or stay over there. A good man will be willing to endure a little hardness as a good soldier of Christ once in a while.

If charges are preferred against a missionary, do not starve his family on suspicion, but by all means investigate the charges, if they are presented by a brother of good repute; and if the charges are fully sustained and he remains unrepentant, send Thomas Cook & Son money to pay for his return passage home. To keep an unrepentant wrongdoer in the field is to be partaker in his sins.

Finally, above all things, be careful whom you send out. A quack doctor or a corrupt statesman will not do nearly as much harm as even a well-meaning missionary who is untaught. When we send out our representatives, we should send our best. An aged couple with no knowledge of the languages and no acquaintance with even first principles was once sent out over the protest of responsible brethren, and the results were expensive and sad. A word in this line to the wise ought to be sufficient.

Thorp Spring College.

BY W. F. LEDLOW.

We have just completed one month of the most pleasant year and one of the best years of the work at Thorp Spring Christian College. Both teachers and students are busy and happy. A fine spirit exists in every department of the work. Our new dormitory is about completed, and we are so glad that our boys will now have a good place to stay.

Brother J. S. Newman is our preacher this year. He is one of the finest men in our ranks. Brother Newman is a very pleasant fellow, and everybody loves him. He preaches for the church here and assists in the Bible work in the college. It is a pleasure to have him associated with the work.

I am glad to say that our enrollment this year is much better than it was last year. We have almost double the number of boarding students. Several new families have moved here and others plan to come.

With times normal again, I see no reason why all our schools should not grow rapidly, and I feel sure they will. They are great factors for good and deserve the full support of our people.

HENS MOULT FAST.

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you do not take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, fourth floor, Reefer Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book, free, that tells the experience of a man who has made a fortune out of poultry.

NR
TONIGHT
Tomorrow Alright
NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.
"Better Than Pills For Liver Ills"

Get a 25c. Box.

The Church at Williams Chapel.

BY W. N. ABERNATHY.

This congregation of about one hundred and fifty members, including some thirty or forty true and faithful workers, quite a number of lukewarm brethren and sisters, and a few apostates, is located in Carroll County, Tenn., about four miles west of the little town of Westport. The records of the congregation have been very imperfectly kept, but from them a few items may be reproduced that may serve a useful purpose to those who are now striving to keep the faith.

Williams Chapel is an offspring of old Roan's Creek, and was established on July 13, 1879. All of the original elders and deacons and nearly all the original members have passed away. The writer has been connected with the congregation about twenty years. Though Brother L. F. Williams, one of the original elders, did some local preaching in connection with his secular business, the church has never developed a regular preacher. The present curriculum of study and worship is designed to develop the talent of the young for local work, but, somehow, it is falling short of the aims of the promoters. The execution of the plans is not sufficiently in accord with true educational principles. The church has always stood strictly loyal, so far as instrumental music and man-made societies are concerned; but naturally there is a conservatism among the members that hinders true scriptural progress.

Financially, this is not a wealthy congregation by any means, though quite a number of the members are in good living circumstances. As a rule, they are liberal in their donations to charity when called upon, and even some will insist on giving in accord with their ability. Yet, beyond liberally supporting the preachers who have labored for them, they have not done much in the way of mission work. I do not know that any preacher has complained at the support he has received from this congregation. During the last three or four years several appeals for charity have been responded to in a liberal way, such as the War Sufferers, Red Cross, French Orphans, Christian Education, etc. So many appeals have come from places and persons not known to any one in the congregation, asking for help to build church houses, that the church has become very indifferent to them, and no doubt some worthy appeals have been disregarded.

So long as I have known anything of the customs of this church, there have been two annual meetings—one on the second Lord's day in May, during which there are two sermons; the other beginning on the second Lord's day in August and continuing about one week, during which there are two services each day. It has never been the custom to have any night meetings. I can scarcely remember a single Lord's day that the church has failed to meet and worship. There are members who live several miles away who are seldom absent in the severest weather. Some of the young members seldom allow the attractions of other gatherings to keep them away.

During the war several of our young men were called into military service. Fortunately, none failed to return without injuries or with their loyalty to the cause of Christ unshaken. The church made a strenuous effort to have them excused from going into a service of such doubtful character, but the government was firm in its demands and they were submissive. One brother manifested such importunity that he was never required to cross overseas, but was held in noncombatant (?) service.

The church now has a corps of elders and deacons that will compare favorably with the average congregations of the country in efficiency. One of the elders has moved away and worships with another congregation, but returns occasionally and assists in shepherding the flock. Other members who have moved away visit us when we call for help to do some special work. Perhaps it would be difficult to find a band of disciples anywhere who work together more harmoniously and with better feeling than this one. No one ever seems to be contentious to the point of creating any division or ill feeling.

In regard to monthly preaching, we try to be *able* to get along without it, and sometimes do so for a year or two, which causes us to be more self-reliant; but we find that we are usually more active when we have some one to stir a little enthusiasm into us occasionally. Brother J. L. Holland, of Greenfield, Tenn., who has served us more than any other preacher since the death of Brother John W. Johnson, is preaching for us now.

While we feel that we should be thankful for some of the present conditions, we realize that we are falling far short of the divine standard and are much behind some other congregations in power exerted for usefulness.

When you visit this place, you will see a small, frame structure, very plain, but reasonably neat, which accommodates the small gatherings during the winter, and a large shed where the large crowds assemble during the annual meetings. Though many people attend here from a distance, good order has always prevailed.

Though "our people" are considerably in the majority in this neighborhood, we have enough "Hardshells" and Missionary Baptists among us to keep us awake. Our relations with them are pleasant.

Let me say, in conclusion, that I should like to see the church look more closely after the spiritual and financial welfare of its individual members. Discipline is sadly neglected, as in most of the churches throughout our country.

If any one should wish to correspond with this congregation, simply address: Church at Williams Chapel, Westport, Tenn.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

DANDRUFF
QUICKLY DISAPPEARS WHEN
Tetterine
Is Applied. Fragrant and Soothing.
50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

The Master's Vineyard

Alabama.

Rogersville, October 23.—On September 7 I began a meeting at Willow Grove, Tenn. The meeting continued eleven days and was a great success in every way. There were thirteen baptisms and thirteen restorations. The brethren decided to build a new church house and go to work in earnest for the Lord. From here I went to Turkey Neck Bend, Ky., and joined Brother J. W. Reneau in a good meeting. He preached from the second Sunday till I arrived on Thursday. The meeting continued eleven days without any visible results, but the church was greatly strengthened and encouraged. Brother Renau is an old, faithful soldier of the cross and minister of the gospel. It was a great pleasure to me to be associated with him. I preached two years monthly for this congregation when I lived in Tompkinsville, and it gave me great delight to be with these good people again. I promised to return to both places next year, the Lord willing.—J. H. McBroom.

Arkansas.

Texarkana, October 21.—Every service at College Hill grows brighter. There were new faces in our midst at both services Sunday. Indifferent Christians continue to turn to paths of usefulness. We have inaugurated a splendid Bible-drill class which is conducted each Wednesday night. About one hundred encouraged us with their presence last Wednesday. Improvements costing several hundred dollars are now under way.—J. E. Wainwright.

Kentucky.

Glasgow, Route 1, October 21.—I closed a good meeting with the church of Christ at Center on October 9. In many respects it was the best meeting I ever held. During the meeting ten were added to the one body. Some of them were from the denominations. Many years ago Brother James A. Harding had a debate there with one Mr. Sheffer, and much good was done. Many of the people were led to see the truth. The brethren seemed to appreciate my efforts. They supported the meeting well. Large crowds from the very beginning attended the meeting. The congregation is at peace, with a bright future. I promised to preach for them next year. I am now in a meeting with the Beckton church of Christ, with large crowds and good interest.—Emmett G. Creacy.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

PILES DON'T BE CUT Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.

Hyomei
THE BREATH of the FOREST
THAT KILLS CATARRH GERMS.

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, and temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei.

Hyomei is a germ killing vapor treatment formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit $1.15; extra bottle inhalant 60c. At druggists or by mail, if your druggist cannot supply it. Booth's Hyomei Co., Ithaca, N. Y.

The first price that a man must pay for leadership is climbing the mountain, the second price he must pay is living in the valley; for though to be a leader of men a man must every now and then climb the mountain that he may catch its clearer vision, yet he cannot be a leader if he stays in the mountain.—Selected.

HENS MOULT FAST.

E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. The tonic is called "More Eggs," and a package of it is enough to carry the ordinary chicken raiser over the entire moulting season. First to lay is first to pay. "Since using 'More Eggs' I get forty to fifty eggs a day, instead of eight or nine," writes A. P. Woodward, of St. Cloud, Fla. A million-dollar bank guarantees that you can have your money back if you want it. So you do not take any risk. Send $1 for a season's supply of "More Eggs" Tonic. If you want to hurry the moult and get more eggs, act at once; it means more profit for you. Don't wait, but order to-day. Send $1 to-day to E. J. Reefer, fourth floor, Reefer Building, Kansas City, Mo. Or ask Mr. Reefer for his valuable poultry book, free, that tells the experience of a man who has made a fortune out of poultry.

Get a Feather Bed

Beds 25 lb. $9.95; 30-lb. $10.95; 35-lb. $11.95; 40-lb. $12.95; two 3-lb. pillows $4.75. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order today or write for catalog which also contains bargains in Rugs, Curtains, Counterpanes, Blankets, Comforts, etc.

SANITARY BEDDING CO. Dept. 55 Charlotte, N. C.

AVOID INFLUENZA

and its dreaded ally, Pneumonia, by using

GOWANS Rub-It-On FOR COLDS CROUP PNEUMONIA 25c. 50c. $1.00

The original excellent external remedy. Keep the organs in good condition, using GOWAN'S LAXATIVE KIDNEY PILLS—25c. Satisfaction guaranteed if directions are followed. Gowan's reduces fevers and helps the heart. Send for sample. Gowan Medical Co., Concord, N. C.

Nothing Gained by Losing Temper.

What is the use of losing our tempers over trifles? There is never one solitary bit of good resultant. Of course, annoying things will happen; of course, the temptation will come if we are normal people—and most of us are. But the losing of temper does not help matters a bit. It incapacitates us for right action, even when the losing seems excusable. An angry person who cannot govern self is not apt to wisely strive to better conditions, at least until the fit of anger is over.—Selected.

112 HENS 1800 EGGS

Mrs. Harper writes: "I wouldn't be without 'TWO FOR ONE' for the world; my 112 hens laid 1,800 eggs in one month." This wonderful new egg producer is making big profits for poultry owners all over the United States. Now is the time to increase your egg supply. Eggs will soon be selling at $1.00 a dozen. Give your hens "TWO FOR ONE," the new scientific egg tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to KINSELLA CO., 2937 Le Moyne Building, Chicago, for trial order, or send $2.00 for our special offer of a large box, enough for a full season. Your money is returned if you are not satisfied. Have you entered our free $5,000 egg-laying contest? If not, do so at once. Double your egg supply and win a big cash prize besides. Full particulars are in every box of "TWO for ONE."

GIRLS Clear Your Skin Save Your Hair With Cuticura

Soap, Oint., Talcum 25c. each. Sample each of "Cuticura, Dept. M, Boston."

WOMAN'S NERVES MADE STRONG

By Lydia E. Pinkham's Vegetable Compound.

Winona, Minn.—"I suffered for more than a year from nervousness, and was so bad I could not rest at night—would lie awake and get so nervous I would have to get up and walk around and in the morning would be all tired out. I read about Lydia E. Pinkham's Vegetable Compound and thought I would try it. My nervousness soon left me. I sleep well and feel fine in the morning and able to do my work. I gladly recommend Lydia E. Pinkham's Vegetable Compound to make weak nerves strong."—Mrs. ALBERT SULTZE, 603 Olmstead St., Winona, Minn.

How often do we hear the expression among women, "I am so nervous, I cannot sleep," or "it seems as though I should fly." Such women should profit by Mrs. Sultze's experience and give this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, a trial.

For forty years it has been overcoming such serious conditions as displacements, inflammation, ulceration, irregularities, periodic pains, backache, dizziness, and nervous prostration of women, and is now considered the standard remedy for such ailments.

Wonderful Egg Producer

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3253 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar to-day. Profit by the experience of a man who has made a fortune out of poultry.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

Loyalty in Little Things.

BY M. S. MASON.

Little things! We read in Zech. 4: 10: "Who hath despised the day of small things?" Again, we read in Luke 16: 10: "He that is faithful in that which is least is faithful also in much." Also, we read in James 3: 5: "Behold, how great a matter a little fire kindleth!"

Thus the Bible impresses the value of small things. Little things intrinsically considered are large things measured by final results. The whole is made up of small parts. Each part, however small, if defective, mars the beauty and strength of the whole. A chain is no stronger than its weakest link. To illustrate: The shoe is made by parts, each employee making a certain part. What each does is a small item comparatively, but its character determines whether the shoe is poorly or well made. Each part poorly made makes a poor shoe; each part well made makes a good shoe. Take for an example the construction of a building. The laying of a brick is a small thing, but only a few laid out of place puts the building out of plumb. One mistake in the calculation of the architect will ruin the entire plan. I know a building lately erected by the church of Christ in which a small mistake was made, and in repairing it the building was marred as long as it stands.

A few moments of time is a small thing compared with the space of centuries, but the disposition of those few moments has determined the course of great events in history. Napoleon lost the battle of Waterloo because his reënforcements were only a few moments late. A certain great wreck occurred on a great railway because the engineer's watch was only a minute slow.

Let us notice a few things which appeal to us on the surface as little things, but which, nevertheless, demand our loyalty.

1. Promptness in attendance. Brethren think nothing of being half an hour late at service on Lord's-day morning, perhaps not realizing that it gains for the church the reputation of being a tardy, shiftless institution. Those who practice churchgoing in that manner, too, realize that it is not permissible in the secular work which they follow through the week. The soldier or sailor who was one minute late at the mess hall or drill "broke ranks" or was disloyal. Brother, sister, what did you do when you were late?

2. The care of our church property. On the surface, in most places, that is counted a small thing. No soldier is counted loyal who cannot pass the inspection of his quarters as to order and cleanliness. Paul tells us in 1 Cor. 14: 40: "Let all things be done decently and in order." We, perhaps, do not realize how much greater our influence would be were our church buildings always clean, lamps bright and shining, and comfortable in cold weather, and the yard free from weeds. Brethren, can we pass inspection on the "quarters" of our worship?

3. The treatment of the visiting alien, the weak brother, and the one withdrawn from who is seeking a door of opportunity for his reclaim. On the surface, we consider it a small thing whether we greet these people kindly, indifferently, or not at all. But there is much in the smile, the handclasp, the welcome greeting, to determine whether the alien is converted, the weak is made strong, or the wanderer reclaimed. In these things we are loyal or disloyal to our Captain, who wishes us to increase enlistment and preserve the morale of the army.

4. In giving. Too many consider that if they cannot give but little, they had best not give at all. This is a mistake. The widow's mite was a very small sum, but there was the very greatest loyalty in her act. She gave all she had. The greatest contribution I ever received from a single individual was twenty-five cents. The circumstances under which it was given made it the heart's rich sacrifice on an altar of gold. Give what you can, be it ever so little. The loyalty will be perfect.

5. Trivial incidents in our lives in which we deny or confess our Lord. (Matt. 10: 32, 33.) Twenty years ago I remember being with a company of young people, and a young man was going to say a "mock grace," when the young lady whom he was escorting rebuked him and told him he could not blaspheme against her Lord. That would seem a small thing to some of us, but it proved her loyalty. The test often comes to us. Don't pass it up as trivial. Our loyalty is involved.

Space forbids our continuance. Let this suffice. Let us be loyal in the small things, and we are sure to be loyal in the great things. Then perhaps in the final roll call the insignia of our rank shall have a delicate beauty by the marks of the Lord's remembrance of the small things in which we proved ourselves loyal soldiers of the cross.

Church News

Alabama.

Oakman, October 21.—Our meeting at Earnest Chapel was great, resulting in nineteen additions to the one body—sixteen by baptism and three by restoration. I came next to Tennessee, and will begin a meeting at Center Chapel, near Mount Juliet, on the 25th, if the Lord wills.—A. D. Dies.

Arkansas.

Monette, October 18.—I am to meet R. H. Pigue (champion debater of the Methodist Episcopal Church, South) in public discussion, beginning November 4. The debate will be held at or near Ash Flat and continue at least six days. All are invited.—W. Curtis Porter.

Florida.

Orlando, October 18.—I am here to try to build the cause of the Master. There is a small body at Pine Castle, five miles from here. I am preaching for them and at one other place under the direction of the church at Pine Castle. I find the people here do not understand what the church of Christ is as I talk to them in their homes and on the streets. I am often asked: "Is that the Church of God or Holy Rollers?" Then when I explain what the church is and what we teach, often they say: "I never heard of that before. When you preach, I will come and hear you." Brethren, there are three members here, and we want to hold a meeting. We need a tent. Can you tell us where to get one? We need your prayers and fellowship in this great work. Can you help us?—G. B. Lambright.

Georgia.

Atlanta, October 18.—I baptized my little daughter, Ruth, at the South Pryor Street church of Christ last Wednesday night. My address is 299 South Pryor Street.—John A. Klingman.

Atlanta, October 20.—Yesterday Brother O. D. Bearden was at Wilson's Mill, out from Kingston, and baptized three souls into Christ. I closed a meeting at this place a short time ago, and one of the three baptized yesterday was "almost persuaded" when I left there. We rejoice with the faithful few there. I was with the West End congregation here in the morning, with one added by relation; out in the country, at Liberty Hill, in the afternoon; and at West End again last night. The work in all three of the congregations in Atlanta is moving along splendidly.—Silas E. Templeton.

Kentucky.

Dunmor, October 20.—I am now in a fine meeting here. The crowds and interest are fine, with one confession, and we are hoping for more before we close. I will go from here to Tennessee and then back home. I am now arranging for next year, and will list you at your request; so any church that desires my assistance may write me at Ben Franklin, Texas.—C. H. Smithson.

Michigan.

Flint, October 20.—The church of Christ which meets at 1337 Fairview Street, this city, still continues to grow. I am glad to announce that since my coming here, last June, it has been my privilege to baptize four, and one has been received by membership. If you have relatives or friends here who are Christians, send us their names and addresses. This is a rapidly growing city of more than one hundred thousand people, and we are trying to build up the church here. Our crowds have more than doubled in recent months. My address is 600 Lippincott Boulevard. —Leslie G. Thomas.

Tennessee.

Lebanon, October 18.—Some time ago our good friend and brother, C. A. Couch, one of the most prosperous merchants of Boon's Hill, began to lay his plans to have the gospel preached to the people of his community. The writer was called upon to do this preaching. The time was set and a tent was gotten from the church at Fayetteville, and the meeting began on the first Lord's day in October, which was a very rainy day there; and, on account of the tent not being intact, the first day's services were held in the Cumberland Presbyterian meetinghouse. The attendance was good at the beginning, but both attendance and interest continued to grow till both were fine, when the incessant rains began and made it too disagreeable for the tent. Then we went to the high-school building for the last three services, and we decided to close the meeting on account of continued rains. As results of the meeting, three were baptized, twenty or more brethren resolved to secure a place to meet and to go keeping house for the Lord, and a nice sum was promised as a beginning for a meetinghouse fund.—G. W. Farmer.

Livingston, October 19.—I began a meeting at the "New Home Church," in Cumberland County, last Sunday night. On account of the rain we could not begin Sunday morning, as was arranged. It rained seven days while I was there, that being the number of days I was there. Our meeting was rained out a number of times. Notwithstanding this, we had a few services, with one baptism. On Thursday, after much labor and being somewhat worn out, I had to close the meeting. I reached home on Friday night, and have been confined pretty close to my room since arriving, and I am advised to remain close for some time. On this trip I met a number of zealous Christians. Among them was Brother R. R. Smith, who has been teaching and baptizing the taught for half a century. A number of the Smiths and Farmers live in that community, who seemed to be faithful in the Lord's service. One great pleasure to me on this trip was

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to meet and converse with old Brother Jimmie Farmer, the father of the well-known Brother G. W. Farmer, of Lebanon. Uncle Jimmie passed his eighty-fourth milestone one day last week. He is living with his son, Brother Bud Farmer. I left these good brethren not satisfied with my efforts during the short stay, and accepted an invitation to return later and hold a meeting, the Lord willing. Among the preaching brethren that have labored there are: J. P. Watson, W. L. Karnes, J. D. Gunn, and G. W. Farmer. Their labors were not in vain. Brethren, pray for me that I may recover and again take up the good work.—Willie Hunter.

Texas.

Hallsville, October 20.—I held a short meeting under a brush arbor about four miles east from Emerson, Ark., in August. A few faithful members are making heroic efforts to maintain the apostolic form of worship against much opposition there. I held a good meeting for them in 1915. Brother Hartsell preaches for them. Much rain and sickness hindered this meeting. May they heed the admonition, "Be thou faithful unto death," and they will win the crown.—T. E. Tatum.

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Recollections.

God did not make this morning
That I should soon forget
The way the sun lit up the grass
When days come dark and wet.

He did not make the hillside
Reach out into the wind
That I should breathe its courage
And leave it all behind.

He did not make this pine grove
That I should softly lie
And revel in its odors
And lay the memory by.

An oriole, a tanager—
Such flashings overhead;
Some night closed eyes will yield me back
This lore of gold and red!

—Selected.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The "Sweet By and By" and To-Day.

Paul teaches that, "denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." It would be a great gain for us if we could come to realize how largely the religion of Christ has to do with the present. It is important that every man understand his relation to his own time. Some years ago it was a popular everyday question to ask, "Have you got religion?" Changing the grammar, let us give the question a somewhat different turn by asking: "Is the religion you have in the present tense? Are you living it now? Are you getting results to-day?" A Chinese laundryman haled a young man into court who had made many promises to pay his bill. When the magistrate, looking over his spectacles, said, "Well, Sing Lee, what is your charge against this young man?" the complainant replied: "He too muchee by and by." There is too much of this by-and-by spirit in the religion of some people. They are counting on doing everything and enjoying everything spiritual at some later time. They are singing the "sweet by and by" song to the tune of Perdition. They spend much of their time talking about the "blessed hope and the glorious appearing," but neglect to look for it by living "soberly and righteously and godly in this present world." The Bible is in many respects a present-day book. Its exhortations and promises, its commands and consolations, are largely for to-day. The beloved John, in the Apocalypse, heard a thrilling message: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth." (Rev. 19: 6.) Here the emphasis is not on the past or the future, but on the present: "For the Lord our God, the Almighty, *reigneth*." Note the tense. Glorious is the fact that God has reigned in ages past and will reign in years to come, but still more glorious the fact that he is reigning now. During a period of frenzied excitement in our political history, Abraham Lincoln calmly and dispassionately said: "God reigns, and the government at Washington stands secure." He used this divine utterance to allay the fears and anxiety of the people. It should serve the same purpose now. The world is suffering a mighty upheaval. Thousands of its people are in a state of unrest, faint-hearted and discouraged. Let not any man forget that in the midst of all these terrible events God reigneth, and even now "all things work together for good" for his people. Note the tense—not "have worked," not "will work," but are *working together now* toward this end. Jesus said in the great commission: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) Let us note the tense of "*I am* with you" and take courage. "Is it possible," one asks, "for a man to be quiet and unperturbed while all of these things are coming to pass?" Hear the Savior's answer: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." (John 14: 27.) Note the tense of "my peace I *give* unto you" and believe.

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The Bible Class at Johnstown.

Duty is always in the present tense. The Master Workman put it there. "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.) Some years ago a Bible class met in Johnstown, Pa., one fine Sunday morning, sixty persons being present. The same class met the following Sunday with only eighteen persons present. Forty-two had learned their last lesson, had improved or neglected their last opportunity. How earnestly would that teacher have taught, and how earnestly would those scholars have listened, had they known that it was for two out of every three of them the last time! No man ever did or can do to-day's duties to-morrow. What you do for yourself, or for your neighbors, or for the world, must be done to-day. "What thou doest, do quickly," is a better motto for a Christian than for Judas.

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Eternal Life in the Present Tense.

There is a sense in which eternal life and heaven are in the present tense. We usually make a sharp distinction between life here and life eternal, as if they were two separate lives. The Bible does not make this distinction so sharply or definitely. In describing the awful consequences of speaking against the Holy Ghost, the Savior inveighs against a sin that "shall not be forgiven him, neither in this world nor in that which is to come." Here there is a sharp distinction, but it is between two worlds,

not between two lives. The promise is not that if you obey the Lord Jesus Christ and put him on in baptism you will at some time later begin an eternal life. You begin it here and now. Jesus said: "He that believeth on the Son hath eternal life." Note the tense—not "will have," but *hath* eternal life. To the Samaritan woman at the well he said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." The well springs within us when we drink—that is, when we obey. The heartbroken Martha had faith in the idea of two separate lives, for she said: "I know that he shall rise again in the resurrection at the last day." But Jesus reveals one unbroken life when he answers: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." In his wonderful prayer he gives us a vital truth: "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." We begin eternal life when we know God and his Son in obedience. Paul exhorts Timothy to "lay hold on the life eternal." The laying hold was a present duty and the life eternal was a present asset indissolubly connected with the "good confession" he had made in the sight of many witnesses.

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"All the Way to Heaven Is Heaven."

We do not have to wait until after death to enjoy a heavenly experience. An old saint once said: "All the way to heaven is heaven." It was said of a pious Puritan that "heaven was in him before he was in heaven." A Scotchman being asked if he expected to go to heaven, quaintly replied: "Why, mon, I live there." There is undoubtedly a heaven of spiritual joy that we begin here. The language of the New Testament confirms this happy thought. Our God has "blessed us with every spiritual blessing in the heavenly places in Christ." If the church is not a heavenly place, this passage is empty. Moreover, we are "partakers of a heavenly calling" and have "tasted of the heavenly gift." When we think of heaven, we think of a crown. Some think in this connection that there will be no crown until we reach heaven. "No heaven, no crown," is the substance of their faith. Let us not be too sure of this conclusion. "Let no man rob thee" of any crown. Paul calls the church at Philippi his "joy and crown." Hear his question addressed to the Thessalonians: "For what is our hope, or joy, or crown of glorying?" And the answer: "Are not even ye, before our Lord Jesus at his coming? For ye are our glory and our joy." This is heaven's language, but it relates to an earthly possession. Paul undoubtedly wore a crown before he reached heaven. So may every one of us, if we are faithful. And thus it may develop that heaven will not be such a strange place to us, after all.

What, then, is the difference between the heaven of spiritual blessedness we enjoy here and now before the Lord's coming and that we shall enjoy thereafter? It is a difference of degrees. Here the everlasting life that begins when we put on Christ is hindered and hampered by the limitations of earth, but then there shall be no hindrance nor cessation of joy. The crowns we wear here are subject to change or disillusionment or to actual loss, but there we shall wear the kind that "fadeth not away." They are dependent upon our own faithfulness and the faithfulness of our brethren. Paul's was dependent upon the behavior of his children in the gospel. It was a bright crown he wore, but he knew a brighter one was due him, for he exclaims at his departure: "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

Two Ways That Never Meet.

But this lesson would lack completion did we not impress the fact that the day of salvation is in the present tense. God puts it there both in prophecy and in revelation. "Seek ye Jehovah while he may be found; call ye upon him while he is near." And again: "Behold, now is the acceptable time; behold, now is the day of salvation." There is no salvation in the future tense. It is worse than folly for man to seek to change God's law in this respect. It is an awful thing to say "to-morrow" when God says "to-day," for "man's to-morrow and God's to-day never meet." The word that comes from the eternal throne is *now*. "And the Spirit and the bride say, Come. And he that heareth, let him say, Come." And the church will continue to say, "Come," until the invitation is closed by the coming of the Lord himself.

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Drop thy burden and thy care
In the quiet arms of prayer.

Lord, thou knowest how I live,
All I've done amiss forgive;
All of good I've tried to do,
Strengthen, bless, and carry through:
All I love in safety keep,
While in thee I fall asleep.

—Henry van Dyke.

OUR CONTRIBUTORS

Why Is There a Dearth of Preachers?

BY CHARLES L. TALLEY.

I have just read an article from the pen of Brother C. M. Stubblefield, of Montgomery, Ala., that brings up some things and thoughts that might be looked into further. Now, since he has suggested that others give some views and expressions concerning the supply of available preachers, I shall give a bit of my experience and observation along that line. I will say, however, that I shall be forced to present the matter from a different angle to the one suggested in the last of his article—namely: "But I do not believe that it is because of the lack of education, nor the fear of not receiving a support."

While I realize that it is taking a very precursory position, yet I am going to do so. Now, I believe that all subjects that come up for consideration, study, and disposition should be fully considered pro and con.

I really think after due deliberation—and I weigh my words well—that at least one cause of a dearth of preachers is the lack of substantial support. This observation covers a period of more than twenty-five years in the field, located in the very best part of Tennessee, a State blessed with so many splendid advantages and opportunities—a State with the very best citizenship, churches, schools, roads, climate, productive soils, and natural resources. It is verily a land flowing with milk and honey. Out of all this, it becomes our unpleasant duty to have to remind the people that, with all of this superabundance, nearly all of our preachers have lived—rather, have existed—and died, and their families, or at least a part of them, have suffered, rather than turn to the charities of the public. The young men, our schoolmates and classmates, have taken up other callings, as lawyers, doctors, bankers, merchants, and have made their mark or fortunes in the grand rush of events and are among the mighty and wealthy of the land. Just here let me say that I am not crying out for mark or wealth; but, in answer to this question, these things enter in, and we shall notice them at another point.

Quite a number of articles have appeared from time to time in the various religious journals that have had a very retarding effect on those that had made some little advancement in the way that would develop more preachers. Hopes and fires that were scarcely alive were smothered in this way, and many an inspiration was dimmed that would have grown under more favorable environments. The encouragements that were often given were: "Go out in the highways and byways, hide yourself behind the cross, and preach; and if the brethren don't support you, have a trade or work the farm until you develop into a big preacher that some rich church will want, and then you will be all right; for the big, rich churches are all looking for good, strong men, and they are able and will pay you for your services." I know of an elder that said by way of encouraging a young preacher: "We are letting Brother —— practice on us." Poor encouragement for a young fellow who was borrowing money to better educate himself, and thus better equip himself for the noble calling he felt that he was called upon to do. I verily believe that there will be no greater sin that the churches will be called upon to account for at the judgment than that of covetousness. And I think, if the question were settled before the judgment seat of God, that this has had more to do with the dearth of preachers than all other things combined. The hard stories told about "rich in faith, but poor in this world's goods," have grown threadbare, are wrinkled with time and gray-headed with age. The widow's mite has been the poor young preacher's support and encouragement.

These are but poor encouragements to the already poor, sacrificing young man that has to hear the cry of hungry children, while the pride and inspiration of a beautiful and talented wife that he, no doubt, secured in a home that afforded its luxuries must give place to a poorly furnished home and fireside. If the preacher is not neat and tidy, he is not wanted. A brother said to me once: "If a preacher wants to stand well with a church, he must always dress up; for dress will win the ladies, and the ladies will control their husbands." While this may be somewhat strained, it has some shades of truth about it. Preachers should not be conspicuous or slovenly, but clean and neat, which, by the way, is now quite a proposition (for just to-day I see advertised in our daily papers suits from thirty to sixty dollars, hats from five to twenty-five dollars, and shoes from seven to seventeen dollars.) In the same paper I see that a number of Methodist preachers have given up work with their conferences and have gone to the farm. I see by the press that one of the leading denominations has about passed a resolution that no preacher shall be paid a salary of less than one thousand dollars. I have an idea that this will cause preachers in that class to pick up some.

How is this matter to be remedied? Well, let us turn to another way and see if we cannot find a way to supply the deficit. God calls some people "robbers." And why so? Because they had withheld their "tithes and offerings." Does not God, who made the worlds and the inhabitants thereof, have a system or law by which these matters may be perpetuated? I verily think so. The thing of the greatest value in the world is the soul. So great is it that Jesus says that you are loser if you should gain the whole world and lose your soul. (Matt. 16: 26.) How is a lost soul to be saved? "By the foolishness of preaching." (1 Cor. 1: 21.) Who is to do this preaching? A preacher. Who obligates him to do that? "O," says one, "he is fired with a zeal to save the lost world, and he is self-appointed, arises to the emergency, and just goes at it!" Ah, do you think that He who notes the fall of the sparrow made no wiser provision for that which was created in his own image than that? You do not believe it, neither do I. What, then, is his arrangement? "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10: 14, 15.) "Some one ought to be behind every preacher that preaches I have little faith or confidence in these self-appointed and self-sent preachers and evangelists. The cause suffers in many ways because of them. Where they go, there is usually a very good crop of strife and contention following. Now, did God ordain that man should preach (be sent out), and yet let the matter go in the loose, haphazard way that we often see? In our great zeal to combat some things that the denominations around us have done and are doing, I fear that we have allowed the pendulum to swing to the other extreme. The idea of a salary has so shocked some of the "straitest sect" that they are ready to oppose everything that the denominations are doing, for fear they will do something like them. But suppose that we do find that God ordered some things that they are doing, will our ignorance of that fact excuse us at the last day? Would it not be the course of wisdom to study and find out what he has planned, and then do it with all of our might?

How are preachers to be made, and what encouragement are they to get in God's word? God ordained that men should preach; that they should be sent of men or churches. (Rom. 10: 14, 15.) We will look to both the Old Tes-

tament and the New Testament for a solution of this question; for what is recorded in the Old Testament is for our wisdom and learning. (Rom. 15: 3; 1 Cor. 10: 6.) God's ministers, the priests and Levites, the porters and the singers, were all provided for, and were well paid for their services; neither did they have another trade or profession to sustain them if the covetousness of the people did not supply it. God's law was this: "Thou shalt not muzzle the ox when he treadeth out the corn." (Deut. 25: 4; see, also, 1 Cor. 9: 9; 1 Tim. 5: 18.) Paul applies this to those that sow spiritual things and says that they are entitled to carnal things—food and raiment. (1 Cor. 9: 11.) When Nehemiah restored God's order after the captivity, he found the house of the Lord forsaken—that is, no porters, no priests, no Levites, no singers: every man gone to his field (trade or profession)—a general lack of preachers. (Neh. 13: 10, 11.) How did he remedy this? He put in order God's plan. He had tithes and offerings brought in, and then the portions (pay) of Levites, singers, and porters were restored to their places (Neh. 12: 47; 13: 4, 5); and this was an amount sufficient for every day (Neh. 11: 22-25). Now, when God's order shall be restored, we have faith that young men will be encouraged to enter the ministry without the fear that the things pointed out in this article will be their bitter regret.

Some are so afraid that the word "salary" will render one antiscriptural and that he is a "money lover" if he uses same. What did Christ say about this? Let us see. He says: "The laborer is worthy of his hire." (Luke 10: 7.) Pray, tell me what is the difference between "salary" and "hire," but a form of words or way of expression. Eating and drinking and things that they give were called "*hire*" by the Master. I am not ashamed to call them "salary," either. Paul said that the Lord "ordained that they which preach the gospel should live of the gospel." (1 Cor. 9: 14.) Now, while I verily believe that all who preach the gospel should love the Lord and his kingdom so well that they would feel that "woe is unto me, if I preach not the gospel," yet I believe that the Lord will not hold the struggling young preacher to a very severe punishment for failing to preach, if, after he did the best he could, the covetousness of the church members caused him to seek more remunerative fields. What an awful picture is before us! A negro who cannot read nor write, but who can use a trowel, is getting one dollar an hour—ten dollars per day—to build our houses. Another that has but little, if any, qualifications for anything is sweeping floors and washing out spittoons for the fancy hire of six dollars a day—one hundred and seventy-five dollars per month—to porter at the railroad station. Thus we see that the most menial servant is better paid than he who has the oversight of most churches and the care of souls. The doctors, the lawyers, and the teachers are all clamoring for more salary or hire, and are getting it, too. What can we expect to call young men into the ministry when these conditions are before them?

The great war which we have all had a slight taste of, no doubt, had something to do with present-day difficulties. For many preachers seemed to forget the admonitions of the lowly Nazarene and plunged blindly into the great carnage and bloodshed, thus causing the faith of some to waver; but out of all this we hope to gather lessons that will be of great worth to us in the days that are to come. The many auxiliaries of the war that were entered into as aids to succor humanity in the trying hours claimed their proportion of those that might have done service in a more acceptable way unto the Lord and the glory of his kingdom. The only hope I can see for the situation is for the watchman to cry aloud and spare not, lift up our voices as a trumpet, and show the people their sins, the church her transgressions, and by seasons of fasting and prayer return unto the Lord, that he may have mercy and humble us in our unworthiness.

Brother J. B. Nelson's Distressing Condition.

BY JOHN E. DUNN.

The many friends of Brother J. B. Nelson, of Dallas, Texas, will regret to learn that his health has failed and he will be confined to his home for an indefinite length of time. He is suffering with gastritis and nervous complications. Brother Nelson has labored without ceasing for about twenty-five years, preaching the gospel of Christ. He has lived a blameless life, and has sacrificed all of his strength, time, and money to build up the kingdom of Christ. Brother Nelson has been one of the best and most useful preachers in the brotherhood. I have visited Brother Nelson several times in the last few days at his home in Dallas. I have had conversations with his doctors. They tell me he must have absolute rest, cease from his labors in the gospel for an indefinite length of time. Overwork is the main cause of his breakdown. Surely the churches and brethren generally who know Brother Nelson and for whom he has labored will fellowship him in his suffering. If the brethren will contribute to his support and write him encouraging letters, this will help him get well. His mind needs rest and freedom from care and worry. The doctors tell me that if the treatment is faithfully carried out Brother Nelson will get well, but it will take time. From what I can learn, his collapse is very much like the collapse of our President. "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" (1 Cor. 9: 11.) I hope the brethren will prove the sincerity of their love toward Brother Nelson. I shall keep the readers of the Gospel Advocate informed as to Brother Nelson's condition. I am writing this on my own motion. I am free to say I have very great respect and love for Brother Nelson. I have associated with him intimately from his birth, and I love him like I do my own brothers in the flesh.

RELIEF FUND

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

Previously reported	$9,297.75
Three sisters, Slater, Mo.	70.00
Pleasant Home congregation, Murfreesboro, Ark.	22.95
Miss Ina Moody, Buchanan, Tenn.	1.00
William Bradford, Madison, Tenn.	9.00
Mrs. B. P. Sloan, Humboldt, Tenn.	1.00
Miss Ollie R. Wilhoyte, Prospect, Ky.	5.00
Mrs. A. E. Cale, Ralls, Texas	5.00
California Avenue Sunday school, Nashville, Tenn.	5.00

The following cablegram from the president of Grinnell College, Grinnell, Iowa, now serving as commissioner to the Caucasus of the American Committee for Armenian and Syrian Relief, will give an idea of the distressing conditions still prevalent:

The Armenian Republic on the Russian side of the line and our relief committee working together are not able adequately to feed the refugees. Meanwhile seeding time is here and passing. Another season of famine is inevitable unless there is immediate action by some compelling power. The world appears to be unconscious of the overwhelming human tragedy that is being enacted in the Caucasus. The Turk and his racial confederates are carrying forward with growing efficiency the policy of extermination developed during the war by the method of starvation. Starvation is aided by typhus; and already, as if in anticipation of the hot season, cholera is developing. These people look to America. Our government is under moral obligations to respond.

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

AT HOME AND ABROAD

Brother Srygley is conducting a meeting at Woodsfield, Ohio.

Brother McQuiddy made a business trip to Alabama this week.

Brother and Sister Larimore have gone to California, where they will spend the winter.

Matthew Cayce has closed a good meeting with the Rothchild Avenue congregation, in Nashville.

I. C. Hoskins spent the week end with A. B. Lipscomb and preached at Russell Street Church, this city, Sunday.

From J. T. Harris, Lawrenceburg, Tenn., October 31: "On the first Lord's day in October I began a meeting for the church at Dennis, Miss., which continued ten days, with eleven baptized and two restored."

From Mrs. A. E. Gale, Ralls, Texas: "My husband took the Gospel Advocate since the sixties, and I have continued reading it since I have been alone. I am deaf, therefore get my sermons from the Advocate. I could not do without it. The special numbers are fine."

From E. C. Fuqua, Fort Collins, Col.: "I baptized two persons here last Lord's day, and I know of others whom I believe are 'almost persuaded.' Let us all thank God and take courage. God yet has 'much people' in the world, who must be found by us and brought to him for salvation."

From J. H. Hines, Hopkinsville, Ky., November 1: "I closed a meeting at Joiner's Chapel, in Trigg County, recently. One person was baptized into Christ. Rain hindered much. J. Dunn was with us and assisted us last Lord's day. The work is moving along nicely in Hopkinsville. The brethren have a mind to work."

From H. W. Martin, Route 5, Sparta, Tenn., October 31: "George W. Farmer closed a successful meeting with the church at Corinth, this county, last night, having continued over two Lord's days. There were five additions, four of them by baptism. We believe that lasting good will come as a result of his labors with us. Brother Farmer is a most untiring worker, loved and esteemed by all."

From W. M. Oakley, Watertown, Tenn., October 30: "I closed a very interesting meeting at Commerce, Tenn., last night. The meeting was greatly hindered by the continued rains, but was well attended and much interest was shown. One noble young lady made the good confession and was baptized. Any congregations desiring my help in meetings next year may address me at 326 Grace Avenue, Nashville, Tenn."

From W. F. Lemmons, Tyler, Texas, October 28: "I had closed my summer's work in Tennessee and Mississippi and was about to begin a meeting at Swifton, Ark., when I received a telegram to come home—that W. F. Lemmons, Jr., was dangerously sick. I left on the next train. I found him in the King's Daughters' Sanitarium with typhoid fever. He is a little better and the doctors are hopeful. Brethren, pray for us."

From Joe L. Netherland, Miami, Fla., October 30: "Our work here is still doing nicely. One was baptized last night. The congregation is small, but the members have a mind to work. We have just purchased a large tent and will keep it busy all the winter in different parts of the city. We are also planning to have S. H. Hall with us in a series of meetings about January 1. Tourists are always welcome at our place of worship."

J. M. McCaleb writes: "The Lord willing, I shall speak at the Belmont Avenue Church, Nashville, Tenn., on November 9. During November I hope to visit Murfreesboro, Shelbyville, Sparta, Knoxville, Chattanooga, and Dayton, including some intervening points. Later I plan to proceed south by way of Lawrenceburg and Atlanta. Friends wishing to communicate with me should always write me at 2625 Montgomery Street, Louisville, Ky."

From I. B. Bradley, Dickson, Tenn., November 1: "The Bradley-Nunnery debate will begin at Pleasant Grove Baptist Church, ten miles east of Wildersville, Tenn., on November 10, at 10 o'clock, and continue six days. Dr. Bradfield will arrange for conveyance for visitors and for their entertainment. I have just closed a two-weeks' meeting at Westpoint, Miss. I am now at home for a few days. The last special number is very fine, indeed. These numbers are each worth the price of a year's subscription. 'Keep on keeping on.'"

Wanted—A Wife.—If a good home, well furnished by a widower who has no children, who is a doctor and a druggist and a loyal gospel preacher, appeals to a Christian lady from twenty-five to forty-five, who does not dip snuff, does not belong to any lodge, does not go to shows or theaters, who has never been married and has no children, and who never rode a horse astride, address Box 107, Bagwell, Texas.

There is one thing this brother did not mention—snoring.

From J. P. Lowrey, Senatobia, Miss., October 30: "Last Sunday was a great day with the church at Senatobia. We had N. B. Hardeman, of Henderson, Tenn., with us, and he preached three most splendid discourses. At the close of the services on Sunday night nine persons were baptized. There are a number of others that we hope to see obey the gospel soon. There is a wonderful work for the church at Senatobia to do, and what has been done in the past few years in Tate County should be done all over this great State."

J. M. Hart and R. Billingsley, elders of the church of Christ at Spaulding, Okla., send this: "The meeting conducted by Brother Will W. Slater at the church of Christ at Spaulding closed on Sunday night, October 5, after running over three Sundays. The church was much benefited and strengthened. Fifteen noble souls (all but two heads of families) were buried with their Lord in baptism. Brother Slater shunned not to declare the whole counsel of God, and the folks here think that he has no superior as a preacher of the true gospel. God's word did not return to him empty-handed at this place."

The following note to the managing editor, from W. H. Kerr, Great Bend, Kan., has a curious interest: "Having had the good fortune to discover the truths that the universe contains no real god, that man has no soul, and that life ends forever at death, and believing this knowledge to be of greatest importance to all people, I write to offer my services free to the readers of your publication to inform them of these truths being discovered, if you will kindly furnish me space for a series of articles or lessons explaining and proving them. Please answer and oblige."

Mr. Kerr had best keep his "good fortune" to himself. Schopenhauer once discovered that nothing in this world really existed. A facetious friend observed that on the same premise Schopenhauer's baneful philosophy did not exist.

F. B. Srygley writes: "We closed our meeting at Franklin, Tenn., on Sunday night, October 26. It continued fifteen days, and it must have rained ten days of the fifteen. Notwithstanding the rains, the audiences were good at almost every service. F. W. Smith, the preacher for these good people, was present at every meeting, and he is a true yokefellow. Though Brother Smith has preached at Franklin over eighteen years all together, he is still held in high esteem by all the members and also by the best people of the town. He has not won and held the esteem and admiration of the church by compromising the truth, but by preaching it in a loving, tender way. He certainly has followed the teaching of Paul, who taught us to speak the truth in love. Brother Smith is deservingly popular with a very deserving church. May they continue to grow as they have in the past."

From W. S. Long, Washington, D. C., October 31: "The church here is moving along smoothly with the work. Besides the work here in Washington, we do some mission work at a distance and send some help to the orphan homes, though we do not do as much as we should. Brother and Sister W. S. Moody and Brother A. B. Comer made us a pleasant visit lately. Brother Moody preached a good sermon. Whenever members come this way, we urge that they look us up and meet with us. Remember, the meeting place is Eighth and F Streets, N. E., Masonic Temple, second floor. Take Eighth and F car, N. E., or Navy Yard car. We are making preparation to begin the new house of worship soon, and hope the workmen may not have to stop till the last nail is driven. To do this, we need your support from now on. This is your time to help; so do not delay. A brother in Florence, Ala., has volunteered to give one hundred dollars. Will not others join him? Can we not find ninety-nine other brethren to give eight dollars a month for twelve months, or two dollars a week for fifty weeks? If so, the house can be completed in ten months. Write me what you will do. Address W. S. Long, 1424 B Street, S. E., Washington, D. C.

GOSPEL ADVOCATE

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EDITORIAL

An Evangelist for Denver.

BY J. C. M'Q.

By the advice of my physician, I left home on September 24 for Denver, Col. I was satisfied that a rest from office work would prove beneficial, and also my physician thought that the climate of Denver would be helpful to bronchitis, of which I have suffered for a number of years.

I made the trip by way of St. Louis and reached Denver without accident or special incident. As is generally known, Denver is a beautiful city of something near three hundred thousand population. It is just one mile above the sea level. The air is dry, crisp, and invigorating.

Reaching Denver on the evening of the 26th, Brother John D. Evans and sister met me and my daughter, who accompanied me, at the Union Station. After resting Saturday, we met with the disciples on Lord's day, who worship at Eighth Street and Ogden Avenue. The church is small, having a membership of perhaps from sixty to seventy-five. I had the pleasure of talking to them at the eleven-o'clock service. The church met in the afternoon at three o'clock for the purpose of effecting an organization. Elders and deacons were appointed. This work has been in process of building for about eleven years. Brother John D. Evans, of Tennessee, who went to Denver for his health, has been largely instrumental in bringing together this number of disciples and in feeding and developing the church. While he had not previously been appointed an elder, he was chosen as one of the elders when the church was organized, in recognition of the fact that he had been earnest, hearty, and active in the work.

While Brother Evans is far from a well man, he has done much work, being deeply in earnest and pious. He is not only loyal to the truth, but also stands firm and immovable for what he conceives to be right. During the past eleven years, being hindered much by poor health, he has never ceased to do what he could in order to lead men and women to Christ. His labor has not been in vain. He was also active in bringing about the organization of the church, as he felt that the time had come when it was necessary for the church to do its most effective work. During his eleven-years' effort in the work of saving souls he has made his own living and has done the work for Christ at his own charges. Not only has he preached, worked, and prayed, but, if I am not very much mistaken, he has given liberally of his means in order to advance the kingdom of God in Denver. It does seem that the time has now come when the church in Denver should make an active, vigorous effort to evangelize the city and the surrounding country. It is scriptural, it is just, and it is right that the church should minister to the preachers who labor to build up the cause of Christ in that field. The Holy Spirit declares: "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9: 14.) Again, the Holy Spirit commands: "But let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6: 6.)

Churches should be active in upholding the hands of those who minister to them in spiritual things. After a faithful minister of the gospel has made sacrifices, after he has toiled and labored for the salvation of souls, as little as the church should expect to do is to communicate unto him in temporal things. It requires a high degree of talent and much strength of character to go from place to place, and from house to house, bearing the precious news of salvation to a lost and ruined race. The Founder of the New Testament church is the greatest evangelist the world has ever known. After John was cast into prison, Christ went into Galilee preaching the gospel. He never lost an opportunity to lift up the fallen, to heal diseases, and to show sinners the way of life. When John sent to know if he were the Prophet that should come, he sent word back by the messengers: "The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

The great need of the hour is not money, but consecrated lives. With more consecration and devotion to the cause of Christ, it will not be difficult to secure the money that is necessary to evangelize the world. Just think of it! A city with a population of nearly three hundred thousand people, and yet not a single evangelist of the church of Christ devoting all his time to preaching the gospel in it! Not one who is going from house to house and telling the glad story, as did the early Christians, who "went everywhere preaching the word." Every congregation of disciples should be not only evangelical, but also evangelistic. Every congregation of disciples that is loyal to the Head of the church must make sacrifices in order to obey the command to go into all the world and preach the gospel to every creature. As was the great Evangelist, so every

evangelist must go and preach the gospel to the poor, to the rich, to the high, to the low, to the cultured, and to the ignorant. As did the great Evangelist, so must the evangelists of to-day be ready to suffer trials and to endure the scoffs and frowns of the world. He must not be afraid of criticism. The salvation of the world will never come so long as churches sit with folded hands and do nothing. Churches must save themselves by saving others. It is not possible for any one to be Christlike who does not tell others the story of the cross and who does not endure the heat and the burden of the day in order to bring people into the church of Christ. Until the church is fired with zeal, until it is moved with a holy determination to bring others to Christ, it will never do the work for which God intended it. As small as the church is in Denver, fire it with the holy zeal which should characterize every local church of Christ, and the kingdom of God in Denver will go forward by leaps and bounds.

If the truth in its simplicity is to be brought to the people of Denver in order that they may be saved by it, it is necessary for the church in Denver to make sacrifices in order to preach the gospel to them. They cannot be saved without the gospel, since God has ordained that men shall be saved through the preaching of the gospel of Christ. I believe that the few scattered disciples in Denver are ready to make a more vigorous effort in the future than has been made in the past for the conversion of the world. With this in view, it would be well for the churches throughout the country to help support a first-class evangelist in Denver. I have confidence to believe that the churches will do this, provided we can find the evangelist to do the work. But as it was in the days of Christ, even so it is now. It is very difficult to find the man who is ready to practice the self-denial that this field requires, and who is well qualified by the knowledge and love of the truth and the ability to tell the truth that is required in this field in order to perfect an efficient evangelization in Denver and the surrounding territory.

Christ is still saying to his disciples, as he did of old: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 37, 38.) Who is ready to undertake this field? The call is not for the man who does not believe in the power of prayer, who is seeking to make a record for himself, and who is always ready for a scrap instead of preaching the gospel of Christ in its simple purity. The call is for the man who loves the truth, who believes in its power and efficiency, and who believes that the fervent prayer of a righteous man is heard and answered. Denver is a great field for such an evangelist.

As most of the people in Colorado live in cities, it is necessary to labor especially in the cities rather than in the rural districts. In many of the older States, as the cities were built up from the rural districts, it was very important and essential to preach in the rural districts. People who were converted in the country moved to the cities and built up the churches there. The order seems to be reversed in Colorado. People move from the cities into the country—at least, some of them do—and build up the churches in the rural districts.

I shall have more to say on the work in Colorado in my next article.

True Education.

BY E. A. E.

The Russellville Messenger, Russellville, Ky., in the issue of October 9, current year, asks to be allowed to express its opinion "as to the high schools of our land." In doing this it says things worthy of the consideration of other schools. Note the following:

That there has been much progress made in methods of education during the past decade or two, no observing and thinking person will deny; but it is also an incontrovertible fact that many innovations have crept into modern educational institutions which tend toward the mental and moral deterioration of the youth of the country.

In some respects it were better, perhaps, to go back to some of the customs of the "old field school;" to the days when the schoolmaster ruled with a firm hand and applied the birch when it was needed.

Nowadays discipline in schools is not sufficiently looked after, and too little stress is put on systematic study.

Baseball, football, and basketball and glee clubs occupy the minds of our young men in school, and mental attainments seem to be of secondary consideration.

We have drifted away from the time "when mind, not muscle, was the boast of Yale," and intellectual pigmies instead of intellectual giants are in the main being turned out by our educational institutions.

The young man who goes off to college or university and gets into the "popular swim;" who gets to running around with the ball clubs; who gets into the habit of parting his hair in the middle and pasting his foretops down on his forehead; of smoking cigarettes and "inhaling in strong smoke, doncher know;" of wearing ultra fashionable clothes, and using villainous slang and "cuss" words of modern schooldom, is almost sure to turn out to be a mental nonentity and a moral monstrosity, or land in an insane asylum or a reformatory.

There are at least a few first principles to which we should go back in matters of education.

The worthy editor of the Messenger will find that many thoughtful men and women throughout the whole land deprecate the evils in schools, which he mentions, and long for improvements. The most serious charge is that many things in schools "tend toward mental and moral deterioration of the youth of the country." The trouble and sin of all this is that the youth of the country will never learn the difference. They will be brought up to think that the chief end of their existence is to become football players, baseball players, acrobats, trained soldiers; to make money; to gratify fleshly lusts and worldly ambitions. Many parents are to blame, because they seek such things for their children. To have a graceful body and to dance well is with many mothers and girls far more than a well-trained mind and cultured intellect, the beautiful graces of the Christian life, and the "meek and quiet spirit, which is in the sight of God of great price." The sphere and mission of woman, as set forth by her Creator, are ignored, if not mocked, and the education of many boys is to make them refined and cultured and intellectual animals.

The same is true of religious education and training in the churches. The real self-denial, mortification of animal lusts and passions, the crucifixion of the flesh, and living soberly and righteously and godly in this present world, serving others, obeying the gospel of Christ, and worshiping God in spirit and truth "as it is written" in the New Testament, are not heard from many pulpits now. Something modern, something popular, something to please the æsthetic taste of refined ungodliness, something to suit the conceptions of the worldlywise, some new religion of worldliness, some benevolent schemes and religious organizations of men, the glory of man instead of the glory of God and his Son and his church, are themes of the pulpit of to-day. From such preaching how long will it take people to learn the will of God? It is the will of God that "all men be saved and come to the knowledge of the truth;" from such preaching how long will all men be in coming to the knowledge of the truth? The word of God is truth—"thy word is truth." (John 17: 17.) All faithful preachers heed Paul's charge to "preach the word" and determine with him in the midst of all the wisdom and learning of the world to "know nothing, . . . save Jesus Christ, and him crucified." (1 Cor. 2: 3.) All know that for the last few years many preachers—many, too, who claim to take the Bible as their only rule of faith and practice and to speak where it speaks and to be silent where it is silent—have preached almost everything ex-

cept "Christ, and him crucified," "the gospel of Christ," "the word of God." It is distressing to think that unless the youth of the country, in independence and in their own interest in their soul's salvation, read the Bible thoughtfully for themselves and learn therefrom the will of God, they can never come to the knowledge of the truth, and never know what the truth is. They are not, as a rule, taught the Bible in the home; they are not taught it in school; they are not taught or urged to read it from the pulpits. Much they learn in some schools is undermining of the faith of the Bible. The Bible is the standard. Why theorize, philosophize, deduct conclusions, and decide in the wisdom of the world that some federation or union of religious denominations is best, when Jesus declared almost two thousand years ago that all who believe on him through the gospel should be one, even as he and God are one? Is man wiser than God? The question of "the unity of the Spirit in the bond of peace" was settled by the Lord from the beginning. Man's wisdom has always been in opposition to God's wisdom. In the wisdom of God, the world by its wisdom cannot know God. And when the wisdom of the world forms some huge, organic religious union, it will be contrary to the wisdom and church of God. Why reason and moralize and speculate and conclude that it is best not to lie, to steal, to kill, to commit adultery, etc., when God directly says, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness against thy neighbor," and all through the New Testament condemns lying, dishonesty, worldliness, and wickedness?

Let the order be reversed. Teach the Bible in homes, in schools, from the pulpits, and every way in churches. Let the Bible, with all its God-ordained principles of honesty, truthfulness, industry, economy, self-control, morality, righteousness, and submission in all things to God, be taught in all schools as the chief textbook and the greatest book in the world.

Will Christian parents and right-thinking parents who are not Christians continue to build up and maintain schools in which their children are daily trained in the wrong principles of life?

Some good people are trying to build up schools in which the Bible, with all correct views and principles and work of life, is taught daily as a textbook. It is strange that many thoughtful and Christian people will give more to almost anything else than to such schools. Yet, some are seeing this and rallying to such schools.

A Question I Cannot Answer.

Brother Elam: Our teacher in to-day's lesson, taken from the Advanced Quarterly, set forth the idea that, when a Christian dies, he ascends immediately to Jesus and will not have to await the judgment; also, that there is no such place as Paradise since Jesus came. Please give a thorough explanation of Luke 16: 19-31, and the lesson taught from the story of the rich man and Lazarus. X.

What difference does it make? "It is appointed unto men once to die, and after this cometh judgment." (Heb. 9: 27.) None will escape "the righteous judgment of God." The New Testament clearly and abundantly teaches that all—saints and sinners—must appear "before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (1 Cor. 5: 10.) The deeds according to which all will be judged are acceptance of Christ and a patient continuance in well-doing *in him*, seeking for honor and glory and immortality, or rejection of Christ, disobedience to the truth, and a life of unrighteousness. (Rom. 2: 1-11.) It is enough to know the righteous will be righteous still and happy forever, while the wicked will remain unrighteous still and in everlasting torment. Death ends the state of probation; next come judgment and destiny. Why contend over the state of the dead between death and the judgment? Were I to take either position, I would have a controversy on my hands, the end of which would bring no satisfaction. Whatever God does with both the righteous and the wicked after death is perfectly right and just, and a contention over that cannot change God's course. Besides, to decide the question either way cannot change man's eternal destiny.

Brethren, of course, can express themselves in regard to what they think the Scriptures teach on this subject, but contentions over it can do no good. From some things Paul says, were there nothing else on the subject, we might conclude that the righteous now, when they die, go into the immediate presence of God. (See 2 Cor. 4: 16 to 5: 10.) He places Paradise in heaven. (2 Cor. 12: 4.) But we read of Hades, into which the rich man went and where Jesus' soul was not left. (Acts 2: 27, 31.) Jesus' soul was not in torment and the rich man was not in Paradise. Lazarus was in Abraham's bosom, or Paradise, and the rich man in torment. Lazarus was in conscious happiness and the rich man in conscious torment. Lazarus is happy still, and the rich man is in torment still. Thus they will continue forever. There is no passing from one place to the other—no chance after death to get out of "the hell of fire." Moses and Elijah came to Jesus on the mount of transfiguration and were recognized and talked with Jesus. The angel said to John on Patmos, "I am a fellow servant with thee and with thy brethren that hold the testimony of Jesus" (Rev. 19: 10), "and with them that keep the words of this book" (Rev. 22: 8). Under the Old Testament or the New Testament there was this state of conscious existence and happiness and glory, or conscious existence of misery and woe, whether in Hades then or heaven now (if Paradise has been removed to heaven), with the coming fact of the judgment before all. So what is the difference?

The main point in the case of the rich man and Lazarus is Christ's teaching against the love of money. He spoke this against the Pharisees, "who were lovers of money." (Luke 16: 14-17.) "The love of money is a root of all kinds of evil," grasping after which and coveting which will drown men in destruction and perdition. (1 Tim. 6: 9, 10.) Covetousness is idolatry. (Col. 3: 5; Eph. 5: 5.) The Pharisees would split hairs in theory, but neglect the weightier matters of the law, and were lost. We may do the same and suffer the same consequences.

Continue to Contribute to the David Lipscomb College.

In a statement not long since I mentioned the fact that a widow and her daughter in the Union congregation, Sumner County, Tenn., gave, one, a hundred dollars to the Fanning Orphan School, and, the other, a hundred dollars to David Lipscomb College, and that the widow had given sometime previous to this fifty dollars to David Lipscomb College. I am glad to say I was mistaken in this last amount, which, too, was a hundred instead of fifty dollars.

Several in this congregation have given to these schools, and others intend to do so.

Brethren and friends are giving cheerfully to these schools. I am pleased to say that none complain or raise objection; but all who are able—and almost all are able to give something—gladly contribute more or less.

This work needs help now. Read the letter we send you.

Send all contributions to H. Leo Boles, David Lipscomb College, Nashville, Tenn.

If you habitually permit evil things to have their right of way through you or lodging with you, remember that in God's sight you are here equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of Him, but by your desire to maintain your position among men.—F. B. Meyer.

A Christless Thanksgiving.

BY T. B. LARIMORE.

The Ryman Auditorium was packed with people. The audience was estimated at seven thousand. The day being national Thanksgiving Day, the service was Nashville's Thanksgiving service.

A Christian minister, pastor of one of the Christian churches of the town, presided with appropriate impartiality, dignity, and modesty.

Various interesting addresses were delivered—every one of them a good one, likewise a brief one, as every address on all such occasions should be. Prayers were offered, and gratitude to God, the gracious Giver of all good, was repeatedly expressed—a repetition to which none had right or reason to object.

Jews and Gentiles, believers and unbelievers, saints and sinners, participated in the exercises. Not one objectionable word was uttered.

Do you say God was certainly glorified in that Thanksgiving service? Nay, verily, he was neither glorified, gratified, nor honored; for Christ, his only begotten Son, was absolutely ignored, notwithstanding the Bible teaches us to glorify God in the name "Christian," and the Spirit says to Christians: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.)

Why was Christ so carefully and completely ignored then and there? I do not know; but, presumably, because a Jewish rabbi was on the rostrum and many Jews were in the audience.

Do you say that justified the ignoring of Christ? Unquestionably not by Christians. If there had been an atheist on the rostrum and atheists in the audience, would that have justified believers in ignoring God?

I am a friend of the Jews, and am neither afraid nor ashamed to be their champion before any audience. I preach about the Jews sometimes, but no mortal has ever heard me speak unkindly or disrespectfully of them. They are a marvelous people, providentially preserved and perpetuated for a purpose, notwithstanding no mortal may know what that purpose is.

But, if there were a billion Jews on earth, every one of them a worthy member of the universal brotherhood—the brotherhood of man—that could not justify Christians in ignoring Christ.

Some of us used to sing:

"Ashamed of Jesus! Rather, far,
Let evening blush to own a star."

"Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? Be still, my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything. —Matheson.

Be Strong.

Be strong!
We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.

Be strong!
Say not the days are evil—who's to blame?
And fold thy hands and acquiesce—O, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on!—to-morrow comes the song.

—Selected.

PRICE OF MUSIC BOOKS.

On account of the great advance in materials and labor, it becomes absolutely necessary to make an advance in the price of all our music books. The cost of production has advanced much more than we have increased the price of books. The advance will take effect on and after September 15, 1919.

Below we give revised price list.

McQUIDDY PRINTING COMPANY,
Nashville, Tenn.

PRAISE HIM
Music Edition—Boards

Single copy	$ 50
Per dozen	4 80
Per fifty	17 00
Per hundred	32 50

Music Edition—Cloth

Single copy	60
Per dozen	6 00
Per fifty	22 50
Per hundred	43 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

CHRISTIAN HYMNS
Music Edition—Boards

Single copy	$ 55
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

Music Edition—Cloth

Single copy	$ 65
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

WORDS OF TRUTH
Music Edition—Boards

Single copy	$ 45
Per dozen	4 80
Per fifty	18 00
Per hundred	35 00

Music Edition—Cloth

Single copy	50
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

VOICE OF PRAISE
Music Edition—Boards

Single copy	$ 35
Per dozen	4 00
Per fifty	16 00
Per hundred	30 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

CHRISTIAN HYMNS AND WORDS OF TRUTH, COMBINED—CHRISTIAN HYMNS AND VOICE OF PRAISE, COMBINED
Music Edition—Boards

Single copy	$ 70
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

Music Edition—Cloth

Single copy	75
Per dozen	8 75
Per fifty	36 00
Per hundred	70 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

GOSPEL PRAISE
Music Edition—Boards

Single copy	$ 50
Per dozen	6 00
Per fifty	23 00
Per hundred	45 00

Music Edition—Cloth

Single copy	60
Per dozen	7 20
Per fifty	28 00
Per hundred	55 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

SEVENTY-SEVEN SWEET SONGS
Flexible Cloth

Single copy	$ 25
Per dozen	2 50
Per fifty	7 50
Per hundred	14 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

NEW CHRISTIAN HYMN BOOK
Music Edition—Boards

Single copy	$ 40
Per dozen	4 80
Per fifty	16 50
Per hundred	32 00

Music Edition—Cloth

Single copy	50
Per dozen	5 60
Per fifty	22 00
Per hundred	42 00

All prices are f. o. b. Nashville. If shipped by Parcel Post, Parcel Post to be added.

Georgia and the Far Southern Field

By S. H. HALL

Another Worthy Example.

Something was said on this page, recently, about the good work accomplished by Sister Vina Hooper at McGregor, Ga. We have another example worthy of emulation. The following words have just been received from Sister Evelyn Long, in which she clearly shows the yearning of her soul for the extension of the cause of Christ and her deep appreciation for answering her appeal for an effort to be made at Milledgeville, Ga.:

Brother Hall: Dr. Parks could not officially excuse me from my English recitation, consequently I did not get to see you and Mrs. Walton. It hurts me very, very much because I cannot begin to express my appreciation and thanks to you for your untiring labor in this meeting. You surely have built a wonderful foundation here. If the apparent achievements are accomplished, do you think arrangements can possibly be made for us to meet each Lord's day? Undoubtedly this is essential in order to live the highest and richest type of life. Remember me kindly to the Macon congregation, and thank them ever so much for their assistance.

In the same letter there was inclosed a note to Brother Coleman and his nephew, Brother Roland Sockwell, who helped the meeting. I give the following from this note:

From the depths of a poor, little, rich soul, I thank you, Brother Coleman, and your nephew, for the efforts you have put forth here in behalf of the establishment of a congregation. I sincerely trust that some day each one of us shall see the desired results of these honest endeavors. I thank each of you again and again for a debt I can never pay."

I have taken the liberty to give these brief statements from our sister's letter without her consent, but to which she cannot object because of the purpose for which I am using them.

The Milledgeville meeting, in many respects, was unlike any that I have ever before conducted. We won the well-wishes, love, and esteem of all who attended, so far as we were able to learn. Doubtless there are prejudiced people in Milledgeville, many of them, but they did not attend our meeting. A Methodist revival was soon started, but, in spite of this, our crowds increased till the last service. The first week was hard on us because of the difficulty in getting people to realize that the church of Christ, as represented by us, is not "a Holy Roller affair" or something close akin to it. But the people soon got their eyes open, and such appreciation of what we teach, after they did begin to listen, I have never seen before. A very fine old man lived in ten feet of the spot on which our tent was stretched. He was somewhat perturbed at first for fear we would bother his sleeping habits; so, too, felt his wife and daughter; but we only bothered in that he got so interested that he could not stay away or else sit on the back steps and listen. We left him a grateful friend of ours. I would be glad to tell of the many interesting incidents that came up, showing the people's appreciation of a plea free of sectarian prejudice and bigotry, and in which it was shown that we to-day, if we will, can be as the early Christians were.

The one mistake in this meeting was our inability to stay longer. In the first place, we were so overwhelmed with calls that it looked like we could not get there this year, but the fact that the appeal had been before me for nearly a year made me determined to try. The meeting was begun too late in the fall for tent work. Nothing short of a month should ever be given to an effort in a new place like Milledgeville; and here we were strained to get in even two weeks at this place, and this made possible by pushing forward the time for other promises. But, as our sister says, a foundation has been laid, and there is but one thing that remains, and that is to follow it up. The meeting was by far better than my first three-weeks' meeting in Atlanta and my first two-weeks' work in Macon. The Hardie's Chapel and Macon congregations must continue this work so well begun. Atlanta promises to stand with them and see it through.

It is a thing that should cause the men to stop and think when we speak of the many congregations started by some worthy sister. The Hardie's Chapel congregation was started by the faithfulness of Sister Mollie Hardie. That congregation helped much in establishing the cause in Macon; and when the work here was begun, the one soul that took the leading part was our Sister Lyde Walton, in whose home I am now stopping during this short revival. The work here has grown by leaps and bounds. It has been just five years since my first meeting was conducted in Macon, which then seemed to me practically a failure. But now we have a house and lot of our own paid for, and a membership unexcelled in loyalty. They have pledged twelve hundred dollars a year toward the support of a man in this field, and more if necessary. They are strongly assisted by Brethren C. E. Coleman and E. H. Ijams on Lord's days, but a man giving his whole time to this section is needed. This we must have as soon as a suitable man can be found.

The meeting here is just six days old, and we have baptized two and one has taken a stand with us from the Baptists. Last night (October 19) we had the largest crowd that we have ever had at this place. The meeting started without even an announcement in the paper. The members were told that we expected them to let it be known, and practically every member is at work. This meeting must also close too soon. May the Lord give us more laborers in this field. ✡ ✡ ✡

Thoughts for Meditation.

The question was raised on this page, recently, why every soul will not feel and work as Sister Vina Hooper and Sister Evelyn Long are working. Christ said to his disciples: "Ye are the salt of the earth." Can this be said of you, my brother, my sister? It can be said of all who act as these two sisters are doing, and many more whose names I could call; but why not *all* who claim to be Christians so show forth their love for souls and their interest in the cause Christ died to establish? If you want to be really happy, this you must do. There is a joy and peace that is indescribable that comes to the soul who so loves that it has to work, has to pray, has to be ever interested in his or her efforts to extend the cause of Christ by giving dying souls the bread of life. Paul says we are joined to Christ "that we might bring forth fruit unto God." (Rom. 7: 4.) Are we bringing forth this fruit? Where is the promise to that man or woman who claims to be a Christian, but who is not in the soul-winning business?

We cannot conceive of a heaven in which Christ would be content to dwell unless there was to be found in it the counterpart of other things he loved on earth—the wild flowers and the birds, the children playing, friends gathered round the common board, the fellowship of labor and of love, and the quiet hour on the mountain side at dawn. —B. H. Streeter.

No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips

Query Department

By J. C. McQUIDDY

Mrs. H. L. Byrd, Route 1, Patterson, Ark., wishes an explanation of Rom. 7: 9, which is: "And I was alive apart from the law once: but when the commandment came, sin revived, and I died."

Paul was alive without the law—that is, he was unconscious of condemnation. His conscience did not trouble him. As touching the right which is of the law, he was blameless. (Phil. 3: 6.) But when the commandment came, he was made to realize that a heart service was required, as well as outward service. Then the dormant sin was brought to life. That is what he means when he says "sin revived." With the restraints of the law came the realization that he was a sinner. Being convicted of sin, he died. With the coming of the law, he found that instead of keeping the commandments, which had a promise of life, he had broken them, and hence he realized that he was under condemnation.

☼ ☼ ☼

Brother D. F. Bell, of Neosho, Mo., inquires for light on Matt. 16: 19. He asks: "Did Peter use more than one key? If so, when? Did not the other apostles use the keys?" The passage reads: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

There is no special significance to be attached to the fact that we have "keys" in the plural number. The word here in the original is in both singular and plural form. The same word is elsewhere translated "key," as in Rev. 9: 1, which says: "To whom was given the key of the bottomless pit." Keys are figurative and are used in the New Testament to denote power and authority of various kinds. Peter was given the power to make known the terms of admission into the kingdom of God. This he did on Pentecost and also at the household of Cornelius. Other apostles were also given the same authority and power. All that is here said to Peter is said to the other apostles, as is clear from Matt. 18: 18: "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." Authority is given the apostles also in John 20: 22, 23: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whosoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained." Hence, the other apostles, as well as Peter, used the key or keys to the kingdom of heaven. They did this during their lives. ☼ ☼ ☼

After very heartily commending the Gospel Advocate as a religious journal, Brother W. S. Brown, of Paris, Tenn., inquires to know the meaning of (1) Rom. 4: 17; (2) 1 Cor. 1: 28. The first passage reads: "(As it is written, A father of many nations have I made thee) before him whom he believed, even God, who giveth life to the dead, and calleth the things that are not, as though they were." The latter passage reads: "And the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are." (1 Cor. 1: 28.)

(1) The promise to which reference is made is found in Gen. 17: 5. The name of Abram, which means "a father," was changed to Abraham, which means "father of a multitude." Abraham believed that God had the power to give life to the dead and that he would give new life to his aged body and that of his wife, Sarah. Isaac, the seed of promise, was born to them after they were past age. The connection, reading especially verses 18-21, shows this to be clearly the meaning.

(2) By "base things of the world" the Holy Spirit means those of lowly birth; and "the things that are despised" refers to those that people of the world would consider of no value, things and persons which count for nothing in their estimation. God chooses the weak things of the world to bring to nothing the pagan religions, governments, and civilization. These were all overthrown through the influence of the gospel. The apostles, who were not worldly-wise men and who were regarded as illiterate and unlearned fishermen, did a wonderful work, the most marvelous that has ever been performed by men, and a work which brought to naught the then existing state of things. ☼ ☼ ☼

Brother George W. Graves, Route 12, Nashville, Tenn., presents the following: "A brother in the church, about seventy years old, who had lost his wife and son by death, obtains a license and marries his son's wife. The church withdrew fellowship from him. Is he lawfully and scripturally married? Did this church do right? Does this case come under 1 Cor. 5?"

The facts presented are very unusual and the course pursued by the old man is unnatural and shocking. If there were nothing in the Bible condemning such a course, a sense of decency and propriety should have prevented the father from marrying the widow of his son. Any one who has proper respect for decency will not be guilty of such conduct. It is clear that neither the law of Moses nor the law of Christ permits such a marriage. Deut. 22: 30 reads: "A man shall not take his father's wife, and shall not uncover his father's skirt." It is clear that if a son would not be allowed to take his father's wife, a father would not be permitted to take his son's wife. It would be far more probable that a son would desire to marry his stepmother than that a father would wish to marry his daughter-in-law. A man in his old age may have married a young wife, and on his dying his son by a former wife may desire to espouse his stepmother. This the law prohibits, and, as I understand, the same law prohibits a father from marrying his son's widow. The law of Moses condemns in unmistakable terms the father who cohabits with his daughter-in-law. It says: "And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion, their blood shall be upon them." (Lev. 20: 12.) The law of Christ requires a greater degree of purity than Moses' law, and the Holy Spirit condemns such vicious conduct under the new dispensation in forceful language, as is evident from the fifth chapter of First Corinthians. In this chapter we learn that a son had married his father's wife. The Holy Spirit commanded the Corinthian church, when gathered together in the name of the Lord Jesus, "to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." It is natural to conclude that the son had married the wife of his deceased father—not his own mother, but his stepmother—being a widow; and such a crime, the text says, was not so much as named among the Gentiles—that is, it was not permitted or accredited by them, for it certainly did often occur. The best writers among the Gentiles branded such an act as superlatively infamous. If it were vicious and infamous then, it is equally so now. The law of the land prohibits such marriages, so the parties are not legally married. The church did right in withdrawing fellowship from him.

Training Little Children

By CARRIE S. NEWMAN.

(Suggestions by mothers who have been kindergartners, issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

The Story of the Clock.

"Come, Betty," said mother, "put away your dolls. It is time for bed."

"O, mamma," pleaded Betty, "I don't want to go to bed yet. I'm not a bit sleepy."

"But, Betty, look at the clock. The hands are pointing to seven, and you know that is bedtime."

"Horrid old clocks! I wish they'd all stop and never go again," muttered Betty, as she tucked Matilda Jane and Josephine into the carriage in which they slept.

"Tick-tock, tick-tock," sounded the diningroom clock in the night, and in the quietness its voice seemed to grow louder and louder.

"What's the matter?" inquired the kitchen clock from its shelf. "You seem to be angry."

"Didn't you hear what Betty said before she went to bed? I think I'll stop and see how she likes it."

"Well, if you stop, I'll stop," answered the kitchen clock.

The tall grandfather's clock in the hall paused to listen to the conversation. "If they are both going to stop, I'll stop, too. I am quite tired ticking day and night and would like a rest."

Betty opened her eyes. How quiet the house was! But it was quite light and must be time to get up. She tiptoed into mother's room. Mother was wide awake, but still in bed. "Isn't it time to get up?" asked Betty.

"I don't know, dear; the clocks have all stopped."

Betty dressed and ran downstairs. No breakfast ready. "You see I didn't know what time it was. All the clocks have stopped," explained Hannah.

When Betty had finished her breakfast, she put on her hat and ran down the street to call for her little chum, Pearl, to go to kindergarten.

"Why, Betty, you are very late," said Pearl's mother. "Pearl has been gone some time."

Betty hurried down the street. Not a child in sight. No one on the playground. She crept up under the window and listened, then turned and ran home, the tears trickling down her cheeks.

"I'm sorry, little daughter," said mother; "but I had no way of telling the time."

"Do you think it's anywhere near one o'clock?" asked Betty, a few hours later. "You know, Uncle James promised me a ride if I came at one."

"You'd better run over and see," said mother.

But alas for poor Betty! She ran around the corner just in time to see Uncle James disappear in the distance.

"Betty, Betty, wake up!" and Betty opened her eyes to find mother standing by her bedside.

She sat up and listened intently, then threw her arms around mother's neck, exclaiming: "O, I'm so glad it was only a dream!"

And before she ate her breakfast, Betty crept over to the clock and whispered: "I'm sorry I called you names. I'll never do it again."

✡ ✡ ✡

"Be Not Afraid."

Some things cannot be put to writing by ordinary men. It takes the hand of genius to draw word pictures of the choicest things in life. So the shortcomings in the following story are those of the writer and not of the story itself.

It was at a Western camp. The captain of a certain detachment, he might be called the "Beloved Captain," was always first in the hearts of his men. They looked to him as a father and his slightest wish was command. It was a habit of his to go over to the barracks at the close of each day and ask the men if there was anything they wanted. The things asked for usually were forthcoming.

Shortly after returning from one of these calls a private in the company came in to see the captain. He wanted something, and he knew the captain could fix it for him. His story has been heard before. At home it was his custom to kneel in prayer each night before retiring. The change of life to the barracks did not alter the custom. His act of kneeling was the signal for cat calls and boots. But he was not to be denied and kept up his custom despite them. So it occurred to him to ask the captain if he could not put a stop to the boots and the cat calls. There was some right way in which it could be done, the private thought.

The captain dismissed him and told him to return in an hour. When the private had gone, the captain prayed a while in quiet. He was ready when the private returned.

"You say your prayers to-night as usual, just after taps has blown," said the captain. "Everything will be all right."

The private saluted and was gone. When taps came, he was doubtful, but slipped out of his clothes resolved to abide by his captain's decision. He was ready to kneel for the evening prayer when the door of the barracks opened and the captain entered. Chatter ceased and some of the men came to attention. The captain walked over to the private's bunk.

"Kneel," he said, softly.

And as the private knelt the captain knelt beside him. There was a strange quiet in the barracks as these two offered up silent thanks to the living God.—Selected.

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Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." (2 Cor. 1: 3, 4.)

✡ ✡ ✡

Temperance puts coal on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the whole constitution.—Benjamin Franklin.

✡ ✡ ✡

A New Leaf.

He came to my desk with a quivering lip,
The lesson was done—
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."

In place of the leaf, so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled:
"Do better now, my child."

I went to the throne with a quivering soul,
The old year was gone;
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."

He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled:
"Do better now, my child."

—Selected.

IS THIS YOUR CASE?

What You Should Do—Most Successful and Economical Treatment.

Do you have a feeling of general weakness day in and out? Is your appetite poor? Does your food fail to strengthen you and your sleep to refresh? Do you find it hard to do or to bear what should be easy? Have your ordinary duties and cares become great tasks and burdens?

If so, take Hood's Sarsaparilla—this great medicine revitalizes the blood, gives vigor and tone to all the organs and functions, and is unequalled for those who are in any degree debilitated or run down. Do not delay treatment—begin it today.

To rouse the torpid liver and regulate the bowels take Hood's Pills. They are purely vegetable.

CHURCH NEWS

Missouri.

Monett, October 27.—We closed a good meeting at Starr, near Neosho, last night. There were good crowds despite the wheat sowing and the rain. There was one addition—a noble young man who teaches. The church there has some splendid characters. Brethren Sears and Capps are wise and careful overseers of the flock. The church did me much good. I hope they can say so much for me.—O. E. Billingsley.

Oklahoma.

Francis, October 24.—The meeting at Saint Paul closed at the water last Monday. It was a great meeting in many respects. We were rained out the first week, but had a good hearing the last week. Thirteen were baptized and three were restored to fellowship. The brethren remembered the "high cost of living" and gave me a good support. I have been asked to return next year. There are some fine brethren at Saint Paul. May God bless them in their efforts for good. I am now in a meeting at Francis. I go from here to a place near Sallisaw for a mission meeting.—Will W. Slater.

Tennessee.

Columbia, October 28.—Since last report have had two mission meetings with five additions. Giving some special attention to the Tennessee Orphans' Home farm for a while now.—F. C. Sowell.

Cookeville, October 25.—I began a meeting at Lynchburg on September 20 and continued it for one week. Nine were baptized and three were reclaimed. We had good attendance night and day. I went from there to Boomville and preached for five days, and one was reclaimed. I began a meeting at McMinnville on the first Lord's day in October and continued it for two weeks and a half. The people there seem to be anxious for the gospel. We had a crowded house every night. Fourteen were baptized and two were reclaimed.—G. H. Johnson.

Texas.

Fort Worth, October 24.—The meeting at Southside-Central Church is doing very well, considering the hindrance of lots of rain and the fact that my wife is very sick. She has had a return of epileptic fits and has had several hard ones since the meeting began, and it keeps me from preaching much, besides the time it takes to care for her. There has been one confession of faults, and we are hoping for a good meeting yet. Several preachers are helping with their presence and prayers. The meeting will continue till Sunday week.—Tice Elkins.

West Virginia.

Waverly, October 20.—Our meeting with the new congregation at Naish Spring was one week old last Lord's-day evening; and notwithstanding the fact that it rained almost constantly last week, we had meeting every night, with reasonably good attendance each night, and the meeting continues with increasing interest. Yesterday we had three confessions and baptisms. At night the house was filled to overflowing, and three took membership with us by statement. The field there is ripe for the harvest. A more inviting field for mission work cannot be found anywhere, and the church is fully alive to the work of the Lord and the needs of the people. A bright future is before the church there, and we confidently expect it to become one of the foremost congregations in all of the work and worship of the church of God in all this region of country. Work there has been more rapid in all departments of church work than anywhere I have ever labored in all the days gone by. The church has also secured ground for a beautiful cemetery, and Sister Evans, wife of one of our elders, Brother C. W. Evans, was the first one whose mortal remains found a resting place in it. Pray for this work.—A. A. Bunner.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

NEW TREATMENT THAT KNOCKS RHEUMATISM

75c BOX FREE TO ANY SUFFERER

Up in Syracuse, N. Y., a treatment for rheumatism has been found that hundreds of users say is a wonder, reporting cases that seem little short of miraculous. Just a few treatments even in the very worst cases seem to accomplish wonders even after other remedies have failed entirely. It seems to neutralize the uric acid and lime salt deposits in the blood, driving all the poisonous clogging waste from the system. Soreness, pain, stiffness, swelling just seem to melt away and vanish.

The treatment first introduced by Mr. Delano is so good that its owner wants everybody who suffers from rheumatism or who has a friend so afflicted, to get a free 75c package from him to prove just what it will do in every case before a penny is spent. Mr. Delano says: "To prove that the Delano treatment will positively overcome rheumatism, no matter how severe, stubborn or long standing the case, and even after all other treatments have failed, I will, if you have never previously used the treatment, send you a full size 75c package free if you will send your name and address with 10c to help pay postage and distribution expense to me personally."

F. H. Delano, 221-F, Griffin Square Bldg., Syracuse N. Y. I can send only one Free Package to an address.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

This most remarkable remedy causes the stomach to act naturally and keeps the bowels open. Is purely vegetable, producing only highly beneficial results.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Absolutely harmless—complete formula on every bottle—only very best ingredients used. *At all druggists.*

Feather Bed Bargains

For $21.50 we will ship you one first-class 40-lb. feather Bed, one pair 6-lb. feather Pillows, one pair full size Blankets, one full size Comfort, one full size Sheet and two Pillow Cases. All new feathers; best ticking. Regular price of outfit $36.25, special sale price $21.50. Mail money order today or write for new catalog and order blanks.

Southern Feather & Pillow Co. A36, Greensboro, N. C.

"Back to Health by Nature's Route."

This is the title of a most interesting booklet issued by the celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law, and theology, from bankers, merchants, manufacturers, and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, kidney and liver diseases, uric-acid poisoning, and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

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

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

Name .....

Address .....

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

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

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BROADWAY AND 47TH ST.

Convenient to everything. The refined air and good service of the Longacre are well established.

RATES PER DAY

Room with Lavatory	$1.00
Room with Private Bath	$2.00
Room with Private Bath for two	$3.00
Two-room Suites	$3.00 to $4.00

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Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

The Legitimate Limits of Religious Discussion.

Is the Christian faith an inquiry or a declaration, a human philosophy or a divine revelation? We may be properly modest and hesitant as to our own apprehension or attainments in the truth, but as to the truth itself, explicitly stated in the Word, we have no right to speak with anything else than boldness and assurance. I remember, in my earlier ministry, in the presence of my elders, to have spoken somewhat tentatively, perhaps tactfully, regarding certain established principles of the Christian religion; and Miss Anna Kenwood, then a parishioner, remembering well her father's strong and fruitful ministry, said to me (I shall never forget it; it had its abiding effect): "Pastor, *pronounce* the word." Since that day, whenever I find a clear declaration of God's word, I do not question it nor even discuss it. I pronounce it, "Thus saith the Lord." Am I right?

It is a popular thing, in certain circles, and in some men's Bible classes, for example, to start out on the idea that there is nothing settled, all things are open for debate, and we can legitimately question the very foundations of our faith. We are, so to speak, to begin *de novo*, and, like the class in the German gymnasium, listen calmly while the astute professor profoundly announces, "We will now proceed to *construct God!*"

I will admit that for the purpose of getting at the false arguments of our opponents we may well go aside for a season to acquaint ourselves with false religions and false philosophies; but this is the dominion of the seminary and the clinic and should be entered upon with exceeding carefulness, and by those well established in the faith. But I do not believe it belongs to the ordinary Bible class. For one thing, there is not time for it, and this is not the place for it.

I have been abroad a bit, among men's classes, which are growing more popular daily, and happily so, and I have heard much said about the province and program of such a wholesome annex to the church and Sunday school, and I note two tendencies manifest here and there to which I beg leave to enter a conscientious demurrer.

One is the broad discussion of everything under the sun except the Sunday-school lesson. Civic improvement, social ethics, industrial economics, street cleaning, and domestic hygiene—all good; but how can we find time and place for them in the short half hour of a Sunday morning or afternoon? And then, all the time, is the imperative call of the Scripture lesson. The notion has gone abroad that

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
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Mr. Jackson is responsible. Above statement true.

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Colds

Can be "nipped in the bud" if you will, right at the start, use

RAMON'S LIVER PILLS

men are not interested in the Bible—they are opposed to it; and weakly, unwisely, we yield to this gratuitous idea, and substitute some primer of ethics or treatise on sociology. Nay, we do not well. Men attend at first when the announcement of some such new experiment is made, and they take their assigned parts in the discussion, but, at the same time, the one thing they want and that awakes and strikes them as nothing else will is the virile truth of that old Book for which the Sunday school is called together, the everlasting word of God. I have seen them return to it from long wanderings, with a sigh of relief and with a glow of soul satisfaction that clearly evidences that the train is back on its own through track and now it is going to get somewhere; and one of its holy destinations is the salvation of an immortal soul, which never comes apart from a devout acceptance and application of the sacred text.

But there is another ill tendency observable abroad—it is the critical disparagement or questioning of the established doctrines of the Bible. If the former tendency is to irrelevancy, this is to irreverence; for doubt of God is always irreverent.

I have heard, under supposedly Christian auspices, the authenticity of the text questioned, the trustworthiness of the author disparaged, and, indeed, an interrogation point put to the Book itself, and the inspiration of the sacred Scriptures. I have heard the deity and virgin birth of Jesus aspersed, the miraculous and the supernatural in the word set aside, and the personality and power of the Holy Ghost belittled. And all this in the name of "broadness" and "open-mindedness." But does broadness always mean vagueness, and open-mindedness uncertainty? There surely are some things we may know and count upon. Twice two is four, and the periphery of a circle is everywhere equidistant from the center; this is established truth and basis of reckoning in mathematics; and that Christ is God, and his word and works divine, is no less indubitably and lastingly true in religion. We have some stakes driven home to stay, and Hebrews tells us we are to leave the principles of the doctrine of Christ (leave them fixed), and "go on to perfection" (Heb. 6: 1), which is maturity of faith.

"Perfection." Paul deprecates that kind of religion that is "ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3: 7), and in the same connection says to Timothy: "Continue thou [press forward] in the things which thou hast learned and hast been assured of" (2 Tim. 3: 14). This is what makes one "wise unto salvation," not sprigs and saplings driven and bent by every wind of doctrine, but strong, mature trees of the forest—men like unto Paul when he says to the Corinthians: "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand." (1 Cor. 15: 1.) If we are to have men for the pattern who will stand, there must be a clear, positive, declarative note in the prevalent preaching and teaching of to-day.—J. W. Weddell, in Journal and Messenger.

Wonderful Egg Producer

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3257 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar to-day. Profit by the experience of a man who has made a fortune out of poultry.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. J. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

WANTED — Representatives for BIJOU TOILET GOODS. Large commission. Rapid sale. Write for particulars. Goods worth $2 sent for $1. S. M. Swain, 811 Polk Avenue, Memphis, Tenn.

Get a Feather Bed

Beds 25-lb. $9.95; 30-lb. $10.95; 35-lb. $11.95; 40-lb. $12.95; two 3-lb. pillows $1.75. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order today or write for catalog which also contains bargains in Rugs, Curtains, Counterpanes, Blankets, Comforts, etc.

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Walk Erect

Strengthen Your Aching Back With

ALKAVIS

When your kidneys and bladder fail in the discharge of their duty much of the poisonous waste, instead of being eliminated, is retained, developing inflammatory conditions. The result is Bright's Disease, Diabetes or chronic Inflammation of the Kidneys or Bladder. Rheumatism and Gout follow.

The System Needs Regulation.

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Kidneys

Liver and Urinary Organs will regulate the organs, cleanse the system, drive out the poisons and stop the aches.

Will Put You on Your Feet.

MINISTER

believes it saved his life. Rev. James Binkley states:

"I Believe Alkavis Saved My Life!"

Green Forest, Ark., April 25, 1909.

The Alkavis Co.

Gentlemen:—I was bothered with Kidney and Bladder Trouble for about twelve years, and finally got so I could not walk without a cane and had to be careful how I stepped. I tried everything I could get that was recommended for it, but nothing did me any good until I tried Alkavis. I sent for a bottle, which did me more good than anything I had tried. I then sent for six bottles of it, and it cured me. I advise all sufferers from Kidney or Bladder Trouble to try Alkavis, for I believe that it saved my life.

Yours truly,
(REV.) JAMES BINKLEY.

Eight Years Later
Renewed Testimony

Green Forest, Ark., December 26, 1917.

The Alkavis Co.

Gentlemen:—Sixteen years have passed since I was relieved of my trouble, and it has not bothered me since. I am now seventy-five years old. For the benefit of suffering humanity, I make this and the above statement.

Yours very truly,
(REV.) JAMES BINKLEY

TRIAL BOTTLE FREE.

Ask your druggist for ALKAVIS. It will save you many pains. If he can't supply you, write for a trial bottle *free*.

ALKAVIS CO.,

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Back Hurt?

When the kidneys do not properly do their work or purify the blood stream, waste products and poisonous acids remain in the system and cause backache, rheumatic pains, lumbago, sore muscles, swollen joints, stiffness, lame back and similar symptoms.

Foley Kidney Pills

regulate and restore the healthy, normal action of kidneys and bladder, bringing clean blood and better health, with freedom from aches and pains.

J. Geo. de Hudgins, Bennington, Vt., writes: "Last fall I was attacked with lumbago and suffered untold agony. I had a severe pain across my back and at times could not dress or undress myself. I was advised to take Foley Kidney Pills for my trouble. After taking them for a few days the pain in my back left me and I have not had any lumbago since that time, although that was months ago. I recommend Foley Kidney Pills to all who have lumbago."

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Easily Sawed By One Man.
Easy to move from cut to cut. Make big profits cutting wood. Cheap and easy to operate.

OTTAWA LOG SAW

Does 10 men's work at one-tenth the cost. Makes work easy. Engine can also be used for running pumps and other machinery. Saw blade easily removed. Write for our low price. 10-Year Guarantee.

Ottawa Mfg. Co.
2689 Wood St.
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30-Day Trial.

If Thin and Nervous Try Bitro-Phosphate

While excessive thinness might be attributed to various and subtle causes in different individuals, it is a well-known fact that the lack of phosphorous in the human system is very largely responsible for this condition.

It seems to be well established that this deficiency in phosphorous may now be met by the use of Bitro-Phosphate, which can be obtained from any good druggist in convenient tablet form.

In many instances the assimilation of this phosphate by the nerve tissue soon produces a welcome change—nerve tension disappears, vigor and strength replace weakness and lack of energy and the whole body loses its ugly hollows and abrupt angles, becoming enveloped in a glow of perfect health and beauty and the will and strength to be up and doing.

CAUTION:—While Bitro-Phosphate is unsurpassed for the relief of nervousness, general debility, etc., those taking it who do not desire to put on flesh should use extra care in avoiding fat-producing foods.

Minor
Skin Injuries

Frequently become infected and prove fatal. At first sign apply

Ka-Dene
TRADE MARK
Ointment

It soothes and heals—cuts, burns, bruises, stings, bites, old sores, eczema. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects.

Dealers write for special liberal proposition.

THE KA-DENE MED. CO., Nashville, Tenn.
"Just Put Ka-Dene on it."

FREE 10 Lessons in Public Speaking

Write for particulars of this extraordinary offer. 10 lessons in public speaking absolutely free. Remarkable opportunity. Become a powerful speaker in spare time by mail. Overcome stage fright, enlarge your vocabulary, train your memory, gain self-confidence, increase your earning power, gain leadership. We have trained hundreds.

Offer Limited This offer is made strictly for advertising purposes and may be withdrawn at any time. Write at once, while this free lesson offer lasts. Big saving if you act now.

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OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Brooks.

William Harrison Brooks was born on February 7, 1841, and died on the afternoon of July 12, 1919. Brother Brooks obeyed the gospel many years ago. He was a charter member of the Fairview church of Christ. He was strong in "the faith which was once for all delivered unto the saints." Brother Brooks was twice married, both of his companions having gone on before. He is survived by six children, two brothers, and three sisters. The writer conducted funeral services at the home place in the presence of many relatives and friends. The remains were laid to rest in the community burying ground to await the resurrection morn. EMMETT G. CREACY.

Greer.

Little Henry, baby boy of Mr. and Mrs. M. S. Greer, spent only a few days with us and then went away to be with Jesus. He was too young to even dream of the toils of life and the consequences of sin; too young to realize the happiness awaiting such innocence and purity as his; too young to know and appreciate his place in the home; too young to know how hard it would be for father and mother, brother and sister, to see him go, and yet old enough to be loved while here and be missed while he is away. It was our earthly task to give him up and his eternal blessing to be given up. Lord, help us to be as little children and enter with him into the eternal city. He was born on April 28, 1917, and departed this life on July 18, 1919. Funeral services were held by the writer in the presence of a host of sympathizing friends. G. F. GIBBS.

Anderson.

Amanda H. Anderson, wife of Dr. J. M. Anderson, of Fayetteville, Tenn., was born in South Carolina on April 25, 1842; put on Christ at the age of fifteen years, and continued steadfastly in the apostles' doctrine, in fellowship, in breaking of bread, and in prayers; was married to Dr. Anderson in June, 1861, to which union seven children were born, five of whom are still living; and died on July 29, 1919, in the triumphs of Christian faith, hope, and charity. What a volume is written by this life of faithfulness in every station she filled! As wife, she was devoted and true, walking hand in hand and heart to heart with her husband for fifty-eight years, sharing the joys and shadows of a sweet and blessed companionship of a life of congenial soul union. As mother, she consecrated herself to her children, and no adverse wind could chill her mother love. As a result of her abiding faith and trustful service to God, her husband and children followed her into the church. What a blessing and joy it will be, "when the roll is called up yonder," to be able to say, "Here, Lord, am I, and here are the ones thou gavest me," and then to hear the Savior say: "Well done, good and faithful servant: thou hast been faithful over a few things: . . . enter thou into the joys of thy Lord!" She was a keeper at home, a helpmeet for her husband, and a proper example and guide for her household, and her home was an Eden of love. Thus she fulfilled the royal law for Christian womanhood. To God be all praise for his goodness to men. T. C. LITTLE.

The Koishikawa (Tokyo) Lot Fund.

Readers of the Gospel Advocate will recall a short article recently published explaining why eight hundred dollars of this fund had to be returned to the donor. They will also recall that it was recommended that this amount be immediately reimbursed. We take it that no loyal disciple of the Lord is willing that the cause in Japan should suffer disappointment or a serious setback. Too much good is being done by our faithful native workers over there. We cannot, we must not, fail them. During the period of the war this appeal was allowed to rest, but we should double our efforts now to take care of that need and avail ourselves of this God-given opportunity of doing good and helping to advance his kingdom in this promising field beyond the Pacific. So far pledges and gifts are: From three brothers, Detroit, Mich., $50 each—$150; J. M. McCaleb, $50; C. G. Vincent, $25; Worthington, Ky., $50; Lizzie Beals, Kentucky, $2; Clinton Davidson, Kentucky, $25. Total, $302. Refunded, $800. Balance to be raised, $498.

Who or what church will be the next to send $50, or $25, or less, if you cannot give so much? All offerings are thankfully received. Send to W. W. Freeman, Abilene, Texas, or to C. G. Vincent, 1366 North Broadway, Knoxville, Tenn., stating the purpose of your gift, as the regular current expenses are needed in addition to this special need.

In answering advertisements, please mention this paper.

The Master's Vineyard

Michigan.

Flint, October 27.—Yesterday I was with a small band of disciples near Harbor Beach, on Lake Huron, and preached for them. The gospel work has been neglected in those parts.—Leslie G. Thomas.

Oklahoma.

Ames, October 27.—I have just returned from Alabama and Tennessee, where I held three splendid meetings, with seven confessions in each meeting. Two of these meetings were in North Alabama; the other, in West Tennessee—Crockett County. I also held a two-days' discussion with one Mr. James T. Bagby (Methodist), of Halls, Tenn., Wednesday and Thursday, October 15, 16. The debate was well attended in spite of the wet, sloppy roads. A great victory was won for the cause of our Master, and I think it will be a long time before our people there are bothered with another Methodist preacher. Brother Farrow, of Maury City, Tenn., moderated for me, and did his work well. I am to return to each of the above-named places in 1920. I am now in a good meeting near Ames.—J. W. Ballard.

Tennessee.

Decherd, October 30.—I closed a good meeting at Smyrna Church, in Bledsoe County, with one baptized. The rainy weather kept us from having meeting every night. I stayed eight days, preached three nights and two Lord's days, and closed with a large crowd. I am at home this week on account of illness of my wife. Smallpox being in the town where I was to have begun a meeting, I thought it best to postpone the meeting for the present. My protracted-meeting work is nearing a close for this year. This has been a very successful year with me. I have assisted one hundred and seventy-seven persons in their obedience to the Master's commands. One new meetinghouse is being built and will soon be ready to have services in.—R. E. L. Taylor.

West Virginia.

Buffalo, October 29.—We have received addition' to our building fund as follows: From A. C. Raynes and wife, $2; C. Heinselman, $5; Mrs. Sarah Soper, $6; T. P. Priestly, $2. We are very thankful for this help. But our church building fund is not growing very rapidly; and yet this is a worthy work, according to the testimony of our very best men. There is no foolishness connected with this work. It is solid. Of course, all are not growing now as rapidly as we should on account of not having a house of worship; but positively we cannot begin our church building until we can collect five hundred dollars more money from outside sources. Brethren, will you allow an old preacher and his faithful wife, together with a number of poor, but faithful, brethren and sisters, to be finally crushed out by sectarian influence for the need of this small sum of money? I will answer for you: I know that you will not do it. I have too much confidence in you for that. I believe that in your God-given zeal you will rise up as one man and relieve us of this burden. This amount added to what we now have would enable us to build this fall. Let congregations and individuals send help upon reading this note. I am very anxious about this matter on account of the precarious condition of my health. I want to make a short job of this now. Address me at Buffalo, W. Va., Box 81. Send by check or money order. I have also received help in my work as follows: From John F. Kemp, Sr., $1; P. C. Breeden, $2.50; Mr. and Mrs. A. S. Miller, $4; J. L. Fulton, $10; A. B. Ragsdale, $1; A. B. Soper, $10; Mrs. M. E. Henry, $5; Mr. and Mrs. W. W. Smith, $2; J. R. Phillips, $5; Mr. and Mrs. Ira C. Hardesty, $3; church of Christ at Milford, Ohio, $3; Mrs. E. M. Huffman, $2; A. M. George, $4. I thank each and every one of the donors for their kindness and love. May God bless and prosper every one of them, and may he also bless and prosper the Gospel Advocate force for their kindly interest in the true cause of Christ in this sectarian country. My recent sickness caused us some extra trouble and expense, but I am able to preach some now. Please remember me personally when you can. I need your sympathy and love. In sending help to me, please state what it is for.—F. P. Fonner.

The Lark's Wonderful Song.

You who have heard a skylark sing may not realize what a wonderful songster that small bird is. The volume of sound produced by the skylark is most wonderful. The lark ascends until it looks no larger than a midge, and can with difficulty be seen by the unaided eye, and yet every note will be clearly audible to persons who are fully half a mile from the nest over which the bird utters its song. Moreover, it never ceases to sing for a moment, a feat which seems wonderful to us human beings, who find that a song of six or seven minutes in length, though interspersed with rests and pauses, is more than trying. Even a practiced public speaker, though he can pause at the end of each sentence, finds the applause of the audience a very welcome relief. Moreover, the singer and speaker need to use no exertion save exercising their voices. Yet the bird will pour out a continuous song of nearly twenty minutes in length, and all the time has to support itself in the air by the constant use of its wings.—Exchange.

10 Cents a Day Pays for This Symphonola

Plays all records, Victor, Columbia, Edison, Pathe, Little Wonder, Emerson. Take a year to pay after 30 days' trial. Compare its tone for clearness, volume, with more costly instruments. Return at our expense if it fails to make good. Ask today for the

Beautifully Illustrated Symphonola Book FREE

Shows this and other Symphonola styles, sold on easy payments.

Symphonola Records Get our list of the latest popular song and other clear sounding, full toned disc records. Playable on any phonograph.

Larkin Co. Desk JGA-1119, Buffalo, N. Y.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from SHUPTRINE CO., Savannah, Ga.

Sprains! Rub Pains and Swelling Away

Don't Suffer! Go About Your Duties—Relief Comes the Moment You Apply "St. Jacobs Liniment."

Don't stay crippled! Rub this soothing, penetrating liniment right into the sprain, ache, or strain, and out comes pain, soreness, stiffness, and swelling.

Nothing else penetrates, heals, and strengthens the injured muscles, nerves, tendons, and ligaments so promptly. It doesn't burn or discolor the skin and cannot cause injury. Don't suffer! Get a small trial bottle from any drug store now. Limber up. Rub the misery right out. A moment after "St. Jacobs Liniment" is applied you cannot feel the slightest pain or soreness and you can go about your regular duties.

"St. Jacobs Liniment" conquers pain. It has been used effectively for sprains, strains, soreness, and stiffness for sixty years—six gold medal awards.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

Use MURINE FOR YOUR EYES often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine

In answering advertisements, please mention the Gospel Advocate.

NERVOUS PROSTRATION

May be Overcome by Lydia E. Pinkham's Vegetable Compound — This Letter Proves It.

West Philadelphia, Pa.—"During the thirty years I have been married, I have been in bad health and had several attacks of nervous prostration until it seemed as if the organs in my whole body were worn out. I was finally persuaded to try Lydia E. Pinkham's Vegetable Compound and it made a well woman of me. I can now do all my housework and advise all ailing women to try Lydia E. Pinkham's Vegetable Compound and I will guarantee they will derive great benefit from it."—Mrs. FRANK FITZGERALD, 25 N. 41st Street, West Philadelphia, Pa.

There are thousands of women everywhere in Mrs. Fitzgerald's condition, suffering from nervousness, backache, headaches, and other symptoms of a functional derangement. It was a grateful spirit for health restored which led her to write this letter so that other women may benefit from her experience and find health as she has done.

For suggestions in regard to your condition write Lydia E. Pinkham Medicine Co., Lynn, Mass. The result of their 40 years experience is at your service.

TEACHERS WANTED

We have urgent demands for hundreds of teachers for principals, grade and rural work. Salaries ranging from $60 to $200. Write to-day.
SOUTH ATLANTIC TEACHERS' AGENCY, 306 Walton Building, Atlanta, Ga.

JACOBS & COMPANY
SPECIAL ADVERTISING AGENTS
PRINTERS
DESIGNERS
PHOTO-ENGRAVERS
ELECTROTYPERS
Catalogues — a Specialty
HOME OFFICE
CLINTON, S.C.

Mormonism Unveiled.

BY R. B. NEAL.

"Mormonism Unveiled: or a faithful account of that singular imposition and delusion, from its rise to the present time: with sketches of the characters of the propagators and a full detail of the manner in which the Golden Bible was brought before the world. To which are added inquiries into the probability that the historical part of the said Bible was written by one Solomon Spalding, more than twenty years ago, and by him intended to have been published as a romance. By E. D. Howe. Painesville, Ohio. Printed and published by the author. 1834."

We feel authorized to say, from the perusal which we have bestowed upon this work, that the title-page is no *false flag* or *deceitful label*, but that it is as *honest a face* as is generally to be met before a *preface* in any of the publications of the present day. Great labor, and care, and solicitude have been bestowed by its author upon the question of the *"Golden Bible,"* and the facts involved in the history of this most impudent and atheistical affair.

No man, *not already duped*, who has the half of five grains of common sense, can read this narrative of Mormonism without being converted to the belief that *Joseph Smith* and his colleagues in the plot are a band of the most unprincipled deceivers that ever disgraced any age or nation, and that his followers are a set of superlative fanatics. This book furnishes demonstration not to be questioned of two singular problems in the history of man. (1) That fanaticism is a mental distemper, more incurable than the leprosy; and (2) that the more glaring and shameless the absurdity, the more determined and irreclaimable its dupes.

Perhaps we were too sanguine when we thought that the fable was so barefaced that it could not stand upon its legs or palms in the face of day and the American people; but it appears that there are some as great knaves, some as great simpletons, and some as dark spots in the United States as in any land on earth; and therefore it is necessary that this book of facts and good arguments should be thrown in the way of this deceived and deceiving band of impostors. I wish it could *pioneer* the way of the Mormons; for if once the delusion is tasted, there is little or no hope. The waters of Lethe, in their fabled powers of stupefaction, were not half so efficient as the infatuations of Mormonism. The humane part of the community are, and I doubt not will feel, themselves indebted to Mr. Howe for the labor and expense incurred by him in the detection of this fraud.—Alexander Campbell, Bethany, Va., 1835. (Millennial Harbinger, page 44.)

The italics are Alexander Campbell's. Incidentally, this notice refutes the claim that some "elders" make that Mr. Campbell was in sympathy with their doctrine.

The above should be read and reread by every leader of thought and digested thoroughly. This book is long out of print. It is a rare, rare thing to find a copy, and the price

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

DRUGS EXCITE YOUR KIDNEYS, USE SALTS

If Your Back Hurts or Bladder Bothers, Drink Lots of Water

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In twenty-four hours they strain from it five hundred grains of acid and waste; so we can readily understand the vital importance of keeping the kidneys active.

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

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which every one should take now and then to keep their kidneys clean and active. Try this; also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

"THE SANITARY" Individual Communion CUPS
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

SEE YOUR SKIN IMPROVE WITH POSLAM'S USE

Just a little Poslam on sick skin, spread to cover the affected surface will soothe, cool and comfort. And the skin urged to throw off its disordered condition should respond splendidly so that gratifying improvement may be quickly seen.

Simple, because Poslam is powerfully effective; Safe because there is nothing in it to harm; Advisable always because eruptional skin is risky to tolerate, troublesome and embarrassing in the extreme. Let Poslam show the way to perfect skin health.

Sold everywhere. For free sample write to Emergency Laboratories, 243 West 47th St., New York City.

Poslam Soap, medicated with Poslam, brightens, beautifies complexions.

TETTERINE
for the COMPLEXION

60c at your druggist's or from Shuptrine Co., Savannah, Ga.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

HANCOCK'S PILE REMEDY.

Three jars are guaranteed to cure the severest case of piles, or your money will be refunded. One jar often gives the desired results. For blind, bleeding, itching, protruding, or ulcerated piles. Price, 50 cents a jar. At your druggists's or by mail from HANCOCK CHEMICAL COMPANY, Oxford, N. C.

Druggists, write for liberal proposition.

Sure Relief

BELL-ANS FOR INDIGESTION

would be prohibitive to any but a wealthy person. I have two copies, one of them presented to me by Howe's son, now an old man of eighty-six years.

As Alexander Campbell says: "It should *pioneer* the way of the Mormons." I urge this for the reason that "prevention is better than cure." Where that book is read, Mormonism can no more grow than tropic fruit in Greenland.

I have desired for years to republish this book. Mr. O. B. Howe and his sister not only consent, but are anxious for me to do so, and have furnished me with additional facts. His mother and some of his aunts joined the Mormons. This led his father to a close study of it. He had the facts at hand and gathered *sworn testimony*.

I must have at least one thousand advance subscriptions before I send it in to a publisher. All I ask is your name and promise to pay when the book is ready for the public. The price will be one dollar per copy; six copies for five dollars. The profits will be devoted to anti-Mormon tracts and leaflets for free distribution where the "ism" has a hold. Will you, reader, have a fellowship in this needed and good work? Respond promptly. Address me at Grayson, Ky.

Progress of the Work at St. Louis, Mo.

Our lot has been purchased and the first payment of two hundred dollars made on it. We also have in the treasury for the building fund about two hundred dollars at this time. These funds were provided by the contributions of our own congregation of fifty dollars per month and cash contributions received from others outside of St. Louis.

Of the two hundred and thirty monthly contributors of one dollar each for thirty-six months that have been asked for outside of St. Louis, thirty-one have been secured; therefore, we yet lack one hundred and ninety-nine having the required number. This is a good start, however, and we are very grateful to all those who have contributed. The result is very encouraging, and it would be most gratifying to see sufficient responses at this time to enable us to report that this part of the work is completed. There is no doubt but that this will be done if only those interested in seeing the cause well established in St. Louis, who read this report, will respond promptly. If there is any further information you desire as to the situation here, we would be glad to have you write us at any time. Also refer you to Brethren John T. Hinds, Rogers, Ark.; A. M. Foster, Muskogee, Okla.; or J. M. McCaleb, 2526 Montgomery Street, Louisville, Ky. These are faithful preachers of the gospel, and are familiar with the conditions as they exist in St. Louis. You need not send any money until we have secured the additional contributors; but won't you write us to-day to count you, your family, or your congregation one of these?

The congregation now meets in the Hope Building, Hall No. 1, corner Texas and Cherokee Streets, and we hope that brethren passing through or visiting St. Louis will make it a point to worship with us on Lord's day.

Address Dr. J. W. Pruett, 6006 Virginia Avenue; P. B. Johnson, 1304a Mississippi Avenue; J. M. Snow, 4847 Page Avenue; George Miller, 5071 Arlington Avenue; or W. W. Moody, 5667 Botanical Avenue, St. Louis, Mo.

Eggs Paid the Pastor

Mrs. Lena McBroom, Woodbury, Tenn., writes: "I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid my pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some, and had 1½ dozen left."

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. You need this great egg producer. It means big egg profits for you. Don't delay. Send $1 to E. J. Reefer, 3258 Reefer Building, Kansas City, Mo., and he will send you a season's supply of "More Eggs" tonic. A million-dollar bank guarantees that if you are not absolutely satisfied, your dollar will be returned on request. Send a dollar to-day. Profit by the experience of a man who made a fortune out of poultry.

Cuticura For Baby's Itchy Skin

All druggists; Soap 25, Ointment 25 and 50. Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

A Pretty Face
should not be marred

PALMER'S SKIN SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO., 1521 Atlantic Ave., Brooklyn, N. Y.

What Nuxated Iron Is Made From

Sworn Statement of Composition of Its Formula

It increases the strength and endurance of delicate, nervous, *run-down* folks in two weeks' time in many instances.

The Board of Directors have authorized the broadest publication of the sworn statement of the composition of Nuxated Iron, one of the most widely used tonic, strength and blood builders in the world, so that the public may examine it for themselves and judge as to its merits.

It is conservatively estimated that this remarkable formula is now being used by over 3,000,000 people annually in America alone. Among those who have used and strongly endorse it are many physicians formerly connected with well-known hospitals, former United States Senators, members of Congress, and former Health Officials.

Newspapers everywhere are invited to copy this statement for the benefit of their readers. It is suggested that physicians make a record of it and keep it in their offices so that they may intelligently answer questions of patients concerning it. Everybody is advised to cut it out and keep it. A copy of the actual sworn statement will be sent to anyone who desires such. It is as follows:

Iron Peptonate (Special specific Standard) Quantity given below.
Sodium Glycerophosphates U. S. P. (Monsanto.)
Calcium Glycerophosphates U. S. P. (Monsanto.)
P. E. Nux Vomica U. S. P.
Cascarin Bitter
Magnesium Carbonate
Po. Ginger U. S. P.
Oil Cassia Cinnamon U. S. P.
Calcium Carbonate Precip. U. S. P.

Each dose of two tablets of Nuxated Iron contains one and one-half grains of organic iron in the form of iron peptonate of a special specific standard which in our opinion possesses superior qualities to any other known form of iron. By using other makes of Iron Peptonate we could have put the same quantity of actual iron in the tablets at less than one-fourth the cost to us, and by using metallic iron we could have accomplished the same thing at less than one-twelfth the cost; but by so doing we must have most certainly impaired their therapeutic efficacy. Glycerophosphates used in Nuxated Iron is one of the most expensive tonic ingredients known. It is especially recommended to build up the nerve force and thereby increase brain power, as glycerophosphates are said to contain phosphorous in a state very similar to that in which it is found in the nerve and brain cells of man.

As will be seen from the above, two important ingredients of Nuxated Iron (Iron Peptonate and Glycerophosphates) are very expensive products as compared with most other tonics.

Under such circumstances the temptation to adulteration and substitution by unscrupulous persons, is very great and the public is hereby warned to be careful and see every bottle is plainly labeled "Nuxated Iron" by the Dee Health Laboratories, Paris, London, and Detroit, U. S. A., as this is the only genuine article. If you have taken other forms of iron without success, this does not prove Nuxated Iron will not help you. We guarantee satisfaction to every purchaser or your money will be refunded.

In regard to the value of Nuxated Iron Dr. A. J. Newman, late Police Surgeon of the City of Chicago, and former House Surgeon Jefferson Park Hospital, Chicago, says it has proven through his own tests of it to excel any preparation he has ever used for creating red blood, building up the nerves and strengthening the muscles. Dr. J. W. Armistead, Grove Hill, Ala., graduate of the University of Alabama School of Medicine, Mobile, 1888, says: "In the cases I used Nuxated Iron I have found more beneficial results than from any preparation I have ever used in 31 years' practice." Dr. R. B. Baugh, Polkville, Miss., graduate of the Memphis Hospital College, Memphis, 1898, says: "I always prescribe Nuxated Iron where a reconstructive tonic is indicated." Nuxated Iron often increases the strength and endurance of delicate, nervous, rundown folks in two weeks' time.

Manufacturers' Note: Nuxated Iron is not a secret remedy, but one which is well known to druggists everywhere. Unlike the older inorganic products it is easily assimilated; does not injure the teeth, make them black nor upset the stomach. Nuxated Iron is not recommended for use in cases of acute illness, but only as a tonic, a strength and blood builder. In case of illness always consult your family physician and be guided by his advice. If in doubt as to whether or not you need a tonic, ask your doctor, as we do not want to sell you Nuxated Iron if you do not require it. If you should use it and it does not help you notify us and we will return your money. It is sold by all druggists. Dee Health Laboratories, Detroit, Mich.

NEW SONG BOOKS

Evangelists and Churches Attention.

8c

A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred, less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, $15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. Money back if not pleased.

E. A. K. HACKETT, Dept. No. 2, FT. WAYNE, IND.

AVOID INFLUENZA AND PNEUMONIA

By Using THE ORIGINAL GOWANS Rub-It-On

Especially good for Inflammation and Congestions. Reduces Fever, Helps the Heart. Send for Sample. Satisfaction guaranteed. Gowan Medical Company, Concord, N. C.

"Baptists vs. Campbellites." No. 13.

BY M. S. MASON.

On page 16 Mr. Bandy says he is glad he belongs to a church over eighteen hundred years old, a church named "Baptist," and that can trace succession back to the days of Christ's personal ministry. Instead, Mr. Bandy ought to both be sorry and ashamed that he belongs to a church that the Bible nowhere mentions, the succession of which is repudiated by its leading historians, and whose own historians place it as originating no earlier than 1607—fifteen hundred and seventy-four years too late to be the church that Christ established.

Mr. Bandy begins his defense of the Baptist Church by quoting Dan. 2: 44; Luke 1: 23, 33; Isa. 9: 6, 7; Matt. 16: 18; 28: 20. He then assumes that God is talking about modern Baptists and the Missionary Baptist Church, and even quotes Alexander Campbell to the effect that Baptists "have existed from the apostolic age to the present time." Baptist historians say a Baptist in history is one who contends for immersion as baptism and baptism of adults or believers only. This would include us and many others who advocate doctrines that Mr. Bandy in nowise believes; and none of these represent modern Baptists. What Mr. Bandy must show is a continuation of that institution known as the Missionary Baptist Church from the days of Christ and the apostles down to the present time. Anything else is futile to his cause.

He quotes J. Newton Brown as saying: "The origin of the Baptists is hid." Mr. Bandy said in the beginning of his little tract that the Baptist Church and Baptists originated at a certain definite place. Now he says it was hid. We shall pass with only a casual mention of the fact that Mr. Vedder and Mr. Armitage and Mr. Benedict do not say their origin is hid, but tell just when the Baptists started. Mr. Bandy refers to Rev. 12, where the church went into the wilderness. Mr. Brown was talking about the "origin" being hid. Mr. Bandy is talking from this reference, if it means anything at all, about the Baptists being hid, not the origin. But, after all, what does it all prove for modern Baptists? Nothing; for that is not what is considered in church history.

Mr. Bandy, however, in his reference to J. Newton Brown, ruined himself in quoting Rev. 12, for that shows the origin of Baptistism is in the Protestant Reformation and not in the beginning. The true church is not a product of the Reformation. It existed from the days of Christ and the apostles. It was simply restored in the Reformation. But, in order to

appropriate some Catholic testimony, he places Baptist origin in 355 A.D. It would be really funny to list all the Baptist claims on the establishment of the Baptist Church and see how they vary.

Mr. Bandy, on page 19, offers one hundred dollars to the man who will show the origin of Baptists this side of Christ and his apostles. If Mr. Bandy will say "Baptist Church" or state it in such a way as to denote religious individuals like the modern Baptists and an organization like the present Missionary Baptist Church, and make his offer, I will take him up, because I know I could get it, and in these days of high cost of living I need the money. But with him and his crowd, I will give him or them a hundred dollars to show where they existed prior to the seventeenth century. So far as his proposition is concerned with the real meaning of "Baptist," I could make the same offer on our claims. It all hangs on what a Baptist in history is. He defines the church of Christ as a visible organization of baptized believers. This would put the church back in the days of John the Baptist, when Jesus said, after John was dead, "I will build my church." I am glad, however, that Mr. Bandy does preach the truth on the visible and invisible church, and shows they are a unit. He also speaks of some other characteristics that the real church should have. I am only sorry that he does not belong to that church.

EDITOR REFUSES TO RAISE PRICE

Continues Remarkable 15 Cent Offer—Says He Will Not Tax Knowledge, Uplift, and Entertainment.

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It's Grandmother's Recipe to Keep Her Locks Dark, Glossy, Beautiful

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

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

Is Satan a Personal Being?

BY J. J. VANHOUTIN.

Words spring forth from an intellectual power. Where there is no intellect, there can be no words. Words denote intellect, and intellect demonstrates a personality. God said to Moses: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." (Ex. 3: 6.) Back of the words uttered to Moses was intelligence, and back of the intelligence was personality; hence, a real, personal God. David said: "He made known his ways unto Moses, his acts unto the children of men." (Ps. 103: 7.) And we have the testimony; therefore, we believe in a God. The same man gave an account of a certain person whom John calls "the devil." (Rev. 20: 2.) That old Serpent, called "Satan," the Devil, talked to Eve, and said: "Ye shall not surely die." (Gen. 3: 4.) Back of the words spoken to Eve was intelligence, and back of the intelligence was personality; hence, a personal devil.

About the year 1871 a big preacher said that his fleshly body was all the soul that he had, and it weighed two hundred and forty pounds, and that the devil was dead. I wanted to know if he was his administrator; if not, what right he had to carry out his will. That man made much fun about a big snake in the garden of Eden. I asked why he did not make fun of the idea of a God who talked to Moses from the burning bush. No writer of the Bible ever tried to prove by argument that there was a God; neither did any one try to prove that there was a devil. All of the writers wrote as though every man on earth knew that there was a God and also a devil. Yet men have said to me: "If there is a devil, show him to me, and then I will believe." No, my friend; that would be knowledge and not faith. We have the testimony; but do you believe that testimony? Then another question arises: "If there is a devil, who created him? God, it is said, created all things. As angels are spiritual, intelligent beings, it is no more unreasonable for one of God's angels to rebel against him, and thus make himself a devil, than it is for a child to rebel against its earthly parent or for a Christian to violate God's law and become a sinner. Once, Jesus, in speaking of the devil, said that "he abode not in the truth" and that he was "a murderer from the beginning." (John 8: 44.) Yes, he sought the life of the human race and became the author of death when, by lying, he deceived Eve. The statement of Jesus implies that he was once in the truth, but would not abide there, so made himself a devil (a rebellious one) by rebellion!

Isaiah, in describing the wickedness of the king of Babylon, drops the subject, then rises in the most sublime prophetic oratory and personates the devil in his effort to supersede the Almighty and secure his place and the honor. (See Isa. 14: 12-14.) Please read it. It is a fearful thing to undertake to be as great as the "Most High" and try to rule the universe. Lucifer tried it and failed.

Incompleteness.

How universal is the sense of incompleteness in human experience! Youth, maturity, and even old age are ever reaching for the something else which they crave for the hour, which seems to be the essential need of the year, while we occasionally meet natures who are bending every force of their working years to the end of attaining some great ambition, failing in which, life to them is but a fraction.—Robert Carroll.

The Noblest Duties.

The noblest use to which we can devote our energies is to labor for the benefit of others. The world soon forgets those who have lived for themselves alone, but remembers with affection and veneration all who have endeavored to benefit mankind. Albert Pike, the Mason, has truly said: "The dead govern." This truly great man devoted a life to the cause of the Scottish Rite, knowing that the efforts of his labors would in due time unify the thoughts of men, that their united action would produce great results for the freeing of mankind from superstitious fears and servile subserviency, and result in universal liberty, equality, and fraternity.—Exchange.

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"Before using 'More Eggs' tonic, I was getting only 12 eggs a day and now get 30," writes Mrs. Myrtle Ice, of Boston, Ky.

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Report for July, August, and September.

BY LILLIE CYPERT.

I wish to express my sincere gratitude to the faithful ones who have so very liberally given to my support during the last three months; but most of all do I thank the dear Heavenly Father for these friends and his wonderful goodness to us unworthy creatures.

I realize more and more the reality of the infallible promise found in Matt. 6: 33. Since July I have had to bear all the expenses of the home alone, which made my expenses much heavier. Too, since expecting others to be here during the winter, I have spent more than I would have for my own individual use in laying up provisions for the winter. But the Lord, seeing these things, has moved upon the hearts of his people to supply the extra and more. But since the household things have been ordered to be sold and it has become necessary to redeem them, if possible, in order to keep the home, I can see why the extra was given. It is so good to serve a God who knows. Besides the above-mentioned expenses, I support the Zoshigaya Sunday-school work still and give six yen (three dollars) per month to the Otsuka work.

Receipts for the last quarter were as follows: From Miss Straiton, (July 23) $90, (September 10) $90, (September 26) $90; David Lipscomb College, through Brother King, (July 24) $22.50. Total, $292.50. In hand, about $75. May the Lord abundantly bless and prosper every contributor according to his wisdom and bounty.

Perhaps a little concerning my present program might be of interest. I am still in the Bishop-Vincent mission home, and since July 10 have been alone; so home responsibilities take a good lot of my time. I have thought many times to give up the home in order to save time and expense; but since others are expecting to come soon and will need the home, I have been advised by all to hold the fort a little longer. I continue my work with the Zoshigaya Sunday school. Since I was too busy last year, and had other hindrances, too, I did not take the second year's language course. This year the way is just a little open and I am in school again trying to take advantage of the opportunity, as a knowledge of the language is indispensable when it comes to one's efficiency and usefulness. These are the main points in my program at present. There are others I hope to mention later.

Pray for me that I may be found faithful. Of course, we always expect your prayers for the Lord's work in this part of his vineyard.

Your Choice $4.35

These two beautiful shoes are the Smartest Styles of the Season. They are worn by the best dressed men and women everywhere. Trim and neat, they fairly sparkle with style. You will be proud to wear them. Your friends will instantly recognize their good taste and smart style. You have only to see them to appreciate their splendid qualities, and try them on to enjoy their blessed comfort. That is why we are glad to send them to you ON APPROVAL.

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Acknowledgment.

BY J. O. BARNES.

The church of Christ at Lake City, Fla., desires to express further gratitude to the brethren and sisters in Christ for their continued fellowship with us in building our house of worship. The house is now well under way; and if the faithful ones will continue their fellowship a while longer, we will be able to report it complete. The following have contributed to this fund since last report: J. D. Stansell, Florida, $5; W. C. Haynes, Alabama, $1; Willie P. Haynes, Alabama, $1; G. B. Brown, Kentucky, $2.50; Miss Clyde Williams, Georgia, $1; church at Bay Minette, Ala., by H. R. Kirby, $5; Mrs. A. G. Elder, Tennessee, $1; church at Burwood, Tenn., by P. N. Lavender, $6.75; "Kentucky," $1; church at Colesburg, Tenn., by W. B. McClure, $10; church at Attalla, Ala., by T. S. Williams, $5; Mrs. Sue Calloway, Arkansas, $1; G. M. Whitaker, Tennessee, $1; M. C. Mills, Alabama, $1; church at Greenway, Ark., by L. A. Davis, $8; Miss Hattie Handly and mother, $5; church at Collinsville, Texas, by R. W. Vanoy, $14.75; Mrs. James Tankersley, $2.50; P. C. Sams, Texas, $1; S. R. Patterson, Tennessee, $1; church at Spring Warrior, Fla., by W. H. Bethea, $4.50; McCollum Brothers, Tennessee, $1.50; Miss Maida Austin, Tennessee, $2; Mrs. M. C. Green, Georgia, $2; church at Gladeville, Tenn., $3.25; church at Salem, W. Va., by D. J. Pyles, $3; J. M. Ransom, Georgia, $2; church at Mount Juliet, Tenn., by R. J. Omohundro, $3.25; Mrs. L. S. Gillentine, Tennessee, $1; Mrs. M. C. Devaughn, Arkansas, $2; church at Huckabay, Texas, by H. F. Jones, $8; Mrs. E. F. Lafferty, Oklahoma, $2; church at Bemis, Tenn., by J. M. Evans, $3.50; J. L. Rutherford and wife, Texas, $5; Mrs. L. Z. Temple, Alabama, $5; R. M. Erickson and wife, Tennessee, $1; Mrs. M. V. Dekle, Florida, $1; Leon Chancey, Florida, 50 cents; church at Hubbardsville, N. Y., by H. M. Dart, $7.50; church at Hahira, Ga., by H. S. Johnson, $10; church at Gainesville, Ark., by W. M. Hinson, $7.20; church at Spring Hill, Tenn., $3.75; "A Sister," Kentucky, $2; church at Cedar Grove, Tenn., by W. E. Dobson, $9.30; Miss Virginia Conway, Tennessee, $2; church at Fort Deposit, Ala., by L. S. Golson, $12.25; Mrs. C. B. Arnold, Kentucky, $2; church at Pasquo, Tenn., by Albert Potts, $5; Grandview Church, Nashville, Tenn., by M. T. Maury, $40; J. C. Mayberry and wife, California, $2; P. C. McGlasson, Texas, $2; W. N. Hendricks, Kentucky, $5; M. A. Ball, Tennessee, $1; church at Lark, Okla., $2.

In a previous report a contribution of ten dollars was noted from the church at "Andalusia, Fla.;" it should have been "Andalusia, Ala."

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia. It strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

SIMPLE CATARRH TREATMENT

Breathe Hyomei and Kill Catarrhal Germs.

Don't suffer from catarrh any longer. Go to your druggist today. Get a Hyomei outfit; pour a few drops into the small hard rubber inhaler that comes with each outfit. Breathe Hyomei in through the nose or mouth a few times a day and if it does not completely rid you of disgusting nose catarrh, Booth's Hyomei Co., Ithaca, N. Y., will give you your money back. Do not accept substitutes. If your druggist does not sell Hyomei outfits, we will send one direct, all charges prepaid for $1.15. Booth's Hyomei Co., Ithaca, N. Y.

The Great Commission.

BY TICE ELKINS.

"Go ye therefore, and teach all nations." How shall we go? God never did say how, and Jesus could not say how without saying more than he was authorized to say (John 12: 49); but we are at liberty to walk, or to ride horseback, train, boat, aëroplane, or automobile. And there is not a man on earth who has a right to tell us to "go" one way in preference to another way. The main thing is to get there—to go—to carry the life-saving message to every creature. But who should go? Apostles, evangelists, teachers, Christians, and every one who has found the truth should help another to find it.

How shall we teach? Well, if God has said to teach in any certain way, then that is the way, and the only way, to do it. There are several ways—by your life, tongue, pen, printed page. But since the divine Lawgiver never gave any specific way to teach, then we have a right to teach any way we can. If he did give any certain way, then no other way will please God, and the one who knows what that way is should tell it.

How far should we go? Has God a foreign field and a domestic field? I have never read of it in the Bible. Some do not believe in foreign missions. They are not in agreement with the apostles, for they believed in such to the extent that they started mission work that resulted in the people of America (even those who do not believe in missions) having the gospel. But what will God do with the heathen who never hears the gospel? I know not, nor am I so concerned about that question as I am about this one: "What will he do with the church which has the gospel and will not do all in their power to spread it afar?" And this one: "What will he do with me, if I have the truth and withhold it from those who have it not?"

There is no promise in the Bible for one who does not obey, but the word is plain on the subject that those who hear and obey shall be saved. Do we love the Lord and the souls of men enough to tell them the glad news that saved us?

God's word is like leaven in meal, but it must be placed in the meal. Did you ever know a can of baking powder to jump in the meal barrel and stir itself up ready for use? O, no! Well, then, did you ever know the gospel to go and hunt up a sinner and convert him without human agency? Jesus said, "leaven which a *woman* took and put in meal;" and in the parable of the mustard seed he said, "a *man* took it, and sowed it in his garden." Thus showing that in the spreading forth of his gospel there was work for both men and women to do in order that the world might learn of the Savior. Brethren, awake! The day is far spent, and the night is at hand; whatsoever your hand finds to do, do with your might, for there will be no further opportunity after you have gone to the grave.

Give us a man, young or old, high or low, on whom we know we can thoroughly depend, who will stand firm when others fall; in such a one there is a fragment of the Rock of Ages.—Dean Stanley.

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The Healers.

Bless thou the hands that ceaseless move,
Unresting in the work of love,
Jesus, Savior dear!
To soothe the anguish and the pain,
And make sick bodies whole again.
Savior, pitying, hear!

Enduring all as serving thee,
Embracing thy humanity,
Jesus, Savior dear!
Beholding thee in every one,
Content, for praise, with thy "Well done!"
Savior, heed and hear!

—Herbert H. Gowen.

Little Jewels.

It was just as good to be with Jesus when arrayed in the seamless robe as when clothed in glory; it was just as good to be with him in the common day as on the holy mount. The blessedness of the hour was not in the presence of Moses and Elijah, but in the presence of Christ; and Christ is everywhere.—J. D. Jones.

By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven, and we shall become not unworthy followers of Him whose name is Love.—A. P. Stanley.

There are men who are doomed to pass their lives on broken wings because some malevolent chance has excluded them from that sphere in which alone they could accomplish the highest that is in them to do.—Selected.

No man can get a blessing and keep it all to himself without having it like stagnant water in his soul; but if it overflows to others, it shall become a perennial spring to himself and to the world.—Wilton Merle Smith.

Hold up your head! You were not made for failure; you were made for victory. Go forward with a joyful confidence in that respect sooner or later, and sooner or later depends on yourself.—George Eliot.

The world is not a playground; it is a schoolroom. Life is not a holiday, but an education.—Henry Drummond.

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restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

"Behold, the Sower Went Forth to Sow."

There is a certain analogy, the Savior teaches, between the vegetable and the spiritual kingdom. There is, and there ought to be, a bond of sympathy between the real sower and the one who sows in shadow and in spirit. There is a likeness of the real grain which the real sower scatters to the hidden grain of truth and goodness which shall be disclosed hereafter. There is a similarity in the ascending growth of the one to the spiritual development of the other. "First the blade, then the ear, then the full corn in the ear." Let us watch the sower as he moves across the field and hurls the grain far and wide; and, to make the Savior's lesson both practical and timely, let us ask a few childlike questions, with the prayer that God may treat us as his children and give us a helpful understanding of the Savior's kingdom.

The sower, we observe, has a basket. What is in that basket? The *seed*. And in the spiritual analogy, what, pray, does the seed represent? The great Teacher makes haste to reply: "The seed is the word of God." Here is a vital principle which, if we will only recognize and appropriate, will save us a great deal of confusion in our religious belief. The seed of all salvation and Christian living, the seed of all righteousness and acceptable worship in the church of the living God, is his word. We should not close our eyes to this vital principle. It matters not how great a value men may set upon good conduct outside of the church; it matters not what encomiums of praise the world may bestow upon the infidels who make a display of their goodness; God's law is that "faith cometh by hearing, and hearing by the word of God." The man who walks by faith is the only one who does God's will and pleases him. That man may make mistakes; he may sometimes yield to temptation; he may stumble and fall; but if he keeps before him the high ideal he has chosen, his faith will increase, his courage will grow stronger, his burdens will grow less, and his hope will become brighter and brighter.

The seed, when hurled from the sower's hand, falls into the ground. This means the Savior would teach us that the word of God cannot do its work, cannot fulfill its mission, cannot bring forth its harvest of souls, unless it falls into the soil of the human heart, and that soil is prepared for its reception. A preacher who is a close observer can usually tell just where the seed is falling, and the great pity of it is that many times, just for the looks of the thing and for the sake of a sermon, he must sow the seed when he knows it is falling into barren ground.

Again, the hearer's heart is not in the best condition unless it is ready to receive all of the seed. To that extent he is prejudiced, and no prejudiced heart is wholly receptive. Arnot says: "The botanist splits the seed and discourses on its curious characteristics, while the simple husbandman eats and sows and sows and eats." Just so there are two ways of treating the gospel. The critic dissects it and raises the question about the structure of the whole and the relation of its parts; and when he is done with his argument, he is done with the gospel. He neither eats nor sows. He neither lives on it himself nor spreads it for the good of others. The true disciple of Jesus, hungering for righteousness, takes the seed whole. To him it is bread for to-day and seed for to-morrow's supply. To him "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." (2 Tim. 3: 16.)

How is it that the Bible is read for weeks and months with so little profit? How is it that this word is often preached with great ability and with great earnestness, and yet it never gets beyond the outward ear of some who sit and listen to it? The answer is simple enough. Bread and meat are of no use to us unless inwardly received. There may be abundance of corn in our country and ample provisions in our larders; but if we do not feed upon them, we will starve. So it is with the word of God. We may have the Bible on our shelves; we may see it every day; we may even read it with our eyes; and yet our souls may not be nourished. We may starve in the midst of plenty. We cannot afford to be optimistic of our religious status merely because there are more Bibles printed and distributed this year than ever before or because those indefatigable workers, the Gideons, have succeeded in placing them in nearly every hotel in this country. God's word must sink below the surface. It must not only come into our homes and into our hotels, but must be received into our hearts. David says: "The entrance of thy word giveth light." He says again: "Thy word have I hid in my heart." Paul says: "Let the word of Christ dwell in you

richly." Such words as "entrance," "hid," and "dwell" are not dubious terms. Their meaning is unmistakable. They show that the best thing in the world is to dwell in the best place in the world for the best purpose in the world.

The seed the sower casts is the product of seed. Whether corn or oats or wheat, any kind and every kind of seed unmixed will produce the same harvest in any and in every clime. The necessary and logical inference is that the word of God will teach the same thing to every people in every land. There is, then, absolutely no excuse for the various religious denominations existing in the world, which are teaching radically different doctrines. There may be a difference in quantity on account of climatic and other conditions, but there should never be a difference in quality. The gospel of Jesus Christ preached in China should make the same sort of a convert that it makes when preached in America. Conditions of salvation are the same for town and country that they are for the great metropolis. Why, then, should we make a distinction between a city preacher and a country preacher? Why should one be esteemed above the other? It is our observation that the preachers who are doing the best work in the cities are those who were faithful in their work in the country.

The great majority of the readers of the Gospel Advocate live in the country and in villages and towns. Without belittling the efforts of our friends in the large cities, we are constrained to say that without the moral and financial support of the country people we could not be able to conduct the paper along its present useful lines. We are proud of our country friends. We doff our cap to the Christian farmer, to the busy husbandman who "waiteth for the precious fruit of the earth."

"See him, the Sower, the giant of the fields;
The lease of all the kingdoms is from him;
Before him kings and princes shall give way;
The tree he plants shall spread and bloom and bear
When all the empires shall be in their graves.
Behold the earth-stained demigod of toil,
Bearing the ungarnered harvest in his arms,
The eternal herald, the Sower of the Seed."

Our Contributors

The Price of Your Child.

BY MORGAN H. CARTER.

A LETTER TO BELMONT CHURCH AND COMMENTS TO PARENTS EVERYWHERE.

In the dedication of a college building Horace Mann once said: "If this building, costing one hundred thousand dollars, results in saving one boy, it is thoroughly worth while." After the address a friend asked the great educator if he did not think his statement somewhat extravagant. Mr. Mann replied: "No, not if it is my boy that is saved."

Your boy or your girl is worth the best training, the best environment, and the best education that you can possibly provide.

The most valuable asset of a country is its children and its youth. They are the joy of the present and the hope of the future.

To save the whole life is our problem. Education—real, true education—is the leading out; the harmonious development of all the good and noble power of the physical, intellectual, and spiritual life. No training is complete that does not bring Christ into the mind and heart of the student and help him to develop a Christlike character, loyal to God and serviceable to humanity. The only life worth while is one of sacrifice, service, and suffering in His name for the Father's glory and man's salvation—a life which shall in some measure make the world better and deliver some from hatred, darkness, and death into the perfect love, light, and life of fellowship with Christ as sons of God.

To make this type of training efficient and helpful is our purpose in undertaking to improve the Bible classes of Belmont Church and the whole program of activities. We must have the best possible teachers who live the Christ life, have an excellent knowledge of God's word, and are able to teach efficiently. We want interested, enthusiastic, achieving classes. (Ps. 119.) We shall see that the lessons are helpful, adapted, and scriptural. (Deut. 6: 4-10.)

We have an excellent new brick building, well located, splendidly heated and lighted. We greatly need partitions, maps, charts, blackboards, and necessary class-room equipment. (None too good.) It will increase the efficiency of our boys and girls. Who can mention a better investment? We expect your coöperation in getting these immediately, for it will make the work count for far more in the life of your child and the lives of every boy and girl, man and woman, who comes to Belmont, and eventually, quicker than many think, its influence will be effectively felt in other churches in Nashville, outside of Nashville, and even in distant lands.

Teachers filled with the spirit of Christ, a church living the Christ life, and graded, helpful, interesting, scriptural lessons cannot be other than a blessing to all who will receive the saving message.

Separate rooms will greatly reduce the noise, increase the attention, make possible the excellent use of well-adapted songs, provide convenient blackboards and charts on the walls, add to the attendance, augment the interest, and multiply the efficiency and usefulness of the work.

Sunday is our day to raise the necessary funds. It is a hard drive. Each of us should do our best, giving till we feel good, for it is worth while.

The program for Bible study and morning worship is full of good things. Bring your friends, and come early.

This letter went out to all Belmont members. The drive was made. More than enough money to cover the bids for the partitions at that time was raised. Additional funds will be forthcoming as needed, because we believe in God and love our boys and girls and want them taught God's word. Christ must be brought into their lives. He alone can save. He is the best Friend of us all, and he knows the struggles of childhood, youth, and manhood. For there was a time when he grew "in wisdom and stature, and in favor with God and men." This is a wonderful history of a perfect development.

To-day our public schools are aiming at good citizenship, and that is good as far as it goes, but we cannot afford to stop there. If our boys and girls are to be genuine, whole-souled Christians, they must have training which they are not getting in the public schools. The Christian homes and the church must supply this teaching in example and systematic, continuous instruction. If we neglect this matter, we have failed in one of the most pressing, urgent duties of our life, and may lose our life eternally as a consequence of our neglecting that of those intrusted to our care. Then, consider the wonderful joy of helping to train and save those who have not been reared in Christian homes. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Your child is precious in your sight; but oftentimes parents seem to forget that their own child is also the child of society and the child of God. In training boys and girls, these facts must be kept in mind, for children must live their own lives. They are all different. No two people in the whole world are exactly alike. God gave them life; he made them different; they are his children, and responsible to him for the way they live. Your teaching will largely determine whether or not God will have the privilege of saving his child in heaven or be forced to condemn that one whom you have spoiled to a place of eternal punishment.

Therefore, our training should be of such a type that our children will learn to respect laws and have a character

within our homes which will not make it necessary for society to lay its heavy hand of law upon them after they leave their homes, nor for God to finally exclude them from the joy and blessedness of his presence because of your failure to prepare them to meet their God.

The immorality and infidelity in schools with which I am personally acquainted cause me to plead with parents, teachers, elders, deacons, and evangelists everywhere to make a renewed effort to stimulate a greatly increased interest in Bible study, prayer, Christlike living, and a passion for saving souls.

I am profoundly convinced that every Christian home must train its children more thoroughly in the nurture and admonition of the Lord, and that every church must awake to its urgent duty and splendid privilege of becoming a light in its community and a wide-awake, enthusiastic center for the religious life of all its young people, lest the truth perish in the hearts of our people and our children be lost in darkness and sin. I am not a pessimist; I am an optimist of the deepest stripe. I believe many are doing great things by God's grace. But we are not yet touching millions whom we should reach, and we are not touching the touched hard enough. "What profit is it to us, if we gain the whole world and lose our own souls?"

The harvest indeed is white, but the laborers are far too few. Let us pray the Lord of the harvest to send laborers, and then set about to train our own boys and girls and those of our neighbors to go forth into all the world for Christ. "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." "Thou shalt love thy neighbor as thyself." "On these two commandments the whole law hangeth, and the prophets." "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shalt be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." "This do, and thou shalt live." (See Deut. 6: 4-9; Matt. 22: 37-40; Mark 12: 28-31; Luke 10: 26-37.)

(To be continued.)

The Missing Link.

BY C. M. STUBBLEFIELD.

"I have no man, when the water is troubled, to put me into the pool." (John 5: 7.)

Why I have ventured to entitle this essay "The Missing Link" is, I think, sufficiently obvious from a mere reading of the text. The incident from which it is taken is familiar to all Bible readers. The scene is laid near the sheep market in the city of Jerusalem. The outstanding feature is a pool, arched over in such a way as to make five porches. In the porches, packing them to the limit, lies a multitude of impotent folk. Among them are to be found the blind, the halt, and the withered. The purpose of this concourse of derelicts is made quite clear from the record. They seek healing. Battered, bruised, broken they may be, but the passion of life is not dead in any of them. Men of many trials and many failures, the hope has not yet left them that they may be healed. The instinct for life dies hard, and there was just a chance that they might be healed; for, once in a while, the erstwhile placid pool was "trobuled," and in that troubling there was healing. Some may not be prepared to give full acceptance to the miraculous element of this healing, but to me it is a matter of history. Some may look upon it as an allegory; the picture, for our purpose, remains the same. On the one hand, you have a man who lies helpless in his need; on the other, a divine providence to meet that need; still the man remains unhealed because there is "the missing link"—some one to put him into the pool when the water is "troubled."

Such is the picture in the story. I want to lift that picture up. I would have the reader see behind this man with his need the deep soul need of all men everywhere; and behind the pool of healing the divine provision of the gospel of Christ to meet that need, available, not at stated times, but at all times and for all men. Moreover, I would have you see in the absence of the man to bring the one into touch with the other a link missing to-day to a much larger extent than many realize. The first proposition, then, to which attention is directed is:

In the healing of the soul, God uses a human link. Should one seek proof of the proposition, it lies thick on the ground. Herein lies the reason for the call of Moses and all the prophets. Take, for instance, the great commission with which the gospel according to Matthew closes: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." Surely the deductions to be drawn from such a statement are obvious. He has all power, but he proposes to exercise it through them. The gospel of Christ is to be made known unto all men through men. "I am not ashamed of the gospel," said Paul: "for it is the power of God unto salvation." It is the power that God exerts for the salvation of men. But this gospel is to be preached by men. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" This shows that the human link is a part of God's plan for the saving of men.

But if we pass from the general to particular incidents, the proof is more striking still. Take the story of the conversion of Cornelius. He was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." The time has come for his prayers to be answered. And how does God supply the need for this man's soul? By sending Peter from Joppa to Cesarea. He uses a human link. Could God have supplied that need in some other way? He could. Why, then, did he not do it? The facts, not whys, are what concern us. He used a human link in this man's salvation. Or take the story of how the gospel first passed into Africa, recorded in the eighth chapter of Acts. The eunuch of Candace, queen of the Ethiopians, has been up to Jerusalem to worship God in accordance with the law of Moses, not knowing that that law had come to an end. He is returning in his chariot, and is reading his Bible. That he has reached the limit of his powers to understand what he reads we gather from the conversation between him and Philip. He would know more, but cannot. What steps does God take to further enlighten him? He sends Philip "toward the south unto the way that goeth down from Jerusalem unto Gaza." When Philip came to the road, he found the man whom God would have him instruct; and once more the link between the need of the soul and the divine provision for that need is found, and that link is the human link. Finally, on this point, take the manner in which the gospel was introduced into Europe, as recorded in the sixteenth chapter of Acts. Here is a small prayer meeting, composed of women meeting outside the wall of the city of Philippi. God has heard their prayer and the time to answer it has come. But how does he proceed to grant their request? By a series of incidents the great apostle Paul is brought into their midst. God directed his journey both by land and sea, as he had directed the flight of the angel from heaven and timed the steps of Philip with reference to the movements of the eunuch's chariot.

Nothing seems clearer, from these things, than that God uses the human link when he supplies the need of those

who are helpless. Hence we look to our second proposition:

Humanity needs just such a link as God supplies. And to begin with, it is the very essence of the story that the man was so very much in need of healing that he was wholly unable to obtain it for himself. I do not mean apart from the pool. I mean, even granted the pool, he was so very needy that all the pool stood for could not be his apart from help from his fellow man. Said he: "I have no man, when the water is troubled, to put me into the pool." Just as there was healing for the man who was a paralytic, if only he could get into the house where Jesus was teaching, and for the man who was lame from his mother's womb, if only he was put in the way as the disciples passed, so there was healing for this man, if only he could get into the pool first after the water was "troubled" by the angel. But in each case the need was so great that they could not help themselves. The paralytic needed some one to break up the roof and let him down into the room where Jesus was teaching; the man lame from his mother's womb needed some one to carry him daily to the temple gate; and this man needed some one to help him down into the pool. However adequate the divine provision for their need, their need was so great that they could not avail themselves of it without this human link.

Now, to my mind, that thing is paralleled to-day. There are men and women everywhere who so much need all that is provided them in Christ that they will not seek it unless aided to do so by their fellows. They are as flabby in will as he was helpless in body. They are so much in need of the church that they never darken its door. They need the gospel so very much that they never go where it is preached.

From whatever source we got the idea that all we had to do to meet the spiritual needs of a community was to erect houses for worship and maintain public worship in them, it certainly did not come out of the New Testament. In this book the sttitude of the people toward the gospel and toward Christ has been clearly defined from the first. To the appeal of both, men are nonresponsive. The light may shine, but the darkness comprehends it not. Or they are indifferent, as was the city of Jerusalem when Christ, weeping over it, said: "How often would I have gathered thy children together, . . . and ye would not!" Or they are definitely hostile, as is foreshadowed in his words: "In the world ye shall have tribulation."

To-day, as ever, the hedges and the ditches may be full of the lame and the halt and the withered and the blind; yet they will not come in until they are importuned to do so by men who have been practiced in the art of loving compulsion. This nonresponsive indifference, this defiant hostility, has been observed by every thoughtful Christian. And what is the meaning of it? Not that these people do not need the gospel, but that their need is so great that they will not turn to it unless there comes the living link to bring them into touch with each other.

In the situation brought before us in the words of the text we have a problem set before the church, and its most direct solution. If it be asked, "How can the church deal best with the indifference, the prejudice that characterizes so many people?" the answer is simple. Let it be granted that such may be done by preaching, by literature, etc.; it remains that these can be ignored—the former by a direct refusal to hear, and the latter by a refusal to read. But the man who refuses to go to church, who refuses to read what you give him in the way of tracts, cannot, if he would, ignore the man who hammers at the same anvil or works at the same bench or serves behind the same counter. How better can you break down the hopelessness of those who tell you that you cannot be a Christian, living where they live, and in the same age in which they live, and in the same business and in the same community and under the same circumstances, than by showing them the Christian life? That the individual Christian should feel the value of the life he lives to-day is one of the greatest needs of the times. "Ye are an epistle of Christ, . . . read of all men." Men may refuse to read your tracts and books, but they cannot refuse to read you. As for the prejudice against religion, built up by those who have named the name of Christ, but do not depart from iniquity, surely the best way to undo that which has been done by the false is to show them the true. Therefore, let me, in conclusion, make this appeal to each one who reads:

Be such links. Do not the darkness and ignorance, the wretchedness and degredation of so many people make their appeal to you to, as far as in your power lies, be a link between them and their need and the God who can redeem them? They are in the dark; will you not let in the light? They wander aimlessly; will you not, by the grace of God, blaze a pathway through the jungles for their feet? They are weak and faint, "ready to die;" will you not, with something like divine compassion, bend over them and give them to drink of the wells of salvation? What we need is *fighting* men who ask no quarter and who give none, as they fight the unworthy and the untrue; *daring* men who are prepared to enter the haunts of sin that they may break the bands which bind; *compassionate* men, willing to spend their lives if only some other may see the light and be free to follow it; *Christian men* who know Christ and all the riches that are in him, and who wish to bring all he is to their fellows who sit in the poverty of sin.

Make me strong to smite, and gentle to heal,
And quick to comfort and to bless,
With lips that can harden into a "no"
Or soften into a "yes."

This be the word when I come to die:
"He scorned the false, the mean;
His strength to serve God's world was great,
Because his soul was clean."

Causes for Man's Rejecting God.

BY J. W. BRENTS.

Whatever else may be our ideas upon the sacred significance of life, there is at least one thing upon which all serious-minded people will agree; and that is, there is nothing more important in the moral order of things than man's acceptance or rejection of God. Were this all the life we have to live, or death be all the death to die, this fact would not be of such transcendent importance. But this life does not end all. Every living thing is crying out its evidence of a future life. Even the flowers of the field breathe upon the autumnal air their incense of thanksgiving because their Creator has given them the blessed assurance of another summer. If God Almighty pleases to use his magic wand upon every tiny seed and causes them to break forth into another existence, surely he will not refuse this blessed hope from his offspring who are so much nearer and dearer and of more value to him. There is another life, because holy writ, the word of God, so teaches. Hear an inspired writer saying: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

There are, perhaps, many reasons why man has rejected and is still rejecting God, but we shall mention only a few. Forgetfulness was one of the causes which led Israel into apostasy. Hear the Psalmist: "Then believed they his words; they sang his praise. They soon forgot his works; they waited not for his counsel: but lusted exceedingly in the wilderness." "They soon forgot his works." The soul of man must feed upon something, and Satan is aware of this fact. He places before us food different to "the

sincere milk of the word." We crave it; and inevitably there is created an unnatural and unsatisfied appetite, and so man forgets God and the very thought of him becomes to him distasteful. We are inclined to censure those Jews for their forgetfulness and for their "thinking scorn of that pleasant land," when so many times God flashed out the evidence of his divinity before them. See him right before their eyes plaguing Egypt. Go with them to the Red Sea and see another stupendous miracle performed, and hear them sing the song of Moses as though they were upon the very mountain top of faith: "Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy." See them gathering manna sent from heaven and drinking from a stream that followed. Go to smoking, burning, trembling Sinai, so terrible that Moses said, "I exceedingly fear and quake;" and even before the last act of that marvelous scene has ended, see them forget the very One who had done so much for them and go away and dance around a golden calf. Let us not deceive ourselves by saying we could have done better than Israel. We might ask ourselves, "Are we doing better?" Our opportunities are in no sense to be compared with theirs. With opportunities come responsibilities. All these things happened as ensamples—yea, as lessons of warning. Do we not look into "the perfect law of liberty and become forgetful hearers, and not doers of the work? The prayer of Kipling should be the prayer of every soul to-day:

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

Perhaps there is no greater reason, if it be a reason, than his becoming dissatisfied with the invisible. Man is inclined to doubt that which he cannot see. The invisible is dubious. It does not seem to satisfy him. The great mass of men act as though they believed that the things which are visible are all there is and that this present life is all there is to it. Paul's conception of this was just the reverse. He makes the invisible the real life. "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." With Paul the invisible life was an entity, a reality. The invisible seems not to satisfy man, and he looks about him for some object which he can see, deify, and worship. Upon this principle Israel made the golden calf, and upon this same principle are all the myriads of millions of earth bowing themselves down before stocks and stones to-day, worshiping created things, which they can see, rather than the great Creator. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

Another cause which alienates man from his Maker is evil associations. "The rotten apple truly spoils its companions." The world was destroyed once because "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." "And it repented the Lord that he had made man on the earth," and his decision was to destroy him because of this abominable practice. We may pass down the stream of Israelitish history; we may pass through the period of the judges to the golden age of Hebrew monarchy—to Solomon "in all his glory." He had been warned of Jehovah that if they should go back and cleave unto those wicked nations they would be snares and traps, and scourges in their sides, and thorns in their eyes, and that they should perish off this good land which God had given them. But, notwithstanding this fearful warning, the Bible tells us that he "loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites, of the nations concerning which God said unto the children of Israel, Ye shall not go in to them." And the fearful result was: "Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father." It is a fearful thing to think of Solomon doing these things; yet it is an awful lesson to us to-day. His associates were evil, and his heart strayed from God, who made him what he was. Better have no associates than evil ones. The evil influence which will be produced upon our lives will come between us and God and unfit us for doing service to him.

And, finally, "they thought scorn of that pleasant land." Thinking scorn of Christianity separates man from God. All false, vain, and ignorant religions should be scorned; but the true, never. The ignorant may scoff, the skeptic may ridicule, but the wise will never do this. The thinking minds of the world have trembled at the word of God. Daniel Webster said: "From the time that at my mother's feet, or on my mother's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures." Mr. Gladstone, for many years Prime Minister of England, said: "Talk about the questions of the day; there is but one question, and that is the gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the cabinet I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with Divine Revelation." It is, indeed, serious to "think scorn of that pleasant land" and to give no credence to the word of God. And yet there are multitudes who make light of Christianity and of the Bible by which we are to live and without which we dare not die. We may do these things now, but there must come a day of reckoning. We may search the world around, and search out and follow Satan in all his wicked ways and multitudinous devices and schemes, but we will never find anything better for us than Christ and his scheme of redemption.

Shall We Forget?

Shall we forget, now victory has come,
How frugally we gathered up each crumb
In days of war-time need, with anxious care,
That all our armies overseas should share
The harvests of the land? Shall we make haste
To take again the senseless ways of waste?
When peace brings back the plenty which we crave,
Shall we forget to save?

Shall we forget, now war is at an end,
How lavishly and well we learned to spend
In days of constant patriotic call,
To use our treasure for the good of all?
Shall we return to selfishness and greed,
Regardless of humanity's great need?
When peace has made it good to live,
Shall we forget to give?

Shall we forget, now peace has been restored,
How fervently we used to seek the Lord
Through all the days of danger and distress,
Imploring him to succor and to bless?
Shall we fall back to careless ways of old,
Unmindful of the Love which doth enfold?
When peace, sweet peace, has come to stay,
Shall we forget to pray?

—The Congregationalist.

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The Restoration Congress and Missionary Convention at Cincinnati.

THE STORY OF SEVENTY YEARS.

BY M. C. K.

The week following October 13, 1919, in the city of Cincinnati, Ohio, was a history-making week for the Restoration movement inaugurated by the Campbells in the early part of the nineteenth century. Moreover, the interesting history that was then and there made constitutes a significant and instructive coincidence with another period in the history of the same movement. This will become apparent in the light of facts now to be noted. We have not the space for details of the proceedings, but shall give some of the leading facts in connection with both the Congress and the Convention.

First of all, for the information of our readers, it is proper to state what the said Congress was and the purpose for which it was called together, which we give in the words of its friends and promoters: "This Congress is an assembly of Disciples of Christ called together to consider certain matters that are of special interest to the Restoration movement at the present time. It is a voluntary assembly met for a single session and having no desire or intention that looks to more permanent organization." The "certain matters that are of special interest" are the fact that some men in high official position in the missionary societies, with seemingly hosts of others in sympathy with them, have so far departed from the Restoration movement as to adopt practices completely subversive of its most vital principles and objects. Hence, among the resolutions passed by the Congress are the following:

Be it Resolved, That since certain among us are advocating and practicing "open membership" [the admission of persons to membership in churches on sprinkling for baptism.—Advocate Editor], this Congress would express the conviction that such persons and churches have apostatized from the Restoration movement, and should be so regarded by the agencies that serve us, and by the brethren and sisters at large. That we pledge ourselves and our best abilities not only to loyalty to the clearly defined principles of the Restoration plea, but that we also pledge ourselves individually and collectively to an aggressive and united program which shall include: (a) Renewal on the widest possible scale of the New Testament evangelism, which is the crowning glory of the Restoration. (b) The repudiation of the materialistic philosophy which discredits the Scriptures. (c) The repudiation of methods of compromise which would substitute a variety of human creeds for the simple creed of the New Testament. . . . That we beseech our various missionary agencies to employ men as their directing agents who are committed to an aggressive program in forwarding the Restoration plea and planting and fostering New Testament churches, rather than a program of compromise and experiment. That we earnestly beseech our Foreign Christian Missionary Society and Christian Woman's Board of Missions to heed the earnest and persistent plea of hosts of brethren and churches that they choose as our representatives on the foreign and home fields only those of unquestioned loyalty to the well-defined plea and principles of Disciples of Christ, including whole-hearted belief in the diety of Christ and the Scriptures as God's revealed word.

From these very significant resolutions we select three facts which will show our readers, as the Congress itself clearly pointed out, that the American Christian Missionary Society and the Foreign Christian Missionary Society have not only completely apostatized from the word of God, and have thus abandoned the fundamental principles and most cherished aims of the Restoration movement, but they have apostatized along three of the most vital and fundamental lines, any one of which is a complete subversion of the New Testament. These lines are as follows: (1) They have actually adopted the practice of "open membership," which means the admission of persons to membership in the churches on sprinkling for baptism. Shades of Campbell, Stone, Scott, Johnson, Franklin, Lard, McGarvey, Peter, and Paul! (2) They are loose in the employment of men as missionaries, not even refusing those who deny the deity of the Lord Jesus Christ. (3) Some of their leading men have embraced the principles of destructive criticism and deny the divine inspiration of the Scriptures. When we think of the united stand and unquestioned loyalty of the pioneers, and then think of the radical and far-reaching steps thus taken by their pretended successors, well may we adopt the exclamation over the fall of Cæsar: "O, what a fall was there, my countrymen!" How swift, how radical, how complete, and how far-reaching is this apostasy!

We are glad to record the fact that the Congress, composed of about two thousand persons, entered a loud and most vigorous protest against these departures; but when its resolutions came before the Convention for indorsement by the latter body, it balked and there was great confusion. Though a sad one, this was a most significant indication. From the incomplete reports thus far made, it appears that the Convention was decidedly against the

Congress resolutions; and, to make it appear that it had a valid reason for refusing to indorse the resolutions, it attempted to take shelter under the fact "that the several congregations of the church of Christ are subject to no superior authority," there being "no tribunal superior to the local congregation," as if any number of brethren anywhere could not indorse the resolutions if they wanted to, and so it merely "commended to the respectful consideration of" the local churches the said resolutions; but a motion is said to have prevailed to the effect that "in so far as the" Congress "resolutions do not require a definite creedal statement on the part of this Convention," it "heartily indorses and approves the resolutions in question." Even in this mild action, the Convention evidently saw a loophole through which it could escape from any positive commitment to the course pointed out by the resolutions. It is quite evident that the officials of the societies have no intention of changing their course.

We rejoice in the ringing resolutions adopted by the Congress; but, in so far as we may be able to reach its friends and promoters, we respectfully remind them that the germ out of which these radical and troublesome departures inevitably grow is the fatal mistake made in 1849 in the same city of Cincinnati when the American Christian Missionary Society was adopted and the brethren first entered on the dangerous pathway of centralization in religion. This principle is not only utterly foreign to the New Testament, but it is completely subversive of New Testament order. In the management and control of any and all ecclesiastical affairs, there is indeed, as the Convention very properly contended, "no tribunal superior to the local congregation," and therefore this Convention itself, not merely in the radical departures in question, but in its very constitution and essential being, is wrong in that there is vested in its central board of supervisors and managers the authority and control which, according to the New Testament, has been placed by the Lord himself in the divinely appointed board of supervisors and managers in each local church. The very moment a general society is formed with its central board of managers in which authority and control are vested, which God has distinctly placed in each local church, that moment the way is opened for the very evils which have now befallen the churches working through the American and Foreign societies.

Another matter before the Convention was the question of merging all the societies into one United Christian Missionary Society; and "when the time came for the American Christian Missionary Society to vote on whether or not it would enter the proposed United Christian Missionary Society," the speakers showed plainly that they were the hapless and helpless victims of the system of centralization which had brought upon them evils of which they had never dreamed. In the midst of much confusion, speeches for and against the merger were made, the latter expressing a willingness to vote for it if proper guarantees were made as to the future course of the United Society concerning the radical departures from the Bible and the Restoration plea now causing division. They were fairly represented by Brother John T. Brown, of Louisville, who said: "I am in favor of this United Society, provided we can be assured that the churches are to govern the society, and not the society the churches." Exactly; but "there's the rub." This guarantee will not only not be made, but it would be useless to make it, because, under the system of general organization and centralization to which both sides in this controversy are committed, authority and control in mission work have been transferred from the divinely appointed board in each local church, where God placed them, to the man-appointed board in the general organization, and, of course, if it sees fit at any time to exercise the authority and power with which it has been clothed, it will do so. We most confidently affirm, without the fear of successful contradiction, that in any system of general organization, such as the American Christian Missionary Society or the Foreign Christian Missionary Society, in which, as in these societies, authority and control in all matters of missionary work are transferred from the local church, where God placed them, to a central board of managers, the churches are powerless in the matter of government and control, and the central board is supreme. It controls the missionary funds of the churches, selects and passes upon the fitness or unfitness of missionaries, sends them out, fixes and pays their salaries, and can recall them or not recall them at its own bidding, and every church in the world is powerless to prevent it. We repeat and again remind the conservative wing of our brethren of the society that here is exactly where the mistake was made in 1849. Seventy years have come and gone, but behold the dire and ruinous extremes to which centralization of authority and control has gone! And the end is not yet.

But some one may ask: "Would not the same evil be possible under any other system?" *Never*, under the New Testament system of local church independence. It is true, this system—God's own system—is not free from all possible evil, but the advantage is that it reduces the possibility of evil to a minimum, whereas the general-organization principle opens the way for evil on the largest scale. In this divine system a single church can, and sometimes does, go wrong. But the wrong is confined to a single local church, whereas in the general organization, when the central board of authority and control goes wrong, it takes with it all the churches tied together in a coöperation under it. In such a situation, the churches are forced to the alternative of either joining in the evil done or withdrawing from such a system.

Finally, we appeal to the conservative brethren of the society to pause at this critical juncture and reflect over the mighty strides of success in evangelism and the planting of churches—true New Testament missionary work—which marked the first forty years of the Restoration movement. It is probably unprecedented in all religious history. Moreover, the society arrangement as now constituted will always go wrong, as in the present case, whenever the occasion arises for it. Hence, instead of forming another society on the same mistaken and dangerous principle, which some are talking of doing if they cannot check the radicals in the present society, why not make a complete return to the invulnerable New Testament ground originally occupied by the Restoration movement, and let the Christian Standard, the Gospel Advocate, and all other papers and preachers and churches, unite for "a long pull, a strong pull, and a pull all together" for the primitive order? May the Lord lead them and all of us to wise conclusions.

Shall We Preach the Gospel in Colorado?

BY J. C. M'Q.

In my last article I called attention briefly to some of the work that is being done in Denver. For the encouragement of the brotherhood, I am glad to announce to our readers that the brethren have secured a good house in a thriving and growing part of the city, located on Sherman Street. This house was bought from the Congregationalists and is built of Colcrado brown stone. Comfortably filled, it will seat four hundred people; when its capacity is taxed, it will doubtless take care of five hundred people. This is located just two short blocks from Broadway, in a thickly settled community and among a people who will likely receive the truth readily. The house on Ogden Avenue where the disciples formerly met is situated among a rich, aristocratic people who are not inclined to receive

the truth in its simplicity. When Christ was among men, the highly cultured Pharisee and those rich in this world's goods did not receive him as readily as did the common people. The scribes and Pharisees found fault with him, criticized him, and were ready to crucify him, while we are told that "the common people heard him gladly." The common people, of whom there are many, and of whom Abraham Lincoln says, "God must have loved them dearly, because he made so many," always appealed to Christ, and they should appeal to us in our work. Christ in his teaching said: "Beware of the scribes, who desire to walk in long robes, and to have salutations in the market places, and chief seats in the synagogues, and chief places at feasts: they that devour widows' houses, and for a pretense make long prayers: these shall receive greater condemnation." (Mark 12: 38-40.) Those who are cumbered with the affairs of this life do not make the best Christians. "The cares of this world and the deceitfulness of riches choke out the truth."

A brighter day is dawning for the church of Christ in Denver, provided the disciples there will cultivate the field right at their own door. For the present it is not necessary for them to look far away. When their light burns brightly at home, it will then reach to far-distant lands. I would encourage the brethren in Denver to show their zeal, their consecration, and their devotion to the truth by giving liberally of the means with which God has blessed them. While the brethren in Denver are not rich in this world's goods, yet, if each one would give one-tenth of his income, a large fund could be raised for evangelizing in Denver. All who value their souls more highly than they do the things of this world will readily give in order to convert sinners. I am not in sympathy with the doctrine that preachers should pay for the privilege of preaching the gospel. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9: 14.)

I have learned from experience that those who support the gospel appreciate it more than those who do not. In years gone by I devoted much time to a church without charge, and at the same time I labored with another church that liberally supported me in the work. I could not but notice how much more the church that supported me appreciated the efforts that I put forth to teach sinners the way of life than did the church that accepted my work without any remuneration. People can get no more out of the gospel than they put into it. "It is more blessed to give than to receive." Stockholders who invest their funds in a bank are deeply concerned about its success. Even so is the man who invests much in the church of Christ. His heart is there, his interests are there, and he will work and pray for its growth and development. If we would not have the churches lukewarm, we must, as individual Christians, put the very best that we have into the church of Jesus Christ.

I am satisfied that there are some churches throughout the country that are ready to fellowship the church in Denver, but before doing this they would like to see the disciples in Denver put forth the effort and manifest the liberality that will encourage such fellowship. I would suggest that Brother Evans stir the church up, encourage it to get busy, and publish to the world just what is to be expected from the church in Denver. Let the church undertake to raise so much, and then, when the right evangelist is found, other churches will supplement the amount raised in Denver until it is sufficient to enable the faithful evangelist to devote all of his time and talent to evangelizing in Denver and other near-by cities and contiguous territory.

Brother E. E. Shoulders, a young preacher of no mean ability and a splendid singer, could be utilized in helping such an evangelist. He could act as Timothy for the evangelist and thus be greatly benefited himself, and also be developed into an efficient evangelist. By the exercise of good judgment, and with a knowledge and love of the truth and with a consuming zeal that will take no denial, much more can be accomplished for Christ in Denver during the next few years than has been accomplished in the eleven years that have passed since Brother Evans began work there. We shall wait to see just what the brethren in Denver will do with these suggestions.

A Visit to Boulder.

I had the pleasure of visiting Boulder. This is about thirty miles from Denver, and is located just at the foot of the mountains on the Colorado and Southern Railroad. This is a beautiful city of about twenty thousand inhabitants. The State University of Colorado is located here. It is here that Brother E. C. Fuqua did his first work in Colorado. I spent only a few hours in this place, but those hours passed very rapidly and very pleasantly. I had the pleasure of dining in the home of Brother H. J. Hilgers and wife, and met a number of brethren there. Brother and Sister Hilgers impressed me as being deeply in earnest in the work of saving souls. Their hospitality was most cordial and very much appreciated. I met there Brother J. H. Bailey, who preaches for the church. He is one of Uncle Sam's employees and delivers the mail. As I talked to him, I could not help calling to mind the lamented Joe McPherson, who occupied the same position in Nashville, and who preached so faithfully and effectively the gospel of Christ. It was his daily meat to carry the mail and then go many miles at the close of the day and deliver the gospel message to a crowd of waiting people. He did this for weeks at a time, and such work nearly always resulted in the conversion of many people. The life of such a man lives after him and cannot be in vain. The man who loves the truth and who realizes that the gospel is God's power unto salvation will preach it whenever an opportunity presents itself, regardless of financial support. Like Paul, he will labor with his own hands, making his own living, and then give of his own means in order that he may proclaim the gospel to the perishing. Brother Bailey loves to talk of the truth, and appeared to be deeply interested in the work of winning souls and teaching the truth. While there are only a few disciples at Boulder, let us hope and pray that the truth may grow and that many others may be led into the light of the gospel.

Fort Collins.

During my stay in Colorado I had the pleasure of spending one night in the home of Brother E. C. Fuqua and wife, at Fort Collins. I learned much from Brother Fuqua of the work and of the methods employed in Colorado. It was indeed a pleasure to be with Brother Fuqua, his wife and adopted daughter. Their earnestness and zeal are so manifest that they stimulate in others an interest in the cause of Christ.

Fort Collins is a city of about twenty thousand inhabitants, and is located in the best farming country of the State. I saw them getting the sugar beet ready for the market. I saw large apple orchards, the trees all heavily loaded with fine, luscious fruit. While our readers know that I am not in the habit of preaching, yet the brethren of Fort Collins insisted that I talk to them, and I finally yielded and made a short talk to the church. On very short notice the majority of the membership were assembled. The church at Fort Collins owns a very neat house, which has a small indebtedness upon it. The membership here is something near forty or fifty. This church was established through the efforts of Brother Fuqua; also a church at Bellvue, about nine miles away, and another at Olathe. Recently Brother Fuqua held a meeting at Loveland, some fifteen miles from Fort Collins, which resulted

in the establishment of a church. There are some sixteen or twenty members there.

From the best estimate I could get, I presume there are some three hundred members in Denver and the other places that I have mentioned who contend earnestly for the faith once for all delivered to the saints. I am sure this will not appear as a great number to our readers who live where there are many churches, few of whom know little of the obstacles that must be overcome in the West before a church can be planted. Throughout the South, and in many other sections of our country where the churches of Christ are numerous, a preacher goes into a field, lives in the homes of the brethren, and is not expected to board himself while doing the work. It is not so in the West. I learned from Brother Fuqua, and also from Brother Evans, that the preacher was expected to take care of his own expenses while in the field holding meetings. Brother Fuqua acts very wisely in keeping his wife and adopted daughter with him. They go into a town or a city and preach the gospel. While doing this, the cheapest way they can live is to rent an apartment with an oil or gas stove, as the case may be, and thus take care of their own living expenses. Sister Fuqua is a great help to Brother Fuqua in the work. She is a splendid singer and can take care of the singing during the meeting. I wish to commend most heartily this course pursued by Brother Fuqua and to commend it to other preachers. I do not believe that the Lord wants a preacher and his wife to live in separation for many, many long years in order that he may preach the gospel in destitute fields. The Bible does not say that the Lord has so ordained. On the other hand, Jesus said: "For this cause shall a man leave his father and mother, and shall cleave to his wife." By no process of reasoning can separation become cleavage. "What therefore God hath joined together, let not man put asunder." I have no disposition to belittle earnestness and sacrifice, but I am firm in the conviction that God does not demand of any preacher that he shall live in separation from his wife in order to preach the gospel. Better live with his wife and preach the gospel whenever he can.

While I am writing of Brother Fuqua's work, I must not neglect to speak of his support. As is known, Brother Fuqua has been criticized severely for his management of money matters. I am not so sure there is such a great difference in managers, after all. As I see it, the difference is in what some undertake to manage. Some undertake an impossible task which others decline. I think perhaps Brother Fuqua has undertaken to finance himself and keep out of debt on an amount of money that is not adequate for such a job. I learned from him that he was receiving a support of about seventy-five dollars per month. From what I could see in Colorado and from the high cost of living, I am constrained to believe that no evangelist can do work successfully in that field without receiving at least one hundred and fifty dollars per month. I mean an evangelist who has a wife and daughter to support. Whenever Brother Fuqua undertakes the work on seventy-five dollars per month, and then is expected to finance his own meetings in a new territory, it is impossible for him to get through on this amount. He is forced to make debts, and cannot meet these obligations promptly.

I think Brother Fuqua should be furnished from all sources at least one hundred and fifty dollars per month in order that he may run his meetings and take care of his wife and daughter. He should be able to get at least fifty dollars or more of this amount out of his own territory. I believe there are churches that would cheerfully give to him one hundred dollars per month in order that he may be free to preach the gospel. It is necessary for Brother Fuqua to have a car in order to do his work successfully. He is in debt on his home where he lives, and is trying to pay twenty-five dollars per month on this indebtedness.

I have written thus plainly in order that churches may see and know the exact condition. Brother Fuqua is a splendid gospel preacher and one of the best evangelists I know, and I would be glad to see him placed in a condition that his influence will not be crippled by debts that he is compelled to make.

Series on Church History.

The first-page editor of the Gospel Advocate is giving considerable thought and research in the preparation of a series of articles dealing with church history. The purpose is not only to give the main historical facts, but to point out in so far as possible the modern application of the principles involved. The series will begin in *our next* issue. By saving your copy from week to week and pasting the articles in a scrapbook, you may have a brief, but very convenient, church history. By all means you should send in the subscription of your friend in order that no one may miss the splendid special numbers that appear each month. The next will be the "Sermon" Number. It will prove to be very inspiring, both to the preacher and to the audience. Among the many important features will be: "The Study of Effective Sermons," "Preparation and Delivery," "Selection of Texts and Illustrative Matter." It will contain the very things that many of our readers are asking for. Send us those two dollars to-day with the name and address of a new subscriber. You can at least do that much to encourage and benefit some struggling soul.

PUBLISHERS GOSPEL ADVOCATE.

RELIEF FUND

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

Previously reported	$9,416.70
"A Friend," Mitchellville, Tenn.	4.00
Sunday school at Charleston, Miss.	12.00
Patients in Insane Asylum, Terrell, Texas	8.75
Pupils of Robert Alexander, Route 1, Paducah, Ky.	10.50
Miss Carrie Lindsey's Sunday-school class, Bardwell, Texas	1.10
Josie Means, Lebanon, Tenn.	2.00
"A Sister," Woodburn, Ky.	1.00
Nannie R. Hobbs, Columbia, Tenn.	1.50
"A Sister," Route 1, Ringgold, Ga.	6.00
J. B. Hartman (for his congregation, near Murfreesboro, Tenn.)	15.00
Mr. and Mrs. G. W. Hall, Nauvoo, Ala.	5.00

Perhaps the most unique and the most beautiful contribution ever made to this fund is acknowledged below. It comes from the inmates of an insane asylum at Terrell, Texas, and was the result of a talk made by Brother John E. Dunn. Here is his self-explanatory letter:

Dear Brother Lipscomb: On Sunday afternoon I have been making a series of talks to the patients of the insane asylum at Terrell, Texas. Yesterday afternoon I described the suffering and wretchedness as I have seen it among the peasants and the poor laborers of France. I said that, instead of us Americans wasting our money in riotous living, we should save every cent we can to relieve the sufferings of the starving millions, and especially the helpless women and children. A poor, afflicted woman came to me and said: "Here is a dollar; send it to save the lives of the starving babies." Then others came forward and handed me money till these afflicted patients of an insane asylum had handed me eight dollars and seventy-five cents, which they had made picking cotton. They request that it be sent to the suffering Armenians, and their prayers go with the offering. Every cent of this money was given by the poor and afflicted patients of an insane asylum. It was one of the most touching services I ever conducted.

JOHN E. DUNN.

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

Training Little Children

By MARTHA GALAUDET WARING

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Cultivate Your Child's Confidence.

A little child begins by "telling mother" everything. *Bumps or bruises*, joys or sorrows, all are brought to her as naturally as the child draws breath, and this continues as long as he is totally unconscious of himself as an individual.

The time for special care is when he becomes aware of himself as a separate entity. From this time on, a cold look, an indifferent air, an uninterested attitude, a word of ridicule or sarcasm may wound the child's sense of confidence or justice so deeply that he will shrink within himself and never again show his inmost thoughts or most sacred feelings to his mother or to any one else. Incalculable harm is done through thoughtlessness, even by the most devoted parents, in failing to recognize this stage of the child's development and to reverence his individuality and his right to it. The mother loses the greatest power for good she possesses, and misses the greatest joy and recompense she can have, by not sharing her child's hopes and fears, his troubles and triumphs. The bitter experience will come to her sooner or later of realizing that her child is sharing these with another person who must, therefore, be spiritually nearer to him than she is.

There are a few absolutely certain ways of avoiding this catastrophe, which have been used over and over again by wise and devoted mothers. One is: never fail to listen attentively and sympathetically, no matter at what inconvenience, giving your best wisdom to help your child see his problem clearly for himself.

Another is: respect your child as a spiritual being, an individual as different from all other individuals as God meant him to be. Meet him on his own ground, and do not try to make him conform to a pattern of your own.

Respect your child's confidence absolutely. Once betrayed, it may never be given again.

A young lad of twelve, I once knew, told his mother something that greatly interested him, and asked her not to tell any one about it. Later in the day he passed under the bay window in which she and a friend were sitting with their sewing, and he heard her telling what he had told her in confidence. He was a rather quiet lad, but very determined, and after the visitor left he went to his mother and said: "Mother, I passed under the window and heard you telling Mrs. Blank what I asked you not to mention to any one. I just want to let you know that as long as I live I will never again tell you anything that concerns myself until I am ready for everybody to know it." And he kept his word, although he was always a most devoted and dutiful son. Never meet a situation which appears absurd to you with ridicule or sarcasm; this is fatal.

Perhaps the most important rule of all is: do not be afraid to discuss any subject, to meet truth with truth, frankness with frankness, confidence with confidence. Long ago I told my children I would always give honest answers to their questions in as far as they could understand them, and would explain more as they grew older. Give them scientific truths when they ask for them, reverently and simply, and know the joy of seeing their minds open to the facts of life with appreciation of their beauty and holiness and of watching their love and respect grow for their father and mother and for all life!

Never be afraid of confessing ignorance. A child thoroughly respects the answer: "I don't know accurately enough to tell you correctly; let us look it up together." This is where father can be brought in with effect, even if he is much away and very busy; for a child can soon learn in confidential talks with mother that father would be just as much interested, just as anxious to help, and just as good an adviser, perhaps a better one, if only he were there. Then, whenever his advice is especially needed, the matter can be referred to him at a convenient time.

To be a parent is a vocation, not a pastime. God has given into our keeping an individual, not a replica of ourselves for a plaything, and it is not enough to give only our love, which is a natural gift; we must give spiritual insight and understanding, joy in the child's growing and developing powers, and true companionship.

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Advantages of the Smutty Story.

It advertises a man's ignorance.

It displays a lack of a sense of propriety.

It indicates an undesirable state of inner character.

It reveals the nature of the fiber of the soul.

It shows that the man's better self is not in control.

It illustrates sordidness of soul when unrestrained.

It means meagerness of resources of entertainment.

It proclaims coarseness of one's idea of humor.

It is the poorest sort of excuse for fun.

It reveals a fissure in character which, when widened, cracks.

It suggests the possibility of greater defilement.

It proves a disappointment to every right-thinking friend.

It stultifies the testimony of other good friends.

It soils the inner life of every hearer.

It hangs pictures in the chambers of imagination.

It provokes men who prefer purity in word as well as deed.

It disgusts men who dwell on the wholesome side of life.

It nauseates men who are fighting for right and hate dirt.

It makes no friends, but loses many.

It sounds the note of possible personal unworthiness.

It accomplishes nothing more surely than one's own undoing.

It convinces none that you are a good man to do business with.

It dishonors parents and wife and children and friends and land and country and business and God. —Selected.

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The Workers.

For all who toil thy grace we ask,
In field or workshop, task by task,
Jesus, Savior dear!
O, knit in bonds of brotherhood
The hands that save our brother's blood!
Hear us, Savior, hear!

O, help us selfishness to spurn,
To bear the common burden learn,
Jesus, Savior dear!
The wage, the skill, the strength to lay
At thy dear feet the while we pray,
Hear us, Savior, hear!

—Herbert H. Gowen.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Brother A. A. Bunner, Cleveland, Ohio, after commending an answer that was given to a query presented by J. E. Rowlett in the Gospel Advocate of September 4, 1919, relative to women's duty and privileges in the church, wishes to know if it be right for a woman to lead the public prayers in the assembly of the saints.

I am sure we have no such example in the New Testament, neither do I understand why we should have one law relative to public prayer and another for public teaching. The same scriptures that do not permit a woman to teach in public would not permit her to lead in public prayers. I will ask those who are interested to read 1 Tim. 2: 8-15, also 1 Cor. 14: 34.

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Sister Ollie M. Johnson, of Cookeville, Tenn., seems to be in trouble because she cannot get to church in the morning and then is denied the privilege of partaking of the Lord's Supper in the evening at the house of one of the members, with one man and three women present. She wants to know if it is right to refuse a sister the Lord's Supper on such an occasion, who had come eighteen miles in order to break bread.

This question is so simple and the course that should have been pursued is so clear that it seems almost wholly unnecessary to answer. Granting that the facts are properly stated, all will cheerfully concede that she should have been given the privilege of partaking of the Lord's Supper. There must be some mistake about such privilege having been denied her.

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Brother S. A. Hicks, of Avinger, Texas, inquires to know the difference between the ungodly and the sinner. The passage that seems to be giving trouble is 1 Pet. 4: 18, which reads: "And if the righteous is scarcely saved, where shall the ungodly and sinner appear?"

I understand that "ungodly" and "sinner" are used simply as a matter of emphasis. All sinners are ungodly and all ungodly persons are sinners. The Bible speaks of "ungodly sinners" in Jude 15. We also have the same manner of expression in 1 Tim. 1: 9, 10, which reads: "As knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine." This shows clearly that "ungodly" and "sinners" are broad enough to include all classes of the wicked. The language then means: If the righteous scarcely be saved, where shall the wicked of all classes appear?

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Sister E. Nash, of Lamar, Okla., inquires to know to whom "the dead" of 1 Cor. 15: 29 refers. The passage reads: "Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?"

Paul is making an argument for the resurrection. As we learn from Acts 18: 8, many of the Corinthians were baptized. Their baptism was a planting in the likeness of the burial of Christ and in the likeness of his resurrection. (Rom. 6: 4, 5.) Were they not raised from a watery tomb? Their baptism was in the likeness of the death and resurrection of Christ, which was in the hope of their own resurrection from the dead through Christ's resurrection. They were baptized for, or on account of, the dead, with the expectation of a resurrection from the dead; but if there be no resurrection from the dead, and if Christ is not risen, this memorial and emblematic burial has no meaning. Paul was giving reasons why they should believe in the resurrection, as his argument is: "Else [if the dead rise not] what shall they do which are baptized for [in view of their resurrection from] the dead, if the dead rise not?"

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J. F. Milby, of Lynnville, Ky., wishes an explanation of Acts 11: 16: "And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit." Also, Acts 10: 45: "And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit." The special explanation that is desired is as to how the apostles were immersed in the Holy Spirit, as when they were baptized in the Spirit, the Spirit was poured out. He also wishes an explanation of Eph. 2: 1; Col. 2: 13; Rom. 6: 4, 5.

(1) If the querist had referred to Acts 2: 4, he would have seen that when the apostles were baptized in the Holy Spirit they were completely filled with it. Acts 2: 4 declares: "And they were all filled with the Holy Spirit." This clearly shows that the inner man was overwhelmed or covered up with the Spirit. It does not matter if the Holy Spirit were poured out, for it was poured out on the apostles until their spirits were immersed in the Spirit of God.

(2) Eph. 2: 1 reads: "And you did he make alive, when ye were dead through your trespasses and sins." Col. 2: 13 reads: "And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses." If the querist will turn back and read the nineteenth chapter of Acts of Apostles, he will see just how the Ephesians were quickened, made alive, in Jesus Christ. Paul spoke boldly in the synagogue at Ephesus for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. He then reasoned daily in the school of Tyrannus for the space of two years. As a result, all they that dwelt in Asia heard the word of the Lord; so their faith came by hearing the preaching of the word of God. In this way they were made alive in Christ Jesus. The Colossians were made alive in precisely the same way. Having repented of their sins of trespasses, they were forgiven and accepted as the children of God.

(3) Rom. 6: 4, 5 reads: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." This is a reference to the baptism of the Roman Christians. When they were baptized, they were buried with Christ in baptism, and were raised up like as Christ was raised from the dead through the glory of the Father; and having been raised from the waters of baptism, they were expected to walk in newness of life. The Christian is required to put off the old man and to put on the new man. He is required to shun the very appearance of evil, and to live soberly, righteously, and godly in this present world. If the querist will read Col. 3: 12-14, he will find some things that a Christian is required to put on.

Georgia and the Far Southern Field

By S. H. Hall

Here Is An Idea, Brother Stubblefield.

In the Gospel Advocate of October 23, Brother C. M. Stubblefield, of Montgomery, Ala., favors us with a splendid article under the heading, "Where Can We Get Them?" Brother R. P. Thurman, of College Grove, Tenn., made an appeal in the issue of October 9 for a man to locate in his section, promising one hundred and twenty-five dollars a month, and more if needed. Brother Stubblefield wants to know where Brother Thurman will get the man for his field and where he himself can find more men for the Montgomery field. Our good brother, at the time he wrote, thought that Brother Thurman would have a hard time finding a man, and wants to know if there is a dearth of preachers, and why more young men do not enter the ministry. He says: "If any brother has an idea, let him advance it." I submit a few for the careful consideration of all who are interested in seeing conditions bettered.

1. *There is a dearth of preachers.* There can be no question about this. We do not have half as many preachers as the churches could support, and that well, if they would: we do not have more than half as many preachers as are needed to answer the calls that are continually being heard; and if we look at the question from the standpoint of what actually needs to be done, I doubt that we have a fourth as many as we should have; and, further, if the whole truth were known as to what the churches are able to do financially, if they would give as the Spirit of Christ would lead them to give, we could support four times as many as we are supporting. But, if we are to look at the matter from the standpoint of the number of letters Brother Thurman received in answer to his appeal, it seems that there is not a dearth of preachers, provided, of course, the news came to me correctly. I was told that Brother Thurman received something like twenty-six answers to his appeal. This certainly looks like we have preachers and to spare, but it does not change my mind about a dearth of preachers.

2. *What is the trouble?* First, preachers are not supported as they should be. Not that some are not; but, as a rule, they are not. I am quite sure that among the number who wrote Brother Thurman are some of our best preachers; men who, doubtless, would be glad to remain where they are, but who are not receiving one hundred and twenty-five dollars, with the promise of more if needed. But they need more, sorely; and the only way they can get it is to quietly move to where they pay more, else ask for a raise. As a rule, preachers had rather move, if they can get more by moving, than to ask for a better support where they are. Just as certain as I am now writing, this is one of the troubles. Where are the congregations that raise a preacher's support of their own accord? Some do, but they are few. Where are the congregations that have increased the preacher's support in keeping with the ever-increasing high cost of living? Some have, but they are few. The curse of the churches is to be found in the fact that, as a rule, they are governed by a lot of deadhead elders or leaders that would bankrupt and ruin every business concern on earth if the little sense they use in governing the church should be used in the business world. If men are, indeed, qualified to be elders, they have sense enough to know when a man is being supported as he should be, and they see to it that he is so supported. But is this the rule in our churches? No, it is not, and some of our best men have quit giving their whole time to the work and are "making tents" and preaching as opportunity permits. Not that it is wrong to "make tents" and preach when circumstances demand it, as in the case of Paul; but it is wrong for this to be so when the preacher is forced to do so just because members of the church do not give as they should. This very thing has much to do with the fact that more young men—and old men, too, as to that matter—are not entering the ministry. "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever," applies to preachers as well as others. If not, why not? The few preachers who are well supported are the men who are working for old, established congregations. But where is the preacher who is going out into the "highways and byways" and preaching to the poor who are not saved that is being supported as he should be? Such preachers never have been supported as they should. It is hard to do such work and "make tents," for the simple reason that a man cannot pick his job up and carry it along with him. We have hundreds of good men who would be glad to get into the field and preach continually in the waste places; but where is their support coming from? Brother Stubblefield, if you do not believe I am telling the truth, get a man and tell him to get busy in the waste fields in your State, and tell him you will raise his support, and you will soon find how slow the churches are in giving to such work. I know, for I have been doing such work for the past twenty years. The churches that give most, and that give most willingly, are those churches that give to the man who preaches directly to them in their home congregations, the man that makes them feel like giving because of his personal contact with them. Such men, as a rule, are our best-supported men. But when it comes to supporting that man off yonder who is preaching in schoolhouses and the waste places where he is not seen and heard by the ones you are trying to get to support him, it is an uphill pull all the while to get the churches interested in him and to support him as he should be. If one man is to be better supported than another, this man should get the best support, for he is less able to take some work on the side to supply what is lacking in his support.

3. *What is needed?* I know nothing better to say than to get the local congregations to be just what Christ wants them to be. Every local church should be "sounding out the word" of God. (See 1 Thess. 1: 8.) It is the duty of the leaders in the local church to look for the young men who have in them the making of good preachers. These young men should be encouraged to preach. They should be taught in the local church as far as they can be taught. If it is necessary, the local church should send them to some good school or college and give them more than the local church, for lack of teachers sufficiently able to teach, can give them. How many local churches are doing this? I ask again, how many? Name them, please. But this is not enough. Each local church should consider the support of men who are giving their whole time to preaching the word. They should consider it in a businesslike way. The members should be taught to give, and that freely. This teaching should be done by the elders, as a rule. Much is said about preachers teaching the churches. It is all right for preachers to preach on any subject the Bible talks about, but I contend that Christ intended that the elders should teach the local church these important lessons.

I could say more, but time forbids. Will not others write along the same line? Something is wrong. Have I found any of the trouble? Are there other troubles that need to be considered? Sometimes preachers leave for other fields simply for a lack of support. The elders can say: "We paid him all we promised him when he came." But the question is, how much did you promise? Did you promise enough? What you promised before the war would not be enough now. May every local congregation awake to a full sense of duty along these lines.

AT HOME AND ABROAD

C. E. Holt is in a fine meeting at Cleveland, Tenn.

An unused conviction always tends to insincerity.—Phillips Brooks.

Natural life is but a small fragment of the life which is eternal.—Luther.

First keep thyself in peace and then thou shalt be able to keep peace among others.—Thomas à Kempis.

Change of address: J. S. Dunn, from Waxahachie, Texas, to 127 Pembroke Street, Station A, Dallas, Texas.

Sixteen persons were baptized during C. R. Nichol's meeting at Hartsville, Tenn. He is now preaching in Illinois.

Every man's task is his life preserver. The conviction that his work is dear to God, and cannot be spared, defends him.—Emerson.

Worldly business is to be made holy unto the Lord, by being done as a service to him, and in conformity to his divine will.—William Law.

A. B. Lipscomb is delivering a series of lectures on "Church History" for the Russell Street Church, this city, on Sunday evenings. Much interest is being manifested.

From C. M. Stubblefield, Montgomery, Ala.: "O, yes, everybody enjoys the Gospel Advocate now. You are doing good work. Stay right with the Book, and nothing can keep you from success."

From C. W. Sewell, Corpus Christi, Texas, November 1: "Yours containing check for two dollars for our work here received. Many thanks to you and to the unknown donor. God's blessings upon you all."

Foy E. Wallace, Jr., of Temple, Texas, reports twenty-one baptisms and fifteen reclamations as the visible results of his meeting at Coalgate, Okla. James W. Acuff, of Waco, Texas, conducted the song service.

From G. W. Jarrett, Coffeeville, Ala., November 4: "I preached last Lord's day at Industry, and am now at home (Coffeeville). I am ready to answer calls where they want sound, gospel preaching. I never sugar-coat to please any. I preach to serve Christ."

From D. L. Robinson, Smithville, Tenn., November 4: "I notice in the Gospel Advocate of October 9 that C. R. Nichol had held a meeting at Smithville. I beg to say it was a mistake. The meeting was held at Keltonburg, seven miles southeast of Smithville."

From I. B. Bradley, Dickson, Tenn., November 5: "My debate with A. H. Autry, Baptist, announced to begin at Greenway, Ark., on November 24, has been postponed indefinitely by Mr. Autry. Announcement will be made later, when date has been settled again."

From Fred M. Little, Yuma, Tenn., November 6: "I will be in position to arrange to hold meetings after April 15, 1920. Any church desiring my services may address me concerning the matter by December 25. I can hold meetings during May, June, July, and August."

From C. G. Vincent, 1366 North Broadway, Knoxville, Tenn., November 3: "According to arrangement with the church here, I can conduct meetings during two months next summer. Any church that can use me at that time should write soon so satisfactory dates can be made. The work here is improving and encouraging."

From J. W. Fenner, Arlington, Texas, November 4: "I thank you very much for sending me your paper free. It is a great pleasure to read it; and, as I am too old to work, reading is my chief employment. It is, indeed, a cup of cold water to the thirsty, and you will receive your reward. I especially enjoyed the number that had the Savior's prayer for unity in it. God speed the day when his people at least will be united. May God bless you for your kindness to me."

From J. H. Lawson, Kenedy, Texas, November 6: "The meeting at Pawnee, twenty miles out from Kenedy, is increasing in interest. Three confessions last night. This country is sparsely settled and people come for twenty miles and more. The gulf storm greatly injured this country. One hundred evangelists are needed in South Texas. Laborers are few. I go next to Zion, near Weatherford, Okla., to begin a meeting on November 15. Churches should arouse to the great opportunities now open. Let us do our best."

From Miss Mattie Holder, Bridgeport, Ala., November 1: "I am glad you are sending out special numbers of the Gospel Advocate again. These specials are so full of good things. I am glad, too, that you put an article in. Your pieces are always too short for me. Brother Elam never fails to do me good. Dear, good Brother Larimore's articles I must always read first. Mrs. Fannie Hurst said things that ought to be said more often in a lot of places. But that 'modest brother's essay' was best of all. It was practical, sweet, sensible, and sentimental. I failed to discover the 'earmarks,' but the head and heart marks were very impressively drawn."

From W. S. Long, Washington, D. C., November 7: "The readers of the Gospel Advocate will be glad to know that the work on the house of worship is soon to begin and that the time is not far distant when the church of Christ shall own a nice house of worship in the capital of this great nation. We hope that many brethren in the States have us in mind and will pray for the work, and also give us the fellowship needed so that the builders will not have to stop till the last nail is driven. Write us about the work. Address J. W. Gibson, 2500 Pennsylvania Avenue, S. E.; T. F. Colvin, Box 51, U Street Station, N. W.; or W. S. Long, 1424 B Street, S. E."

The American Bible Society announces that its program for the world-wide distribution of the Bible will call for a budget of $982,000 for 1920. The officers of the society have been in session for two days with representatives from the leading denominations who contribute to the society's funds in laying out this extensive program. Urgent appeals have come from all parts of the world. One of the interesting features of the society's plan is the contemplated work in France, Russia, Belgium, Czecho-Slovakia, Poland, and other European countries which have been devastated by the war. The society has reason to believe from reports that come in from its agents throughout the world that there was never a time when so great an interest was manifested in the reading of the Christian Scriptures. A nation-wide appeal will be made for funds to carry out the extensive program of the society.

From J. A. Hudson, Oklahoma City, Okla., November 3: "At the Tenth and Francis Streets Church, this city, we had two soul-inspiring services yesterday. Our hearts were made to rejoice at the morning service because four persons were added. One young man who was reared in the Catholic faith, and who, I am informed, had never been inside of a church of Christ building before, made the good confession. He is to be baptized next Lord's day. I received a card from Ada, Okla., to-day, announcing a Christmas-week meeting the brethren there have planned They have an extensive program outlined. Saturday night my wife and I went for a visit with Sister Schrimshire, who is sick, and while we were out a hundred or more of the members here came for a surprise shower. They awaited our return. I appreciate the gifts, but I appreciate the spirit of the gifts more. With such good will and such coöperation, I feel that success is sure."

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AT ALL DRUGGISTS

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The Poison Apple.

(Printed by request of the Tennessee Antituberculosis Association.)

Our grandparents thought that the tomato was poisonous and called it "poison apple." They also were under the impression that tuberculosis was incurable and called it "consumption" from the fact that it consumed those who contracted it.

To-day we know that the tomato is an extremely succulent vegetable; but everybody does not know that tuberculosis is not only preventable and controllable, but that it is also curable. And this latter truth is the message that the Tennessee Antituberculosis Association is bringing home to thousands of people in this State.

Already, as a direct result of the efforts of this society, hospitals have been erected that contain three hundred beds for the care of tubercular patients, and institutions containing two hundred more beds are under construction. Cities and towns are boosting for fresh-air camps and open-air schools and the way is being opened to make Tennessee the healthiest State in the Union.

When one realizes that all this work has been accomplished through the sale of those little Red Cross Christmas seals which we attach to our letters and packages each Christmas, the fact is brought home that this work must continue. This year the campaign to sell the seals and urge subscriptions will be held from December 1 to December 10.

Seeing the need of more health work and continuance of work now being accomplished, the campaign has been indorsed by Gov. A. H. Roberts, Col. Alvin C. York, and a host of other prominent Tennesseeans. This health work must go on; so enlist in the local antituberculosis movement.

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In 1820 a good, old-fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients, and has likewise met the needs of millions of other doctors' patients. Gray's Ointment, the compound he prepared, is now rounding its hundredth year of honest, good, old-fashioned service and value. It is very effective for sores, boils, cuts, bruises, burns, stings, eczema, and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs, and begins healing. If your druggist cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you.

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Northern Colorado Work.

BY E. C. FUQUA.

Last February, in a borrowed Methodist Episcopal house of worship, our first Fort Collins meeting was held; since then two others—one a tent meeting—have been held. Now we have a congregation numbering thirty-five or so, some of whom moved here from other sections, and all of whom are zealous workers. We now own our house, have built a nice baptistery therein, and are truly at work. Yesterday (October 26) I baptized two—a young lady at Bellvue, nine miles out, and a young man in Fort Collins. The young lady wanted to be baptized in the river, notwithstanding the snow-covered ground and the icy water; so we met in the snow on the river bank, and she was baptized. She will make a faithful Christian. The young man baptized in Fort Collins is from a "Holiness" family, who opposed his becoming a Christian, but I feel sure he will make a splendid member.

The tent meeting at Loveland, Col., which extended into this month, resulted in the rounding up of a little band of some fifteen members, some of whom came over from the Christian Church. They meet in a private residence, and I go down (fifteen miles) and meet with them each Lord's day. A good work is now started in Loveland, but some one is badly needed to keep it going, as my time is more than needed to keep the work at Bellvue and Fort Collins going. I have these three congregations to look after every Lord's day; and while there are some young brethren who gladly make talks in my absence and thus fill vacancies, it is not as interesting to the outside world as a regular preacher would be able to make it. My "schedule," therefore, is, meeting with the Loveland congregation every Sunday morning, and alternating on Sunday nights at Bellvue and Fort Collins. This is the work of three men, but we can do no better now. What we need is a good man at Loveland to live there and have two meetings every Lord's day. In a short time there would develop a fine congregation at Loveland. It is impossible for me to do much at Loveland under the circumstances.

I know where I can plant two other congregations within twelve miles from Fort Collins; but how can I care for them, with the present pressure of duties upon me? Must these two congregations to be (for I am sure they will be some day) remain without being, merely because no man can be found to help hold them to the word of God and develop them?

Another thing: While in other sections of the State a certain Indianapolis agency is "causing divisions and occasions of stumbling contrary to the doctrine which we have learned" from the word of God, the work at Fort Collins and Bellvue is at peace, and means to remain so. One of said factionists is living in Fort Collins, and has been for some time, but has never met with the church here, and never will, unless a division can be accomplished. Said party came to see me and carefully asked for such information as assured her that we were what we ought to be in everything, which was sufficient to convince her that she could not worship with us without offending her faction. She is here for mischief, but her movements are known and will be met with stubborn resistance. The "smooth words and fair speeches" of these and other church disturbers are not able to deceive the brethren here. We "serve the Lord Christ," and demand as much from all who would be one of us. No other Master will be countenanced among us.

The Lord is blessing our efforts here, and he will bless all who live in peace, and labor in love, and are patient in hope.

Unimpeachable.—If you were to see the unequaled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

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KILLS CATARRH GERMS

Famous Hyomei—Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement and temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the Eucalyptus forests.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vapor, absolutely harmless but wonderfully effective in the treatment of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys germs and bacilli of bronchial catarrh in the breathing organs, soothes and allays irritation and enriches and purifies the blood. All druggists. Booth's Hyomei Co., Ithaca, N. Y.

Sister Feb. Hill.

BY F. B. SRYGLEY.

Sister Hill, the daughter of J. C. and Sallie Hubbard, was born in Wilson County, Tenn., about forty-five years ago. She obeyed the gospel at Bellwood, Tenn., when she was but a small girl, and she lived true to her faith till about 8 P.M., Sunday, October 19, 1919, when she was called up higher to live with that Savior whom she had served the greater part of her life. She leaves a husband and four children, an aged mother, two sisters and one brother, to mourn their loss. Sister Hill was true to her husband and children, tender and kind to her mother and relatives, and faithful to the Savior and the church.

While she had been in declining health for a number of years, she never complained at anything. She was nearly always present at the meetings at Carroll Street Church, and the last Sunday she spent on the earth, which was the last day of life, she was present at the meeting of the saints. The little band that worships on Carroll Street will miss her, for she did not forsake the assembly on the Lord's day. If our members everywhere were as faithful even in health to meet together as she was in her frail, feeble condition, our Lord's-day meetings would be much larger.

Sister Hill was kind to the poor and the helpless. Some years ago, when a poor sister of her congregation died and left three little children, the youngest a helpless infant and the other two not much older, though her health was declining then, she took these little ones into her home and heart and gave them a mother's care and protection till they could be provided for. The Savior took little children into his arms and said: "Of such is the kingdom of heaven." It was touching and tender to hear these motherless little ones call her "Sister Hill," and they were never afraid to call on her for favors. Not only the helpless little children found a home with her, but she also divided her home and its comforts with the aged and infirm. She certainly followed the teaching of Christ in helping the helpless.

But now her life, her sufferings are over, and her good works follow her. She has gone into the sweet beyond, where her father, her sister, her brother, and two little children who had gone before were waiting for her. Her husband has the consolation that he did all that he could to keep her. She had all the help that medical science could give, but nothing could arrest the fatal disease. The children are left the heritage of a faithful example; and while they need the advise and association of their mother, her example of faithfulness will abide with them. The long-suffering, patient mother is left again. Well, it no doubt is for some righteous purpose. She has yet something to do on this side of the great divide. Half her family now are over on the otner side. Let us hope that some day they may be a reunited family. May God in his mercy deal gently with all.

Good of Company Manners.

There is no trouble in the home when there is company in the house. Everything runs smoothly, as a rule. The children are better behaved, regardless of what mother says about it; father is more patient. There is no quarreling among the children when there is company. Everything is cleaner and more orderly, and voices are lowered, and correct language is used.

Which is to say, would it not be a blessed good thing to have "company manners" in the home all the time? To have the breakfast pass off as quietly; to have as little harsh language; to do away with the usual family criticisms—would it not be glorious if we used "company manners" whether there is company present or not?

It would be an awful strain for a while, to be sure. The whole family is under a strain when there is company in the house; but the general effect would justify the strain. There would come a time when it would not be any strain at all; it would become a habit. Table manners would be improved, conversation would be more rational, criticism would be less bitter, dispositions would mature with the sweetness of ripened fruit that has grown in the sunlight.—Exchange.

You Can Do It.

BY J. C. MALPHURS.

Of course you are willing for the Potter Orphan Home and School to have a child's library, and the call is not for money. The plan is simple. Just go to your bookcase, select at least one volume that is suitable for a child from six to fourteen years of age, send it to Brother Hugh Potter, Route 4, Bowling Green, Ky., or to me, at Sinai, Ky. These books will be of much good to the Home; and if you will attend to your part, we can have a splendid collection of books. I expect to see that the Home has a good bookcase and a selection of choice literature that is not supplied by the brotherhood. Send in your book as soon as possible so that we shall know what to buy. Nothing but the very best of clean literature is wanted. Especially should there be a good supply of Christian books. It is easy to send a book. If you do not happen to have a suitable one on hand, just purchase one. Let the people in Kentucky, especially, rise up as one man and do this little favor for the Home.

DON'T DRUG KIDNEYS RUB BACKACHE AWAY

Instant Relief! Rub Pain, Soreness, and Stiffness from Your Back with "St. Jacobs Liniment."

Kidneys cause backache? No! They have no nerves, therefore cannot cause pain. Listen! Your backache is caused by lumbago, sciatica, or a strain; and the quickest relief is soothing, penetrating "St. Jacobs Liniment." Rub it right on the ache or tender spot, and instantly the pain, soreness, stiffness, and lameness disappear. Don't stay crippled! Get a small trial bottle of "St. Jacobs Liniment" from your druggist and limber up. A moment after it is applied you'll wonder what became of the backache, sciatica, or lumbago pain. "St. Jacobs Liniment" stops any pain at once. It is harmless and doesn't burn or discolor the skin.

It's the only application to rub on a weak, lame, or painful back, or for lumbago, sciatica, neuralgia, rheumatism, sprains, or a strain.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

50c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Feet Drag?

When it is an effort to drag one foot after the other, when you are always tired and seem lacking in strength and endurance, when aches and pains rack the body, it is well to look for symptoms of kidney trouble.

Foley Kidney Pills

banish effects of kidney and bladder trouble by removing the cause. They are healing and curative. They tone up and strenghten the weakened or diseased organs. They relieve backache, rheumatic pains, stiff joints, sore muscles.

W. W. Wells, Tonquin, Mich., writes: "I get great relief from taking Foley Kidney Pills. I am on my feet most of the time and get tired out. After taking Foley Kidney Pills, they make me feel like a new man. I recommend them to my customers and never have heard of any case where they did not give satisfaction."

Brother Talley's Article on the Dearth of Preachers.

BY J. T. J.

I have just read the above-named article, and, to me, it is like an "oasis in a desert." It is one of the most timely articles I have read in a long time. I will ask that all who deplore the scarcity of preachers and long to see the gospel preached more generally read Brother Talley's article, which appeared in the Gospel Advocate of November 6.

It is quite common for Christians and churches to laud the preachers who have "reached the top." They are very anxious to have such preachers to hold a meeting for them, and will write and make arrangements, in some cases a year ahead, to secure some such preacher to hold a meeting for them, and will pay him well for the meeting; while in many cases there are men of equal mental ability, and often more zeal, who, for lack of financial ability, are kept at home, following some secular calling for a livelihood and doing the home preaching on Sundays without many encouraging words and never a cent of money to show appreciation of their efforts. They never say to them: "There are good people in some adjoining neighborhoods who have never heard the gospel; go and preach to them, and we will pay the taxi hire and a little more to pay you for a little loss of time from your business while you make some preparation for these occasions." The consequence is, those good people are neglected and die without ever hearing the pure gospel, while the church makes but little effort or sacrifice, never offering any encouragement to home talent; therefore, the church just about holds its own with an "imported" preacher once a year, who gets the little pittance of contributions made by the church during the year, and the brother who bears the burden and heat of the day at home goes without remuneration or encouragement.

How can young men under such conditions ever develop into gospel preachers? How can they expect to have a decent living if they neglect their business to preach? These are serious questions, and they suggest that it is time for the churches to call a halt and take their bearings. It may be necessary to change our course a little. Money spent on the home preacher encourages him, gives him more confidence in himself and the church, and will do ten times as much in spreading the gospel in the home field as if paid out to preachers from a distance. Besides, it gives the home preacher more prestige and brings the church more into notice in the community. Then, besides, with this course of procedure, this dearth of preachers would soon cease.

The Dying.

Outstretch thine arms for those who die;
Receive them to thy peace on high.
Jesus, Savior dear!
O, draw them clean from death's dark flood,
Washed pure in thine atoning blood!
Hear us, Savior, hear!

Grant them to know the victory
The martyrs find in following thee,
Jesus, Savior dear!
Since they feared not to pay the price,
O, crown with joy their sacrifice!
Hear us, Savior, hear!

—Herbert H. Gowen.

As to the burden, be content to bear it until thou come to the place of deliverance, for there it will fall from thy back of itself.—Bunyan.

Brings the Best Into Co-Operation.

It is no wonder that many are finding the new medicinal combination, Hood's Sarsaparilla before eating, Peptiron (a real iron tonic) after eating, and Hood's Pills as needed, remarkably effective as a course of treatment for giving vitality, vigor, and vim, and increasing strength and endurance.

Among the medicinal substances that the combination brings into co-operation are such cleansers, tonics, and digestives as sarsaparilla, nux, iron, and pepsin, whose great merit has been fully established.

Good results from such a combination in cases amenable to treatment seem to be among the "inevitables." The combination is especially recommended for those who are run down, whose blood is poor because of impurity or lack of iron, whose nerves are weak or unstrung, livers torpid or sluggish. Try it.

DO YOU NEED A KIDNEY MEDICINE?

Dr. Kilmer's Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble, it may be found just the medicine you need. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle healing herbal compound—a physician's prescription which has proved its great value in thousands of the most distressing cases according to reliable testimony.

At druggists in large and medium size bottles.

You may have a sample size bottle of this always reliable preparation by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the Nashville Gospel Advocate.

DON'T OVERDO OR OVEREAT

But If You Do, a Few Doses of Black-Draught May Prevent Serious Trouble

Nowata, Okla.—Mr. W. B. Dawson, of this place, says:

"I have known of Black-Draught ever since I can remember; and of all the liver medicines I ever used, Black-Draught is without doubt the best. We would not be without it in the house.

"I used to take pills and different things, but after taking a course of strong medicine I would be left in a constipated condition, and would need then to use a laxative. But after I began to take Black-Draught I did not have any trouble of this kind.

"I take a big dose at night and follow a few nights with lighter doses, and I am like a new man until I overdo or overeat and neglect to take care of myself until the liver gets out of fix, when I have to go to Black-Draught again.

"Black-Draught, I have found, is all that is necessary for the bloated feeling in the stomach, sour stomach, or bad taste in the mouth so common in spring in the swampy country."

Try Thedford's Black-Draught. At all druggists'.

For the HAIR—

To make it soft, fluffy, and free from dandruff, use

TETTERINE

50c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

In answering advertisements, please mention this paper.

NUXATED IRON
A DRIVING FORCE
BEHIND KEEN SUCCESSFUL MEN AND WOMEN

When you think of the successful men and women you know—people who are doing things worth while—you will find that they possess force, vim and energy—the kind that simply brim over when the blood is filled with iron. Nuxated Iron by enriching the blood and creating new red blood cells, strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed force and energy into the whole system. Three million people use it annually as a tonic, strength and blood-builder.

MAKE THIS TEST

See how long you can work or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Numbers of nervous, run-down people who were ailing all the while have most astonishingly increased their strength and endurance simply by taking iron in the proper form.

One Reason.

BY G. F. GIBBS.

Brother C. M. Stubblefield, in the Gospel Advocate of October 23, asks the question, "Why, then, do not more men begin preaching?" to which I offer the following suggestion as one answer. This suggestion I recently received in a brotherly conversation.

In considering the suggestion, I waive the possibilities of insufficient training in the home and the examples of ungodly parents, the tendency of the age in bending every energy to make money and then spending it in the gratification of the flesh, which are not only probable and possible, but are real hindrances to many in the spiritual life. I confine it to the various congregations of our fair land.

Humbly I would say there is a lack of encouragement upon the part of most congregations. Encouragement is fundamental to the making of preachers. A combined, concentrated effort toward encouragement will cause more men to begin preaching. By encouragement I do not mean flattery nor an habitual cut-and-dried compliment; not sympathy which is from the teeth outward; not a greater support in finances, though it may be needed; but a genuine sympathy creating a feeling of confidence and love which tend to encourage.

For instance, let each congregation wisely select one or more of its young men and deal with them in a godly manner. Encourage them to take public part in the Lord's-day services and in the prayer meetings; in studying, in preaching, in growing up in the work. Having selected such a one, see to it that he is advised, criticized, and corrected in a way to build him up. If he makes mistakes, do not sneer, but pray; if he is awkward and embarrassed, shut your eyes and refuse to see it; if he needs education, help him in school, but do not send him.

The various churches know the kind of a preacher they want, and by following this plan they not only can have a man of their choice, but will promote Christianity throughout the world. If they choose, they can send their man or men out to preach in other places and invite other such men to be with them in their stead. In this way preachers will everywhere be available. More men will begin to preach.

Is this not in accordance with holy writ? Did not Paul use such a plan when he selected Timothy and Silas and other coworkers?

It is not my intention to make a preacher factory in the evil sense of the term, but according to a divine plan grow preachers, which are needed now, and, if the world stands, will be more needed, if such could be, as time rolls on.

Another suggestion of encouragement would be for the older preaching brethren to eliminate what is known as preacher jealousy. What is so disheartening as for a man of God, so recognized, to underrate the efforts of a young hopeful, refuse to attend his meetings, fail to lend a helping hand, give no exhortation to continue, and, in addition, is envious of the least success attained? Away with such!

This plan is being used to some extent in some few places. Will not others try it or make other suggestions?

Financial Report for October.

BY F. B. SHEPHERD.

From the Charleston Church, $8; William F. Fierbaugh, $2; by Christian Leader, $2.50; N. L. L., $5; Oxford (Fla.) Bible School, $5; C. W. Sewell, $3; Amarillo brethren, $12.60; Beauchamp, $16.90. Total, $55.

Brother Sherriff needs funds and a helper to carry on this work. Will you help? Donations may be sent to John Sherriff, Bulawayo, Rhodesia, Africa, or to the writer, 1409-A Jackson, Amarillo, Texas.

50 Eggs a Day

"Before using 'More Eggs' tonic, I was getting only 12 eggs a day and now get 50," writes Mrs Myrtle Ice, of Boston, Ky.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

Send $1 to E. J. Reefer, the poultry expert, 3258 Reefer Building, Kansas City, Mo., and he will send you a season's supply of "More Eggs." A million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day. Profit by the experience of a man who has made a fortune out of poultry.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritative itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

Feather Bed Bargains

For $21.50 we will ship you one first-class 40-lb. feather Bed, one pair 6-lb. feather Pillows, one pair full size Blankets, one full size Comfort, one full size Sheet and two Pillow Cases. All new feathers; best ticking. Regular price of outfit $36.25, special sale price $21.50. Mail money order today or write for new catalog and order blanks.

Southern Feather & Pillow Co. A36, Greensboro, N. C.

Among the Colored Folks

M. Keeble writes of his work as follows:

On the first Lord's day in October, with the assistance of the Neshoba brethren and sisters, I began a meeting at Collierville, Tenn. This was an interesting meeting in many respects. The meeting was conducted under a tent, and the attendance was good. These people had never heard the pure gospel before, and it so enraged them that they reported to the leading white people that I was trying to create a riot between the white people and the colored people; and one night some white gentlemen came out to see what I was teaching, and they reported back to the town that my instructions were good. When this failed to work, they began to put threatening letters on the table warning me to leave the country at once. Finally they got the man to whom the place belonged to make us move the tent, which we did; but I am sure we left the truth planted in their hearts, and some day it will come up and bring forth fruit to the glory of God. This meeting was liberally supported and attended by the Neshoba brethren and sisters. They had to come each night about twenty-eight miles, round trip; but it seemed to be a pleasure to them, because their hearts were in the work. Neshoba is a mission point itself, but it is doing more mission work than a great many of our older congregations. After having to close this meeting earlier than we expected, I spent the balance of the time preaching at Neshoba under the tent; and although it rained all the time, interest was good. I have agreed to spend a month with these faithful Christians next year.

On the third Lord's day in October I met with the church at Capleville, and we enjoyed two fine services. One was added by baptism. These brethren requested me to remain over with them and hold a tent meeting near White Haven. The tent was put up in a hotbed of sectarianism, and I, in the name of the Lord, sowed the seed of the kingdom of Christ. It made some awfully angry, but some seemed to enjoy listening to the gospel. I hope to go there again. There are some very faithful members in this congregation. The Neshoba mission was begun by this church. While in this section Sister Mira Allen, wife of Brother Mose Allen, died. She was taken suddenly ill while I was in their home on Lord's-day morning, and died in two or three days. She formerly lived in Lebanon, Tenn. She was faithful to Christ wherever she went, and she will be greatly missed.

On the fourth Lord's day in October I met with the brethren and sisters at Henderson, Tenn., and we worshiped for the first time in their new house, and it was a joyful time in Christ. Nearly three years ago I preached there in Brother Bose Croom's house. He and his wife and two daughters were the only members then; now the membership is over one hundred. Brother J. Hannon preaches for them once a month, and he is loved by all for his work's sake. The white brethren here have assisted us in every effort we have made and are still willing to aid us. When this meeting-house is completed and seated, it will be equal to any we have. It will be known as the "Oak Grove church of Christ."

Oak Grove is the first church of Christ that I as an evangelist began in a destitute field. At Bellbuckle, Tenn., we are expecting to build soon. We now have a neat little building at Tullahoma, Tenn., that was put up by the white church of Christ at that place. All of this inspires and encourages me to press on. During the protracted-meeting season this year I have baptized fifty-nine, and eleven have been restored.

I am now en route home to be in a two-weeks' meeting there and also have the privilege of being with my family.

Causes of Juvenile Crime.

I think it would be fair to give as causes of the increase in Europe's boyhood crime the absence of parental authority (the father often being at war and the mother in the factory); decrease of schooling; evil shop influences; long hours and hard conditions of child labor; increase of wages without instruction in the proper use of money; employment in agriculture without wise supervision; decrease in activities of constructive social agencies and in right opportunity for helpful leisure; decrease of police protection; increase of all kinds of temptation; high costs; the bad example of soldiers on leave; increase of exciting motion pictures, "literature," etc.; and general war stimulation of an abnormal character. Some of these influences were to a small degree making themselves felt in the life of the newsboy who insisted that the kaiser was dead when he knew better.—Christian Herald.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

The Quick Way to Stop a Cough

This home-made syrup does the work in a hurry. Easily prepared, and saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

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

CHURCH ENVELOPES.
Double and single envelope systems. Samples and prices sent upon request. Double Envelope Corporation, Roanoke, Va.

GET YOUR CHURN FREE

25,000 Leader Churns have removed the dread of churning. They make more and better butter; 7,000 testimonials; A. N. Hollis, says: "Churning was a burden until we got the Leader. Now the children cry to churn. We can churn in 3 or 4 minutes." Steel frame—light weight — compact — easily cleaned.

Lasts a Lifetime

Sold under two plans. Simply order churn; then at end of 30 days, remit the price, or take orders from your friends and let your commissions pay for your churn, thus securing your Leader Churn Free.

☐ 3 Gal. $5.50 Churns 1 1-2 Gallons ☐ 5 Gal. $6.00 Churns 3 Gallons ☐ 8 Gal. $6.50 Churns 4 Gallons

Send No Money Order direct from this adv. checking size of Churn wanted. You pay express charge only

AGENTS WANTED — take trial orders: no money needed.

Novelty Mfg. Co., Box 841 Abingdon, Ill.

CHURNS IN 3 MINUTES

WINTERSMITH'S CHILL TONIC

Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

11 HENS IDLE; NOW LAY 221 EGGS A MONTH

Mrs. Young Almost Gave Up Raising Chickens. Then She Tried This Plan

"When I accepted your offer and tried Don Sung, I had been getting 1 or 2 eggs every other day. The next month, using 50 cents' worth of Don Sung, my 11 hens laid 221 eggs. I almost gave up raising chickens, but now I have decided to raise as many as I can."—Mrs. F. C. Young, Bellefonte, Pa.

Feed is too expensive to waste on idle hens. You can easily start your hens laying and keep them laying, even in coldest winter. To prove it, all you need do is accept our offer, as Mrs. Young did.

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself, and pays you a good profit besides, simply tell us, and your money will be promptly refunded.

Don Sung (Chinese for egg laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for thirty days, and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry-remedy dealer, or send 50 cents for a package by mail, prepaid. Burrell-Dugger Company, 477 Columbia Building, Indianapolis, Ind.

Jesus Christ, Our Great High Priest.

BY J. PERRY HODGE.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." (Rev. 8: 1-6.)

Under the seventh seal John was shown the greater and better tabernacle, the high priest ministering at the golden or incense altar, the character of the service, and such incidentals as necessarily belong to a changed service, law, and priesthood. "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7: 12.) Christ as our High Priest exercises his office in heaven itself. "For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9: 24.) Neither did he enter upon the duties of his office as high priest until first he had made one sacrifice for sins. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." (Heb. 10: 12.) "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9: 11, 12.)

"There was silence in heaven about the space of half an hour." Since a change in the priesthood produced a change in the law (Heb. 7: 11, 12), the old Mosaic law had to be abolished before the new law under Christ went into effect. Speaking of the Messiah, Daniel (9: 27) said: "In the midst of the week [which, if Sunday is the first day of the week, was Wednesday] he shall cause the sacrifice and the oblation to cease." The sacrifice and oblation were ordinances of the law of Moses; for the law of Moses "stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." (Heb. 9: 10.) Therefore, they were abolished by the cross of Christ (Eph. 2: 15; Col. 2: 14), he "having abolished in his flesh the enmity, even the law of commandments contained in ordinances" (Eph. 2: 15), "and took it out of the way, nailing it to his cross" (Col. 2: 14). From his death, therefore, on the cross to the going into effect of the law under Christ there was silence in heaven. During forty days of this time that there was no law in force, the old having been nailed to the cross and the new not yet having been proclaimed to the world, Jesus was present with his chosen witnesses; but ten days of the time was spent by the apostles in waiting for the promised Holy Ghost (Luke 24: 49; Acts 1: 4), which, when Jesus was exalted to the right hand of God, and had received himself, he shed forth that outpouring of the Spirit that occurred on Pentecost (Acts 2: 1-4, 32, 33).

"I saw the seven angels which stood before God." (Rev. 8: 2.) Paul says all angels are ministering spirits sent forth to minister for them who shall be heirs of salvation. (Heb. 1: 13, 14.) John speaks of "the seven Spirits which are before his throne." (Rev. 1: 4.) It may be that the seven angels and the seven Spirits just mentioned are all the same. The seven Spirits of God are represented under the symbol of seven lamps of fire burning before the throne. (Rev. 4: 5.) The seven Spirits are also spoken of as sent forth into all the earth, and are represented under the symbol of seven horns and seven eyes of the slain Lamb. (Rev. 5: 6.) Matthew records the sayings of Jesus. Speaking of himself and his angels, he says: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24: 31.) Paul, speaking of those who heard the sound (Rom. 10: 14-17), said: "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." (Rom. 10: 18.) Also, speaking of the work of the church of Thessalonica, he said: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." (1 Thess. 8.) From scriptures which we have used here it seems that the preaching of the word of the Lord is spoken of in the sense of the sounding of a trumpet; and when we take into consideration the fact that the great sound of a trumpet of the Lord's angels (Matt. 24: 31) was the means by which his elect were to be gathered together, we are still more inclined to believe that preaching the word of the Lord is the great sound of trumpet he had reference to, since the elect are those who have accepted Christ through the preaching of the gospel, and that we make that calling and election sure through continued faithfulness to his word (2 Pet. 1: 1-11).

CARBUNCLES CARBOIL

STOPS THE HURT

AT YOUR DRUGGIST 25¢

OR SEND PRICE TO "CARBOIL"

NASHVILLE, TENN

Weak, Thin, Nervous People Should Take Bitro-Phosphate

What It Is And How It Increases Weight, Strength and Nerve-Force.

Judging from the countless preparations and treatments which are continually being advertised for the purpose of making thin people fleshy; developing arms and neck, and replacing ugly hollows and angles by the soft curved lines of health and beauty, there are evidently thousands of men and women who keenly feel their excessive thinness.

Thinness and weakness are often due to starved nerves. Our bodies need more phosphate than is contained in modern foods. Physicians claim there is nothing that will supply this deficiency so well as the organic phosphate known among druggists as bitro-phosphate, which is inexpensive and is sold by most all druggists under a guarantee of satisfaction or money back.

By feeding the nerves directly and by supplying the body cells with the necessary phosphoric food elements, bitro-phosphate should soon produce a welcome transformation in the appearance, the increase in weight frequently being astonishing.

Increase in weight also carries with it a general improvement in the health. Nervousness, sleeplessness and lack of energy, which nearly always accompany excessive thinness, should soon disappear, dull eyes brighten, and pale cheeks glow with the bloom of perfect health.

CAUTION—While Bitro-Phosphate is unsurpassed for the relief of nervousness, general debility, etc., those taking it who do not desire to put on flesh should use extra care in avoiding fat-producing food.

Turning the Clock Hands Backward.

We have obeyed an executive mandate and turned back the hands of our timepieces. Every clock has come under the law, from the beau monde in the clock tribe in its trimmings of marble and bronze to the Big Ben to which some of the humbler folk look for the direction of our domestic activities. There was a time in the history of Judah when the clock was turned back by the power of God, and every student of the Book readily recalls the strange incident. Hezekiah was at death's door. The court physician was troubled and the members of the royal family were distressed. Isaiah, the prophet, came and told him to "set his house in order," for the summons was at hand, and left the palace in great sorrow, for he knew the good life of the good king; and Hezekiah, coveting life and the opportunities of his regal post and the association of home and friendly circles, turned to God in earnest, fervent prayer. While he prayed, the servant announced Isaiah's return to the palace, and it was good tidings that the prophet brought, and good cheer was stamped upon his countenance, for he said that God had heard the prayer and the king would live. When the king asked for a sign that he might know that God had spoken through the prophet, Isaiah was not offended, for he knew that false prophets had stood before Judah's throne. Looking through the palace window, he saw the sundial that Ahaz had added to the convenience of the palace, and suggested it as the test of truth. So the shadow was moved back on the sundial to prove that God had spoken through the prophet. Moving the shadow backward on the dial did not lessen the dark hours for Hezekiah, but his earnest prayer released forces that did decrease the dark hours and dark days. When it comes to the theme of divine intervention in response to human prayer, we are at the rim of a fathomless sea of mystery. Prayers of this kind may have greater power in one age than in another, as a certain type of miracles may be the product of one period rather than another. It is unquestionably true, however, in human experience, that forces are released through prayer that can lesser sorrow-laden hours. Moving the hands backward on the American clock will not lessen the hours of shadow and suffering, but there are forces that can diminish the darkness of our days and be brought into effective operation through prayer. Do you think Bolshevism was born in a prayer meeting? Do you think that the red flag of anarchy came from the loom of prayerful men's thinking? Perhaps our conferences would be more successful if there should be more real praying in the sessions where men meet to adjust differences. Can men pray for their employees in all sincerity and fail to do their uttermost to reduce to the minimum unsanitary and hazardous environment for their employees? Can men pray earnestly for peace and sharpen the sword on a hidden grindstone? Can men pray fervently for their country's welfare and seek willfully to loosen its underpinning? Can men pray fervently for the relief of the distressed and refuse for selfish reasons to devote energy and time and skill for the production of life's necessities? Prayer can change the night to day, even though moving the hands of the clock back does not change the number of hours of daylight and darkness. Human lips may have a thousand dialects in the speech of man to man, but there is one language in the speech of man to God, and that is the language of prayer. We can stand all the dialects of the world in this country, if we can make this one language of prayer the prevailing tongue in our American life. Men have to learn to say together, "Our Father," before they can say to each other, "My brother." . . .

Let our churches these times have more time for prayer on the schedule of public services, and let our homes keep the altar flame aglow. Never in our history as a nation have we needed more a praying church.—Robert N. Simpson, in Alabama Christian.

If the manifestation of the Savior had done nothing else, would not this be much—this eternal reassertion of the essential dignity and capacity of human life?—Phillips Brooks.

Neutralizes Uric Acid.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists (price, 50 cents) or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

CAPUDINE
It's Liquid
No Acetanilide
Relieves Quickly
GRIPP-ACHES
BY DOSE AND IN BOTTLES-10¢ 30¢ & 60¢

What Love Asks and Gives.

Love asks for love; the greater love for the greater love; infinite love for the greatest man is capable of. And it is hard for a man to resist coming under the new covenant, in which there is infinite love on the one side and love that may grow indefinitely on the other. If it is to grow, however, it is in a new life it must grow—a life of sacrifice, a life in which he who comes under the new covenant is himself the offering and the "lively sacrifice."—F. B. Jevons.

The man who works himself to death trying to accumulate a fortune only requires a funeral pile.—Exchange.

Eggs Paid the Pastor

Mrs. Lena McBroom, Woodbury, Tenn., writes: "I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid my pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some, and had 1½ dozen left."

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. You need this great egg producer. It means big egg profits for you. Don't delay. Send $1 to E. J. Reefer, 3258 Reefer Building, Kansas City, Mo., and he will send you a season's supply of "More Eggs" tonic. A million-dollar bank guarantees that if you are not absolutely satisfied, your dollar will be returned on request. Send a dollar to-day. Profit by the experience of a man who made a fortune out of poultry.

SAGE TEA DARKENS HAIR TO ANY SHADE

Don't Stay Gray! Here's an Old-Time Recipe that Anybody Can Apply

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

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

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

THAT CHANGE IN WOMAN'S LIFE

Mrs. Godden Tells How It May be Passed in Safety and Comfort.

Fremont, O.—"I was passing through the critical period of life, being forty-six years of age and had all the symptoms incident to that change—heat flashes, nervousness, and was in a general run down condition, so it was hard for me to do my work. Lydia E. Pinkham's Vegetable Compound was recommended to me as the best remedy for my troubles, which it surely proved to be. I feel better and stronger in every way since taking it, and the annoying symptoms have disappeared." — Mrs. M. GODDEN, 925 Napoleon St., Fremont, Ohio.

Such annoying symptons as heat flashes, nervousnsss, backache, headache, irritability and "the blues," may be speedlly overcome and the system restored to normal conditions by this famous root and herb remedy Lydia E. Pinkham's Vegetable Compound.

If any complications present themselves write the Pinkham Medicine Co., Lynn, Mass., for suggestions how to overcome them. The result of forty years experience is at your service and your letter held in strict confidence.

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright

Get a 25c. Box.

AVOID INFLUENZA and its dreaded ally, Pneumonia, by using GOWANS Rub-It-On FOR COLDS CROUP PNEUMONIA 25c. 50c. $1.00

The original excellent external remedy. Keep the organs in good condition, using GOWAN'S LAXATIVE KIDNEY PILLS—25c. Satisfaction guaranteed if directions are followed. Gowan's reduces fevers and helps the heart. Send for sample. Gowan Medical Co., Concord, N. C.

In answering advertisements, please mention this paper.

CHURCH NEWS

Alabama.

Athens, November 5.—Brother H. T. King and I left the meeting at Murfreesboro, Tenn., last Friday night. Three had been baptized and one reclaimed. Brother Wooldridge continued the meeting over Sunday and baptized one more. I am now at Athens, Ala., singing, while Brother Wooldridge does the preaching. This is a work that Brother L. B. Jones began last spring.—E. Gaston Collins.

Arkansas.

Aplin, November 1.—On Saturday night before the third Sunday in October I was at Ravia, Okla., and gave a special lecture for the High School, preached Sunday, and remained there for several nights, giving a lecture course which was appreciated by the town. I then went over to Tishomingo to lecture a few nights; but two nights gave me enough of that town, as the people there, both saints (?) and sinners, as for the greater part, are given over to the lust of the flesh. Perhaps I could have worked up some interest if I could have remained there for a month; but as my time was arranged so I could not do this, I "kicked" the dirt off my feet and went on my way. I stopped off at Coalgate, where Brother Foy Wallace and Brother Acuff were in a good meeting. I enjoyed myself with them and the church there. Brother Wallace can preach, and I tell you Brother Acuff knows how to sing. He does not have to "tunehist" for thirty minutes before he can start the song, either; he just opens his mouth and lets the "song wave roll," to the delight of all. I am now at this place giving a course of my lectures and will preach here Sunday. Then I am to give two lectures at Casa, then at Danville, then at Havana. Brethren, if you need me in this part or anywhere, write me for the next ten days at Havana, Ark., in care of L. O. White; but any mail addressed to me at Denton, Texas, will reach me.—D. S. Ligon.

Michigan.

Flint, November 2.—Our service today was well attended and one took membership. The work on the new house has been started, and we hope it will be completed soon.—Leslie G. Thomas.

Tennessee.

Memphis, November 4.—The meeting at Dunmor, Ky., was well attended. Although it rained every day, our crowds were good and interest was fine. Six were baptized, and some that had quit promised to do better. I was well supported and was invited to return. From Dunmor I went to Cannon County, Tenn., and met many of my old-time friends; had a fine time and fine services, but no additions.—C. H. Smithson.

Whitwell, November 4.—I have just returned from Dayton and Bird's Chapel, where we had a fine meeting. Several obeyed the Lord's command. Brother Henry Young is doing some good work there. They have a fine little church. Brother G. S. Marsh has done some work there. I am at home for a few days to get my father and sister some fuel and other things ready for cold weather. As God has said, so must we do.—J. C. Moseley.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Use Cuticura Soap To Clear Your Skin

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

A Leader of Men.

You can tell a leader of men because he is attacked. He draws upon himself a concentrated fire of venom and virulence that the lesser breed escapes. Like towering hills that he remembers he stands above the dreary, fog-bound pessimism of the vale. His feet are planted surely, upon a mount of vision and the horizon he commands is wide, with the openness of all the sky there is and the rejoicing freedom of the sun.

To assert oneself is to be challenged. If you are assailed, it is a sign that you count for something. Some one has found it worth his while to attempt to bawl you down or to drag you out. You seem to deserve abuse. You are large enough to prove a tempting target. Consider yourself complimented when you are the object of attack; it is a tribute to your eminence, whether you sought that eminence or not.

No man becomes a leader who is ultrasensitive, who gets bitter and sullen under censure, who lashes frantically back when he is lightly stung, who has a tart rejoinder for every trifling provocation.

The strong men endure a great deal in silence. They open not their mouths to the "assassins of character." They let the fruit of their own hands in its own time provide the denial of all cruel innuendoes. "What say they? Let them say!" They have their work to do; they must move on; they have not time to put an ear to the ground and alter their course for a vibration or a reverberation.

Courage is a quality loved of all men, even those who have none of it. Many errors and fantastic performances are foreign to a man who hits out, speaks out, and definitely ranges himself on one clear side or the other of an issue while many trim and dge and tergiversate. The crowd is ways looking for a dominating ure, even as a girl seeks a lover ho (though he do so gently and considerately) takes command. He must be sure of himself ere he can be sure of her. Even so, the American public takes to its heart a certain robust and sturdy assertiveness that is often neighborly to vanity. In such inspiring moral earnestness it condones the faults that are due to an excessive militancy in the disposition. It welcomes the virile relief from the twilight zone of thought and feeling, to which a timid habit on the part of so many men condemns them. Mistakes of commission are the more pardonable. Those who do nothing never do anything wrong. But no man ever led other men on a platform of inanition and negation.—Philadelphia Public Ledger.

Recipe for Gray Hair.

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

WANTED — Representatives for BIJOU TOILET GOODS. Large commission. Rapid sale. Write for particulars. Goods worth $2 sent for $1. S. M. Swain, 811 Polk Avenue, Memphis, Tenn.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

URIC ACID IN MEAT CLOGS THE KIDNEYS

Take a Glass of Salts if Your Back Hurts or Bladder Bothers

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

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

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

Make Baby Coo and Crow

Keep the little stomach regulated and bowels open, the secret of health in infancy, by using

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

that produces such remarkable and gratifying results. Relieves constipation, flatulency, wind colic, diarrhoea, and other disorders.

Contains no alcohol—opiates—narcotics—or other harmful ingredients. It is a highly potent vegetable preparation made of the very best ingredients obtainable. Give it to baby and watch the smiles that follow.

At all Druggists

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215-217 Fulton St., N. Y.
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NEW SONG BOOKS

Evangelists and Churches Attention.

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A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred, less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, $15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. **Money back if not pleased.**

E. A. K. HACKETT, Dept. No. 2, FT. WAYNE, IND.

FREE TO
Pile Sufferers

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

LET ME PROVE THIS FREE.

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

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

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

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

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

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

FREE PILE REMEDY.

E. R. Page,
430-F Page Bldg., Marshall, Mich.
Please send free trial of your method to:

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The Beautiful Way.

There's a beautiful way
To live each day,
To be always kind and true;
I can plainly see
There's a way for me,
And a beautiful way for you.

We must brighten the day
With our merry play
And a song of cheer the while;
With a sweeter song
When the day is long—
And be sure that you wear a smile.

There's a beautiful tone
To make our own;
There's a voice that's soft and low;
Do not walk too loud,
Do not talk too loud,
And be true to the best you know.

—Miss L. B. Cook.

A Survey from the Corner Stone.

BY J. J. VANHOUTIN.

Among the different violations of God's law to the children of Israel for which death was the penalty was the removal of the ancient landmarks or corner stones of the original survey in the division of the land and lots made by Joshua. Old landmarks and corner stones should never be maliciously removed. The man who does so may gain a few feet of dirt, but it is a violation of both human and divine law. Christ is the chief corner stone of God's great spiritual kingdom, or church. It was first laid in Zion, and the apostles appeared to be the surveyors and used the prophecies as field notes and surveyed the gospel line throughout the world, so much so that there was "no speech nor language where their voice was not heard," as David had prophesied in the nineteenth Psalm. Now preachers in surveying the gospel line must follow the apostolic line back to Jerusalem, and then follow the old survey according to the law and the prophets. If some corner stones on a farm have been removed and the farmer wants them replaced, how would it do for a surveyor to start from some uncertain corner and make new lines and new corners for every man that owned ten or twenty acres in the section? Only those who would profit by the removal of the corners and designated the place from which to start would be satisfied. So, in the proclamation of the gospel, if men have lost sight of Christ, the chief corner stone, they want something else and start out on uncertain theories which profit no man except the surveying preacher, who may secure a few dollars by building upon a sandy foundation. The field to be surveyed is the world, and whatever line or corner was established by the apostles must stand unmolested. The line of preaching to all the nations must stand. The gospel in its purity must be preached, then the faith would be pure. That pure faith leads to a reformation, and that reformation leads to obedience, and that obedience leads through the institution of baptism, and that baptism leads a man through the ceremony where the word "into" conveys the man "into the name of the Father and of the Son and of the Holy Spirit." That word "into" in the ceremony is the only word which conveys the man into the names mentioned; and no man ever baptized any one into Christ's name when he left the "into" out of the ceremony. Keep in the straight and narrow way surveyed by Christ and his apostles with prophetic field notes.

America's Watchword.

God commanded Moses to say to the children of Israel the very same thing that I believe he would have his spokesmen say to America right now: "Speak to the children of Israel, that they go forward." The inference is that the trouble was with the children of Israel.

Go forward! And mark, the very obstacle that halted their progress became the means of their advance, the parted waters became their pathway to deliverance.—H. Percy Silver.

Use MURINE Night and Morning

Keep Your Eyes Clean-Clear and Healthy
Write For Free Eye Care Book Murine Co., Chicago, U.S.A.

Dreary Round of Monotony.

His face always wore the same expression—the look of the stoker who comes to the deck for a breath of fresh air. His business was, once every second, to give a certain machine a twist in order that a piece of wire might bend into a circle. He had done this sort of thing so long that two fingers had acquired a peculiar hardened curvature. One shoulder was lower than the other. He knew no other business.

It seems that the man had had an unusual boyhood. While others were at their sport, his hours were spent in passionate reverie. The literature of romantic chivalry, the story of followers of the Cross, the fine heroism of soul-starving deeds for others claimed him and made him tremulous with aspiration. He knew of nothing larger, more captivating for him than a life eked out in some remote field of self-sacrifice for the redemption of the human race; and to this he pledged himself. But then his father died. Ruin was the specter at the funeral feast. An unnamed Nemesis pursued him, try as he might to keep faith with himself and the call of mortal hunger. Self-sacrifice.

Yes, the screw eye is a very useful article.—Boston Transcript.

Prayer is not a sign of weakness, but of strength. Paul's paradox, "When I am weak, then am I strong," explains it. When the weakness of human resources is revealed, then are we ready for the strength of God.—Willis A. Ellis.

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Studies in Church History

By A. B. L.

I shall endeavor to give to our readers in a series of articles a résumé of the social, moral, and religious conditions that prevailed in the Græco-Roman world at the time when Jesus was born. If you follow the story closely, you will appreciate more than ever Paul's declaration that he came "in the fullness of the time." Our approach to the lesson is by no means agreeable. It is an unpleasant task to draw aside the veil which covers the vice and sin of the ancient world. But this is necessary if we would have a complete picture. It is still more unpleasant to call attention to the sins of our own generation. But no one will gainsay the positive duty of the gospel preacher along this line. The need of a modern Elijah was never more apparent. Sin in high places and in low places needs to be uncovered. It must be uncovered before the remedy can be applied. Even the sociologist, who studies society from the purely scientific viewpoint, chooses as his motto, "*Nil admirari.*" Let things appear as they are, it matters not how ugly they may seem to be. The mistake which some critics make is in relating only the bad side. They portray society in terms almost exclusively lurid. I have heard some persons speak of Nashville in such awful terms that one's first impulse would be to move to Africa. Of course, this is the pessimistic view. It is like Byron's description of an outcast:

With pleasure drugged, he almost longed for woe,
And e'en for change of scene would seek the shades below.

The honest critic never overlooks the brighter side. This, too, must be considered, if we would have an adequate, balanced, and truthful picture.

Paul, who knew the Hellenistic age better than any modern writer, outlines a dark and lurid aspect in the first chapter of the letter to the Romans. (Verses 21-32.) By grouping the information obtained from other sources, we may study in detail the picture of which Paul gives the forbidding background.

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Why Rome Fell.

First we should note the economic and social effects produced by war just prior to Christ that find expression in the peace that reigned. That peace was the aftermath of four hundred years of unintermittent warfare. Alexander's world conquests were followed by the struggles of the Diadochi until the Romans made a universal conquest. The Romans had carried on a long warfare to extend their rule over Italy; they had also fought the Carthaginians to convert the Mediterranean into a Roman sea. Finally the Roman civil wars deluged the whole world in blood.

The economic results of many wars were very disheartening. Conditions were very similar to those now prevalent in Belgium and the devastated portions of France. The lands which furnished the battle grounds were exhausted. Colossal armies had been billeted upon the helpless populations. Bread earners had been pressed into service. Crops over large areas were destroyed lest they should feed an enemy. The very means of their agriculture had been removed—horses and all draft animals and farming implements. Furthermore, there was a disdisposition not to work. Tens of thousands of soldiers never returned. Those who did return were unaccustomed to the useful monotony of daily labor. Having been in the pay of the state, they looked to the state still to provide for them. They also looked for some substitute for excitement and bloodshedding. Militarism, never the nurse of social virtues, became increasingly influential. The country was open to the exploitation of foreign capitalists. "Trusts" were formed, and small proprietors became fewer as the oligarchy encroached. Profiteering was the rule rather than the exception. Matters grew worse as Rome entered upon the conquest of the rich East. Immense sums poured into the treasury to be disgorged into private pockets. There was a constant drift to the cities, partly because of the decline of agriculture and partly because the cities afforded ample means of amusement and excitement. The cost of living rose, and was met by a decreasing marriage and birth rate. The sturdy character of the Roman soon deteriorated amid self-indulgence. Her sudden and unnatural wealth ruined her. She had not the education to handle it aright. And so Rome fell.

Why America May Fall.

It does not take an alarmist to see that similar conditions prevail in our country to-day. The high cost of living and the disposition to do as little work as possible with the highest pay that can possibly be squeezed out of the employer are the two great causes of social unrest. It is an evil sign when one has to be begged or forced to work. Paul wrote: "For even when we were with you, this we commanded you, If any will not work, neither let him eat." Profiteering is unmercifully condemned both in the Old Testament and in the New Testament. Yet the profiteer is a menace in every city of our land to-day. Our government machinery is diverted from its normal functions to check him. The President and the Congress must cease their deliberations upon affairs of state to protect the nation's coal pile. When was there ever such a drift to the cities as at the present time? It is practically impossible to secure farm help, and kitchen help has become a luxury. The very art that we formerly contended led to the folly of the German emperor and the disintegration of the German people, we ourselves have adopted. The militaristic spirit is being fostered and encouraged in our leading schools. While the cost of living soars, the rich are becoming richer, the self-indulgent are becoming more self-indulgent. What shall the end of these things be? Is God a respecter of nations? Do not the same causes produce the same effects? We must put on the brakes, we must scotch the wheels of superficial civilization, we must get right with God, or some hundreds of years from now the teacher may be explaining to the children "why America fell."

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Three Test Questions of Civilization.

There are three test questions that may be rightfully asked of any civilization. First: Does it treat persons as things? Second: What constitutes its amusements? Third: What are the characteristics of its sex life? A corollary of the third question is: What is its treatment of women and children? Upon the answers to these three leading questions depends the social status of the civilization in question. In each of these three points the Græco-Roman world was at fault.

Ancient society rested upon the foundation of slavery. History has shown that slavery exerts a deteriorating effect upon the character of owners. It fosters the cruel spirit and indifference to suffering. It encourages idleness and dissipation. Why work, when there are slaves to do one's bidding? Thus work became distasteful to the Greeks and later to the Romans. The very Greek word that means manual labor also means contempt. The plunder of conquest inoculated the Roman with an aversion to hard work. The Jew alone gave to toil an honorable place.

The student of the New Testament will not fail to notice the many exhortations addressed to slaves and to their masters. This is explained by the fact that slaves constituted a large part of human society. Le Maistre estimates that there were sixty millions in the empire. In Pergamum there was one slave to every two freemen. In Athens during the time of Demertius Phalereus there were four hundred thousand slaves to twenty thousand freemen. In Corinth four hundred and sixty thousand were found. The most fruitful source of slavery was war: next to that were piracy, kidnaping, slave breeding, and debt.

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The Slave Was a Thing.

The slave was a thing, not a person. He had no rights *and enjoyed no* protection from the brutality of his master. The master could inflict any punishment he pleased, could torture and maim and crucify. For a paltry offense the masters would cut off their hands or throw them as food to the fishes. If a master was murdered, the whole family of slaves was executed. Augustus is said to have crucified Eros, his steward, for eating a quail. Roman ladies tore their maids' faces or drove pins into their flesh if a curl was out of place. It was no unusual thing for a master to have a sort of harem among his younger female slaves, for the slave girl had no protection against his lust. It is no wonder slaves sometimes took vengeance, and there arose the saying: "So many slaves, so many enemies."

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Degrading Amusements.

The amusements of this period were not elevating. The stage was a degrading factor. Low comedy was the favorite kind of play. Terence in his urbane style set before his audience a refined, good-mannered society in which the motto is: "To step aside is human." Audiences applauded scheming vice and laughed when the virtuous girl was ensnared by the clever lover. Do we not find almost a modern counterpart to this low ideal in the ever-increasing popularity of frivolous comedies? Are not the favorite plays those that suggest disloyalty, if not open *adultery*, upon the part of husband or wife? Do not we, too, need to be reminded of the solemn truth that *when we laugh at sacred things we say good-by to social order?*

(To be continued.)

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The author's chief purpose in writing this book was to create a higher degree of efficiency in the workings of the local congregation. He would awaken many from a lethargic and disorganized condition and bring them to that point where they might conduct the Lord's work in a businesslike way and at the same time be controlled by the mind of Christ in all things. The book is written in pointed style and is conveniently arranged for class study. While it is of special interest to the leaders, at the same time it is of such a wholesome nature as to afford profitable reading for all the members. The book deserves a large circulation. The prices are very reasonable. Single copy, prepaid, $1; one dozen copies, prepaid, $9; twenty-five copies, not prepaid, $17. Order to-day from the McQuiddy Printing Company, Nashville, Tenn.

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One thorn of experience is worth a whole wilderness of warning.—Lowell.

Our Contributors

Dress—Its Evils.

BY H. LEO BOLES.

Dress has been a subject of deep concern with all nations, and God's people have not escaped its influence. The character and the degree of civilization are indicated by the habits of dress. The different nationalities to-day may often be recognized by the different costumes and dress, and even traits of character may be indicated by the kind of dress or lack of dress. We are familiar with the old adage that "dress does not make the man." This is true; it does not make the man, but is a prominent indication of the character of the man. All things being equal, I think that we can learn the habits of thought and traits of character by observing the dress of people to-day.

There are two primary ideas connected with dress. The first is the preservation of health or comfort; the second is the prevention of immodest exposure. The first idea of dress has to do with our physical comfort; the second, with our moral influence. Character is displayed in the taste and selection of suitable materials, as well as the adaptation of proper selection of colors and style to the age, complexion, and form of the wearer. I am mindful of the tyranny of Dame Fashion. I know the rigid law of style and how keenly one feels the demands of fashion. Many conform to the style of the present day who in heart do not approve of it. Many mothers select patterns in style and make or have made the clothing of their daughters, who do not, in the depth of their heart, approve of the immodest clothing which their daughters wear, and many daughters wear clothing which conforms to the modern style who do not approve in their heart of the style. They are all forced, as they feel, to conform to the prevailing style or be ostracized from society. Such is the galling bondage of fashion to many of its unwilling slaves. What shall be done? What can be done? What ought God's people to do?

One of the first questions that a Christian should ask in regard to a style is: "Is it modest?" Good taste and sound judgment should be used by Christian fathers and mothers; tact and rare skill must be used by those who have the oversight and training of young people in the service of God. God requires "that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment." (1 Tim. 2: 9.) This means that no style of dress should be used which suggests ideas of indelicacy, coarseness, or indecency. Women and girls who are pure and modest in thought seek rather to escape than to attract observation of the opposite sex, and must be taught to reject any style or costume which violates any rule of modesty. Any style which shocks the modesty of purity or innocence cannot be justified by any rule of decent society and must be rejected and spurned by God's people.

No woman or girl who violates the simple law of modesty in dress should complain of being the object of lustful admiration or the subject of unfavorable remarks. Sometime ago a girl dressed (or undressed) in the extreme fashion asked a young man: "What makes you so bad?" He answered: "You and those who dress like you." We regret to think that there was much truth in his answer. No Christian can tempt or become a temptation of evil thoughts to any one. Christian mothers and daughters all over the land are violating the letter and spirit of God's law which says: "Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. 3: 3, 4.) The proper *ornament* of a woman is that which best becomes her, which is a meek and quiet spirit, with a trained heart and hand to help and sympathize with all in the true mission of life.

All honor should be given to the boys and girls who have the independence of character and moral courage to reject any style or fashion which is contrary to the spirit of Christ, who will follow the dictates of the Scriptures rather than the folly of an immodest and immoral style. Teachers of young people should take advantage of their opportunity and impress upon all the will of God in regard to dress. True gospel preachers should cry aloud and spare not against the wicked and indecent fashions of the present-day civilization. All should be taught that a character in harmony with God's will is more to be admired than a body dressed in the height of fashion. God's people are to set the standard of what is honorable and truthful, what is fair and just in the busy affairs of life, what are the noble traits of true manhood and true womanhood. Why should they not set the standard of modest dress? It is as important to set the standard of dress as it is to set the standard of right and duty. God's Book teaches and regulates the subject of dress as clearly as it does truthfulness. Surely there is a happy medium between the extreme of style and fashion which God's people can choose. They can choose a dress which is "cheap enough for the poorest and good enough for the best." This would exclude such peculiar material as to attract attention by the gaudiness of its colors, the extravagance of its trimmings, or the oddity and immodesty of its style. *No true, modest Christian woman can afford to become the gazing-stock of a crowd of vulgar idlers.*

People should go to the meetinghouse or place of worship to adore and praise God and not to show their dress. It seems that many attend church merely to show their dress: and this may be true of men as well as of women. Easter Sunday has become show day for many churchgoing people. This is exceedingly foolish as well as downright wicked. All worshipers should have a decent respect for the place of worship and should attend this place clothed in suitable apparel: but it is not in harmony with the teaching and the spirit of Christ to go bedecked in extravagant dress and jewelry. When Christians attend a place of worship, they should appear in plain, simple, modest clothing that will not disturb the thoughts of others, nor detract their own thoughts from the items of worship. Oftentimes people are so anxiously concerned about their apparel that they cannot set their minds "on the things that are above."

The wearing of jewelry merely as ornamentation has been condemned in the Scriptures, especially when the emphasis has been put upon the wearing of jewelry. A profusion of rings, chains, pins, charms, and bracelets is not in good taste with a meek and quiet spirit in the service of the Lord. Such things as go along with the tinsel show of the present age is a reversion to the savage state. Profusion of jewelry and scantiness of dress do not belong to truly cultured people. Much of the so-called "up-to-date styles" belongs to coarse, vulgar minds and carries one back to the savage state. No one following the spirit of Christ and using the material blessings that he placed in his hands will pervert them in such a way.

Besides the indecency and lewdness which many styles suggest, there is another sin involved: it is the pride and vanity on the part of the wearer. Much of the dress of the present age fosters pride in the hearts of the people

A proud heart and haughty life have been condemned in all ages. Humility of heart is one essential element of character which commends one to God. No one should follow a habit of dress which would cause one to violate the very spirit of humility. "God resisteth the proud, but giveth grace to the humble." Modern dress in the height of fashion, with its attendant ornamentation of jewelry, hinders one from humbling himself before God and living in the spirit of humility. One who is so dressed unfits himself for humble service unto God. May the Lord bless us all *in conforming* our lives to the simple life of the Lord Jesus Christ.

Edueation and Christianity.

BY E. L. CONWELL.

As a school-teacher, I want to say a few words about education and Christianity.

Every Christian who studies the Bible knows he must obey God's law and the civil law so long as it does not conflict with the divine. These civil laws make education compulsory, and the State usually forms our curricula. Really, politics runs the entire system. There is much that is admirable in our system of education, which may be briefly stated as follows: "To provide moral instruction, stress truthfulness, temperance, patriotism, respect for work, purity, and obedience to parents and law." This should certainly mold a fine type of character in the child; but spiritual direction is lacking.

There are two general points of view in America on the use of the Bible in the schools. An extract from the laws of North Dakota will explain one: "The Bible shall not be excluded from schools as a sectarian book, but may, at the option of the teacher, be read without sectarian comment, for not more than ten minutes daily. Pupils whose parents object need not read or be present at the reading." In many other States, like Illinois and Wisconsin, the Bible is not permitted to be read at all, because the Supreme Courts held "that reading the Bible in public schools made the schoolhouse for the time being a place of worship; that it was also in a sense sectarian instruction, and that no taxpayer could be compelled to support a place of worship."

Next let us consider briefly a few of the things the child comes into contact with in the schoolroom. With his plastic mentality and responsive, warm heart, he gets, indeed, much that is beautiful and wholesome in literature. Science and mathematics train him to think. He learns to prove things. But among our textbooks are some that are compiled by men "carried away with their own wisdom." Ancient history will tell him of prehistoric man of "autochthonous creation," or man springing from the dust without God's creating him. The biological theories will deal with evolution, and geographies present theories that, with his lack of biblical teaching, will tend to make him skeptical. He will get only the virtues of great men as he studies their biographies. Just a little later and research will show him that these characters were human and often had many ugly traits. He will begin to ask himself whether anything be true. Here is where he needs a good foundation of biblical learning. But what has he? A dim recollection of a few characters studied in Sunday school and some faint idea of sermons heard in the annual protracted meeting. Perhaps at this period he leaves home attracted to the city, or perhaps death may suddenly claim him. Will his school training alone prepare him to meet death or temptation?

What must we do to provide for the child's spiritual instruction? God told the Israelites that his commandments should be taught in their homes: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6: 7.) This teaching should begin at the cradle. Obedience should be taught. If parents through careful study and prayer would but teach their children obedience. Our Heavenly Father chastises us, and we profit and love him the more for it. The same principle will apply with children. Love should be the guide here, just as love, not fear, should make us desire to do God's will.

The home should be made attractive so the child will love it beyond the street or "movie" or worse places. Let the parents really study making the home beautiful and attractive, and happiness will lodge therein.

Give the Bible a chance in the home. I said the child learned to prove things. The Bible can stand all the searchlights of the savants, and its teachings will stand out in more perfection by the revelations of true science. Teach the child to memorize passages. Help him to a system of study that will clearly reveal the plan of salvation. Here he will find the faults of great men given along with the virtues, and they will warn him. He will, he must, feel the word working its power in his soul; and when the preacher interprets, the child's own wisdom responds, and he knows how to obey the "come unto me." So the parent should bring up the child "in the nurture and admonition of the Lord."

Have you considered how small the percentage of Christians is? Take Buddhism and Mohammedanism and our other paganisms with their millions. Come closer home, consider the number of Catholics, then the various branches of Protestants. Sift from these the true followers. How very small! And millions with no creed at all. How fearfully great the harvest is, and how small the number of laborers! We all want to do something for the Master. The first opportunity is at home. Paul must have directed many souls to Christ. What might be the result if the children were brought up in the nurture and admonition of the Lord! How full our churches would be! How we would "visit the fatherless and widows in their affliction," and keep ourselves "unspotted from the world!"

"Preach the Word."

BY S. WHITFIELD.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 1-4.)

This was a very solemn and important charge that Paul gave to Timothy. When Paul told him to "preach the word," that limited him in his preaching to the word of God, and it forbade him to preach anything else. This is what the church and the world needs; this is what it has always needed and always will need. We do not need so much explaining or interpreting as we do the word itself. It is plain enough, and it is its own best interpreter.

In the last of the previous chapter Paul has taught us that the scripture "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." This is all that man needs. It will save him from his past sins and will save us forever. Therefore, preach it.

Paul said that the time would come when people would not endure sound doctrine, and it certainly has come. It is here right now. It is not all in the world, either. It is in the church. It is right among those who profess to be the real and true followers of Christ.

The word of God is the seed of the kingdom. We are

taught that whatever we sow we will reap. So if we sow the word of God in the hearts of the people, we may expect to reap something good; but if we sow our opinions, theories, speculations, and doctrines of men, we may be sure that the results will be evil. We cannot be too careful.

Through the word of God we bear heaven's message to us. It quickens the sinner, saves and purifies him. By it we are sanctified and sealed as the children of God. We should, therefore, preach it without addition, subtraction, or perversion; preach it in its purity and in its simplicity.

Man's duty from the word of God can be easily learned. It is much easier to learn it than it is to do it. It is our duty to learn and preach the simple and plain things that are taught in the Bible. If we look for trouble in the Bible, we will find it, especially if we are very anxious to see it; but to the honest person who desires to do God's will there is no trouble.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15: 29.) It would be easy to find trouble in this passage and speculate about it if we were disposed to do it. The most likely meaning a person would put on it is baptism by proxy. This passage will admit of this meaning, but the general teaching on baptism is opposed to such a meaning. "Baptism" is for the remission of sins, to be saved, or to get ready for death and the judgment. So it will not always do to put an interpretation on a passage that it will admit of. Interpretations must not be put on difficult passages that are out of harmony with the plain teaching of God's truth. We should let the plain passages interpret the dark ones. We know that God cannot lie. What the Bible plainly teaches is true. Putting an interpretation on prophecies that contradicts the plain and evident teaching of the word of God is charging God with falsehood; but the real trouble is with man, and not with the Scriptures. It is much easier to imagine the fault is in another rather than in us. Endless trouble has been brought into the religious world through preaching opinions, theories, and speculations, and the end is not yet. A great many false and very dangerous doctrines have been introduced through speculating on difficult passages and prophecies, and preaching these speculations instead of God's truth; and when people do this, they are sure to make their speculations more important than the plainest lessons in God's truth.

Secret things belong to God, but revealed things belong to us. We should stay on our own side, and not wish to make ourselves appear smart in trying to get on God's side and help him out. We will find enough to keep us busy all our lives on our own side, if we do our duty to God, ourselves, and to our fellow creatures. Let us "preach the word," and leave the rest with God.

An Important Meeting.

BY L. L. BRIGANCE.

Nearly every one takes a day off and enjoys a holiday on Thanksgiving. Many go hunting or visiting or spend the day in some other form of recreation. Possibly some are planning now how or where they will spend the day this year. The Board of Trustees and friends of Freed-Hardeman College have decided to have a meeting at Henderson on the coming Thanksgiving Day. This is an invitation to you to visit the town and school on this occasion. The homes of Henderson will be open to you and a hearty welcome will be given. The school is the largest for several years, and exceptionally fine work is being done in all departments. The Bible classes, of which there are several, are large and enthusiastic.

An interesting program is being prepared for the entertainment and instruction of all. This program will be given during the forenoon. It will not be in the form of the usual Thanksgiving program, but will consist of songs, readings, etc., culminating in a sermon by Brother E. A. Elam, editor of the Gospel Advocate. The afternoon will be spent in the discussion of the school and its interests. We hope to have present most of our preachers in this territory, whose presence will add greatly to the interest of the occasion.

We feel certain that you cannot spend the day more pleasantly or profitably than to attend this meeting. It will be worth all of your time and expenses to meet your brethren from other parts of the country, get acquainted with the preachers about whom you have heard or read, and especially to hear Brother Elam preach.

We want you to see the school and become personally acquainted with the great work it is trying to do.

Remember the day—Thanksgiving Day, November 27, 1919; and the place—Henderson, Tenn.

Relief Fund.

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THE CHILD AT THE DOOR.

"Four hundred thousand of these suffering Armenians and Syrians are little children."

A child is crying beyond our door,
In the cold and the wind and the wild downpour.
(How can we sit at ease within?)
A child is calling beyond our gate,
Starving and stark and desolate.
(How can we bid the feast begin?)

The doors of the world are heavy and tall,
But the cry of a child can pierce them all
(The cry of a child in anguish sore);
And though it sounds from a land apart,
'Tis at our threshold and at our heart.
(A child is crying beyond our door.)

How may we sit content and warm,
When a child is lost in the night and storm?
(The night of famine, the storm of war.)
How can we break our bread in ease,
Hearing the voice of the least of these?
(A child is crying beyond our door.)

—Theodosia Garrison.

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EDITORIAL

Mission Work in Colorado.

BY J. C. M'Q.

During my stay with Brother Fuqua I talked freely with him about his indebtedness and management of his affairs. We agreed that it would be well for him to make a statement of all his indebtedness. When this is done, as he thinks the amount will not be very large, I think the indebtedness should be lifted and that the work should be put on a basis that will remove the necessity of his going in debt. Brother Fuqua has a job press, with some type and cases, which he uses in printing tracts on the plan of salvation. I think he does no commercial printing. He is now writing a brief commentary on First Corinthians, which he expects to print and bind in book form. He hopes to derive sufficient funds from the sale of this commentary to help him pay his debts and also to help maintain evangelistic work in which he is engaged. This is commendable in him, for self-help is the best help. I shall be gratified to learn that his hopes have been realized and to know that he has had a large sale of the commentary.

While Brother Fuqua has not asked the brethren to send in advanced orders for the commentary, it would be well for brethren to send him one dollar and fifty cents, with the understanding that he will send them a copy of the book as soon as it is printed, and with the assurance that if the book is never published they will be glad for him to use the money for the preaching of the gospel in Colorado. I am suggesting this because I know that an evangelist cannot do the work that he should do so long as his influence is neutralized by debt and so long as he is harassed and worried by collectors. An evangelist, in order to do his best work for Christ, must be free to devote his abilities to the work. It would be well for a church or churches to undertake to furnish Brother Fuqua sufficient support for the work. This support should be furnished in a systematic, businesslike way, and other churches should be given to understand that these churches are taking care of his support. The haphazard method of contribution leads to some receiving nothing, while others receive more than is necessary for their support. System and business methods are as essential in religion as anywhere else. Mission work has been badly crippled by the lack of common sense and by failure to employ business methods in the work.

Summing up what I have said on the subject of evangelizing in this part of Colorado, it seems to me it would be well for the churches to support a good evangelist for the work in Denver and surrounding territory, with the understanding that Brother E. E. Shoulders, who is now in Denver, will be utilized to coöperate and work with this evangelist. In addition to this, Brother Fuqua should be furnished fifty dollars more per month, so that he can be free to devote all of his time to the work of preaching the gospel. Our columns are open to suggestions from brethren on this subject.

I discovered a character of opposition in Colorado that is calculated to retard the work of preaching the gospel. I found some ready to make opinions a test of fellowship, and some who were ready to reject as unworthy of support and fellowship all preachers who were classed as "college preachers" and who favored teaching the Bible in schools. A good brother in Colorado Springs informed me that fellowship had been withdrawn from him because he favored teaching the Bible in schools and because he would not uphold evangelists in exercising what is called "evangelistic authority." It seems that such evangelists are ready to cast out and boycott all whom they call "college preachers," even though there is no charge against their moral character and *nothing* against their Christian conduct. I learned from Brother John D. Evans, of Denver, that he had not been permitted to preach in the church at Colorado Springs simply because he sometimes wrote for the Gospel Advocate and was regarded as favoring "Bible schools." I also found especially one preacher in Denver and a few members who were obsessed with the idea that the schools were actually levying a tax on the churches and collecting it for their support. It was something new to me that any Christian would object to teaching the Bible anywhere. The Bible should be taught in the home, in the church, and in the school. I may say that I do not know any place where I would not be anxious and ready to teach the Bible. I would teach it in a saloon, if granted the privilege. I have known for some time that Roman Catholics had practically shut the Bible out of our public schools, but it is something new to me that even Christian people would drive it from schools taught by Christians. I have never had anything to do with deeding any kind of schools to churches and do not know of any school that is owned by churches. I am firm in the conviction that Christians are bound by Jehovah to teach the word of God on all occasions, and to teach it anywhere and everywhere opportunity presents itself.

Concerning teaching the commands of God it was said to the Jews: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." By good authority we are told that "to live in a community where there was no Bible school was forbidden to the godly Jews." A Talmudic authority said: "A village without a school for children ought to be destroyed." And it was even said after the destruction of Jerusalem that the disaster came because the schools there (which were said to be something near five hundred) were neglected.

The evidence is so overwhelming that the Jews had Bible schools that it is wholly unnecessary to multiply authorities. Obviously it is in the light of well-known Jewish customs that we are to interpret the terms "teach" and "teaching" in the narrative of our Savior's life work. It is in the same light, also, that we must read the great commission as it stands in this one undisputed, authentic form in Matt. 28: 19, 20: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." It should be noted that the Savior does not specify any method of going; neither does he prescribe any method of teaching. He does, however, limit them in what they are to teach. He authorizes them to teach what he has commanded them. In making disciples, no evangelist has the right to alter or change the conditions given by Christ. As no manner of going is mentioned and as no method of teaching is named, of necessity the eleven disciples or apostles were left to exercise their own judgment as to the best manner of going and as to the best or most efficient method of teaching. However, when God leaves it to the common sense of man as to method, he demands that the man shall use that method that is the most efficient and which will best serve the purposes of Jehovah. As the apostles were Jews and were trained in the synagogue schools, it is but natural and reasonable to suppose that Christ in the commission gave them authority to organize Bible schools everywhere as the very basis or foundation of the church. Whatever else is added, the feature of teaching the word of God to children and the childlike in classes under skilled teachers must not be lacking.

Frequently, however, people who are not accustomed to reasoning imagine that there is no authority for teaching the word of God in classes in a Bible school unless the Savior had specifically said "teach in classes." But, if such people would only reflect a little, they would see at once that, if Christ had said this, no man would be allowed to teach the word of God except in classes. This would reduce such a position to an absurdity. When the Savior commands us to teach and leaves the method of teaching open to our judgment, he leaves us free to use any method that does not contravene his law. This commission is certainly authority for teaching the Bible in classes, in schools, or anywhere else. But while it gives this authority, it does not tie the man to any specific method of teaching to the exclusion of other methods. This of itself should show the critics of teaching the Bible in school and in classes that they have no right to bind Christians where God has not bound them. This is to be condemned just the same as is adding to or taking from the word of God. As an individual Christian, I reserve the right to teach the Bible on all occasions and in the most efficient way, and shall vigorously protest against any man binding my conscience where the Holy Spirit has not spoken.

Some Questions and Answers.

BY E. A. E.

Newbern, Tenn., October 19, 1919.—Brother Elam: I want to ask you a few questions in regard to the proceedings of a Sunday school.

1. After organization of Sunday-school classes, what should be our method of procedure? Should we select a recording secretary, one who must get up before the congregation and read off the minutes—tell what *time of day* we met, who read the morning lesson, who led the prayer, how many were present and how many were absent, what the contribution of each class was, whether any visitors were present? Is this the scriptural way to run a Lord's-day school, or should we just appoint a man to take up collections from each class and keep up with the collections and the expenses, without all this sectarian proceeding?

2. What is the difference between a woman's getting up before a large assembly and proclaiming God's word and getting up before an audience and reading off the minutes of a Sunday-school?

3. Should we go through a formal dismissal of the Sunday school before we take up our Lord's-day worship? Some claim it is no part of the worship. In other words, would it be an innovation upon the Lord's-day worship? If so, then would not the Sunday-school supplies be detrimental to the upbuilding of the body of Christ? If not, why separate them?

All these things have been discussed here and we have been divided over the matter. Please give us your views upon the subject. I am perfectly willing to accept your views. G. W. PARTEN.

I do not want any one to accept *my "views."* They are not worth anything. They are not to be made any one's guide; they are not my own guide. I cannot depend upon them and am very much afraid of them. I am as afraid of my own views as I am of the views of others. The word of God is our only guide.

The will of God itself must not be confused with methods of doing that will. This difference has been demonstrated so many times in so many different ways that we should all be able to see it. For instance: God's command is to *go;* we cannot obey him without *going;* but the method of going—whether we walk or fly, ride horseback, or use a buggy, an automobile, the train, a ship—is not prescribed. We can go in any way which is best under our circumstances. Would not a man commit a sin and be considered an egotist and simpleton should he attempt to force upon the church *his views* of the method of traveling and to confine all to that method? Again, God commands all repentant believers in Christ to be baptized, and tells and shows what baptism is; but he does not prescribe the method of performing the act, whether it shall be done in a pool or lake, under shelter or in the open, in running water or a tank; whether the one to be baptized shall have a handkerchief over the nose, and, if a man, shall be in his shirtsleeves and sock feet; whether the head shall be downstream or upstream; and whether the administrator shall be left-handed or right-handed. But he does prescribe that all things connected with baptism and every other service shall be done *decently and in order.* The method used is not disobedience to God, but the lack many times of decency and order and reverence is. Would not a man commit a sin should he try to force upon the church one particular method of performing the act of baptism? If the one to be baptized prefers a certain method—to go to a stream, to be robed in white or black, to be led into the water or to go unassisted, to have a handkerchief over the nose, etc.—I comply most cheerfully with that method. So God commands that his gospel, "the gospel of Christ," "the gospel of peace," only Christ crucified—not something else—be preached, and that his word be taught; but he prescribes no one particular method of doing these things. He is a strife breeder and church splitter who tries to force the church to adopt only *his views* and prescribed *methods* of teaching and preaching. It is peculiar to human nature to cause trouble and division by attempting to force all to accept and work by its peculiar *views or opinions and*

methods, and then to accuse others of the sin of destroying unity and peace. Such characters do not love and serve the Creator half so zealously as they love and serve the creature, are not half so loyal to Christ as to self.

EXAMPLES OF TEACHING AND PREACHING.

God commands parents to teach his word in the home diligently to their children. Parents can do this in whatever way, or according to whatever method, seems to them most efficient. They state Bible facts and principles at meals, *in the family* circle, and while at work; they relate Bible stories to the small children who cannot read, and ask questions of the older children and induce them to ask questions; they teach by reading the Bible in the family and by encouraging the children to read it; they consult maps, dictionaries, and commentators, and lead the children to do the same; and they use all other methods available. What would a man be called who should attempt to force all parents to use only *his prescribed method* of teaching the Bible in the home? Not long since a young boy just beginning a study in science appealed to his father for help. The lesson for the time embraced the size of the sun, the earth, and other planets, and the immense distance of the planets from the sun, etc. Having explained some of these things of such great magnitude and the power which holds all together, the father said to his son: "Get your Bible, turn to the nineteenth Psalm, and read it." He did so. The father sought to impress upon him the wonderful works and wisdom, goodness and glory of God. This is only a method of teaching the word of God, or, at least, parts of it. Again, this son told his father that the teacher of history said that people at first, or in the course of development, could communicate with one another only by signs—that is, there was a time when the race could not talk. Again the father said: "Get your Bible and read the account of man's creation." The son read that, when man stood at first in the image and in the presence of God, God talked with him and he with God; that Satan talked with Eve and Eve with Satan. The son marked the passages to show to his teacher, and asked: "What will he say when I show this to him?" When he called the attention of the teacher to these Bible statements, the teacher repeated that people at first made signs and communicated with one another in this way. The father called the son's attention to the fact that man was created in *the image* of God, whatever that image is, and that *that image* of God was not evolved from a monkey or some other lower animal. The image of God is not that of a monkey in any way whatever.

A query as we pass: Is it not far better to teach the Bible in school, and, therefore, to teach the correct and Bible account of the creation of man and of all things, than false theories? Is it not wrong *not to teach* the Bible account of creation and the Bible account of everything else in school, in the home, and everywhere else?

God has made the church the light of the world, the salt of the earth, "the pillar and ground of the truth," and has commanded it to preach the gospel in all the world and to teach his word to all nations, but he has prescribed no one method of teaching and preaching. Paul reproves the Hebrew Christians for not being able to teach the word of God to others, but not for using this method or that. The apostles "ceased not to *teach* and to *preach* Jesus as the Christ" "every day in the temple and at home." (Acts 5: 42.) Here are two methods, *teaching* and *preaching*, and two places, "in the temple and at home;" and this was done "*every day*." This shows us that we can and must use all opportunities "*every day*" and all available places in order to preach the gospel and to teach the word of God. The church at Jerusalem "went about preaching the word" (Acts 8: 4), being confined to no particular method. Jesus taught in the temple when a boy both by asking and answering questions, and when his public ministry began he used the same method. Also, he discoursed unto the people. He sat on the mountain and in boats and taught, "and he stood on a level place" (Luke 6: 17) and taught; he taught in homes, on the streets, in journeys, in synagogues after the synagogue methods of teaching, by Jacob's well, in the day, through the night, in parables, by object lessons, by direct discourse, etc. So did Paul. He stood and taught and sat and taught; he taught while making tents the word of God to his fellow workmen; he preached publicly and taught from house to house, warning with tears night and day against sin; he preached on the sandy beach at Miletus and *reasoned* daily in the school of Tyrannus for two years; he preached on the castle stairs at Jerusalem to the mob that had beaten him and that would tear him to pieces; he preached in kings' courts, to the learned and supreme judges in the midst of Mars' Hill, and in prisons; he converted the bond servant of Philemon and sent him a Christian to his master; he preached to all on board the ship which carried him to Rome, and to the islanders where he was shipwrecked; he taught every soldier who was chained to him in Rome until his bonds in Christ were manifested "throughout the whole Prætorian guard;" he both preached and taught the kingdom of God and the things concerning Jesus Christ with boldness for two years at Rome in his own hired house; he taught orally and by epistle; and "he being dead yet speaketh."

The questions asked above involve methods of doing the will of God. No method can be used which violates the will of God. No method must be prescribed as the only right one, when God has prescribed none. In order to preserve harmony, peace, and unity, this method or that must be given up until one has been adopted upon which all can work together. In lowliness and meekness each must count others better than himself and not strive to have his own way. (Phil. 2: 1-11.) It would be well to memorize this passage, and more especially to practice it.

1. If any record is to be kept of the work and amount contributed, it is in order to appoint some one to do this. What wrong can there be in reporting simply who were present and what was done? It is contrary to the Scriptures to make a show of righteousness, to make a display of numbers, or to depend upon methods and not upon the gospel of Christ. When all have the spirit of Christ, are humble and submissive to God, and consider one another to provoke unto love and good works, all will soon settle upon the scriptural way of harmony and work. The Scriptures give the way to unity and peace.

2. A woman should not be encouraged to do anything which even has a tendency to lead her out of her sphere and away from her own God-appointed work or mission. Take the safe course. It is safe, and therefore better, to have some man read the minutes or to read publicly anything to be read.

3. "A formal dismissal" is a method of going out of one kind of work into another, or of adjourning a meeting. We meet on the first day of the week to break bread and to worship God otherwise as he directs. Before this hour or time, or *afterwards*, the church may and should teach the word of God and preach the gospel to all who can be reached. This can be done in the forenoon, afternoon, and night, and every day and night through the week, just as the apostles preached in the temple and taught at home *every day*, or when and where it is suitable for people to come together.

While the church can use suitable times, places, and methods for preaching the gospel and teaching the Bible, there is no other God-ordained institution or organization

for doing this or any other work, and no other is necessary. He made the church complete and competent for every good work. Unto him must be "the glory in the church and in Christ Jesus unto all generations forever and ever. Amen." (Eph. 3: 21.) Not even an outside Sunday-school organization must have the glory. Let the church do the work, manage the finances, and give God the glory.

Leean and Delilah.

BY T. B. LARIMORE.

Leean and Delilah were sisters. I was their schoolmate, their classmate, their friend. The schoolhouse stood near the foot of a hill shaded and sheltered and screened by ash and hickory and oak. Many of the happiest, brightest, and best hours of my childhood and youth were spent with them there.

Leean was ladylike, dignified, reserved, and precise. Delilah was chubby and cheerful and jolly and gay. Both of them were confiding and faithful and good and true. In my early schooldays I was never happier than when seated between them in the schoolhouse or wandering with them among the buds and blossoms and birds upon that beautiful hill.

Leean passed away long ago—before the period of her girlhood had otherwise ended. Her body was buried between Dunlap, the capital of Sequatchie County, and Pikeville, the capital of Bledsoe County, Sequatchie Valley, Tennessee.

Delilah lived till recently, when she died of a broken heart, people who know the sad circumstances say, only a few months ago. Such is life. Nor man nor angel may ever know the depths of her devotion to those she loved.

"O, why should the spirit of mortal be proud?"

While in "the Valley" recently, I visited Delilah's grave—at Dunlap, where she lived and died. Her grave is on the top of the hill where she, Leean, and I spent many happy hours together before we knew what sorrow is. No monument marks her grave, but memory sees her still on the very same spot where sleeps her silent dust. When I think of

"The human countenance divine,
Before Decay's defacing fingers
Have swept the lines where beauty lingers,"

I think of Delilah—faultless in form and feature, countenance and complexion—just as she was more than threescore years ago—the peerless, perfect manifestation of that matchless beauty. In imagination I can see her now, as, with a playful toss of her head, she throws her luxuriant dark-brown curls back over her smooth, white shoulders, while her rippling laugh is sweeter far than sweetest music to those who truly love her.

As I stood by her grave, silent and sad, and thought of things I can never forget, I wondered whether, if permitted to meet and to greet that precious loved one in the sweet by and by, she could seem to me sweeter, even in heaven then, than she seemed to me here when we were children together in the sweet long ago.

If permitted to meet and greet her "over there," I shall see her and know her better then and there than I ever saw and knew her here; "for now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known"—even as God knows us.

Let us so live, every day and every hour, that Jehovah may perpetually approve us.

Do not let your head run upon that which is not yours, but pick out some of your best circumstances and consider how eagerly you would wish for them were they not in your possession.—Marcus Aurelius.

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Training Little Children

By MARY E. DOZIER

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Obedience.

The question of obedience to the laws of the home and to the community confronts each individual. Some pass it lightly by, giving it little thought and less observance, but not so the thoughtful parent or teacher to whom the care of children is intrusted.

Obedience should underlie the life of each of us; it is essential to happiness. Only as we learn to listen and obey are we fitted to take our rightful place in society. We must obey the laws of nature if we would be healthy, the laws of home and community if we would be worthy members of each group, and, above all, there must be obedience to the moral law.

Since obedience is such an important factor in each life, how can we best teach it to the child without destroying his individuality?

Many mothers admit their inability to obtain obedience, and teachers are often asked: "How do you make him obey? He does not mind me at all."

First, let us ask a few questions:

1. Do you govern your child by love or by fear?

2. Are you honest with him?

3. Are your demands reasonable, and do you explain why you make certain requirements?

4. Do you talk indiscreetly before your child and admit your inability to control him?

5. Do you require prompt obedience, or do you tolerate disobedience and belated performance of duty?

In dealing with children, we should give the reasons for our conduct, if possible. Of course, there are some things which cannot be explained, and we should frankly admit it; there are others which we cannot explain to young children, and we should promise to do so when they are older.

A spiritual question arose one day in a Sunday-school class which was rather complex to explain to little children. The teacher left the problem and asked these questions: "How did God make the great oak tree come out of a tiny acorn? Do you see how he did it? Did he really do it?"

There was no doubt about the latter, for the children had often pulled up the tiny oaks and found the acorn from which the roots and tree had sprouted. "Well," said the teacher, "there are some things we know are true, but we can't explain them, can we?"

A few Sundays later another problem arose in one of the *hymns*. The teacher made the best explanation possible, then added: "Some things are hard to explain, aren't they?" Smilingly one little girl looked up and remarked: "Just like the acorn and the tree; we cannot tell how God did it, but we know it is true."

Obedience is subjection to rightful control at all times and in all places. Yet many parents are satisfied with only occasional obedience. One day a mother expects immediate response to her request, while a little later she waits indefinitely for obedience. At still another time, if she is busy at some household duty or neighborly conversation, she entirely forgets her request. What happens? The child under such conditions proceeds to decide matters for himself, and his motto becomes: "With mother, obey when it is convenient." Such a child soon demoralizes the children of the whole neighborhood.

Last, but perhaps of greatest concern to parents, is the advice to settle with disobedience at the time. Tally to-day's books to-day, unless some act requires a future opportunity for correction. Just here let us add one more word on this important subject. Study your child and his disposition; suit your corrections to him and to the particular act in question. A certain punishment may suit one child and work ruin in the life of another.

Perhaps the thought contained in the following verses by an unknown writer may help the mother to see her life work a little more clearly:

I took a piece of plastic clay
And idly fashioned it one day;
And as my fingers pressed it still,
It moved and yielded at my will.
I came again when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
And I could change that form no more.

I took a piece of living clay
And gently formed it day by day,
And molded with my power and art
A young child's soft and yielding heart.
I came again when days were gone;
It was a man I looked upon;
He still that early impress bore,
And I could change it nevermore.

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Self-Help.

In helping others, we also help ourselves. This truth is well illustrated by a story of two travelers in Lapland. It was a bitter, freezing day, and they were riding in a sleigh, wrapped in furs from head to foot. Notwithstanding this, they were almost freezing in the fearful cold.

By the wayside they happened upon a poor traveler, benumbed and freezing to death.

"Let us stop and help him," said one brother. "We may save his life."

"Yes, and lose our own," replied the other. "Are we not ourselves freezing in the cold? Only a fool would think of stopping on such a day as this. I would not take off my fur coat just now to save a hundred peasants."

"I am just as cold as you are," said his brother, "but I cannot see this man freeze to death without trying to save him."

He was as good as his word, got out of the sleigh, threw off his coat, and worked over the poor man by the wayside—rubbed him with snow, got him on his feet, walked him up and down vigorously, gave him wine to drink.

The effort that he made brought warmth to his own limbs. He helped the poor man to the sleigh.

"Brother," he said, "look. The old fellow is feeling better. I have saved his life, and I believe I have saved my own, for I am as warm as a toast."

But his brother did not answer. He was sitting upright in his fur coat in the sleigh, frozen to death."—Messenger.

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The Word Made Flesh.

The truth conveyed in speech before the throng,
To peril is exposed: not all of these
Are ready for the message; some will seize
Upon the words and wrest them into wrong.
The pen inscribing even poet's song
Fares not much better if some hour of ease
Or sophistry the verse should fail to please—
The verse that ran like fire his veins along.

Who would not then believe the transient flesh,
This strangely interwoven human mesh,
Is best custodian, revealer, known!
It must be so: in flesh the Word appeared,
The truth of our salvation plainly shown,
With all the humanness that followed and endeared
—Ida Ahlborn Weeks

QUERY DEPARTMENT

BY J. C. McQUIDDY.

D. S. Black does not understand fully the meaning of Eccles. 3: 19-22. He wishes an exegesis of this passage, and also inquires to know the meaning of Rom. 14: 5.

(1) The passage in Ecclesiastes reads: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; and man hath no preeminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth? Wherefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion; for who shall bring him *back* to see what shall be after him?" I understand that Solomon, in verses 19, 20, is dealing with the mortality of all animal bodies. Man as well as beast is animal. The beast has breath just the same as does the man. In this respect man has no preeminence over the beast. When it comes to the mortal and to the animal—that is, to the things which are connected exclusively with this world—"all is vanity." As the animal dies, so dies the man, and all alike go to one place—that is, the grave. This refers only to that which is mortal, the body, and not to the spirit. Verse 21 shows that the spirit of man is immortal, while the spirit of the beast is mortal. The spirit of man "goeth upward," while the spirit of the beast "goeth downward." Thus we see that Solomon makes an especial difference between the human soul and that of brutes. Both have souls, but of different natures. The soul of man was made for God, and to God it shall return. The soul of man must derive its happiness from God; the soul of the beast must derive its happiness from this lower world. It is clear that Solomon did not believe that a human being and the brute had the same kind of spirit and would finally have the same lot, as some infidels and materialists claim, as is evidenced from Eccles. 12: 7, which reads: "And the dust returneth to the earth as it was, and the spirit returneth unto God who gave it."

(2) Rom. 14: 5 reads: "One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind." Under the new dispensation there is no command requiring Christians to keep the Jewish Sabbath and the new moons. The old covenant was ended and there was no virtue in the observance of days. Paul, in writing to the Colossians, says: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a Sabbath day." It was difficult to keep the early Christians from turning back to the Jewish law. Paul, in writing to the Galatians, says: "Ye observe days, and months, and seasons, and years." While this observance was not required of Christians, as its observance was not fundamental to salvation, if one believed it right to observe such days and his conscience demanded that he observe them, he could do so without sin. If another Christian did not so understand, he should not observe them, and such failure would not be sin. Jewish Christians who had opinions that they should observe such days, which opinions grew out of their prejudice for the old Mosaic law, could observe them without sin; but those who were better informed and who fully understood that God did not require them to keep such days under the new dispensation could not be expected to observe them in order to please the Jews. Men who have such opinions should not make them fundamental to salvation and demand of others that they accept their opinions as the law of God. Paul, writing on this subject, concludes by saying: "The faith which thou hast, have thou to thyself before God." (Rom. 14: 22.) Where there is no revelation and where God has not plainly spoken, men should not bring their opinions into the worship and force them upon others. This does not apply, however, to the things where God has spoken and things which he has clearly revealed. Whatever God has plainly commanded us to do in order to be saved, we must do it in order to please him and to be saved.

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In the Gospel Advocate of October 9 I answered a query from Brother J. F. Neece relative to teaching the Bible in classes, also as to the scriptural right of having a plurality of teachers. The brother is not satisfied with the answer and presses his question as follows: "My question was: Is it in harmony with the teaching of the New Testament for the church to come together on Lord's day, divide up into two or more classes, with a plurality of teachers, some of whom are women, to teach the Bible? Did Christ and his apostles practice this system of teaching? If so, please give chapter and verse."

It is a fact that when Christ came to the earth on a mission of mercy and love the word of God was taught to children in classes. It was also taught to more advanced people in classes in connection with the synagogue worship. One authority says that there were thirteen synagogues and schools in Tiberias. Another authority says there were four hundred and sixty schools in Jerusalem, and still another says there were four hundred and eighty. This clearly shows that when Christ came class teaching was prevalent. The great commission was given to the apostles and not to any local church. These apostles were Jews and had been trained and taught in the synagogue schools. To them Christ said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) Here is authority for teaching the word of God by the class system. The prevailing system of teaching at that time was the class system. Christ gave no method of teaching to the apostles, but simply commanded them to teach. When Christ gives the command to teach, he gives us permission to use any effective method of teaching. As the class system was prevalent when the command was given, Christ expected the apostles to use the method of teaching under which they had been trained—the class system. The truth is, no man can teach the word of God without teaching a class. The class may be one, it may be twenty-five, or it may be more. The Jews required that there must be one teacher for every twenty-five children. For a number above forty an assistant was required, and for a greater number two assistants were required. Unless our brother can show that the apostles were not expected to use their common sense and to teach people as they had been taught to do, and unless he can show, in addition to this, that Christ had bound some method of teaching, to the exclusion of other methods, he should accept this passage as authority for class teaching. We have Aquila and Priscilla teaching the word of the Lord more accurately to Apollos. This is authority for a woman teaching. There is a distinct authority in the word of God for teaching by classes, but no chapter and verse that says meet at 11 o'clock A.M., and not one that says break bread in the morning; yet, clearly, my critic does both, and neglects to teach *the word* of God to a class, the method that was in vogue when the Savior commanded the apostles to teach without telling them how to teach. It is easy to strain out gnats and swallow camels.

AT HOME AND ABROAD

John E. Dunn has bought a country home near Dallas, Texas. His new address is Route 2, Irving, Texas.

Born, on November 1, 1919, to Mr. and Mrs. David Thompson, of Murray, Ky., a son—James Forest Thompson.

The "Sermon" Number of the Gospel Advocate will appear next week. It will be interesting and instructive to all.

O childlike simplicity! How often in a few words dost thou open up to us a paradise of innocence and pure piety! —Reinick.

From Leslie G. Thomas, Flint, Mich., November 11: "We had two splendid services here on Lord's day. Several new ones present. Our interest still grows."

From A. A. Bunner, Waverly, W. Va., November 13: "Two more excellent persons united with the faithful at Naish Spring at our Wednesday-evening services. The work here moves grandly and gloriously onward."

Cards have been received announcing the approaching nuptials of Miss Sarah Elizabeth Gary to Granville Lipscomb Cayce. The marriage will take place on November 25 at Church Hill, Ky. The Gospel Advocate extends congratulations.

From H. F. Pendergrass, Akron, Ohio, November 10: "I have just recently returned from France and would be glad to locate with some congregation to preach for them. Any one desiring my services may address me at 73 Elizabeth Street, Akron, Ohio."

From John R. Williams, Hornbeak, Tenn., November 11: "The special numbers of the Gospel Advocate are certainly making a hit. I hear them spoken of wherever I go. I hope to see the Advocate increase in circulation, that it may do more good to more people."

From John A. Hudson, Oklahoma City, Okla., November 11: "Last Lord's day we had two fine services at the Tenth and Francis Streets Church. There was one addition at the morning services. After the evening services, because our baptistery had started a leak and was unavailable for use, we baptized the young man who made the confession the Sunday before at the beautiful Belle Isle Park."

From J. B. Nelson, Dallas, Texas, November 14: "I am glad to report that my health is improving, and I hope to be able to be about the Lord's work soon. I have suffered a great deal the past two months. The places where I had appointments have been good to me. They have sent me a check as though I had filled the appointment. Such goodness makes a *poor* preacher appreciate such brethren more. Others have been thoughtful and kind to me. I have filled only one appointment in two months."

From J. P. Lowrey, Senatobia, Miss., November 10: "I am covered up with work, have more than I can do, teaching all the week and preaching every Sunday, and having calls from all parts of the State in destitute places for meetings. I have handed my resignation to my school board, that I may be in position to answer more important calls. I feel that the need is too great for me to be tied down in a public school. After December 12 I will be in position to go into the field wherever called."

Forthcoming Debate.—I am sending notice of a debate between A. J. Sloan and myself. This debate will be held at Siloam Church, two miles east of Westmoreland, Tenn., beginning on December 2, at ten o'clock A.M. Mr. Sloan is one of the Missionary Baptists' "big guns" (in stature). We are expecting a good time, and we ask all who can to attend. The debate will last four days—two days to each proposition. All wishing to attend may write W. C. Stewart, Charles Toaley, or S. P. Jent, all of Westmoreland, and conveyances will be furnished by these brethren.—F. J. Rogers.

From T. B. Larimore: "At the end of a pleasant trip westward we reached Berkeley, Cal., 2115B Durant Avenue, Wednesday, November 5. While our home is in Berkeley, my work is in San Francisco, just across the bay. Our meeting place is Richmond Hall, corner of Fourth Avenue and Clement Street, where we meet at 10:30 for Sunday school, at 11 for preaching and communion, every Sunday morning, and for preaching at 8 each Sunday evening. I shall greatly appreciate any instruction or suggestion relative to brethren or friends who may be, or who may expect to be, in San Francisco or any one of the four 'bay cities'—the cities just across the bay from San Francisco —Alameda, Oakland, Berkeley, Richmond."

From Felix G. Owen, Santa Rosa, Cal., November 15: "On November 2 there was an all-day meeting at Santa Rosa—three sermons, basket dinner, Sunday school, and lots of singing. Just two years ago we first met in our new house. The house will seat about two hundred people. We have, besides the main auditorium, two class rooms and a semidivision off from the main room, making good accommodations for four classes. There are also a baptistery, two dressing rooms and two toilets, a fuel room and a hot-air furnace. The house, finished and furnished complete, lot and all, cost five thousand dollars. At this time there remains only about one hundred and fifty dollars to be raised. We have good reasons to believe this will be paid in a short while. I am a stanch believer in a nice, good, convenient house and a good location. About ten years ago Earnest C. Love started the church in Santa Rosa. About nine years ago I came up from Los Angeles to work with Brother Love in publishing the Pacific Tidings (now the Pacific Christian) and to work with the church here. At that time there were about a dozen faithful members, but true and zealous. We have met in private houses and in a small rented hall; but we are now in our own new house. At the Sunday-morning and Sunday-evening services the main room is about filled. Our services are: Sundays, Sunday school at 10 A.M., general assembly at 11 A.M., communion at 12 M., and preaching at 7:30 P.M. Wednesday, Bible study and prayer meeting at 7:30 P.M. Friday, young people's meeting at 7:30 P.M. This latter meeting is conducted similar to an old-fashioned prayer meeting. In this meeting the young men and boys take about all the parts, the readings, talks, prayer, and the dismissing. In this meeting we make a special point to induce the boys to form the habit of order, system, efficiency, and preparedness in the services of the church. For each of these meetings a boy is notified beforehand that he is expected to conduct the meeting. This does not mean that he must necessarily read, make a talk, offer a prayer, or anything of that kind. His duty is to arrange, in ample time beforehand, and notify each one that is to take a part; then he conducts the meeting, or acts as what, in a business meeting, would be called the 'chairman.' We have a half-hour song practice before each evening service, or three times a week. At these times we study the songs theoretically and try to learn to sing them well. 'Whatever thy hand findeth to do, do it with thy might.' 'Whatsoever ye do, do it heartily, as unto the Lord.' California is a mission field, and not a very encouraging one. I believe Brother McCaleb said it was a more discouraging field than Japan. If you come to California to be interested in and to work with the church, you must learn that the conditions are very different from conditions back in dear old Tennessee and all the East and South."

Help for Corpus Christi.

BY C. W. SEWELL.

The following contributions have been received for rebuilding the house of worship at Corpus Christi, Texas:

Contributed through and reported in the Firm Foundation, $657.08.

List of churches contributing (when no State is given, Texas is understood): Celeste, $17; Terrell, $24.95; Merkel, $15.75; Grapevine, $25; Tolar, $11; Danville, $10; Bowie, $33.38; Mount Enterprise, $7.40; Putnam, $10; Argenta, $20; Frederick, Okla., $12.75; Bald Prairie, $10; South Flores Street, San Antonio, $68.78; Shrewder, Okla., $20; Alfred, $8.65; Waxahachie, $21.75; Bethney, $10; Pearl, $23.50; Rockdale, Haskell County, $15; Clifton, $12; Sweetwater, West Side, $21.65; Troupe (Sunday school), $25; Shamrock, $25; League Four, Ralls, $8; Lake City, Fla., $6; Altavista, Waco, $20; New Goshen, Ind., $20; Thorp Spring, $49; Tabernacle, Anson, $20; Pilot Point, $25; Savoy, $21.25; Longview, $30; Bradshaw, $37.50; Charco, $10; Covington, $25; Kirbyville, $13.30; Hamilton, $25; Wheeler, $11; Gail, $5; Zale, Okla., $10; Gainesville, $26; String, $23; Bethel, Greenwood, Tenn., $10; Crandall, $20; Ephesus, Tenn., $10; Columbia, Tenn., $18.71; Midlothian, $40; Helena, Okla., $10; Plainview, $12.56; Menard, $4; Southside-Central, Fort Worth, $83; Runge, $43; West Mountain, $11.70; Maypearl, $101.70; Grand Saline, $12; Seadrift, $11; Telephone, $13.60; Cleburne, $150.75; Onion Creek, $15; Morgan Mill, $8.50; Pritchett, $25; Rudolph, $8; Whitewright, $2; Macdona, $15; Goliad, $5; Athens, $10; Fairview, Ky., $5; Roxton, $10; Rising Star, $11.75; Shinar, $5; Denver Heights, San Antonio, $25; Brownwood, $13.50; Vivian, $17; Paris, $58.60; Baird, $26; Del Rio, $35; Sinton, $12.50; Abilene, $100; Itasca, $15.50; Oenaville, $10; Lawrence Avenue, Nashville, Tenn., $10.

Individuals: Mrs. J. E. Gibson, Terrell, $10; Margret Gibson, Armona, Cal., $5; L. S. Sanford, Sweeney, $5; name withheld, $1; T. P. Priestley, Greenfield, Tenn., $1; Y. D. Bonner, Rusk, $5; Mrs. Allie Ewing, Cooper, $5; G. S. Ratliff, Miss., $5; G. G. Meek, Leon, Iowa, $25; Ona Randolph, Thorp Spring, $4; Miss R. E. Carpenter, Redlands, Cal., $2; N. S. Bonner, wife, and daughter, Roby, $16; Mrs. M. W. Smith, Entor, $5; Mrs. A. E. Clark and daughter, Jennie, Wartrace, Tenn., $10; G. W. Cantrell, Pendleton, $5; Ben Smith, Portales, N. M., $5; Lucas and Ira North, Ethridge, Tenn., $2; Mary E. Glenn, Sharon Grove, Ky., $1; J. L. Hutchinson, Temple, $2.50; Gospel Advocate (contributed), $2; Mrs. G. V. Manuel, Lemonville, $5; Ben Stern, Wallis, $5; M. M. Pearson, Ochiltree, $5; Mrs. J. W. Driscol, Sabinal, $1; Miss V. Walls, Sabinal, $1; B. M. Walls and wife, Sabinal, $3; Mrs. Minnie Powell, Lavergne, Tenn., $2.50; Louis Davis Powell, Lavergne, Tenn., $2.50; John Dodson, Amarillo, $100; J. W. Billingsley, Amarillo, $10; name withheld, $3; J. D. Griffin, Alvarado, $20; F. L. Rowe, Cincinnati, Ohio, $25; Charles T. Powell, Pulaski, Tenn., $2; G. W. Taylor and family, Melissa, $10; J. R. Hood, Indiahoma, Okla., $5; J. F. Boyce, Burton, W. Va., $5; J. L. Broad, Denison, $5; Mr. and Mrs. F. T. Pratt, Eliasville, $2; C. W. Comber, Nashville, Tenn., $1; several sisters, Forence, $11; Mrs. Alice Hamblin, Salado, $25; H. McBroom, Rule, $5; Mrs. M. E. Wallace, Calhoun City, Miss., $1; J. A. Lacey, Turkey, $5; L. Strother, Chilton, $2; Kate Hume, Wayne, Okla., $1; Harvey W. Jones and wife, Hardin, Ky., $11; Christian Leader (contributed), $5.50; W. G. Lea, Nesbitt, Miss., $5; E. H. Ward and J. B. English, Ryan, Okla., $10; J. H. Richardson, Wichita, Kan., $25; Martha J. Richardson, Wichita, Kan., $25.

Some to be added yet. Total received, $3,157.21. Forty-five dollars of this has been used in relief work. Many thanks.

A Great Lesson.

There are a great many people who are learning these days the very wonderful lesson that somewhere at the secret heart of sacrifice and self-giving there are springs of happiness and delight that are not to be found anywhere else in all God's great universe. Not a few who have heretofore thought of satisfaction chiefly in terms of possession, or attainment, or use, have suddenly stumbled across the truth that there is a better and more real way of life. The doing without things for one's self in order to have to give to others has been found to be not an irksome task, but a real joy and satisfaction. In toil and labor for others, or for a great cause, many have found a delight and a pleasure of quite a new and vital sort when compared with anything that mere amusement ever yielded. In fact, thousands who have never really seen it before have come to understand in a most personal and real way that what the great Master said about saving one's life by losing it is not a bristling paradox; but, on the contrary, a great and fundamental and beneficent law of life.—Christian Guardian.

We prepare ourselves for sudden deeds by the reiterated choice of good or evil which gradually determine character.—George Eliot.

ABOUT RHEUMATISM

What Thousands Have Found Gives Relief From This Painful Trouble.

Rheumatism is a constitutional disease, manifesting itself in local aches and pains, inflamed joints and stiff muscles. It cannot be cured by local or external applications. It must have constitutional treatment.

Take a course of the great blood-purifying and tonic medicine, Hood's Sarsaparilla, which corrects the acid condition of the blood on which rheumatism depends, and gives permanent relief. This medicine combines, with excellent alteratives and tonics, what is generally conceded to be the most effective agent in the treatment of this disease.

If a cathartic or laxative is needed take Hood's Pills. Purely vegetable.

Rub It! Rheumatism Pain Stops. Try It

Don't Suffer! Instantly Relieve Sore, Aching Muscles and Joints With "St. Jacob's Liniment."

Rheumatism is "pain only."

Not one case in fifty requires internal treatment. Stop drugging! Rub the misery right away! Apply soothing, penetrating "St. Jacobs Liniment" directly upon the "tender spot," and relief comes instantly. "St. Jacobs Liniment" conquers pain. It is harmless rheumatism liniment which never disappoints and cannot burn the skin.

Limber up! Stop complaining! Get a small trial bottle of "St. Jacobs Liniment" at any drug store, and in just a moment you will be free from rheumatic pain, soreness, and stiffness. Don't suffer! Relief awaits you. "St. Jacobs Liniment" is just as good for sciatica, neuralgia, lumbago, backache, sprains, and swellings.

25 Cords a Day

Easily Sawed By One Man.

Easy to move from cut to cut. Make big profits cutting wood. Cheap and easy to operate.

OTTAWA LOG SAW

Does 10 men's work at one-tenth the cost. Makes work easy. Engine can also be used for running pumps and other machinery. Saw blade easily removed. Write for our low price. 10-Year Guarantee.

Ottawa Mfg. Co.
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30-Day Trial.

Get a Feather Bed

Beds 25-lb. $9.95; 30-lb. $10.95; 35-lb. $11.95; 40-lb. $12.95; two 3-lb. pillows $1.75. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order today or write for catalog which also contains bargains in Rugs, Curtains, Counterpanes, Blankets, Comforts, etc.

SANITARY BEDDING CO. Dept. 50 **Charlotte, N. C.**

THIS WEAK, NERVOUS MOTHER

Tells How Lydia E. Pinkham's Vegetable Compound Restored Her Health.

Philadelphia, Pa.—"I was very weak, always tired, my back ached, and I felt sickly most of the time. I went to a doctor and he said I had nervous indigestion, which added to my weak condition kept me worrying most of the time—and he said if I could not stop that, I could not get well. I heard so much about Lydia E. Pinkham's Vegetable Compound my husband wanted me to try it. I took it for a week and felt a little better. I kept it up for three months, and I feel fine and can eat anything now without distress or nervousness."—Mrs. J. WORTHLINE, 2842 North Taylor St., Philadelphia Pa.

The majority of mothers nowadays overdo, there are so many demands upon their time and strength; the result is invariably a weakened, run-down, nervous condition with headaches, backache, irritability and depression—and soon more serious ailments develop. It is at such periods in life that Lydia E. Pinkham's Vegetable Compound will restore a normal healthy condition, as it did to Mrs. Worthline.

HOTEL LONGACRE

BROADWAY AND 47TH ST.

Convenient to everything. The refined air and good service of the Longacre are well established.

RATES PER DAY

Room with Lavatory..... $1.00
Room with Private Bath..... $2.00
Room with Private Bath for two... $3.00
Two-room Suites..... $3.00 to $4.00

SPECIAL WEEKLY RATES

The Best Value in New York City.
Phone 7790 Bryant.

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem.

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

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y., and you will receive personal attention.

Public Health Campaign.

(Printed by request of the Tennessee Antituberculosis Association.)

Aiming at the development of the community spirit through the establishment of public health nurses and the enrolling of the children of the State in an organization to fight for better health of the community is one of the big features of the next year's program of the Tennessee Antituberculosis Association. At the present time the society has four nurses who are combing the States with exhibits, and who are not only canvassing small cities and towns, but are also mounting on horseback and penetrating into the little mountain towns with their message of health.

Figures just completed by the State Board of Health show that four thousand five hundred and fifty-one people died from tuberculosis in Tennessee in 1918. Rigid investigation of health conditions in various cities have shown that for every person who dies, eight are left seriously infected with the scourge, so that in Tennessee more than thirty-five thousand are sick.

When Governor Roberts was confronted with this report and the program of the Tennessee Antituberculosis Association, he accepted the chairmanship of the December drive of the society for funds to carry on this work during the coming year. Before thus aiding the society, Governor Roberts made sure that the State Board of Health, Charities, and Education indorsed its work; and finding that they did, he threw himself into this movement to make Tennessee the healthiest State in the Union.

At present there are too few sanatoria where the disease can be treated. Traveling medical clinics are a necessity. There are not enough open-air schools where infected children can be segregated and cured. More public health nurses are required to arouse the communities to the peril of this plague. And since the program of the Tennessee Antituberculosis Association includes all these things, we are glad to indorse it and urge public-minded citizens to work in this campaign, not only because it insures the betterment of their neighbors' health, but it guarantees good health to themselves. This is one of the first real local movements this State has had for many months, and it must succeed.

Convalescence after pneumonia, typhoid fever, and the grip is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

In answering advertisements, please mention the Gospel Advocate.

The Ford Car.

BY H. C. SHOULDERS.

A few weeks ago I made an appeal for money to buy a Ford car to be used exclusively for the Potter Orphan Home, at Bowling Green, Ky. I have received a few dollars in answer to the call, and am sure I will receive several more yet. The car is greatly needed for the Home. The car without the starter at present costs $566; with the starter, $644. Brethren, this is a small amount to be raised. Think of the Red Cross and other human institutions raising thousands of dollars. Will we let the human institutions put us to shame? There will be enough men, women, boys, and girls that will read this to give one dollar each to purchase the machine without a burden on any. Now, won't you be one of six hundred and forty-four to send one dollar for the Ford car? Please place your dollar in a letter and mail it to me, Box 194, Sellersburg, Ind. I appeal to every one who reads this to have an interest in this car for the Home. Do not let this interfere with any other mission work you may plan. Every dollar will be acknowledged in this paper.

50 Eggs a Day

"Before using 'More Eggs' tonic, I was getting only 12 eggs a day and now get 50," writes Mrs. Myrtle Ice, of Boston, Ky.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

Send $1 to E. J. Reefer, the poultry expert, 3258 Reefer Building, Kansas City, Mo., and he will send you a season's supply of "More Eggs." A million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day. Profit by the experience of a man who has made a fortune out of poultry.

PILE RELIEF.

No matter what kind of piles you may have, no matter how serious the case, if three jars of Hancock's Pile Remedy does not cure you, we will refund your money. Price, 50 cents a jar. At your druggist's or by mail from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Druggists, write for liberal proposition.

TEACHERS WANTED

We have urgent demands for hundreds of teachers for principals, grade and rural work. Salaries ranging from $60 to $200. Write to-day.
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Headache

Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

Strickland-Hurd Debate.

BY W. CURTIS PORTER.

This debate was held at Mangrum, Ark. Elder J. E. Hurd represented the "Millennial Dawn," or what is known as the "Russellite" church. Brother F. M. Strickland represented the church of Christ. Elder Hurd did considerable "blowing" when he came into the community, declaring that he had been trying for thirty years to get a "Campbellite" to debate with him. When Brother Strickland signed propositions with him, Hurd said he was the bravest man he had seen in thirty years. From that time till the debate began he kept spreading to the four winds that he would "clean up" Brother Strickland in a few minutes; that Brother Strickland would not be able to make but one speech. But when the debate began, the tune changed. Brother Strickland so completely covered him up with scriptural arguments that there was no possible chance of his ever coming out.

The debate continued two sessions. Before the time for the third session arrived, Elder Hurd sent word that if we would so announce it, he would quit the debate where it was and promise never to have another. The announcement was made and the debate closed abruptly. It was a great victory for the truth.

Those desiring a preacher for a meeting or a debate will do well to secure Brother Strickland's services.

Why Tighten Up on Missions?

BY W. W. FREEMAN.

A brother who has been forwarding funds to our Japan work writes: "There has been a tightening up now because of the high cost of living, the strikes, etc. A brother who has been giving two dollars a month for years says he may have to let up." Why should Christians only, disciples of Christ, "tighten up," when the Baptists, Methodists, and other denominationalists are "loosening up" and are giving millions? This is not very encouraging, in view of the fact that our missionaries on the field advise us to increase the allowance of our native help thirty per cent to enable them to meet the increased cost of living. It is estimated that there has been fifty per cent raise in prices in Japan since the first of this year—this on top of the increase made last year. So, brethren, let us loosen up rather than tighten up. But this matter has to do with regular support of the work, and we feel confident that the faithful will see to it that this need is regularly supplied.

Another item which should be taken care of promptly is the matter of reimbursing the Koishikawa lot fund and then completing it. Only one offering came in this week, and though it is small, we appreciate it, and the Lord will bless the giver. In Christian thought a gift is not valued so much by the amount given as by the sacrifice made.

Previously reported, $302; Nannie R. Hobbs, Tennessee, $1.50. Total, $303.50. Amount of reimbursement, $800. Balance to be raised, $496.50.

Let us hope that the next report will show larger gains than this week indicates. What church or brother will give one hundred dollars or fifty dollars? We shall feel greatly disappointed, if we cannot make a better showing in the next report. Send your gifts to either W. W. Freeman, Abilene, Texas, or to C. G. Vincent, 1366 North Broadway, Knoxville, Tenn., stating the purpose of your offering.

Get the Habit.

Now, while you have your pencil in hand, read the following list of good habits and check off as many as you can conscientiously subscribe to:

Get the habit of economy.
Get the habit of early rising.
Get the habit of eating slowly.
Get the habit of retiring early.
Get the habit of being grateful.
Get the habit of being punctual.
Get the habit of fearing nothing.
Get the habit of speaking kindly.
Get the habit of a forgiving spirit.
Get the habit of being industrious.
Get the habit of radiating sunshine.
Get the habit of speaking correctly.
Get the habit of closing doors gently.
Get the habit of being accommodating.
Get the habit of daily physical exercise.
Get the habit of apprehending no evil.
Get the habit of being a good listener.
Get the habit of anticipating only good.
Get the habit of neatness in appearance.
Get the habit of relying on self always.
Get the habit of seeking sunshine daily.
Get the habit of promptness at meals.
Get the habit of pronouncing correctly.
Get the habit of always paying as you go.
Get the habit of a quiescent concentration.
Get the habit of being always progressive.—Exchange.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strength ening, Invigorating Effect. Price 50c.

Where Drugs Fail.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become *chronic*, drugs often seem to do as much harm as they do good, for the *system rebels* against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer from chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric-acid poisoning, or other curable conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred, on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

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

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

Name .....

Address .....

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

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

Gray Hair Ended

In From 4 to 8 Days

Science has discovered the way for restoring hair to its natural color. It is offered to women in Mary T. Goldman's Scientific Hair Color Restorer. And women use this scientific hair color restorer with the same freedom they do powder. Simply comb Mary T. Goldman's through the hair. In from 4 to 8 days every gray hair will be gone.

Mary T. Goldman's
Scientific Hair Color Restorer

This Test Convinces

Send the coupon for a trial bottle and our special comb. Be sure and give the exact color of your hair. Try it on a lock of hair. Compare the results, and the pleasure of using with the old way. Send in the coupon now.

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Accept No Imitations—For Sale by Druggists Everywhere

Mary T. Goldman, 1466 Goldman Bldg., St. Paul, Minn.
Please send me your free trial bottle of Mary T. Goldman's Hair Color Restorer with special comb. I am not obligated in any way by accepting this free offer. The natural color of my hair is
black..... jet black..... dark brown.....
medium brown..... light brown.....
Name.....
Street..... Town.....
Co..... State.....

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Mrs. Martha C. Dale, R. F. D. 1, Cannon, Del., writes: "I am entirely cured of chronic catarrh of the stomach and bowels by PE-RU-NA."

Mr. J. Bayer, Glendale, Ore.: "There is no medicine like PE-RU-NA for catarrhal deafness."

Mrs. Kate Marquis, Middleburg, Ohio: "PE-RU-NA cured me of catarrh of the head and throat."

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Mrs. P. Ludvigsen, Austin, Minn.: "I got rid of my liver trouble and can eat anything since taking PE-RU-NA."

Mrs. L. Hearing, 283 East One Hundred and Sixty-Ninth Street, New York City: "For catarrh of the head and stomach I have found PE-RU-NA better than any other medicine."

Mr. W. H. Edgar, 49 Cooper Street, Atlanta, Ga.: "PE-RU-NA cured me after I had suffered fifteen years with rheumatism."

Mrs. Leona Dodd, Route No. 3, Medon, Tenn.: "PE-RU-NA is a grand medicine for coughs and colds."

So many diseases are due to catarrh and catarrhal conditions, makes PE-RU-NA the best medicine in the world to have on hand for emergencies and general health protection. Thousands of families are never without a bottle of PE-RU-NA or a box of PE-RU-NA Tablets in the medicine cabinet. That is the safe way.

You can buy PE-RU-NA anywhere in tablet or liquid form.

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Snake Oil

Has Brought Relief to Thousands of Sufferers.

And what it has done for others it will do for you. Don't continue to suffer with rheumatism, neuralgia, stiff and sore muscles, cold in the chest, croup, coughs, and kindred aches and pains. Ask your druggist for a bottle of Miller's Antiseptic Oil (known as Snake Oil), use according to directions, and know what it means to be free of pain.

Miller's Antiseptic Oil (known as Snake Oil) is powerful and penetrating, yet will not harm the most delicate skin. In 30c, 60c, and $1 bottles. Ask for and insist upon the genuine Miller's Antiseptic Oil (known as Snake Oil). Your money back if it doesn't do what we claim. For sale by all good druggists.

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The Findings of the Japanese Commission in America.

BY E. C. FUQUA.

There is food for much thought in the findings of the special commission recently sent to America by Japan "to study the influence of Christianity on the lives of the American people." This commission consisted of intelligent men, and men, too, who were favorable to Christianity as a prospective religion for the people of Japan, to supplant to a large degree the Buddhism now prevalent there. After an extended and careful study of Christianity's influence upon the lives of our people, the commission returned and through the Japanese government published the following findings: "While education, commerce, and industry have been developed to a wonderful degree, there is little evidence that the Christian religion is regarded as important by most of the people."

They might have truthfully said, "by most of the churches," for these represent Christianity in America and throughout the world; and it is an appalling fact that, in most modern churches, "there is little evidence that the Christian religion is regarded as important." Have not these modern churches preached, sung, debated, and otherwise argued that "the church does not save people;" that there "are as good people out of the church as in it;" that "one can be a Christian as well out of the church as in it?" The Japanese, indeed, find these churches with "a form of godliness, but having denied the power thereof." (2 Tim. 3: 5.) They spend large sums of money and exert much energy to create and maintain churches, then openly preach that men may be saved "as well without as within" these churches! They "belong to the church," but not because it is essential to anything relating to salvation. They "go to church," not for spiritual edification, without which they would suffer, but for entertainment; not to more perfectly learn the will of the Lord, but to hear a sensational topic discussed. Their preachers are "called," not to teach and lead them to "fear God, and keep his commandments," but to tickle their ears and satisfy their denominational pride. They meet on the first day of the week, not "to break bread" as taught by the apostles (Acts 20: 7), but to listen to a short essay on some worldly topic and to be entertained by a musical "offering" or "program" devised to dazzle the eye and soothe the ear of the multitude. Indeed, they "serve not our Lord Christ, but their own belly." (Rom. 16: 18.) They profess to "need" this so-called religious service, precisely as it is claimed the tired business man "needs" the theater—for fleshly gratification and satisfaction purely; for they all admit that such religious service is not essential to salvation.

This is the character of the data from which the Japanese commission formed their conclusion as to the importance of the Christian religion in America. Such churches being, as they always will be, in the majority in this country, their estimation of Christianity, as thus exhibited, formed the sole evidence which the Japanese gathered and subsequently published through their government. However, the Japanese are right in the conclusion, from such evidence as the above, that "there is little evidence that the Christian religion is regarded as important" by such people. But these do not form America; and as to the matter of pure Christianity, these do not offer an argument for or against it. With them, Christianity is a plaything, a pastime, a social occasion. To ascertain the effects of Christianity upon any people, one must go to those people who take the Bible and the church seriously, and whose everyday effort is to please God according to the letter as well as the spirit of his word; who belong to the church because all who do not belong to it are "without God, and without hope in the world;" who meet upon the first day of the week to break bread because Christ thus taught and his early disciples thus practiced; who worship God because they need to do so, and because their souls cannot be satisfied without the worship of him; in short, who are Christians because they "seek for glory and honor and incorruption" in eternal life. (Rom. 2: 7.) These, and these only, are the true barometer to Christianity's influence upon human

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beings, whether Americans or Africans.

But the Japanese saw and understood "Christianity" only as it is reflected through sectarianism; they did not come in contact with any of those thousands who "walk by faith, not by sight." (2 Cor. 5: 7.) They were shown the church only as a nonessential institution, not as the "body of Christ" and the "house of God" as the New Testament shows it to be. This fact places their "findings" in an altogether different light than they would otherwise be in. Inserting "sectarianism" for "Christianity," we have the commission's estimation of the former solely, for that was all they saw while in America. The light of true Christianity was wholly obscured to the Japanese vision by the prominence of sectarianism in America. See, now, what effect the latter has had upon the Japanese mind! And shall true Christianity rest under the false representation that American sectarianism has given it? Is sectarianism willing to see Christianity rest under such a representation? No one can claim that the two are the same thing; for, by sectarianism's own admission, Christianity is essential to man's salvation, while sectarianism is not.

The Literary Digest points out that Japan's findings in America will materially affect Christianity's growth in Japan; that whereas Japan has been kindly disposed toward Christianity as a "good religion" for that country, Japan will now turn more zealously toward Buddhism as being equal to, if not better than, Christianity, and as being already a sort of state religion which patriotism would require them to maintain. If this supposition materializes, American sectarianism will bear its sin for the continued idolatry of Japan. What atonement can it offer for this sin? Thus is Christ maligned and his religion blasphemed through the influence of sectarianism. Brethren, are we fighting this foe with bold preaching of the truth in love? Or are we treating it as a friend with common rights on the earth?

Gems of Truth.

God indorses government, but he does not always indorse the governors.

Lucifer was cast from the skies because he became a corrupt politician.

The best conditions for business are found in the midst of universal integrity.

Correct principles, executed by upright men, are the only safeguard of the nation.

The brain power of the world is Christian brain power in every sphere of activity.

Man should be not only holy, but great while he is holy and greater because he is holy.

There is nothing in learning, to whatever extent it is carried, that puts a check on ambition.

The question, "How can this world be reformed?" cannot be answered with this Bible closed and clasped.

If the teachings of the gospel were embedded in our lives so as completely to dominate all the forces, this would be a perfect world.

Take the sun out of the solar system and darkness is no more certain than the moral darkness of the nations with no Christ in human affairs.

It is a disgrace to our civilization that there should be on our statute books a law licensing any pernicious traffic or demoralizing industry.

The question is never raised whether the Christian powers can triumph over pagan lands, but only which Christian nations shall be in control.

If the rolling away of the stone from the door of the sepulcher did not bring in the dawn of the day of salvation, this world is doomed to perpetual night.—L. R. Fiske.

Be Yourself.

There are no two things in the world that are exactly alike. The leaves on the trees of the forest and the blades of grass in the meadow are all different one from another. The clouds are constantly changing, and the sea is never the same.

This variety makes the world beautiful and fulfills its purpose. If all things were the same, there would be a painful monotony, and nothing would prosper.

There is as great variety among human beings as among the objects of nature. No two persons are alike. Their abilities vary. This is so for a very wise purpose. There are different kinds of work to do, and every man is adapted to do his own task. The work of the world will be done if each one does that for which he is fitted.

Therefore be yourself. You have your own ability of mind and heart. Develop your own talents and do your own work. Do not be a mere imitator of others. Make your own contribution to the world.—Sunday School Messenger.

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. Established 1879. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

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

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Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. I. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

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A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred, less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, $15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. **Money back if not pleased.**

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NUXATED IRON

For Red Blood, Strength and Endurance

THINK of the strong, healthy men and women you know—people who are prominent and who are doing things worth while and you will find that they usually possess remarkable force, vim and energy—the kind that simply brim over when the blood is filled with iron. Iron is red-blood food—it helps put strength and energy into the veins of men and roses into the cheeks of women. Nuxated Iron by enriching the blood and creating new blood cells strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and endurance into the whole system.

If people would only keep their blood filled with strength-giving iron by taking Nuxated Iron when they feel weak, run-down and nervous, they might readily build up their red-blood corpuscles and quickly become stronger and healthier in every way. Unlike the older inorganic products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. Nuxated Iron often increases the strength and endurance of weak, delicate people in two weeks' time. It is dispensed by all good druggists.

How the Bible Was Written.

The Bible is really a collection of sixty-six books, thirty-nine being in the Old Testament and twenty-seven in the New Testament. The first five books of the Bible were written by Moses about fifteen hundred years before Christ. The last book—Revelation—was written by the apostle John about one hundred years after Christ came. Thus there are about sixteen hundred years between the first and the last books of the Bible. The Old Testament was written in Hebrew; the New Testament, in Greek. The five main divisions of the Old Testament are Law, History, Poetry, Major Prophets, Minor Prophets. The five divisions of the New Testament are Gospels, History, Letters of Paul, General Letters, Revelation. Each book and each division has its place, and none can be neglected if we are to know completely God's will.

The Bible was written by human hands, in human language, for human beings to read and understand. But the authors did not record their own thoughts as other writers in other books. What they wrote was put into their minds by the Holy Spirit. Paul, writing to Timothy, a young preacher, tells him the importance of continuing in the things he has learned from a child out of the "holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." How does he say "all scripture" is given? (2 Tim. 3: 16.) The word "inspire" means literally "to breathe into." God did not, in every case, utter the words which the writer merely copied, but he "breathed into" the mind and heart of the writer that which he wanted him to say, and the writer wrote according to his own style and personality. Thus the Bible is a book of great variety, reflecting the personality of many men, but is none the less the very word of God, each part fitting into every other part without mistake or contradiction, though some of the writers lived hundreds of years apart. It is, therefore, a divine book, from which nothing can be taken away and nothing added.—Baptist Magazine.

Thanksgiving Appeal.

BY MRS. JENNIE CLARKE.

It may be that some postponed contributing to the Belle Haven Orphans' Home until our treasury is about empty. If such is the case, I sincerely trust they may be convinced that this is a mistaken view of mission work. The responsibility is so great upon those who have charge of an orphanage that they cannot afford to be without a good fund on hand. It would not be an honor to the church to have a Home without a reserve fund. We have sixty children in the Home now, and, owing to the high cost of food and clothing for this number, we are reducing fast the sum we hoped to save to apply on the erection of a substantial brick school building and dormitory in the future.

I suggest and urge that all who are able will express their gratitude for their many blessings by sending offerings for the benefit of Belle Haven. Will not a number blessed with an abundance of life's comforts arrange an endowment fund for this Home, so that, when I am called from my earthly labors, this Home, which has been the object of my hope and prayers for over twenty years, may be left to the care of the church of Christ with substantial modern equipment, and that, through your faithful coöperation, my epitaph may be truthfully inscribed with that assuring acknowledgment that Christ made to many: "She hath done what she could." Send all contributions to Mrs. Jennie Clarke, Belle Haven Orphans' Home, Luling, Texas.

America's "Reconstruction."

She is not ruined, that she needs to be rebuilt; she is giant among the nations now. She is not built on a wrong plan, so that she needs taking to pieces and putting together after a better fashion: the old Declaration of Independence is all right, and the Constitution, and our "traditions." Nor is she left without a soul, without vision. Thank God for the voice which has uttered the past two years what is her true principle and her deep faith, the President whose words have gone out to the ends of the earth, and have prevailed. No, she stands as she has always stood—perhaps more than she has ever stood—for that Law of which Alfred Noyes sings, that Law whose outraged majesty "hath put down the mighty from their seat, and hath exalted the humble and meek." The "reconstruction" she needs is that all her sons cease putting self before her welfare and begin bringing themselves to practice, in peace as in war, what their citizenship professes; and most of all, those whose wealth and position, whose gifts of leadership, will tell the most. "*Noblesse oblige.*"—W. F. Faber.

Wonderful Egg Producer

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar to-day. Profit by the experience of a man who has made a fortune out of poultry.

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It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital**, without the use of either.

Physicians and surgeons treated free at the hospital.

Give Us a King.

BY S. WHITFIELD.

It is a good thing to copy after others in doing good. When others are doing right, it is commendable on our part when we try to imitate them. This is allowing others to make our lives better before God. We are sure to be influenced by others, but we should be very careful that it is for better and not for worse. To do this, we must let the few influence us, and not the many, for the masses are in the road to destruction.

In things of this life, people in general want to go with the crowd. What others have, they want to have; the way that others dress, they want to dress; the way that others live, they want to live. They are determined to do this regardless of the cost, shame, or evil it leads to. People are wrecked financially, physically, and spiritually, but still they go on in their reckless way to keep up with the times.

It is not so bad to desire to keep up with the crowds in temporal things; but when it comes to spiritual things, it is a great mistake to want things like our religious neighbors have. A determination to go in this way is sure to lead to ruin.

In spiritual things we should not wish anything newer than God's way, and this is better than anything that all the wisdom and brains of this world can devise. As high as heaven is above the earth, so are God's ways higher and better than man's ways. The foolishness of God is wiser than the greatest wisdom of men. Let us, therefore, abide in God's way, for it is the only way that is for our good and that will lead us to our eternal home in heaven.

God's way to rule and guide the children of Israel was by judges; but when Samuel was old, his sons, who were judges, walked not in the ways of God, but turned aside after lucre, took bribes, and perverted judgment. Then all the elders of Israel came to Samuel and asked him for a king like the nations around them had.

It has been a common sin among men, when some one did wrong, to put the blame on God's way and say that it would not work. Israel should have corrected the evils in the sons of Samuel and continued on in God's way by having judges. It matters not what comes or goes, we should never think of turning away from the old paths or the good way of the Lord. His way has always worked and always will.

Samuel was displeased when they asked for a king; but God assured him that the people had not rejected him, but that they had rejected God. This shows us that when we turn away from God's way and set up ways of our own, we turn away from God himself. Just to the extent that we reject God, he will reject us.

Samuel was to tell them the manner of a king they would have and how he would afflict them, which Samuel did; but they said that they would have a king, that they might be like all the nations.

When God saw that they were determined to have a king, he told Samuel to let them have one; and this teaches us that when we know God's way, if we are determined to go in our own way, God will let us. However, we may always be sure that it will bring us a curse and not a blessing.

A desire to be like other people is one of the great dangers that is before us. Let us be careful lest we reject the Lord. There are only a few people in this world that can stand for the crowd and popular current to be against them. But few think seriously what they ought to do or what Jesus would have them do.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." (Jer. 6: 16.) "And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands." (Acts 7: 41.) "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John 9.)

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All Sizes $4.35 On Approval

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These two beautiful shoes are the Smartest Styles of the Season. They are worn by the best dressed men and women everywhere. Trim and neat, they fairly sparkle with style. You will be proud to wear them. Your friends will instantly recognize their good taste and smart style. You have only to see them to appreciate their splendid qualities, and try them on to enjoy their blessed comfort. That is why we are glad to send them to you ON APPROVAL.

SEND NO MONEY!

Simply mail coupon and your pair will come at once, postage prepaid, direct from the Shoe Market of the World. Boston is the shoe style center of America. You do not have to wait till these shoes travel to New York or Chicago. We want you to get your pair Direct, with no obligation on you to keep them unless you are convinced that they are the most beautiful, comfortable, stylish boots you ever saw.

This men's black gun-metal or rich tan color button shoe is made of splendid quality leather. Comes in lace also. The uppers are fashioned on a smart last, selected wearproof soles that will be easy from the first. It has a real swing toe, reinforced shank and toe cap. Worn where well dressed men gather.

This high-cut lady's dress boot is made of selected leather. Soft as velvet on tender feet. Neat, plain tapering toe. Beautiful high Louis Heel, or Medium Military Heel. Extra long-wearing leather soles, semi-flexible. Your choice of black or rich Havana brown. The most beautiful boot for Summer and Fall, 1919.

Send NO MONEY, Mail This Coupon TODAY

Pay nothing until shoes arrive. We even pay the postage. Simply mail coupon. Either pair or both will come at once direct to you, from the Oldest, largest house selling Direct from the Shoe Market of the World. Let the shoes themselves convince you. Compare them with shoes at $7.00 and $8.00 a pair. If you are not delighted, send them back at our expense.

Boston Mail Order House, Dept. X
6066 Essex P. O. Bldg., Boston, Mass.

Send shoes I marked, prepaid. I enclose no money, and am buying on your Approval Plan. I will pay only $4.35 a pair on arrival. I Risk Nothing!

☐ Men's Button Size..... Color.....
☐ Men's Lace Size..... Color.....
☐ Ladies' High Heel Size ..... Color.....
☐ Ladies' Low Heel Size..... Color.....

Name .....
Address .....

BEST PHONOGRAPH OFFER

Biggest value ever offered. Famous "Musical Boy" model of the Wonder Phonograph can be purchased direct from manufacturers for $22.45. Regular $50.00 value. We make this low-price offer to introduce a "Wonder" into every home in America. Send to-day for complete description. We guarantee to satisfy you. Be sure to learn all about the "Musical Boy," before you purchase.

WONDER PHONOGRAPH COMPANY,
184 East Twelfth Street, New York City.

BOILS CARBOIL
STOPS THE HURT
25¢ AT YOUR DRUGGIST
OR SEND PRICE TO "CARBOIL"
NASHVILLE TENN

Why Lose Your Hair The Cause is Dandruff and Itching; The Remedy Cuticura

All druggists: Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

In answering advertisements, please mention this paper.

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

We offer dependable men and women an exceptional opportunity to represent us selling Linro Famous Non-Alcoholic Flavorings, Toilet Preparations, and Household Necessities. Well-established, high-grade line. Work intensely interesting and pleasant, with big profits for you. No investment necessary. Write to-day for illustrated catalogue and particulars. **THE LINRO COMPANY, Department 176, St. Louis, Mo.**

TETTERINE

Clears Baby's Skin

and drives off the rash and pimples. Harmless, Soothing, Fragrant.

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

When writing to advertisers, please say you saw their "ad." in this paper.

CHURCH NEWS

Arkansas.

Jonesboro, November 10.—I closed at Sedalia, Mo., on October 12, with one addition. Some trouble, but I believe they will be at peace from now on. I went to Jerusalem, near Dexter, Mo., on October 18. The meeting was not continued because of bad roads. I promised to return in September, 1920. Meeting called off for first two weeks of November at Huffman, Ark., because of untoward weather conditions; so I came to Jonesboro instead, which meeting I will continue till November 14. I shall go from here to Belle Plaine, Kan., to hold a meeting, November 16-30, assisted by Charles F. Hardin as leader of song service. One addition at Jonesboro to date. The people are treating me nicely, which is always the case on my visits here.—M. S. Mason.

Colorado.

Dolores, November 8.—Just a word to all who may be interested in the work of the Lord in this part of the country. Brother A. W. Arnold, of this place, wrote me to come and help them carry the Lord's work along in this part of Colorado, which call I answered, arriving here last Monday. There are only five or six brethren here, and they are not able alone to carry the work along; so I am asking the brethren through our papers to help them carry the burden. They are going the very limit here, that the Master's kingdom may be established in these parts. Brethren, help them. It was convenient for me to come here, as the doctors had recommended a higher climate for both wife and me. Wife is still in California, but I hope to have her with me in a very short time.—W. G. Jernigan.

Oklahoma.

Checotah, November 8.—I am now at Checotah in a meeting. I began here on November 3 and will continue until November 13. Brother Frank Grammar, of Bonham, Texas, is leading the songs. We hope to establish a loyal congregation before we close.—R. H. Johnson.

Tennessee.

Evensville, November 9.—An enjoyable meeting was held recently at a little schoolhouse, called "Byrd's Chapel." Brother J. C. Mosley did the preaching, being assisted by Brother Slate Marsh in prayer and reading. The meeting continued about a week. Six persons made the good confession and were baptized, one was received on former baptism, and the brethren were brought closer together. There is a debate in prospect between myself and J. H. Sperlin (Baptist). The debate is to take place at High Point about the first of December. Byrd's Chapel is near High Point, and its membership is composed of the little congregation of High Point transferred to Byrd's Chapel.—H. B. Young.

East Lake, November 11.—I have just returned home from Warren County, where I have been in a meeting with the brethren at Spring Creek Chapel. It was a fine meeting. Three were restored to the fellowship of the church. That is the home of Brethren Albert and Mack Barnes, who are vocal-music teachers of exceptional ability. They rendered valuable service during the meeting. The members in that locality know how to look after a preacher's temporal wants, and they do it well.—Aruna Clark.

Franklin, November 6.—On the first Sunday in October the church at Philadelphia, in Wilson County, began a meeting, with T. H. Burton, formerly of Lynchburg, Tenn., but now of Union, S. C., doing the preaching. The meeting closed on Saturday night before the third Lord's day. Brother Burton began a meeting next day at Bethlehem, in the same county, which closed (entirely too soon) on the night of the fourth Lord's day, with a large crowd. Brother Burton was at one time a Methodist, but he seems to be thoroughly converted from the errors of that church, while yet having the kindest of feeling for those yet in the darkness of denominationalism. He is alive in the work. He is now located in Union, S. C., in a mission field. There were two baptisms in the first of these meetings and three at the latter place. It was my privilege and great pleasure to assist in the singing at both places. The brethren and sisters at each place surely know how to show kindness to those they have with them in their work. I would be glad to have the opportunity of being

BANISH CATARRH

Hyomei Will Relieve You or Nothing to Pay.

When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Go to your druggist; ask him for a **HYOMEI** Outfit (pronounce it High-o-me). This outfit consists of a bottle of **HYOMEI** (liquid), a hard rubber pocket inhaler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breathe it a few minutes each day, according to directions.

HYOMEI relieves Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes. Stomach dosing, sprays, douches, and ointments don't kill the germs because they don't get where the germs are. As the publisher of this paper knows, if you are not satisfied with Hyomei in cases of Catarrh and colds of the head Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever, your money will be cheerfully refunded. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for $1.15. Address, Booth's HYOMEI CO., Ithaca, N. Y.

The Itching and Burning

of the various forms of eczema is immediately soothed and the eruptions healed—when you use

Ka-Dene

REG. U.S. PATENT OFFICE

TRADE MARK

Ointment

Excellent for Eczema, burns, bites, bruises, cuts, stings, old sores. 50c and $1.00 at your druggist's. Ka-Dene Soap, applied first, cleanses and disinfects. Dealers write for special proposition.

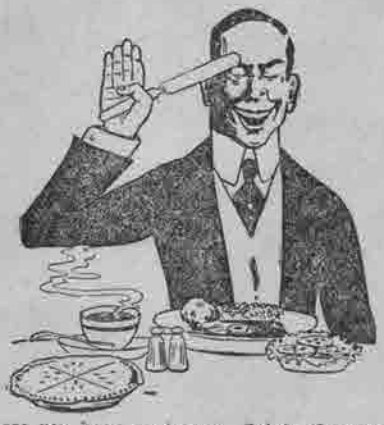
THE KA-DENE MED. CO., Nashville, Tenn.

"Just Put Ka-Dene on it."

Salute the Ham and—

Think of All the Misguided Dyspeptics Who Refuse the Good Things to Eat for Fear of Indigestion—No Trouble Like That if You Follow Meals with Stuart's Dyspepsia Tablets.

Lay a slice of broiled ham on a white plate with a couple of nicely fried eggs, and



there you have a picture. Salute the autocrat of the breakfast table.

"But," you say, "I can't eat ham and—they don't agree." This is the sort of prejudice a host of people have against many of the most tempting dishes—people who have just as much trouble with a glass of milk or oatmeal as they do with fried onions. Try eating what you like and follow your meal with a Stuart's Dyspepsia Tablet to relieve possible gassiness, rumblings, drowsiness, sour risings, heartburn, water brash, and the "stuffy" feeling after eating. These tablets contain harmless ingredients that act with an alkaline effect, just as the stomach does when it is perfectly normal.

Many physicians prescribe them for indigestion, dyspepsia, and other digestive disorders as they are sold in all drug stores everywhere in the United States and Canada. The druggist recommends them as among his steady staples, for they really give relief and are highly appreciated.

TETTERINE

Makes hair beautiful, free from dandruff, and keeps the scalp healthy.

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS FOR INDIGESTION

In answering these ads mention your paper. It commends you.

with them again some day. Both places are taking substantial interest in Brother Burton's work in South Carolina. The church at Dixon Springs, in Smith County, began their meeting on the second Lord's day in September and closed it on the night of the fourth Lord's day. Brother J. H. Lawson, of Sherman, Texas, did the preaching. Of the preaching I can but say, "Well done." It is certainly helpful to listen to such plain, forceful presentation of the teaching of the Bible both to the church and to the world. Brother Lawson seems to be perfectly satisfied with "it is written." Only one obeyed the gospel, but I trust the seed sown will bring forth fruit in the future, both in the church and in the world. The church there is noted for its kindness and courtesies to those whom they call to work with them. By invitation of the church, I had the privilege of helping in the song service.—W. Derryberry.

The Simple Life.

The simple life—which many with more or less intelligence and success are trying to live now as never before—has its advantages as well as its deprivations. For one thing, it saves from the worry of wealth. Uneasy lies the head that must plan how to run the mill or fill the payroll. A very rich man once remarked: "I worked like a slave till I was forty to make a fortune, and I have been watching it like a detective ever since for my lodging, food, and clothes." Another well-off man said when asked his business: "I happen to have a little money, and my business is to see that nobody gets it away from me." Are such men really "well off?" "Riches bring cares" is an old proverb. It states only half the case, for riches also bring many delights and effect many deliverances. Yet a man who is rich simply because he has for years dodged every contribution box, denied every charitable appeal, or meanly taken advantage of his less able fellows does not deserve to have a good time, and, whatever else he may take pleasure in, cannot enjoy himself. The simple life does not demand that a man be either rich or poor, for it is a thing of the spirit rather than of bank accounts; but in order to live it, one must have himself in hand and make his great need to be the presence and favor of God. —Zion's Herald.

If you have done something that is good, forget it, and do something better.—Lavater.

If you would gain mankind, the best way is to appear to love them; and the best way of appearing to love them is to love them in reality.—J. Betham.

FOR EXCESSIVE

URIC ACID

TRY THE WILLIAMS TREATMENT

75-Cent Bottle (32 Doses) FREE

Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and bearing-down pains in the back—worn out before the day begins—do not think you have to stay in that condition.

Be strong, well, and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back, or kidney trouble.

If you suffer from bladder weakness, with burning, scalding pains, or if you are in and out of bed half a dozen times a night, you will appreciate the rest, comfort, and strength this treatment gives.

To prove The Williams Treatment conquers kidney and bladder diseases, rheumatism, and all other ailments when due to excessive uric acid, no matter how chronic or stubborn, if you have never tried The Williams Treatment, we will give one 75-cent bottle (thirty-two doses) free if you will cut out this notice and send it, with your name and address and ten cents to help pay postage, packing, etc., to The Dr. D. A. Williams Company, Department R-1093, General Post Office Block, East Hampton, Conn. Send at once, and you will receive by parcel post a regular 75-cent bottle without charge and without incurring any obligation. Only one bottle to the same address or family.

COMB SAGE TEA IN FADED OR GRAY HAIR

If Mixed With Sulphur It Darkens So Naturally Nobody Can Tell

Grandmother kept her hair beautifully darkened, glossy, and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded, or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all read to use, at very little cost. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied; it is so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft, and beautiful.

CATARRH Booklet free. The best advice for every man or woman ever written. Send for it to-day. Address **E. J. Worst,** Ashland, Ohio.

HEADACHE

Bad for Health
Upsets Nerves
Go to Drug Store - Try

CAPUDINE

BY DOSE AND IN BOTTLES - 10¢ 30¢ & 60¢

To abort a cold and prevent complications, take

Calotabs

The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles -Anti- Pain Pills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Bereaved.

O Man of Sorrows, strong to save,
Who wept beside a human grave,
Jesus, Savior dear!
Stoop down to comfort those who mourn
The dear ones dead, with hearts forlorn.
Pitying Savior, hear!

Their grief's thick darkness turn to light,
With visions of communion bright,
Jesus, Savior dear!
Turn our sad eyes beyond death's tide
To see thy family unified.
Hear us, Savior, hear!

—Herbert H. Gowen.

Fidelity of the Individual.

A good text for this subject is: "And they stood every man in his place round about the camp." (Judg. 7: 21.) In this chapter is recorded the conflict between Gideon and the hosts of the Midianites. When out of twenty-two thousand men who had been called to arms to fight against the Midianites ten thousand had been selected, it was found that this number was really too many to accomplish the work, and a test was made whereby this large number was reduced to three hundred men. These three hundred were equipped for the battle, instructions given them how to fight, and when the decisive moment arrived it was said: "They stood every man in his place round about the camp." It is an interesting story. Read it.

From this we learn that every man has a place. No one can escape the responsibility. Our places in life may differ; but if these places are for the good of the human family, they are necessary and should be respected. The man who works the public highway, digs the ditches, or works in the mine, has his place, and it is as useful and honorable as that of the man who fills his place in the halls of Congress or on the judge's bench. But in this day of need, both physical and spiritual, there is no place for the drone in society or the slacker in the church.

The text says that every man was in his place—"round about the camp." The camp to the Jew in old Bible times was a sacred place. It was the seat of national, home, and religious life. First the camp, then the tabernacle, and then the temple. But whether camp, tabernacle, or temple, they were alike sacred. These places were the heart of the Jewish people, their hope, and their life. Here is where their children were taught of God, where the law was expounded, and where God appeared to them.

What the camp was to the Jew, the church of God should be to us. It is where God has promised to meet with his people. Jesus said: "Where two or three are gathered together in my name, I am in the midst." In the church every one has his place. Are we always in our place "round about the camp?" Too often members say: "O, there's no place in the church for me!" "I can't give anything." "I can't sing." "I can't pray." And they will add "I can't preach," etc. Jesus spoke the parable of the talents to show that there is a place in his kingdom for every magnitude of man in the world. If we cannot sing, nor pray, nor give, nor preach, we can be found in our place round about the church, unless sick; and, as of old, when we are in our places round about the camp, God will deliver our enemies into our hands.—M. F. Harmon, in Alabama Christian.

Eggs Paid the Pastor

Mrs. Lena McBroom, Woodbury, Tenn., writes: "I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid my pastor his dues. I have money to spare, now 'More Eggs' is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some, and had 1½ dozen left."

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. You need this great egg producer. It means big egg profits for you. Don't delay. Send $1 to E. J. Reefer, 2358 Reefer Building, Kansas City, Mo., and he will send you a season's supply of "More Eggs" tonic. A million-dollar bank guarantees that if you are not absolutely satisfied, your dollar will be returned on request. Send a dollar to-day. Profit by the experience of a man who made a fortune out of poultry.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

Feather Bed Bargains

For $21.50 we will ship you one first-class 40-lb. feather Bed, one pair 6-lb. feather Pillows, one pair full size Blankets, one full size Comfort, one full size Sheet and two Pillow Cases. All new feathers; best ticking. Regular price of outfit $30.25, special sale price $21.50. Mail money order today or write for new catalog and order blanks.

Southern Feather & Pillow Co. A36, Greensboro, N. C.

"THE SANITARY" Individual Communion CUPS

List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.

Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Facts of Most Importance.

It ought to be observed respecting truths in general, that those are always most valuable which are most historical—that is, which tell us most about the past and future states of the object to which they belong. In a tree, for instance, it is more important to give the appearance of energy and elasticity in the limbs, which is indicative of growth and life, than any particular character of leaf or texture of bough. It is more important that we should feel that the uppermost sprays are creeping higher and higher into the sky, and be impressed with the current of life and motion which is animating every fiber, than that we should know the exact pitch of relief with which those fibers are thrown out against the sky. For the first truths tell us tales about the tree, about what it has been and will be, while the last are characteristic of it only in its present state, and are in no way talkative about themselves. Talkative facts are always more interesting and more important than silent ones. So, again, the lines in a crag which mark its stratification, and how it has been washed and rounded by water or twisted and drawn out in fire, are more important, because they tell more than the stains of the lichens, which change year by year, and the accidental fissures of frost or decomposition; not but that both of these are historical, but historical in a less distinct manner, and for shorter periods.—Ruskin.

How Cold Affects Sound.

A close observer describes two phenomena of nature not easily explained: First, that natural sounds are very different in the colder than in the warmer months of the year; second, that waters have different tints during the colder and warmer months.

A number of examples occur to prove the first phenomenon. Who has not noticed the contrast in the noise of the wind in different seasons when it blows around the corner of the house—in summer what a soft, mellow tone it has, and in winter what a harsh, rough whistle?

Then, again, let us stroll along the banks of a stream in May, June, or July, and we will observe that the water will then make a gentle, babbling sound; while in November or winter it will, with not great volume, make a hoarse, gurgling noise.

Still again, if we ramble in the woods during late spring or early summer, we cannot but notice with what a softness and mildness the wind has been blowing through the tops of the trees; on the other hand, what a roaring it makes in cold weather.

Perhaps the trees being with or without foliage may cause some difference, but it will be observed in May, before the leaves are out to any extent, there is even then a marked difference between that time and December. Often we have heard it along telegraph wires during the summer and winter, and have noted the contrast.—St. Louis Globe-Democrat.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

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KIDNEY TROUBLE Is a deceptive disease—thousands have it and don't know it. If you want good results you can make no mistake by using Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. Sample size by Parcel Post, also pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the Nashville Gospel Advocate.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat Less Meat If Kidneys Feel Like Lead or Bladder Bothers

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

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

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

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

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

PALMER'S "BLOOD-SUCCESS" Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,
521 Atlantic Ave. Brooklyn, New York City

In answering advertisements, please mention this paper.

OBITUARIES

Shaffer.

Jerry Shaffer departed this life on October 27, 1919, at his home on Spring Creek, after a painful protracted illness. He met death with true Christian patience and resignation. He is survived by his wife and a large family of children and grandchildren. The esteem in which he was held in the community in which he lived and by his brethren in the church was manifested by the many friends who attended his funeral at the Houser graveyard. He was a highly respected citizen and a consecrated Christian. He obeyed the gospel fourteen years ago and became a member of the church of Christ. He loved the church, the pure word of God, his home, and friends. "Blessed are the dead that die in the Lord."

THOMAS C. KING.

Thornton.

On Sunday, October 12, 1919, near Kingston Springs, Tenn., the remains of Lawrence H. Thornton were committed, by loving hands, to the earth. Brother Thornton was born on September 19, 1891, and departed this life on October 11, 1919. A large part of his short life of a little over twenty-eight years was spent in God's service. He obeyed the gospel early in life under the preaching of Brother Hassell. Those who knew him stated that he lived a consecrated, Christian life. He would frequently talk freely and frankly with his people about the necessity of spiritual preparation. We rejoice that by the life he lived he left the bereaved ones a hope that, now his suffering is over, he has gone to that haven of rest where suffering is no more. J. LEONARD JACKSON.

Rhodes.

Ernest D. Rhodes, son of Brother and Sister W. J. Rhodes, of Dunn, Tenn., died on Sunday night, November 2, 1919, aged thirty-five years and a few months. Ernest was an excellent young man, and had been a member of the church of Christ for twenty years. He was in the West with very bright prospects for the future until about four years ago, when his health got bad and he came home. He was a patient sufferer, nearly always cheerful. He always met you with a smile of welcome. It was a great satisfaction to his parents that they could have him at home during his last days, and to them we extend our heartfelt sympathy. He was buried at Leoma on Tuesday, after funeral services conducted by the writer. A large crowd was in attendance.

THOMAS C. KING.

Williams.

On October 29, 1919, Brother Munroe Williams, of Nolensville, Tenn., was summoned from the walks of men. Breakfast was enjoyed around his family table. He went to the field as usual for his day's work. When the time came for the noonday meal, he did not come home. After waiting for some time, his family started in search for him. Upon reaching the field, they found that he had fallen dead at his work. The funeral was conducted the following day in the presence of one of the largest concourses of sympathizing friends ever assembled in the neighborhood. It was the writer's pleasure to be present when he confessed his faith in Christ in a meeting conducted by Brother S. M. Jones at Rock Spring. Brother Williams lived faithfully the Christian life. He will be missed in the church and in the home, but we trust it is his gain. May his family be led to emulate his worthy example.

J. LEONARD JACKSON.

Shelby.

Enos Kelton Shelby was born on March 5, 1854, and died on August 29, 1919. He was born and reared to manhood in Hickman County, Tenn. He obeyed the gospel at the age of nineteen years. This example of giving the better and most active part of his life to the cause of the Master should be inspiring to his children and relatives. He married three times. There were children only by his first wife. He married Miss Nannie C. Gregory in 1873. To this union were born four children—two girls and two boys. One of the boys died in infancy. Mrs. Birdie Kirk, Mrs. Willie Harris, and George Shelby are the living. They were all at his bedside for weeks before he died. He had been in feeble health for two years. During this time he looked to George for help and advice. He and his first wife reared an orphan boy from two years of age—Badah Shelby. Badah was about ten years old when the wife and mother died. George then raised Badah, who is still in his home. He loved Mr. Shelby and was always regarded as one of the family. Brother Shelby married Sister Etta Birchett in November, 1905. She was a widow with two children. He was a father to them till March 9, 1912, when God called her home. In February, 1913, he married Sister Annie Frazier, a widow with six children. All were almost grown, except the two youngest; but they all loved and respected him as a father. Annie was so faithful to him all through his long and painful illness. His children will always love and care for her because she was so devoted to him. He leaves two brothers and one sister. He always went to church when able and lived a Christian life until death. On August 30 we carried him to Lamalsamac, in Gibson County, where he and his first wife and children went to church. There, in the presence of many relatives and friends, Brother W. S. Long spoke words of comfort to the sorrowing ones, after which his body was laid to rest beside his first wife in the Lamalsamac cemetery, there to await the final resurrection, when we hope to meet him, together with all the redeemed in Christ. ANNIE C. MAY.

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SPECIAL SERMON NUMBER

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The Elements of Effective Preaching

C. M. Pullias Discusses the Main Idea.

The results of preaching are not always the same. Sometimes they were converted and obeyed the gospel; at other times they killed the preacher, as in the case of Stephen; and yet the preaching was just as loyal in one case as the other, and just as effectual. The effect of preaching is to convict men of sin, of righteousness, and of the judgment to come. (John 16: 7, 8.) What men do when they have been convicted is no fault, therefore, of the preaching. Some believe, some do not; some accept it, others do not; some yield, and others resist. What would be usually meant by "effectual preaching" is the preaching that holds audiences and gets what the world calls "converts." This might not be, however, what God regards as "effectual preaching." The main idea in preaching is to get God's truth before people. The idea of being a popular preacher or drawing an audience never enters into it. Of course, my subject implies preaching the gospel, which is the power of God to save. This must be done at all hazards. It must be remembered that the gospel is the savor of life unto life or of death unto death. So, then, when the gospel is preached, it is effectual whether it saves or condemns, draws or drives. What Noah did to save himself and family condemned the world. So it was just as effectual in one case as the other. Let those remember, then, who think we must have something to "draw audiences" or to "hold the young people," that the gospel is God's power; and if the plain preaching of the plain gospel does not get such results, we are not justifiable in using other means.

The preacher must be considered, for many times the truth is evil spoken of by reason of his lascivious doing. His life should be clean and free from worldliness. He should be a man who denies himself and one who crucifies "the flesh with the affections and lusts." He should live a life of self-control and as free as possible from worldly entanglements, conventionalities, and convivialities, lest he be embarrassed or intimidated in preaching the gospel. He must mortify his members which are upon the earth, since he has put off the old man with his deeds and has put on the new man; also, he must put off anger, wrath, malice, blasphemy, filthy communication out of his mouth (Col. 3: 5-14), and avoid the works of the flesh (Gal. 5: 19, 20), that his good may not be evil spoken of (Rom. 14: 16) and that no man may "despise" him (Tit. 2: 15) and the opposition may "have no evil thing to say of him (Tit. 2: 8). It is a shame that the gospel's power is often neutralized by the improper conduct of the preacher. The preacher who is not careful about his obligations and does not meet promptly his debts, or who is a card player and who visits shows and theaters and otherwise engages in worldliness, is not the best man to handle the gospel with the most telling effect. Besides, he must not only be free from these things, but he must know the truth and be faithful in its presentation. There are quite a number of preachers who know the truth and have preached it for years, but they have lost much of their influence by the position they took with reference to Christians' going to war. So to-day their articles and preaching does not have near the effect they once did. A truth-crowned man is great, but the one who is loyal to the truth is greater. Egotism, vanity, and worldliness—let it not be once named among the preachers, and the preaching will soon be more effectual. Let the preachers also be clothed with the armor of light in all humility, and then the gospel's light will shine with undimmed splendor and its power will soon be felt everywhere.

"Preach the word" is the solemn charge of the peerless Paul to Timothy. No other preaching can be effectual in God's way of thinking. The early Christians relied upon nothing else for success. Without facilities of mail, travel, communication, and the like, and without money and real estate, they carried the gospel everywhere, and it was so effectual that all the world was under its influence more or less. But as a lady said recently, "We must spike the Bible; it is too dry;" and so we have *until there* is not much left but the "spike," and we are a failure.

C. M. Stubblefield Outlines the Destructive and the Constructive.

"Effective" means "result getting." Effective preaching, therefore, means the preaching which produces results. This would seem to imply that there is a preaching which does not produce results; but that is not true. Though preaching may be classified as *destructive* and *constructive*, it can never be properly divided into *effective* and *noneffective*. All preaching produces results—some kind of results. The trite saying, "A cause for every effect," and its converse, is as true in religion as elsewhere. No Nineveh was ever brought to repentance without some Jonah and his preaching; no Israel was ever brought out of bondage without some Moses to lead the way; no true worship of God was ever restored without some Elijah to defy Baal and demonstrate the power of God; and never was there an apostasy of that nation but was caused, remotely at least, by preaching and teaching. And I lay it down as a postulate never questioned by my brethren, that there never was a Christian made, a church of Christ established and maintained, in the absence of preachers and preaching. If this be true, and it is, whether other Christians shall be made and the ones that now are be edified, and whether other churches shall be established and the ones now among us merely exist, or progress, or digress, or die, is being determined by the preaching we are now doing and shall do. What a pity it is, then, that some preaching is not noneffective!

By "destructive preaching" I mean the preaching which causes a church to disintegrate, then to degenerate, and, finally, having failed of the purpose for which it has its being, either pass into dense nothingness or be swallowed up in apostasy. This kind of preaching may be classified as *positive* and *vapid*. Both kinds tend to destroy.

Destructive preaching of the positive character seldom, if ever, does any real harm. It raises its hand high to heaven and declaims against God, Christ, the Holy Spirit, and the church. Though most Christians and churches become awe-stricken at the thought of such a harangue, its general effect is an increased attendance at church services, a warmer fellowship among members, an impetus to all activities, and a forward movement all along the line. Such has been my observation.

Not so, however, with vapid preaching. As its name signifies, it "passes off or flies by." In other words, it misses the mark. Is the question of the union and unity of all God's people under consideration? Creeds and confessions of faith are never mentioned as a possible barrier to such unity, lest some cold, narrow, bigoted sectarian who happens to be present become offended and not come back any more. Is it a question about contending for the

faith? Then "there is too much controversy in our papers and from our pulpits." Should Christians play cards, dance, and otherwise fritter their time and influence away? It cannot say with certainty.

Though such preaching may not be the primal or immediate cause of digression and apostasy in a church, that will be its ultimate effect. The immediate result of such is the relapsing by the church into a sort of innocuous desuetude, in which it becomes fertile soil, plowed and harrowed, for a generous crop of heresies. Having been nourished only by such wrinkled, wilted, and insipid food, the church becomes so completely gutted, spiritually, that it is unable to state clearly whether it is simply and only a church of Christ or another denomination under the elusive title of "we as a people." Vapid preaching is neither cold nor hot, neither for nor against. It understands "both the flat and round systems, and will teach whichever the patrons want." And when the spirit of digression manifests itself, both the church and preacher are carried before it into the maelstrom.

Constructive preaching—and what shall I say of it? "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests became obedient unto the faith." And so all through Acts of Apostles. What produced such results? Constructive preaching—the only kind they did—the only kind worth doing. With them, there was no mincing of words, no hesitating, no pussy-footing, no mollycoddle business, no compromise, no halting between opinions. Being set for the defense and propagation of the gospel, they proclaimed it in words all could understand; they walked by faith, preached what they were told to preach, taking no thought of what man could or would do. Is John before Herod? "It is not lawful for thee to have her" is his solemn pronouncement. Are Peter and others haled before the high priest and warned to teach no more in this name? "We must obey God rather than men" is their response. Is Paul before Felix, on trial for his life? "He reasoned with him of righteousness, of temperance, and of judgment to come." The majestic power of apostolic Christianity was found in the unworldliness of its men, its methods, and its message. The early preachers deliberately rejected the world's standards and chose to follow a course which, to their sophisticated critics, foreordained their mission to failure. The grand headquarters of the movement were the places of prayer. The scenes of their ministry were the walks of the common people. Without prestige of rank or power of riches, free from the cumbrance of man-made machinery, they went their way preaching the everlasting gospel, trusting in divine favor, and turning the world upside down by the message of the cross. They kept the faith, they followed their Leader.

When God put it into the hearts of our fathers to restore the church to the world according to the divine model, their souls were thrilled with the thought, and they rejoiced at such a privilege. East and west, north and south, on foot, on horseback, in any way possible, they went, calling upon men to turn away from factions and parties in religion and unite upon the Bible, and that alone, as the only possible basis for such unity. They believed precisely and only what the Scriptures teach; they practiced what, and only what, they enjoin; and they rejected everything they do not sanction. Sinners were converted to Christ, and Christians of the age to the Christianity of the New Testament. Sectarian churches, and in some instances whole associations of churches, deliberately laid aside all denominational peculiarities and became churches of Christ only. They handed down to us the most priceless heritage ever bequeathed to uninspired men, and from their mansions in the skies they bid us to "carry on." If we are to prove faithful to this trust, we "must preach the word." Ours is a work of restoration; hence, we must preach a restoration message. I cannot close without this gem from F. G. Allen, preached forty years ago:

> Unless we have a distinctive plea, we have no right to exist. The day we become like the denominations around us, that day ends our right to exist as a distinct religious people. If we have a distinct plea, in that consists our strength. I believe that our distinctive principles are made less prominent in our pulpits now than formerly. I do not mean that our preachers should be always on what is called "first principles." Very far from it. But I do mean that all our members should be deeply indoctrinated in the things that distinguish us from *other religious* peoples. The people should understand *why* they occupy the position they do. The better this is understood, the more will it be appreciated, and the more firm and consistent will be the Christian life. When people are led to believe that sectarianism is about as good as New Testament Christianty, *their influence for the cause we plead is positively hurtful.* Whenever we begin to curry favor with the sects and fawn upon them for recognition, we are certain to say but little about a plea that lays the ax at the root of the whole denominational tree.

"Ranting Scares the Children," Declares F. B. Srygley.

Effective preaching is preaching which has an effect. Preaching with a bad effect, in a sense, would be effective preaching; but I suppose what is meant is how to preach and what to preach so as to have a good effect, or the effect that God intended that preaching should have. On what to preach, I know of no passage which is clearer than Jon. 3: 2: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." We are to preach or declare the gospel just as the apostles preached it, whatever may be the effect; and if we preach it correctly, we will not be held responsible for the effect. The Lord intended that the gospel as preached by the apostles should have two effects—one upon those who accept it and the other upon those who reject it. It will save the one and condemn the other. "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death: and to the other the savor of life unto life." (2 Cor. 2: 15, 16.) So God's word will not fail. It will have the effect he intended it to have—that is, it will save or it will condemn. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 11.) We are not to be held responsible for the effect of our preaching, but for the manner and matter of it, or for what we ourselves do. The effect or result of our conduct is in the hands of God.

The effect to be desired in preaching is to save the lost and to edify and comfort the saved. The lost in sin can be saved only by preaching the gospel, which is God's power to save. "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1: 21.) Not by foolish preaching—if this were true, the world would have been saved long ago—but "by the foolishness of preaching." "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (1 Cor. 1: 18.) The thing to preach is the gospel, the cross of Christ, the good news of salvation through the death, burial, and resurrection of Christ, with the commands which he gives to those who believe in him. Then, too, preaching should be to edify, to build up and strengthen the saved. "Let all things be done unto edifying." The weary, sorrowful, sad Christian should be comforted by preaching. "For ye may all prophesy one by one, that all may learn, and all may be comforted." (1 Cor. 14: 31.)

Ranting, holloing, bawling, may scare the children or sometimes frighten the feeble-minded, but it is unnecessary to a good effect. A good, round voice that can be

heard well by all the audience is all that is necessary. More than this is hard on both the preacher and the audience. If you were to meet a man on the street and ask him an important question, however important the subject might be, and he were to double up his fist, get red in the face, with his neck veins swollen to their highest tension, and should begin to answer you, beating and pawing the air, as some preachers do in the pulpit, you would both likely be arrested as a public nuisance. Still, some of us have to be punished with this relic of a past age every time we go to hear the gospel preached. I speak for myself as an occasional hearer. If it is for my sake, you can leave it off. Earnestness and zeal I admire in a preacher, but bawling and beating the air is unnecessary to save, to edify, or to comfort.

Some simple rules of elocution are no doubt good, but it is not best to be handicapped by them. An easy, natural style and manner is better in the pulpit. It is not necessary to change your voice when you go into the pulpit. Use that same natural, everyday voice which your friends are acquainted with at other times. Accuracy in grammatical arrangement is better, if it can be had without slavery or too much effort. The preacher needs to be easy and natural and to remember that there are many to be saved besides two or three school-teachers or ex-teachers who may be in the audience.

Effective preaching, or the right kind of preaching, can be summed up in the language of an inspired man: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Eph. 4: 15.) To my way of thinking, there are three words in this quotation which should be emphasized: *Speaking*, not bawling; the *truth;* and in *love*. The truth is the thing to preach, and to speak it in love is the scriptural way to preach it. I know of no other right way to do it.

Proper Criticism of Sermons.

BY H. H. ADAMSON.

Sermons and preachers are so closely allied that it is difficult to criticize the sermon without criticizing the man behind the sermon; and quite frequently the preacher deserves the criticism rather than the sermon.

I have been trying to preach only a little more than a quarter of a century, but in these few years I think my few listeners have "kept back nothing that was profitable unto me" in the way of criticism. In fact, some people have been quite extravagant in "administering to my necessities." But as I now review my efforts and the efforts of the people to help me, I frankly concede that much of the criticism, whether directed at me or at my sermons, has been just. Some, of course, had been unkind and unjust. However, I think the unjust critic has been really more helpful to me than the just one.

Some one has said, to escape criticism, "say nothing, do nothing, be nothing." The preacher who escapes criticism is a nonentity. The preacher who will not tolerate criticism is an ignoramus. The preacher who does not at times deserve criticism is an "imaginary."

As long as preachers are imperfect, just that long will their sermons be imperfect; but may the good Lord help all of us to pray: Lord, make me big enough and strong enough and good enough to profit by the criticism of my friends, and sanctify the unjust and unkind criticism of my enemies to my good.

"Now concerning" criticism "I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy," that both brethren and sisters (for in this case the sister is not under bondage) should be encouraged to offer (speak out) their criticisms. "But lie not one to another, brethren," but go directly to the preacher and at the proper time and in the proper spirit tell him all that is in your heart. In the first place, this will do you good; for you can never, never be happy as long as this poison is pent up in your system. By all means purge it out. In the second place, it will do the preacher good. First, it will make him happy to see you happy; and, secondly, if he is a true man, he will take an inventory of his "stock in trade" and make a cleaning up where necessity requires.

Excuse me if I wander a little, for I notice my caption limits me to "proper" criticism of sermons; but, when criticisms are so common, how can they be proper? As I am not able to answer my own question, I am taking the liberty to write on common criticisms as though they were proper.

In concluding this article, I beg to say that the man whose sermons are not criticized will soon reach his goal. The best preachers and the best sermons have been developed in a large measure by a consciousness that their former efforts have not been well taken by the people. If I were writing for the hypercritical, I would pause here to explain that our efforts might please men and not please the Lord; but as I am just writing for common mortals, I'll proceed. The petted preacher soon becomes satisfied with his work, and satisfaction in the preparation and delivery of sermons spells "exit usefulness." The great things of life are all behind the satisfied preacher, and to him life is a diminishing quantity.

In all seriousness, therefore, I would urge every lover of the Lord to talk freely and frankly to the preachers of the word about anything and everything that will make them bigger, better, stronger men, and that will enable them to proclaim with wisdom and with power the gospel of our risen Lord.

Be critics, my brethren, and not faultfinders.

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We have received the following notes of acknowledgment:

With deepest gratitude we acknowledge receipt of your most wonderful contribution of five hundred dollars from the readers of the Gospel Advocate which we have received to-day (November 11).

Thanking you again for your generous support and for all past favors, we are. Gratefully yours,

POLISH VICTIMS' RELIEF FUND,
(Mrs.) ETHEL SMUCKER, Assistant Secretary.

And from the Near East Relief Committee:

We take pleasure in attaching hereto official receipt for the five hundred dollars from the readers of *the Gospel* Advocate forwarded by you. We have had our publicity director write you concerning the matters referred to in your letter.

Our work of relief goes on with undiminished vigor. The war is not over in the Near East. Conditions are much the same as they were before the armistice, except where they are worse. Many little children have but a single garment to protect them from the bitter cold of the high plateaus in the mountain country. Thousands of refugees perished last winter. There cannot help but be a frightful loss of life this winter, unless we act quickly. We would hesitate to even try and relieve such frightful conditions but for the continued support of large-hearted people like yourself. Sincerely yours, C. P. BURGESS.

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

THE AUDIENCE

T. Q. Martin Explains Its Powers.

The admonition to render "honor to whom honor" is due is not always observed; for I am sure that the speaker often receives congratulations upon having delivered a good discourse, when the success of the discourse was due more to the audience than to himself.

Many a time have I gone into the pulpit tired, nervous, and almost exhausted, and yet in a little while I have forgotten that I was tired and found myself speaking with an enthusiasm that was quite a surprise to me. Now, whence the source of this enthusiasm? From the audience. Brethren, more power comes from the pulpit by way of the pew than any one who is not a public speaker can realize.

It must be conceded that no speaker has a right to come unprepared before the audience, and I would not be guilty of penning a line that would encourage a lack of thorough preparation upon the part of the speaker; but a sermon, no matter how well prepared, will "fall flat" if delivered before a nonattentive audience. I have sometimes said —and I do not think I exaggerated—that I would rather have my subject suggested after entering the pulpit, with the privilege of speaking to an attentive and responsive audience, than to have a talk pretty well prepared and yet have to make that talk to an inattentive, unresponsive audience.

Please bear in mind that I am trying to emphasize the part which the audience plays in the effectiveness of a sermon. The preparation is the preacher's part, and he sins against God and his audience if he is not both careful and prayerful in his preparation of each sermon. The audience cannot assist him in the preparation of a sermon, but it can assist him in the delivery of it.

Audiences are made up of individuals; hence, I must deal with the individual in my brief suggestions. And I would suggest, in the first place, that, inasmuch as the preaching of God's word has to do with both time and eternity, and is, therefore, such a serious matter, every Christian coming to the place appointed to hear the word of God proclaimed should come breathing a prayer for the speaker, that he may deliver the message with power, and for himself and every other person in the audience, that each one may receive a lesson instructive and edifying, to the end that God may be glorified, the church edified, and the world brought to Christ. Let a godly man go into the pulpit praying, and let him be assured that every Christian in the audience is praying for him, and we will have some truly great preaching with really great results. A prayerful audience, then, will greatly help to make an effective sermon.

Attentiveness upon the part of the audience, as has already been suggested, is a great factor in making a sermon effective. Beloved, does not common politeness forbid our being inattentive when one is trying to tell us something important? Would you not feel offended, my brother or sister, if in private conversation you were trying to relate something, and the person or persons to whom you were trying to talk would not even look at you, but gaze into space or look down at the floor and seem wholly indifferent to your effort? Some thought at this point will to some extent help us to grasp this vital matter from the preacher's standpoint. The real man or woman can cultivate himself or herself to the point of listening attentively to a speaker who is not naturally fluent or attractive in his delivery. If a man of God has a message for my soul, I ought to think more of the message than I think of the messenger. We have been exalting the messenger rather than the message of late years, I fear, and, as a consequence, the fluent speaker has been in great demand, while many a godly servant of the Master has not been appreciated. We can remedy this evil and return to old-time effective preaching, but the pew must assist the *pulpit* in this matter.

First, then, let the congregations stand together as one man against giving encouragement to any preacher, no matter how eloquent or attractive he may be in speech, unless his life harmonize with his profession and unless he preach God's word. Secondly, when *an audience* assembles to hear the word proclaimed, let each one composing the audience—that is, if he be a Christian—come breathing a prayer for the blessings of God upon that meeting. Thirdly, let each one in the audience pay respectful attention to the speaker. This each one can do with a little effort. Fourthly, let each Christian in the audience listen responsively—that is, let him lend the speaker his heart as well as his ears.

Let us have godly preachers, and praying, attentive, responsive audiences, and we will start a revival which will not end with time, but the influence of which will outlast the fleeting years.

God grant that all of us may see that the audience has much to do with the effectiveness of the sermon on any given occasion.

J. P. Lowrey Remembers "Aunt Oth."

No preacher, it matters not what his *ability* may be, can preach an effective sermon without the help of his audience. Many splendid gospel sermons have fallen at the feet of the preacher because of the lack of interest upon the part of even one or two in the audience who should have been an inspiration to the speaker. Upon one occasion during a protracted meeting when the writer was making a special effort in a sermon to interest and lead to the Christ some young people in the audience, just as he was about to offer an invitation he noticed that the gentle snoring of an elder had attracted their attention, whereupon the speaker said: "Let Brother —— sleep, and listen to me." The sleeping brother calmly opened his eyes and said: "Brother Lowrey, I am willing to leave the subject with you; I know that it is perfectly safe in your hands." As a result, no one obeyed the gospel at that service. That brother destroyed the effects of the sermon instead of making it effective. An expression of approval upon his face would not only have helped the preacher to preach, but might have encouraged others to accept the truth.

I am sure that no preacher ever preached many times at Old Thyatira, Miss., without having stamped indelibly upon his memory two faces that have for many years been conspicuous in that congregation—the faces of "Aunt Oth" Cathey and old Sister Gillespie. To look into their furrowed faces and watch the smiles of approval that play like radiant rays of sunlight over them when the story of Jesus and his love is being told has made more effective many sermons. I often wonder who will fill their places that must soon be made vacant.

The reason why Billy Sunday attracts so much attention and what he says has such a wonderful effect upon people is that he first gets possession of his audience, then whatever he says has effect whether it is the truth or not—the audience makes it effective.

"On Earth Peace, Good Will Toward Men."

Only through Me! . . . The clear high call comes pealing
Above the thunders of the battle plain:
Only through Me can life's red wounds find healing;
Only through Me shall earth have peace again.

—Selected.

The Best Sermon I Ever Heard.

BY F. W. SMITH.

It has been my pleasure to hear some of the most noted preachers of the age and to read the sermons of the so-called "greatest preachers" known to history. I have read sermons by Beecher, Talmage, Spurgeon, Brooks, Abbott, and many others of the denominational world equally *celebrated*, and have read and heard sermons by the ablest and most noted preachers in the church of Christ; but, of all the sermons read or heard from uninspired men, I regard a sermon preached by Brother David Lipscomb on "The Blood of Christ" as the greatest of them all. While it was delivered in the simplest style, devoid of any effort at oratory or rhetorical embellishments, it was profound in thought, and showed that the speaker had an insight into the merits and efficacy of the blood of Christ over and beyond any man that had ever dealt with the subject in so far as known to me. That one sermon revealed to me the word of God in a light in which I had never beheld it before, enabling me to grasp certain principles underlying the great scheme of man's redemption, without which much of the Bible intended for man's guidance cannot be appreciated. The text from which that great sermon was preached was this: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from *all sin*." (1 John 2: 7.) In the unfolding and development of the riches of this wonderful passage, our brother began with the fall of man, tracing the ruin wrought by sin through all the ages, noting its blighting and withering curse, not only upon the life and character of mankind, but upon the face of nature and the animal world as well. He took the first bleeding victim laid upon the altar as an atonement for sin under the typical order of things, tracing its typical significance across the ages through patriarchal and Jewish dispensations to the tragic scenes of Calvary, where the great Antitype, the Lamb of God, hung upon the cross dying, shedding his precious blood for the sins of a condemned race. The first application of the lesson was under this head:

MAN'S APPROACH TO GOD.

It was clearly and forcibly demonstrated that in no age of the world since the fall of man could any soul approach God in any act of worship or service, howsoever small, without bringing the shed blood; that the only way man could bring the blood was to use the instruments, agencies, and ordinances *sealed* or *dedicated* with the covenanted blood; that every precept and ordinance of the old covenant was sealed with the blood of animals, and the only way to bring the typical blood was to offer worship and service in strict harmony with the laws and appointments thus sealed. The tabernacle with all of its vessels of ministry was sealed or dedicated with the blood of an animal (Heb. 9: 16-21), and no shovel, pan, tongs, or fire could be used by the priests, save those sealed by blood. It was shown that Nadab and Abihu, priests, were slain because they "offered strange fire before Jehovah, which he had not commanded them." (Lev. 10: 1.) It was "strange" fire because it was not taken from the altar on which fire was kindled and *sealed* with *blood*. This question was raised:

HOW CAN MAN APPROACH GOD UNDER CHRIST, OR THE NEW COVENANT?

The speaker showed most conclusively that every fact and command of the gospel or new covenant had been *sealed* or *dedicated* by the blood of God's Son (Matt. 26: 28), and that man cannot approach God in any act of worship or service without the blood of Christ. In order to bring the blood of the new covenant, man must come with only the *blood-sealed* appointments, ordinances, and agencies of Christ. None of the laws or appointments of man have on them the blood of Christ; hence, in vain do men worship God in them.

On this *undeniable* principle of divine administration, those acts of worship and service which alone have been sealed with the blood of God's Son are acceptable to him. Since no institution but the church Christ purchased with his own blood has been sealed with that blood, no service can be rendered to God through any other institution; and since vocal music alone has been sealed with the blood of Christ, instrumental music is not pleasing to God in his worship. Hence, upon this principle of excluding anything and everything from the worship and service of God that cannot be found among the blood-sealed appointments of the Most High, a large class of worshipers repudiate all human societies for doing God's work and instrumental music in his worship. The only way the blood of Christ can reach and cleanse the heart of man is through God's blood-sealed appointments.

"I" and Its Aliases.

BY T. B. LARIMORE.

Mrs. Partington says: "If I had forty boys to name, I'd never even think of naming any one of them 'Alias;' for I've never heard any good of any one who wore that name. All the Aliases I've ever heard of have got into some sort of trouble—some into jail, some into the penitentiary, and some of them have been hung. I'll never name a child 'Alias'—never." "Them's my sentiments" relative to the use of the aliases of "I." I'll never use them—never.

Probably the most popular one of these aliases is "we," notwithstanding the very highest available authority on the subject condemns the use of "we" as a substitute for "I" in terms unmistakable and strong.

Why any one—preacher, politician, or any one else—should ever substitute "we" for "I" is a mystery beyond my comprehension. Some scholarly men do so, however, and they may be correct; but I think they are not, and scholarly books on the subject say they are not.

Long years ago a preacher and his frow meandered much together. The woman was a writer of some renown among the smaller fry. When, in her writing, she alluded to her other half, she simply called him "the preacher." Some of their friends promptly protested, however, because, they said, that plainly implied that she thought he was the *only* preacher; and, as she was the preacher's better half, it savored, or, at least, seemed to savor, or igotism, or egotism, or of something else no less objectionable.

Discouraged, she passed the pen to her husband, that he might try his hand at the business; but he made bad matters worse, for he substituted "the writer" for "I," and then they said he assumed to be the *only* writer.

Truly the tribulations of those who write and of those who speak are many; but both writers and speakers can easily and successfully side-step all this we-and-I-and-the-writer trouble by using correct language—by simply saying what they mean in good, plain, simple English.

We reveal egotism by every effort we make to conceal it, for the very effort we make to conceal it virtually says we know it is there. The better way is to forget self and say what we wish to say, in language as pure and simple and clear as we can command. That's the way to write, that's the way to speak, that's the way to think.

Preparation and Delivery of Sermons.

BY G. C. BREWER.

The object of every gospel sermon should be to make men see Jesus Christ the Savior of the world, and to make it easy for them to obey the gospel. Every sermon should, therefore, have plan, form, and symmetry. Incoherent talks do not convince. In order that a sermon be worthy the time and attention of intelligent people, it must have come after careful preparation. The preparation should be done with a view to—

1. *Thoroughness.* Some men take a text because it is poetical or striking, and they then proceed to tell stories

or to quote other beautiful verses that may be suggested by some word in the text. Such a sermon may be entertaining, but it is not instructive. People would never learn the teaching of the Bible from such preaching. Often, too, such preachers draw inferences or make deductions from the text that are directly contradicted by other passages of scripture. In this way many false notions concerning the teaching of the Bible have originated and gained wide dissemination. Such an unfortunate result from a sermon would never occur if the preacher would study his text in the light of its context, ascertain its teaching, and then trace out all the references and learn what all other passages that bear upon the subject say. He may not be able to use all the passages in his sermon, but he will have no fear of a contradiction, and he can handle his subject with the consciousness of a reserved strength that will not fail to impress his hearers and make his lesson all the more convincing.

2. *Accuracy.* No speaker can afford to manifest doubt of any statement he makes. He should know whereof he speaks, and he should state it with conviction. If he quotes history, he should state the facts accurately. If he quotes scripture, he should give the exact thought, if not the words, and know exactly where the quotation is found. This requires study, but it repays the effort. No workman who studies need be ashamed, but the man who is inaccurate will often be embarrassed.

3. *Prayerfulness.* A sermon, to be effectual, must be well "soaked in prayer." If the preacher does not consider his sermon or the object of the sermon of sufficient seriousness to pray over it, he will not impress his hearers that it is of sufficient importance to cause them any concern. The preacher should not delude himself into thinking that because he has used the subject many times before it is not necessary to prepare anew with prayerful study for each occasion. It is all right to repeat old sermons, but they must be born again each time in order to be vital. Because some preachers cease to feel their absolute dependence on the Lord and try to preach without prayerful study, they lose their power. There are men who used to preach with almost compelling fervency, but whose efforts now remind one of Samson with his locks shorn. That which is not vital to the preacher himself can have no weight with others. But he whose soul is aflame with the love of Jesus will never fail to do good whether or not the results are visible. Like the apostles, every preacher, to be successful, must "continue steadfastly in prayer, and in the ministry of the word." (Acts 6: 4.)

In delivering a sermon, the preacher should have an aim for—

1. *Force.* Nothing is more incongruous and disappointing than to see a sermon that is charged with God's dynamite exploding with about as much force as is exhibited by a bursting bubble. The gospel is not only *power*, but it is *God's power*, and that power must not be dissipated through an insipid sermonette or through the listless, lazy movements of an indolent speaker.

2. *Clarity.* It is better to speak five words that are understood and that will instruct the hearers than to indulge one's vanity in five thousand learned dissertations in which the speaker himself does not understand what he says nor whereof he confidently affirms.

3. *Earnestness.* The story is told of a prominent preacher who went to see a celebrated actor. When the play was over and the actor was holding a reception, the preacher asked him this question: "Why is it that you can speak and act a fiction and convulse great audiences, and I tell them the truth and fail to move them?" The actor replied: "Sir, the answer is easy. I speak a lie as though it were the truth, and you speak the truth as though it were a lie." A preacher should always be desperately in earnest in delivering a sermon. Nothing convicts like conviction, and it is the object of a gospel sermon to convict the sinner of his sins, convince him of the truth of the message, and bring him down at the foot of the cross for salvation. "The end of all Christian preaching is to cast the sinner trembling at the feet of mercy." (Vinet.)

Legitimate Sources of Sermonic Illustrations.

BY ISAAC C. HOSKINS.

It will be admitted by all that Jesus was the Master Illustrator, and, therefore, that whatever he did in the field of illustration was legitimate.

How simple, how lucid, and yet how masterful, is his illustration against that source of much of our unhappiness—anxiety! "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?" Then see with what inimitable grace he illustrates his thought—viz.: "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" The uselessness of such anxiety is met by a question that bears on its face the answer: "And which of you by being anxious can add one cubit unto his stature?" The absurdity of such anxiety is brought out by another question and its answer: "And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Then follows divine assurance: "But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek." *Be different from them.* "For your heavenly Father knoweth that ye have need of all these things."

In the thirteenth chapter of Matthew, where the parables abound, he takes from nature, or life, his religious thought and presents it in his masterful manner, thus making clear his power as an illustrator.

Jesus uses historical events to prove the importance of being ready—"Watch therefore: for ye know not on what day the Lord cometh"—saying: "And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man."

Again, he takes childhood and teaches great spiritual truths. "In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

Lack of space forbids us to bring to view many fields of illustration where Christ entered; but these will be sufficient to show that we have his wisdom and example to assure us that any worthy object, system, or condition may be used to illustrate divine truth.

A true peacemaker is doing a divine work of love in the world.—J. R. Miller.

Selection and Treatment of Texts

"Diagnose the Case" Says Charlie Taylor.

That discretion should be used in the selection of the text, no one will deny. The physician that enters the sick room first diagnoses the case, then offers the remedy. There is a great disease that has fastened itself on the souls of men, and Christ, the great Physician of souls, gives the remedy.

This disease is sin, and it has various forms—idolatry, covetousness, disobedience, transgression, and many others too numerous to mention. There is not a community that does not have the disease in some form; there is not a church but what is infected with it in some way. The minister, on entering a place, should make an effort to find the form of disease, and then select the texts that will counteract it.

That the apostle Paul verifies this fact is evident when he comes into the city of Athens. (Acts 17: 16-31.) Paul, on entering the city, finds it given over wholly to idolatry, and he declares unto them the true, the living God. (Acts 17: 22-29.) "Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

Again, Paul, in his letter to the church at Corinth, knowing that there were divisions there, writes on unity and condemns division. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." (1 Cor. 1: 10, 11.)

It is evident to me, from the above, that ministers should be advised on the subjects to select. For instance, if one goes into a congregation where they are divided, he should select the text of unity and dwell at length on our Savior's prayer recorded in the seventeenth chapter of John. Should one go into a section of country where they have never heard the gospel, the following texts, it seems to me, are very appropriate: "Divinity of the Bible;" "What *Think Ye of* Christ? Whose Son is He?" "Proper Division of the Word;" "The Living Word;" "Work of the Holy Spirit in Conviction and Conversion." Again, if one goes into a community where there is a church that is prone to wander from the "old paths," he should select the text of "Walking by Faith," and show that to walk by faith is to walk by divine direction, and show that the individual that goes beyond the teachings of Christ "hath not God" (2 John 9), is not walking by faith, and is not well pleasing to God (Heb. 11: 6).

I will leave the subject here, and ask that the reader further the application; and may God speed the day when all soldiers of the cross will be content to "know nothing . . . save Jesus Christ, and him crucified."

T. M. Carney Stresses Simplicity.

The selection of an appropriate text is not always an easy task. We sometimes hear the preacher ask: "What should I present next?" However, there are so many beautiful and forceful texts in the Bible that we shall never be able to use them all. Then, if this be true, and surely it is, should we not seek out those texts, or passages, that are the most practical and helpful in directing us and our hearers into all the truth?

I believe there is some art in the selection of texts, but have never styled myself an artist in said line of work. The simple passages, or texts, should prove to be the most useful ones. Paul has left us a beautiful and helpful example on simplicity. Hear him: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2: 1.) Again, he says: "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11: 3.) Surely the gospel of our Lord and Master is simplicity itself.

I remember a remark that was made by a brother after listening to a sermon delivered by one of our eloquent young men. I consider it the highest form of compliment to the brother who preached the discourse. Of the sermon he said: "It was so simple; almost any one could have preached it." But possibly the one who made the remark could not have presented a lesson in such simple style as did the one to whom he had just listened. Yes, that lesson as delivered then and there was much more helpful and practical than if that preacher had selected some symbolical and difficult text from which to deliver a learned discourse to that audience. Let us all labor and pray that God may send many more laborers into his vineyard who will deliver the "simple message."

Another important item in the selection of texts is to use tact and diplomacy. Both Jesus and Paul are examples in this respect, in that they used those lessons which were destined to challenge the attention of their hearers and at the same time teach them the truth. When Paul beheld the city of Athens wholly given to idolatry, his spirit was stirred in him; and note the tact and diplomacy manifested by this grand preacher and apostle. "Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotion, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17: 22, 23.) Their gods were numbered by the thousands, but Paul wanted to introduce and proclaim to them the God they ignorantly worshiped. Hence, God was his theme. Then, when he wanted to teach his brethren not to trust in the flesh, Paul's words

were these: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ." (Phil. 3: 3-7.)

It seems practical and reasonable that we should study the minds and conditions of our hearers and select those texts which will enable us to lead our audiences into "the fullness of the blessed and glorious gospel of our Lord Jesus Christ."

R. D. Smith on "Sticking to the Text."

"Sticking to the text" means the strict adherence to the very substance or meaning of the particular text or passage selected for the discourse; and the adage, "Stick to the text," itself implies its origin.

He who stands in the sacred desk is under the most solemn obligations to impart to his audience the exact meaning of the text upon which he discourses, so far as he is able.

Now there are several ways by which he might fail to "stick to the text," and we follow with some of them.

1. He may preach "from his text"—that is, simply talk about something else. There is far too much of this sort to-day. If the preacher "sticks to his text," one who is acquainted with the Book, whether he has heard the sermon or not, should be able to give a fair estimate of the sermon from the text simply.

2. He may lug into the discourse other teaching, equally true, but foreign to the particular text. This is not necessarily harmful, but is unfair to one's audience; and, moreover, it gives one a reputation for not "sticking to his text."

3. He may misapply the text and, therefore, pervert its teachings. This he may do in the following ways:

(a) By a construction that is out of harmony with the context. A case in point is the application of "born of water" to the natural birth, when the context clearly shows that he was a man to whom Jesus said, "Ye must be born again," and: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

(b) By a construction that contradicts other plain passages. "Whosoever is born of God doth not commit sin," etc., cannot mean that God's children cannot sin, for other passages teach clearly that they can and do sin. So long as an interpretation or construction is out of harmony with the plain passages at other places, the preacher is not "sticking to his text."

(c) By failing to appreciate the meanings of words in the particular text, or by giving them the modern meanings instead of their ancient and original meanings. For example, Habakkuk's discourse upon the wicked in their efforts to destroy those more righteous than themselves, and of their wicked devices, the angle and the net, has been applied to the German submarine warfare. The angle is made to have reference to the different directions or angles taken by the submarine in the effort to catch the prey. A noted writer sometime ago said, "The most remarkable thing about Jesus was his leisureliness," and then followed with, "And so it is true that 'he that believeth shall not make haste.'" This man should have known that "make haste" has not the modern sense, but rather, as quoted in the New Testament, "shall not be confounded" or "shall not be deceived."

4. He may smother the text with fables or stories, and thus cause the audience to forget it. He does not then "stick to his text." One great fault to be found with a large part of the preaching to-day is too much story-telling. In one meeting that has gone to the eternal record, it is perfectly safe to say that at least half of the preaching was simply pathetic stories, while the plan of salvation was touched upon very lightly. Doubtless many of our readers well remember the attitude of the "Christians only" in regard to story-telling back twenty years ago. Then we criticized the denominations severely for the practice; and if one of our own preachers indulged more than just a little, it was looked upon with disfavor. But there is a strong drift in this direction at this time. Much of the preaching is made up too largely *of this sort* of material. But is it wrong to use a story to illustrate the lesson? Surely not, since Jesus himself sets the example, in that he taught largely in parables; but however fit and proper these things be, great care should be taken that the illustrations do not overshadow and obscure the teachings of the text. It is then doubtless perfectly safe to use illustrations, since the Savior himself did so. And so it becomes a question of the abuse of a thing, rather than the use of a wrong thing. Perhaps we may not say for each other just how far one should go in the use of the story to illustrate the lesson; but it is safe to say that heart-wringing stories of human experiences should not be permitted to displace nor overshadow "the story of the cross." And, furthermore, it is evident that when one indulges too far in this practice, he does not "stick to the text."

"What Seek Ye?" (John 1: 38.)

(A sermon outline by Russell S. King.)

I. Sought Where Christ Dwelt.
   1. Sought good company.
   2. Sought way of heaven.

II. All Commanded to Seek.
   1. Matt. 6: 33: Seek first kingdom of heaven.
   2. Rom. 2: 7: Seek for glory, honor, immortality.
   3. 1 Cor. 10: 24: Seek others' good.
   4. Col. 3: 1: Seek things which are above.
   5. 1 Pet. 3: 11: Seek peace, and ensue it.

III. What Seek Ye? (Personally.)
   1. Seek not—
      (a) Riches. No happiness chasing rainbows. It is seeking destruction.
      (b) Power. Brings one under obligation to wicked men. Only one power to stand in the judgment.
      (c) Good Time. Animal life a vapor. 1 Tim. 5: 6. To live in pleasure is death.
      (d) Rule or Boss. Brings discord, strife, rending of the body of Christ, selfishness.
   2. Seek Christ. Matt. 2: 1, 2.

I Thank Thee.

BY LOULA MARIE ADKISSON.

I thank thee, Lord, for eyes that see a smile
  Of thine in each tiny fragrant flower;
That can note the beauty of the soft blue sky,
  And that see the glory of the sunset hour.

I thank thee, Lord, for ears that hear the music
  Of the crooning wind at fall of night,
And that catch the sweetest note in song of bird;
  And for a heart that can find the light.

In all of Nature's wondrous symphonies,
  I thank thee, Lord, for the earth's great beauty,
That bespeaks thy tender love, that bids me know
  Thou wilt care for all who turn to thee.

Complaining because it is hard to win one's contests against life's difficulties is like objecting to the wickets on a croquet ground. They are part of the game.—Selected.

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EDITORIAL

The New Testament Type of Sermon.

BY M. C. K.

The special "Sermon" Number of the Gospel Advocate herewith offered to our readers furnishes a fine opportunity for different writers to discuss the different phases of one of the most important themes that has yet claimed our attention in this series of specials. Not only does preaching rightly occupy a prominent place in the efforts of the modern religious world to propagate Christianity, but it was especially ordained of God at the beginning as the one great instrumentality to bring to men the divine power to save; and hence, although the "word of the cross" became "a stumblingblock" to the Jew and was stigmatized by the Greek as "foolishness," nevertheless, says the inspired apostle, "it was God's good pleasure through [what the Greek philosophers called] the foolishness of preaching to save them that believe." (1 Cor. 1: 18-25.) Preaching is, therefore, a high and honored calling under God, and the preacher's mission is fraught with the most solemn significance and responsibility; and hence, the consideration of the sermon—the preacher's peculiar message—is a theme of transcendent importance.

Of course, in a most vital and essential sense, all sermons of the right kind are embraced in the New Testament type of sermon; but, nevertheless, it is not incorrect to classify and distinguish sermons in accordance with the different lines of teaching and application of the gospel message. In the department of homiletics in the schools, sermons, from one point of view, are usually classified as doctrinal, moral, historical, experimental, and occasional, while, from a different point of view, they are styled subject sermons, texual sermons, and expository sermons. Such a classification is entirely proper, with the exception of the restricted use of the term "doctrinal." Ordinarily, as thus used, it is applied exclusively to sermons on points of denominational peculiarity and controversy, or to what are sometimes called "first principles," such as faith, repentance, and baptism; but, strictly speaking, this use of the term is inaccurate. The term "doctrine" simply means teaching, and "doctrinal," of course, means pertaining to teaching or that which is adapted to teaching; and hence, in this true and proper sense of the term, all sermons on all subjects, if worthy of being so called at all, are doctrinal. On the same principle, we object to such a classification as "doctrinal sermons" as distinguished from "practical sermons," for the simple reason that all sermons, whether on the theory or the practice of Christianity, are doctrinal—that is, they teach something if they amount to anything at all.

Turning now to the New Testament, while no attempt can be discovered there on the part of its writers to reproduce entire, as homiletic models, the sermons of those reported in its pages, yet enough is given to show that they were masters of the sermon which carries home to the hearts and consciences of men the message of God, and this is the true test of all genuine preaching and of all genuine sermons. To verify this statement, let the reader make a careful and close examination of the sermons of our Lord, of Peter, of Stephen, and of Paul. In arrangement of material, style, and delivery, as far as these may be gathered from the record, they are all simple, direct, didactic, and pointed, and all possess in common the evident purpose to impress their hearers with man's need of salvation and his accountability to God. Of course the sermons of the divine Master take precedence over all others, and it goes without saying that his great "Sermon on the Mount," recorded in the fifth, sixth, and seventh chapters of Matthew and modeled after the discourses of the peripatetic philosophers, is without a peer in all the annals of homiletic utterance; but it was sublimely simple in style and arrangement, and "the multitudes" who heard it "were astonished at his teaching."

Peter's sermon on Pentecost, recorded in the second chapter of Acts, is a model sermon on Christ, and him crucified. It was a direct appeal to the facts of prophecy and their fulfillment in the crucified, risen, and exalted Lord, carrying instant conviction to those who heard it, and the success of his effort was phenomenal.

The great sermon of Stephen, recorded in the seventh chapter of Acts, is a model historical sermon, and, like that of Peter, carried conviction and consternation to his hearers.

But, next to the divine Lord himself, Paul is the great preacher of the New Testament period. His few recorded sermons, or fragments of sermons, are models in the art of sermon making. That delivered in the Jewish synagogue of Antioch, in Pisidia (Acts 13), is another model historical sermon, and it so deeply and solemnly impressed those who heard it that they called for a repetition of it the next Sabbath day, when, according to the record, "almost the whole city was gathered together to hear" it. His sermon delivered in the Areopagus, in Athens, and recorded in the seventeenth chapter of Acts, was to a different kind of audience, and, accordingly, the preacher pursued a different course in the treatment of his great theme, but, nevertheless, led his hearers to the same conclusion concerning the way of salvation through Christ.

To sum up the matter, we may very properly say that the New Testament type of sermon, no matter what particular line it may follow nor to what particular class it may belong, is an exact and forcible illustration of carrying out the divine and solemn charge under which all preachers are placed and which is recorded in 2 Tim. 4: 1, 2, in the following words: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word." Here is recorded the preacher's great and distinctive duty. It definitely prescribes the message

which he is to preach. "Preach the word" is the divine charge—not the preacher's opinion about the word, nor the opinion of anybody else about the word, but *the word*. No matter what may be the occasion nor what may be the theme, he is to preach whatever the word says on it, nothing more, nothing less, and nothing otherwise. If it be a theme on which the word says nothing, or some phase of a theme on which it says nothing, then let the preacher say nothing. The word of God is what the people need. God knew that they would need this at the beginning and that they would always need it, and hence his simple command is: "Preach the word." Let the preacher remember this divine charge, and at the conclusion of every sermon let him be able to say in the solemn words of Richard Baxter:

> I preached as never sure to preach again,
> And as a dying man to dying men.

Adaptability in Preaching the Gospel.

BY J. C. M'QUIDDY.

The only hope of the world in this age of selfishness, unrest, and dissatisfaction is the gospel of Christ. As God created the first man, Adam, perfect, so the gospel of Christ is also perfect, and no improvement can be made upon it. All the works of God are perfect for their uses. When Christ gave the great commission to his apostles, he neither bound upon them any method of going nor restricted them to any method of teaching, but he did limit them as to what they should teach. He said to them: "Teaching them to observe all things whatsoever I commanded you." This passage alone clearly teaches that neither apostle nor evangelist, nor any other man, has a right to alter or modify the gospel of the Lord Jesus Christ.

While God demands strict loyalty to himself, he does not take from any man his individuality, nor does he expect or require that all men shall use the same identical methods in declaring the gospel of Christ. All men cannot be put into the same mold. Of the millions of people in the world, no two have been found who are exactly alike in every particular. There are always shades of differences and distinctions. Just so there will always be shades of difference in presenting the message that God has given for the salvation of sinners. We should never conclude that simply because an evangelist does not present the gospel according to our particular way of thinking or according to our particular individuality, he is not presenting the gospel of Christ. We should be careful that we are not more in love with methods than we are in love with the gospel of Christ. Our aim should be to preach the gospel and apply it in a way that will correct existing evils. When Paul visited the Corinthian church, which was divided into factions, he sought to cure and destroy the factions, not by taking part with the factionists, but by applying the gospel in a way to heal the divisions. He says: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 1-5.)

Preachers should apply the gospel to the present evils. They should not simply preach stereotyped sermons—sermons which have no adaptability to the greed and selfishness of mankind; but they should present the vital truths of the gospel in a way that will uproot and destroy the selfishness of capitalists, of unions, of the rich, of the poor, the high and the low, the learned and the unlearned, alike. Russia has very clearly demonstrated that the poor are no more capable of managing the world than are the rich. All goodness is not wrapped up in either the rich or the poor, but it appears that human nature is just about the same in a poor man that it is in a rich man. The governments of this world are weak and powerless and are wholly unable to destroy the selfishness of mankind. The need of the hour is efficient preachers to preach an applied gospel to meet the present evils. This need was never greater than now. If the gospel is divine, which I most heartily believe, then there must be a remedy for the evils of any age in the gospel of Jesus Christ. The question that looms in importance far above every other question is, Will the preachers meet the issue? Will they apply the gospel to the evils in such a manner as to drive selfishness out of the capitalist and out of the union agitator alike? Selfishness has been the one damning sin of the age from the garden of Eden until the present moment. Preachers should boldly and fearlessly present the teaching of the word of God against all selfishness and should impress in an effective way the fact that there can be no harmony between employer and employee until the Golden Rule is applied to all differences and disagreements that may arise between men. Neither all the good nor all the bad is with one party. This unrest and dissatisfaction is created by agitators who have no respect for the law of God nor for the law of man. Until men are brought to realize the importance of respecting God and his word and of doing what he commands to be done, there is no hope that the world will grow any better. Strifes, fightings, and wars come from the lusts of the flesh. Evil lusts and evil passions must be subdued before men can rise to a purer, higher, and nobler life.

Preachers, like Paul, should meet the emergency of the hour by becoming all things to all men in order to save some. This does not mean that Paul sacrificed any truth, but that he did not ignore the prejudices of men whenever he could use those prejudices for the salvation of their souls. He brought himself under bondage to all in order that he might gain the more for Christ. He says: "For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews: to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some." (1 Cor. 9: 19-22.) Paul was even crafty and caught some with guile in order that he might gain them for Christ. He rejoiced that the gospel was preached, even though some declared it of envy. Preachers to-day should rise in the majesty of Jehovah and boldly proclaim the gospel of Christ in that way that is most effective and in that way that will exalt virtue and debase the weakness of men. They should stand firm in the liberty wherewith Christ has made them free and should not be tied to methods and means of presenting the gospel that are wholly ineffective. While the fundamentals of the gospel should be preached, and while it will always be necessary to declare them, let no one conclude that simply because a preacher shows the evils existent in the world and then applies the gospel of Christ as a remedy for these evils, he is not preaching the gospel of Christ.

All Christians should stand aloof from the greediness, dissatisfaction, and unrest of the hour, striving to lead holy, godly, and unblamable lives. They should labor with their own hands, quietly and submissively doing the will of the Lord. They should shine as lights in the midst of a crooked and perverse generation. They should live

economically, and, as far as possible, should help to relieve the suffering of afflicted humanity. I am firm in the conviction that the gospel applied and the Golden Rule practiced will cure the dissatisfaction and unrest of the world and will bring about a reign of peace and contentment. I am still firm in the conviction that God rules, and I am optimistic enough to believe that the world is not going to the bad, but that God will bring good to the world out of the evils that are now upon us, and that from the present condition we will emerge into a far better reign of usefulness, happiness, and peace.

On Motive, Preparation, Effectiveness, and Purpose of Preaching.

BY E. A. E.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. (2 Tim. 2: 15.)

But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry. (2 Tim. 4: 5.)

The best book in the world on preaching—what to preach, what not to preach, motive, preparation, manner, speech, purpose, and effectiveness—is the Bible. It contains all the information God gives on this most important subject. Men may give later and fuller instruction (!).

God would not send out men into all the world to preach without solemnly charging them what to preach, in what spirit and manner to preach, for what purpose to preach, and against preaching any false doctrine.

What men preach and their "delivery" depend altogether upon whom they seek to please. Timothy, although inspired and although he had "known the holy scriptures" from childhood, was commanded to study still the word of God in order to be "approved unto God" and that he might not be ashamed of his preaching and teaching before God. He who seeks "the favor of men" cannot please God. (Gal. 1: 10.) The moment a preacher shows the disposition to become pleasing to men and popular, his influence for good begins to die.

The books on the subject of preaching—"Exegetics," "Homiletics," "Polemics," "Hermeneutics," "Pastoral Work"—which a preacher studies depend upon whom he seeks to please and what he would accomplish by preaching.

The power to convince, to convict, and to save souls is the gospel of Christ. All "the effectiveness" for the good and salvation of men is in the word of God. "Preach the word."

The teaching of the Bible on "all things that pertain unto life and godliness" is clear and plain, beautiful and wonderful; Christ "taught as one having authority, and not as the scribes," and spoke as never man spoke; he sent his apostles "into all the world" to "preach the gospel to the whole creation" and to teach the observance of all things whatsoever he has commanded; this preaching and teaching was most powerful; yet the word "sermon" is not in the Bible. The words "sermonize," "exegetics," "homiletics," "polemics," "hermeneutics," "pastoral theology," are not in the Bible. These words and the ideas which they represent have sprung up since the New Testament was written and belong to the religious parlance of various denominations.

Jesus preached, but he never sermonized. He never sent out the apostles and evangelists of the New Testament to make sermons, to sermonize, to become pulpiteers, or to become modern "pastors" or *the ministers* of churches in a sense differing from and above all other ministers or servants of God. Hence, Jesus never gave any instructions in regard to making sermons, delivering sermons, and filling pulpits. He gave full and clear instructions on the qualifications, work, and *support* of God-appointed elders, who are the only scriptural shepherds or pastors, bishops or overseers, of his church. He gave full and clear instructions to evangelists, or preachers of the gospel, and all teachers of the word of God, even to the spirit and manner in which the preaching and teaching are to be done, and most solemnly warned against preaching and teaching wrong things.

I have just looked into two large volumes on "Homiletics." They are, no doubt, excellent works of their kind, and are classed with the best. These authors were preachers of different denominations and teachers in different schools of "theology." They agree, however, in calling preachers "ambassadors of Christ," and write of them as "pastors" and of "pastoral work"—and one, of "pastoral theology" and "practical theology."

The preacher who starts out to preach with the wrong conception of his work and a false conception of himself will never become *prepared* to preach the pure gospel of Christ. He may "pervert the gospel of Christ" (Gal. 1: 7) to suit his own conceptions; handle "the word of God deceitfully" (2 Cor. 4: 2); corrupt "the word of God" ["make merchandise" of it—margin] (2 Cor. 2: 17); "wrest" the scriptures to his own destruction (2 Pet. 3: 16); or by "smooth and fair speech . . . beguile the hearts of the innocent," while he serves "not our Lord Christ," but his "own belly" (Rom. 16: 17, 18); but he can never in humility and meekness and the spirit of Christ preach the pure and complete gospel of Christ in its simplicity and power.

These things would not be mentioned here but for the strong tendency to denominationalize the church and to carelessly make use of denominational language. Certainly there must be some meaning to God's command to "hold the pattern of sound words . . . in faith and love which is in Christ Jesus;" to use "sound speech," "even the words of our Lord Jesus Christ;" to speak "as it were oracles of God;" that "all speak the same thing," and "be perfected together in the same mind and in the same judgment." Shall all this be ignored? Shall the language of Ashdod be used regardless of God's injunctions? Do some ignorantly fail or willfully refuse to use the "sound speech" of Christ and the apostles? All know that unless preachers and teachers "speak the same thing," the people cannot hear the same thing, believe the same thing, do the same thing, "be perfected together in the same mind and in the same judgment," and "keep the unity of the Spirit in the bond of peace." Words represent ideas, and the most fearful responsibility of differences, strife, and division, together with a partisan and bitter spirit, rests upon those who fail, either through lack of study of the word of God or utter disregard for his teaching and willful disobedience to him, at this point.

If preachers insist upon being "ambassadors of Christ," they should be most anxious and scrupulously particular to use "the sound words" which he commands to be used and to speak "as it were oracles of God." "Ambassadors of Christ" do not use the speech which he forbids and cannot teach different and contrary doctrines. How is it? Frequently those who make the loudest claims *know the* least of the word of God.

The word "ambassador" is used only *twice* in the New Testament, and in both cases it is applied to the apostles. (2 Cor. 5: 20; Eph. 6: 20.) Preachers of to-day can no more be "ambassadors of Christ" than they can be apostles. Thayer says: "Certain false teachers are rated sharply for arrogating to themselves the name and authority of apostles of Christ." (2 Cor. 11: 5, 13; Rev. 2: 2.) If one will consult the Standard Dictionary of the English Language or the International Dictionary, one will learn that an ambassador is "a person commissioned as of the highest diplomatic rank, sent by one sovereign power to another, to treat of affairs of state, or to reside at a foreign capital as a diplomatic representative;" "an official representative sent by or to a sovereign or public

body; an envoy or minister of state." The apostles were commissioned by the highest authority in the universe—"all authority in heaven and on earth"—and were sent by this authority to act "on behalf of Christ," in his stead, in presenting "the word of reconciliation," or conditions of pardon and peace to the world. They could forgive sins or retain sins (John 20: 22, 23) in that God commissioned them to present the terms upon which sinners could become reconciled to him or be forgiven and saved. In no other way could these ambassadors forgive and retain sins, and in no other way can sinners be saved—that is, without accepting the conditions God lays down through these ambassadors. For this reason Christ, after he gave this commission, never himself and never through angels directly told those who asked him what to do to be saved, but referred them to the ones whom he had commissioned to do this. The world needs no other "ambassadors of Christ." Jesus said he would be with the commission he gave the apostles unto the end of the world. There will never be another commission from God for the salvation of the world; all must be saved according to the one his ambassadors have presented. No other commission is needed. There can never be other ambassadors. The thought that all modern preachers are "ambassadors of Christ" come from the erroneous teaching that all preachers of all denominations are called by the Holy Spirit "into the sacred office." Hodge, a Presbyterian commentator and "professor in the Theological Seminary, Princeton, N. J., says that "ministers" are "messengers;" that "they communicate what they have received;" that "they speak in Christ's name and by his authority, as he hath ordained the ministry and calls men by his Spirit into the sacred office;" and that "the rejection of their message is the rejection of Christ." This is true only of the apostles and inspired teachers of the New Testament. They spoke as the Holy Spirit gave them utterance; but they spoke the complete will of God. Nothing must be added to it or taken from it. I would tremble at the thought that when I reject the foolish teaching of many preachers of the religious world to-day I reject Christ. The ridiculousness and absurdity of all this become most apparent when we are called upon to believe that all preachers of all conflicting, clashing, and warring denominations, differing in teaching as widely as the poles, have been called by the Holy Spirit and sent out by Jehovah to deliver their contradictory messages. God never inspired any such foolish and conflicting theories. The church has labored long and faithfully to teach the use of pure speech and against the blinding error of the "called and qualified and sent ministry" of all denominations by some special influence or direct impact of the Holy Spirit. Will brethren to-day continue to "contend earnestly for the faith which was once for all delivered unto the saints" in the language of the New Testament, or will they give up the fight and lose what has been gained?

The first preparation for preaching the gospel of Christ with the greatest "*effectiveness*" is not the study of sermonizing—preparing and delivering sermons—homiletics; but a heart right before God—a heart free from envy and jealousy, from pride and worldly ambition, from the love of money and applause—a heart from sin set free and really converted to God—a heart in which "the love of God hath been shed abroad . . . through the Holy Spirit which was given unto us." With conscious insincerity or unconscious controlling desire to please and love of applause, one cannot "speak forth words of truth and soberness" with zeal and effectiveness.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

Right living—a pure and godly life—is another essential preparation for preaching and teaching the truth.

The man who has to move every year or two from one State to another, or across the continent, to get away from his influence or from under his own shadow, is not fit to preach or qualified to teach others.

Space will not allow quotations from the Scriptures on the necessity of preachers setting good examples, but read Rom. 2: 21-23; 1 Tim. 1: 5-11, 18, 19; 4: 12; 6: 11-16; Tit. 2: 7; Acts 20: 28; 1 Pet. 5: 3; Acts 20: 18, 19, 35; 1 Cor. 11: 1; and, above all, the example of Jesus. He did first the will of God, and then taught it. (Acts 1: 1.) Piety at home, real genuine and unpretended *piety in* business and in everyday life, integrity and uprightness, clean hands, a pure and holy life, are not only prerequisites to effective preaching; but the truly righteous and godly life is the most logical, the most eloquent, the most convincing, and in all ways the most effective preaching that can be done. "So let your light shine before men" applies to preachers and teachers of the word.

There are wrong motives for preaching the gospel. God, who knows the hearts of all men, declares that some preach the gospel, "not sincerely," but of "envy and strife" and of "faction" (Phil. 1: 15, 16); some in covetousness make merchandise of it—traffic in it (2 Pet. 2: 3); some turn godliness into a way of gain (1 Tim. 6: 5). Others still preach even false doctrine for "filthy lucre's sake." (Tit. 1: 41.) Some serve "not our Lord Christ, but their own belly," and with "their smooth and fair speech they beguile the hearts of the innocent," and divide the church by teaching things contrary to the doctrine of Christ. (Rom. 16: 17, 18.) To "serve their own belly" means to seek their own fleshly comfort and ease and popularity and to gratify their own appetites and passions.

There are specified in the New Testament things which must not be preached. God does not want his church "tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error." (Eph. 4: 14.) "Be not carried away by divers and strange teachings." (Heb. 13: 9.) There are "ignorant questionings," "Jewish fables," and "old wives' fables," "foolish questionings," "a different doctrine," "endless genealogies," "questions and disputes of words," "the precepts of men," "doctrines of demons," "secret things" or unrevealed things, or "any other thing contrary to sound doctrine." Kind reader, will you look these up? (See Deut. 29: 29; Mark 7: 6, 7; 1 Tim. 1: 3, 4, 10; 4: 1-3; 6: 3-5; Tit. 1: 11; 3: 9; Rev. 2: 14, 15.) What is the true or right motive for preaching and teaching the word of God? To please and honor God (Gal. 1: 10; 1 Cor. 9: 16, 17), and, therefore, to save souls—"that I may by all means save some" (1 Cor. 9: 20-22); to save oneself and those who hear (1 Tim. 4: 16; James 5: 19, 20; Gal. 6: 1, 2); "for the gospel's sake" in order to "be a joint partaker thereof" (1 Cor. 9: 23); in order to be "approved unto God," "not as pleasing men (1 Thess. 2: 4); to be "God's fellow workers" (1 Cor. 3: 9)—God working in the preacher and teacher "both to will and to work for his good pleasure" (Phil. 2: 12, 13). All whom the preacher instructs and persuades to become Christians and to live in obedience to the gospel will be his "joy and crown of glory" "before our Lord Jesus Christ at his coming." (1 Thess. 2: 19, 20; Phil. 4: 1.) What motive can be purer, holier, and higher? With this motive, nothing can stop the true preacher from preaching Christ, and him crucified.

All know what God commands the preachers to preach. (See Jon. 3; Gal. 1: 23; 1 Tim. 4: 1-4; 1 Cor. 2: 2; 2 Cor. 4: 5; Acts 20: 20, 25, 27, 35; Mark 16: 15, 16; Matt. 28: 18-20; Luke 24: 46, 47.)

The language in which this preaching and teaching are to be done is the language of the oracles of God (1 Pet. 4: 11); "the pattern of sound words" (2 Tim. 1: 13);

(Continued on page 1176.)

"If I Could Preach"—The Woman's View

If I could preach, it seems to me
I'd give no time for theory
On this and that to disagree,
But more for Christ on Calvary;
For theories are made by men,
And glibly fall from tongue or pen;
But harder far to live and teach,
"The greatest of these is charity."
And while the world's well taught in lore;
The world has still been bathed in gore.
And Grief cries broken-heartedly:
"O Love, where is thy victory!"

If I could preach, it seems to me
Christ's love my favorite theme would be—
The love that blessed in time of need;
The love that never failed to heed
The anguished cry of the little child,
Of the wicked, or the meek and mild.
Not in the vaunted haunts of men,
But in alley-ways he sought, and then
When found, the poor, the needy, sad,
He tried to help and to make glad.
O, if I could truly preach my Christ;
My services could not be priced.

—*Clara Cox Epperson.*

Mrs. James E. Scobey Would Stress True Motherhood.

On the above subject Brother Lipscomb has kindly requested me to write. Napoleon once said: "The great need of France is mothers." To-day I say the great need of America is mothers. The ranks are being depleted by the deadly enemy of the human family—the devil. Many are the devices he uses to lure them from the narrow way which leads to the heavenly home. He knows full well the weakness many women have for fashionable dress. Unfortunately, they yield to the demands of fashion, although immodest and sometimes vulgar in style. As in the days of our Savior, the devil comes in sheep's clothing, and frequently comes to women, in the present time, suggesting to them that the wearing of few clothes is the proper thing to be done.

And not only that, the suppression of sweet motherhood has come to a stage which is alarming. When this is intentional, without a just cause, it is a sin against God. With many would-be mothers, at the present time, children are too much trouble, too expensive, and they interfere with their pleasure. Indeed they are, when mothers want to follow the foolishness and wickedness of the world; and as that appeals to the physical and animal life, many women accept the enemy's seemingly harmless advice.

Repeatedly we hear many say: "I do not see any harm in this or that." No, they do not, because they are not capable of seeing the right or the wrong as taught by the only Guidebook of life. God gave the Book to man because he knew he did not know how to direct his steps aright. Honesty, industry, and economy implanted in the hearts of young children will make men and women fit for the Master's use and a blessing to the world.

Mothers cannot maintain their proper relation to their Creator and Savior and to the good of humanity and yield to the demands of the world in anything which is detrimental to physical, moral, and spiritual life. There are things purer, holier, and higher than simply dressing the body for a show. However, there is economy when buying clothes to buy as good as financial conditions will permit. But it seems that many of the twentieth-century buyers do not consider financial conditions. We need mothers who have strength of character and a will power which will override every opposing evil which assails the well-being of the race.

The work of mothers should continue with their children even after they have arrived at the years of accountability; and especially to-day their daughters need to be taught the great value of sweet modesty, not only in dress, but also in manners. Many are given to coarse, uncultivated, pert ways in public places. Some try to ape men instead of being like refined, cultivated young women. Many, I think, would turn from their worldly-minded ways if they only knew the great power for good they could have over the young men of to-day. They could also regulate the late hours at night kept by the young people of the present time; and, at their suggestion, gentlemen would be willing to attend with them places of amusement that would not be detrimental to morals or manners.

Promiscuous bathing in public places by Christian young women and young men together is a reproach to the cause of Christ. Of course, the world can do as it pleases in all these matters; but Christians are not of the world, but are of Christ.

Mothers whose labors are devoted to the home, children, friends, neighbors, and the church, have no time to spend on the political hustings. The mother is the stay of the home and upon whom the destiny of the nation hangs. Destroy the home, the purity and sacredness of the marriage vow, and the nation falls.

Mothers whose life work has not been in vain can thank and praise God for blessing their homes with children who will tenderly care for and comfort them along life's journey, and especially in their declining years. The work of true mothers will be a power for good in the church, the world be made better and God glorified.

Mildred Shacklett's "Woulds" and "Would Nots."

There are some men—good men, too—who preach the word, and by the frequent use of "I" bore, if not disgust, their hearers. I do not believe I would be guilty of this, if I could preach, trying to remember that "God giveth the increase."

There are some preachers who carry gesticulating to such an extent that to the observer it grows to be, you might say, "too utterly utter," sometimes ludicrous. A few gestures at the right time are impressive and help to convey thought, but it seems to me that the superfluous use of them is worse than none at all. I would try to be temperate in this, if I could preach.

I would not flatter myself that my audience *would care* to hear me for too long a time, realizing that it takes a brilliant speaker to hold his listeners for more than forty or fifty minutes.

I am sure that, could I stand in the pulpit and preach, I would not display tobacco-stained teeth and then comment time and again upon the extravagance of sisters and never mention the way so many of the brethren waste money on the "filthy weed." I would not preach quite so much to the women, anyway.

But this is enough for the "*would nots*."

I would, of course, try to preach the gospel of love in all its beauty and simplicity and with its wonderful plan of salvation. I would talk much of the brotherhood of man, and under the present circumstances I would employ what little talent I might possess in preaching against

militarism, which has proved the doom of all countries in which it has held sway.

If there could be such a thing as specializing in preaching, I think I would make mine in teaching or preaching to the young, trying to show them the follies of worldliness and helping them to appreciate the joys of innocent pleasures.

But—alas!—as I am only a woman and have not the God-given right to preach, I will try to help the one who does preach by being quiet and attentive, knowing that a public speaker can "feel" his audience and good listeners are ever an inspiration.

Announcing a Christian Training School for Negroes.

BY A. B. L.

If the plans of its founder are realized, we will have in operation in Nashville by January 1 one of the best-equipped training schools for negroes in the country. It has long been a cherished plan of Brother A. M. Burton to do something that would materially aid the colored people in becoming useful Christian citizens. When the Florence Crittenden Home was ordered for sale at public auction, he saw and grasped the opportunity to convert this building into a training school for colored boys and girls, and to open its doors to deserving pupils in all of the Southern States. The most important educational feature of this school will be the teaching of the Bible, but, in addition, all useful arts will be taught. The purpose of the school is to train colored boys and girls to be self-respecting and self-supporting by becoming true Christians. To this end, all the duties of the school will be performed by the students themselves, thus giving them the benefit of experience and at the same time cutting down the cost of operation. The school is located on Ewing Avenue in the midst of a large negro settlement. There are about thirty-five bedrooms, large halls for chapel and recitation rooms, a commodious diningroom, laundry, and kitchen. A heating plant warms the entire building and supplies hot water. Brother C. E. W. Dorris has been selected for superintendent of the school, and he and his wife will devote their entire time to its management. A competent faculty of colored teachers will be secured as early as possible, and its personnel will be announced later.

This announcement should awaken sympathetic interest among all the churches. There is no more inviting missionary field than that offered by the thousands of negroes right at our doors, and here we are mutually dependent. They need us and we need them. This is no appeal for money. The help needed from the brotherhood is in fixing up the different rooms. Furniture no longer needed in your homes can be used to great advantage. Clothing outgrown or out of style will be very acceptable. Anything that man, woman, or child can wear will be appropriate to send. Let me suggest that every church send a package in time to reach the school before the holidays. Wrap it securely and send to C. E. W. Dorris, superintendent, 309 Church Street, who will make acknowledgment.

"The Model Church" Commended.

Brother G. C. Brewer has received several letters commending his book, "The Model Church." Brother J. Pettey Ezell, of Albany, Ala., says: "Every member of the church of Christ, both old and young, ought to have a copy of this book and read and re-read it. It will do them good." He finds one or two points upon which he does not agree with the author. After mentioning these, he says: "And to my mind, with these changes, it is the best and most needed book I have yet read from men." The book deserves a large circulation. The prices are very reasonable. Single copy, prepaid, $1; one dozen copies, prepaid, $9; twenty-five copies, not prepaid, $17. Order to-day from the McQuiddy Printing Company, Nashville, Tenn.

Declaring the Whole Counsel of God.

BY E. C. FUQUA.

"For I shrank not from declaring unto you the whole counsel of God." (Acts 20: 27.) So spoke Paul to the Ephesian elders.

The term "declare" is from the Latin *de* and *clarare*, to make clear; to reveal plainly by means of language; to state fully. It implies that all obscurity and doubt are removed; that nothing is kept back or hidden.

"Counsel" means advice, instruction, direction. The "whole" counsel of God, which Paul declared, consisted of everything God had instructed man to do or warned him not to do. Paul was careful to see that God's counsel—all of it—reached those to whom it had been sent. And this is the one duty of every Christian preacher. When such a one feels his task undone and his mission unaccomplished so long as any part of God's message to men is unrevealed through him, he is a dependable gospel missionary, whose work will stand through all the trials of this life, because it rests upon the foundations of the "whole" counsel of God. His converts, having received *all* that their Creator intended for them, are as fully protected and educated as God can protect or educate men; while those only partially taught are only partially equipped and protected, to say the most. If they are overcome for lack of knowledge of the truth, God is not to blame, but their loss will surely be charged to him who failed to acquaint them with the whole truth.

This is why Paul was so careful to fully teach the counsel of God wherever he went. It freed him, he *said, from* the blood of those who came under his influence. Note his language: "I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God." Had he not done the latter, he would not have professed purity from the former.

If all preachers could only realize that to fail to fully teach their converts or those placed under their influence is to court bloodguiltiness, more thorough teaching would be done. The common idea that to merely preach truth is to prove faithful to God and beneficial to men is a deception. There is truth in every false doctrine and counsel from God in every human creed. The man who does no more than teach counsel from God in some matters only will make a good sectarian, but a worthless Christian. To teach truth is one thing, but to teach *all* the truth—the *whole* counsel of God—is quite another thing. To teach sinners that they must with sincerity of heart believe on Christ and repent of their sins, if they would be saved, is to teach truth—counsel from God; but to teach these same persons that when they shall have done the two things named they will be citizens in God's kingdom, members of his church, with their names enrolled in heaven, is to teach error, because it is to fail to teach them the *whole* counsel of God. Such teachers are willing to have God counsel men thus far, but beyond this they prefer to counsel them themselves. This is what makes sectarianism—teaching counsel from God, but not teaching "the whole counsel of God."

But we may teach the whole counsel of God to alien sinners, then fail to teach the new converts God's whole counsel to them; and this is just as bad as the former error. All that God requires of alien sinners must by the true preacher be revealed to them, and all that he requires of baptized people must likewise be revealed to them. The commission is twofold: "Go ye therefore, and make disciples of all the nations, baptizing them: . . . teaching them [the baptized] to observe all things whatsoever I commanded you." (Matt. 28: 19, 20.) No preacher is faithful who refuses or neglects to teach the baptized to observe "all things whatsoever" Christ commanded them through the apostles. Yet here is where the whole trouble lies to-day. Many who are most faithful and "loyal" in

teaching alien sinners precisely what God counseled are remiss when it comes to teaching the baptized to do precisely what God has counseled *them* to do.

In establishing congregations, or in ministering to congregations established by others, the faithful preacher must keep in mind his duty to them and to God, which is to declare "the whole counsel" of God to the people. Precisely what God has said on every subject must be impartially given them; the counsel of God on the subject of consecration, purity, liberality, prayer, fellowship, love; their duty to God, to the brethren, to the world, to their enemies, to the civil powers; their work on the first day of the week and on every other day in the week; their duty toward the sick and the needy; the effect of their daily influence upon the community; how to control their tongues, their bodies, their passions; how to use their money; how to support the gospel at home and abroad. In fact, they are to be fully taught everything God has fully revealed; and the preacher who has the opportunity, but who fails to use it in thus thoroughly acquainting them with the full counsel of God, becomes responsible to God for whatever loss ensues for lack of counsel or teaching.

The Son of God laid down this law: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4: 4.) That was as true under the old law as it is to-day. Christ quoted from Deut. 8: 3. The way it had to be obeyed under the old system is thus stated through Ezekiel (3: 17, 18): "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Where the warning was properly given, the prophet or teacher "delivered" his soul from bloodguiltiness. Paul refers to this same principle as underlying the gospel administration. It is on the principle that God's wisdom gave us exactly what we have in the way of a revelation on religion, and this is exactly what we need on this subject; hence, any effort to assure man of his acceptance upon less than God has required is an insult to the wisdom and goodness of God; and whoever requires more than God has required assumes a prerogative of God—that of legislating for man in spiritual matters. Of course, a faithful, God-fearing preacher will do neither.

Some one has coined the phrase: "The brethren will do more when they are taught more." I believe this is true. If they are to do what God has counseled, they must know what his counsel is on every subject; and the business of the consecrated gospel preacher is to see that God's counsel reaches them in its fullness and purity, unaided by human wisdom and unmixed with human tradition. I believe the church would have evangelized the world long ago if it had been thoroughly taught God's counsel on mission work. With the recent agitation of this question there is a corresponding quickening of the faith and energies of the brethren with reference to mission work all over the world. My faith has always been that the church will do her duty when her ministers teach her what that duty is. This is the ground upon which I build in the establishment of a new congregation. Knowing that they will do what they are taught, if they are truly converted, I determine to fully teach them God's entire counsel; and I have never been disappointed in seeing the desired fruit. It is sure to come.

We then have a double incentive to declare the whole counsel of God—our own responsibility to God, who, in the name of his Son, has commanded us to "preach the word," and the knowledge that nothing short of God's whole counsel will constitute an established congregation at all. We wish our work to stand. It cannot stand upon less than the whole counsel of God. It may exist upon less, but it cannot live and grow upon less. The multitude of "dead" or inactive congregations throughout our land stands as a monument to the supreme folly of underteaching God's counsel. Better a few congregations fully taught than a multitude of congregations with little knowledge of a congregation's obligations to God and to the world. Some of the most needed missionary work to-day is placing good, thorough teachers with the multitude of untaught and inactive congregations all over the country to drill and train them to meet their God-ordained responsibilities. Otherwise they are lost. Nothing will harm the man who fully declares God's whole counsel. Even the world has a greater respect for that man than for the man who preaches to please it; and sectarianism, while bitterly persecuting him, will nevertheless honor him and fear him. Then he has God's guarantee that he will "be free from the blood of all men." Surely this is enough to encourage every preacher to do his duty.

Brethren, what has your record been with reference to this matter? Be that as it may, let us resolve henceforth to declare the whole counsel of God—to every one everywhere. This will save us.

On Motive, Preparation, Effectiveness, and Purpose of Preaching.

(Continued from page 1173.)

"sound speech, that cannot be condemned" (Tit. 2: 8); "sound words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness" (1 Tim. 6: 3); "the words of truth and soberness" (Acts 26: 25); "not in the words which man's wisdom teaches, but which the Spirit teaches" (1 Cor. 2: 13).

The New Testament gives instructions on the right manner of teaching and preaching. "Be ye therefore wise as serpents, and harmless as doves;" "be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and teaching." "And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will." (2 Tim. 2: 24-26.) All things to all men, adaptable to conditions and circumstances, and not without law to God, but under the law to Christ, in order to gain or to save more. (1 Cor. 9: 19-23.) "Speaking truth in love." (Eph. 4: 15.) With his splendid elocution, perfect diction, glittering rhetoric, charming eloquence, and enrapturing delivery, the preacher without love is only as "sounding brass, or a clanging cymbal."

All preachers and teachers who have the love of God in their hearts, who in humility and meekness *and in the* Spirit of Christ desire to save souls, to be saved themselves, and to be approved unto God, will study the Bible in order to rightly divide it, to teach all classes and to treat all classes as the gracious Lord commands.

The man of self-assurance, self-importance, and egotism, and the worldly-wise man, is not qualified to preach the gospel of the meek and lowly Jesus.

If thou wilt thyself be borne with, bear also with another.—Thomas à Kempis.

Say not, "I am unfortunate," but rather, "I am fortunate that I have learned to bear this seeming ill so bravely."—Dodson.

AT HOME AND ABROAD

How do you like our index by quotations?

You will find some wise sayings on the cover page.

The "Sermon" Number invites your approval and criticism.

The editor is proud of the women contributors in this and other numbers.

We omitted "Studies in Church History" this week to make room for a long article. But you may look for it in our next issue.

In behalf of all the readers the editor thanks each and every contributor to this Special Number. Their efforts reflect care, originality, and the love of the truth.

Married, on Friday, November 21, at the home of the bride, near Mooresville, Tenn., Miss Ina Rhessa Cross and Mr. W. N. Orr. J. C. McQuiddy, uncle of the groom, officiated. The Gospel Advocate joins in extending heartiest congratulations.

Truth is the foundation of, and the reason for, perfection and beauty. A thing, whatever its nature may be, cannot be beautiful and perfect if it is not truly all that it ought to be, and if it has not everything that it ought to have.—La Rochefoucauld.

Married, Wednesday, November 19, 1919, at the home of the bride, in East Nashville, Mr. W. L. Cravens and Miss Elizabeth Mahon; Saturday, November 22, at the Russell Street church of Christ, Mr. Paul Climer and Miss Tressie Tygrett. A. B. Lipscomb officiated at both weddings.

Jesse P. Sewell writes from Abilene, Texas: "Please accept my congratulations on the excellent special numbers of the Gospel Advocate which you have recently given to us. I am sure that they will result in great good. I am glad to be able to report that our school is even better than any of us expected."

From J. H. Whisnant, Ames, Okla., November 15: "Since last writing we have moved from Coal Hill, Ark., to this place, where the brethren will support me for half my time, and I will devote some time to neighboring communities. Brethren who have lists of the Christian Literature Depository will please change the address to Ames, Okla."

From J. H. Lawson, Sherman, Texas, November 20: "I am now in a good meeting with Zion Church, near Weatherford, Okla. This is an excellent congregation, one of the oldest in Oklahoma. I have labored here in past years, and am glad to find them zealous for the old paths. This is my tenth meeting since July 1, including meetings in Tennessee, Texas, and Oklahoma. There is much to be done."

From John Allen Hudson, Oklahoma City, Okla., November 18: "Still the work grows here. One addition at the morning service last Lord's day. We have had additions every Sunday for several Sundays now. I have received letters from Muskogee, El Reno, Mangum, and many other places over the State in regard to our fifth-Sunday meeting on the fifth Sunday in this month. Every one who has written me says that he is coming. We expect a great day."

From F. L. Paisley, Memphis, Tenn., Route 6, November 19: "My last meeting for the season begins to-night with the Olive Avenue congregation. The McKellar Avenue congregation gave me, from its generous heart, two surprises this week—one, an increase in weekly support; the other, a nice suit of clothes. They and the Lord knew I could use both. His blessings be theirs. John W. Gill, of Allensville, Ky., realizing that my sermons need sweetening, recently sent me a pail of honey. I fear he missed his aim, as it had largely disappeared by the time for the next sermon. May his life be as sweet as was the gift."

From T. Park Burt, Commerce, Texas, November 17: "It has been some time since I reported my work through your valuable columns, but I have been a reader of the good articles and reports of other brethren just the same, and am delighted to know that the cause of Christ is growing in our land. I have not been able to do much preaching for the last three months on account of the condition of my wife's mother, who is yet lying very low. This is hard on the preacher. But we are consoled with these words: 'All things work together for good to them that love God, to them who are the called according to his purpose.'"

From Willis G. Jernigan, Grand Junction, Col., November 17: "I was with the church at Olathe yesterday morning, and preached to a splendid audience. The brethren there seem to have the work at heart. They are expecting Brother Murrell, of Tennessee City, Tenn., to move into their midst in the near future. I am here to meet Sister Jernigan, who I am expecting to arrive from Los Angeles, Cal., to-morrow morning. We will then go to Dolores, where we are to make our home. I might add that my wife is still in very bad health. Brethren, remember us in the work at Dolores. The prospects seem good for a congregation in the near future. Send all donations to A. W. Arnold, Box 283, Dolores, Col."

The writer purchased a tent, thirty by fifty-one feet, which cost, including express, $256.39, and wishes to acknowledge receipt of, and to express thanks for, the following amounts: From the church of Christ, Hollis, Okla., $100; Miss Sallie Gillentine, Oklahoma, $10; Brother and Sister Overall, Livingston, Ind., $5; Brother and Sister Clyde Potter, Tennessee, $10; church of Christ, New Orleans, La., $50; church of Christ, Iota, La., $18.14; Brother Chambers, Louisiana, $4; Brother McQuiddy, Louisiana, $19.39; Brother Tobey, Louisiana, $15; Sister Amy, Louisiana, $5; Sister Stephens, Louisiana, $5; Brother Taylor, Louisiana, $1; Brother Robertson, Louisiana, $1; Sister Meyaux, Louisiana, $1; Sister Whittington, Louisiana, $1; Sister Carnahan, Louisiana, $2. Total, $248.53. The balance was paid by myself. I hope to make good use of the tent next season.—A. K. Ramsey, Forest Hill, La.

Wanted—Ten good gospel preachers to come to Ontario, Canada, and preach the gospel. Salary, board and clothes. I am neither a prophet, the son of a prophet, nor a wizard, but I will not receive as many answers to my call as Brother Thurman. In three weeks I will give some reasons why there is a dearth of preachers. I am just home from a missionary trip to the rural community south of Collingwood, Ontario. I preached six times in the home of Edwin Fisher, which resulted in two being baptized, one from the Methodists. Brother Fisher and his good wife started to break bread in their home two or three years ago. They dedicated an upper room to the Lord, placing suitable chairs, table, chart, etc., therein. Here they began meeting, and invited their neighbors to come and study the Scriptures with them, and now there are about twelve or fifteen members there. I promised them that, the Lord willing, I would return next summer for a longer meeting. We need more men who will preach the gospel, and those who are preaching need to preach to the churches more than they have been doing. The churches will support the preachers when the preachers quit saying, "I don't charge." I would not preach to a church that is able to support me two days for nothing; if I did, I would be doing that church wrong. I have no time to waste on a stingy, tight-fisted church, and I want to say that the preacher that upholds that sort of a church is as bad as that church.—J. L. Hines.

The Need of a Modern Elijah

John T. Lewis Decries "Sissyism."

John the Baptist came in the spirit and power of Elijah, and the first words he ever spoke from God, words that resounded through the hills and plains of Judea, causing the "offspring of vipers" to "flee from the wrath to come," were: "Repent ye; for the kingdom of heaven is at hand."

There is a cry now going the rounds, "A dearth of preachers." The fact is, there has been a dearth of the Elijah kind for a long time. What the cause of Christ needs to-day is not so much an overcrop of preachers, but men in almost every congregation that will thunder away against sin and wickedness in high places. "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins." (Isa. 58: 1.) If there were only a half crop of this kind of preachers, we would soon have living, active congregations all over the country, or, at least, what we do have would be living in a more healthful religious environment.

When Paul realized that his fighting days were over, he wrote to Timothy: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4: 1-4.) Has this time which Paul speaks of here ever come?

There is a cry now to "preach the word;" but who is saying anything about "reprove, rebuke, exhort, with all long-suffering and teaching?" Reprove what? Sin, of course. Rebuke what? Sinners, to be sure. Exhort whom? The indifferent, most assuredly. Who is doing it?

Twenty years ago the preacher that would go and hold a two-weeks' meeting for an old, established congregation, skin the sects "all from stem to stern," receive a contribution (all the congregation did toward the support of the gospel that year), then "write up" the meeting, mentioning the liberality of the congregation and speaking of a few of the old brethren by name, saying they reminded him of the old patriarchs—he was the most-sought-after preacher. But that kind of preaching is not wanted now. Sometime ago I heard two good brethren telling the kind of preaching they liked. "We want a preacher to 'preach the word,' and not be telling what the Baptists, Methodists, and 'digressives' (of course this last was the meat in the coconut) are doing." In other words, we must not even reprove the sin of division, nor rebuke the ones that cause divisions. (See Rom. 16: 17.)

The preacher that is in demand to-day is the one who preaches all the time on the goodness and mercy of God, telling sinners how God loves them, but never says anything about the "wrath" and "vengeance" of God. Sinners have about got to where they think that God is too good to punish them.

As the modern society woman thinks more of the charge and care of a poodle dog than she does of a baby made in the image of God, so the average congregation thinks more of "sissyism" in religion than they do of the old Jerusalem gospel.

Whenever our preaching begins to cause sinners (in the church and out) "to flee from the wrath to come," we will begin to approach the suburbs of Jerusalem.

H. Leo Boles' Pen Picture of the Great Prophet.

It will be best to study the character and work of the ancient Elijah in order to determine whether a modern Elijah is needed. This we will briefly do. Elijah breaks suddenly into prominence during the reign of Ahab, king of Israel. He is presented in the history of Israel without any introduction, and his entire career is characterized with sudden movements, surprises, and astonishments. He appears in history like Melchizedek, without father or mother or descent. We know nothing of his childhood or his home; we know nothing of his family relation; he comes into view full-grown, developed and equipped for his mission. He bursts like a thunderbolt into the midst of Ahab's court and causes consternation to the wicked king and his idolatrous courtiers.

He is a plain man, wearing the skin of some animal and adorned with a mantle which is the badge of his prophetic office; he is a man of few wants and asks little of any one; he needs nothing that Ahab can bestow, and is too independent to receive anything from His Majesty. He is stern in manner, stern as the unbending truth. He is austere in the presence of idolatry, and yielding to no suggestion of compromise with the sins of his age. He is aglow with enthusiasm for righteousness and afire with indignation for idolatry. He stands unflinchingly before the enemies of God and hurls with precision his rebukes against the leaders of the people.

Elijah was more of a reformer or restorer than a prophet. He wrote no book; he predicted no distant event; he taught nothing new to the people. He is valued, not for what he said, but for what he did; he created or constructed nothing new, but destroyed; he made no advance in religious thought or piety, but restored the people from idolatry. His whole career, and not his words merely, was a revelation of Jehovah to Israel. He seems to leap upon the public arena in a moment, in the twinkling of an eye, and denounces idolatry and predicts vengeance. He, like his great antitype, John the Baptist, has spent much time in solitude. It is said of John that he "was in the deserts until the day of his showing unto Israel." (Luke 1: 80.) Elijah spent much time in solitude. It is possible that this time was spent in intimate communion with God. Here he learned more of the will of God and the nature of Jehovah than he could have done in the tents of ungodliness or the crowded, corrupted thoroughfares of the cities.

The kingdom of Israel had rebelled against the house of David and, under the leadership of Jeroboam, had formed a separate government. Dan and Bethel had been designated as places of worship in this northern kingdom, and idols had been placed at these sanctuaries, and wicked priests had taught the people to worship these idols during the days of Jeroboam. Jeroboam is succeeded by his son, Nadab; Nadab, by Baasha; Baasha, by Elah; Elah, by Zimri; Zimri, by Omri; and Omri, by Ahab. Throughout the whole length of the kingdom of Israel up to Ahab's reign, a polluted stream of idolatrous worship ran side by side with the true worship of Jehovah. Sometimes this idolatrous current became so broad and deep that it gave color to the whole stream of the religious life of the people. The people were gradually alienated from the worship of Jehovah and practiced the worship of idols. When Ahab came to the throne, this idolatrous stream reached its highest culmination. Ahab married the Syrian princess, Jezebel, who hastened the climax of idolatry.

Her strength in wickedness and influence for idolatry are famous. Through her influence, for the first time in Israel's history, religious persecution was practiced against the prophets of God. Idols and sanctuaries were put in all of the cities, and the people, partly through fear and partly through inclination, gave themselves wholly to idolatrous worship. This was the first time since the call of Abraham that a group of God's people had so unanimously given themselves to idolatrous worship.

Elijah appears on the scene and begins his stern reformation. Such a religious crisis always produces its hero. It becomes necessary for some one at such a time as this, who is endued with supreme energy and endowed with the courage of a hero, to bring the people back to Jehovah before the awful visitation of God destroys the whole nation. It is this work that gives lofty significance to Elijah's career. He at once attains the sublime altitude of Samuel in pleading Jehovah's cause and manifests the heroic greatness of Moses in restoring Jehovah's worship. Elijah stands as an example of brave and effective reform; he spared not the king or queen on the throne, nor the peasant in his hovel. He so impressed the lesson of reform that in later times, when moral and religious degeneracy came to Israel, the people looked for his return or for the appearance of one who in his spirit should denounce all forms of apostasy and idolatry, even though these were entrenched under the shadow of a throne or the holiness of a sanctuary. Elijah was not merely a patriot, reforming the state, but he was a servant of the Most High, calling upon the people to return to Jehovah. He had a higher wisdom than that of patriotism; he preached more than "civic righteousness," and his methods of reform were more effective than the counsels of statecraft. His work was that of a great hero. He saw what loyalty to the cause of Jehovah demanded, and became the champion of that loyalty, not by mere words, but by his life.

Usually reformers begin with the masses and gradually work up to the classes. Elijah begins at the social summit. He stands in the court of Ahab, in the court of Jezebel, and hurls his philippics at royalty, which was the origin and cause of so much idolatry. If he could reform the king, this would enable him to destroy idolatry, as idolatry was sustained and protected by the throne. Like Moses before Pharaoh, he must be brave and bold in his denunciation. He must not compromise or spare any one. His fire must be concentrated upon the king, and must not be extinguished until idolatry is destroyed. The people must see that by the divine arm idolatry is destroyed; they must also see that as the divine arm is made bare, the divine heart is revealed; and they must be taught that Jehovah was greater and better than an idol, not because he could break down and destroy the idol, but because he could give that which the idol could not give—help in the day of trouble. God uses Elijah to bring the people back to him, that they may realize in him the blessings which were promised their father, Abraham, and repeated unto every hero of faith who had lived before their day.

At any time that a crisis comes in the history of God's people like unto this crisis, there will be need of a modern Elijah. Nehemiah proved to be an Elijah in the restoration of the worship when Israel had returned from Babylonian captivity. John the Baptist was a modern Elijah in calling the people to repentance. John denounced wickedness in later Israel. John, like Elijah, suddenly bursts out of the desert, and shouts: "Repent ye; for the kingdom of heaven is at hand." John stands before King Herod and denounces his wickedness, as Elijah had done before Ahab. John Knox, with the boldness of Elijah, stood before Queen Mary and denounced the wickedness of her age; Martin Luther stood before the ecclesiastic dignitaries of his day and sternly rebuked them with the spirit of Elijah, and stood firmly for liberty in Christ; Alexander Campbell stood unflinchingly before the leaders of denominationalism and demanded a return to a "Thus saith the Lord;" David Lipscomb stood humbly, yet firmly, in the spirit of Elijah, and opposed with might the departure from God's truth and the corrupting innovations in true worship.

Wherever there is a call to duty to-day, either in the public proclamation of the gospel or in the quiet walks of life, there is need for the boldness and the courage of Elijah. In the Christian's warfare there is a call to be strong in the Lord and to put on the whole armor of God. "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6: 12.) There is a call for all Christians to be able to withstand in the evil day. The spirit and courage of Elijah is needed for this great task. The church is being weakened by the worldliness of its members and the ungodliness of their lives. The line of demarcation between the church and the world is not clearly drawn. There is need of a reformation in almost every congregation meeting for worship. There is need for a modern Elijah in every congregation who will restore the people from formal songs, prayers, sermons, and contribution; there is need of a modern Elijah to reform the social society of God's people and stay the onrushing tide of worldly pleasure; there is need of a modern Elijah to release from the bondage of style and fashion the saints of the Most High; there is need of a modern Elijah to rescue God's people from the lure of political ambition and the greed of commercial wealth; there is need of a modern Elijah to rescue the educational institutions of to-day from the blighting curse of infidelity. There is need of a modern Elijah in every child of God to-day.

"The Old, Old Story."

BY F. C. SOWELL.

Man cannot improve upon what God has said. He has expressed in words what man is to say and do for the salvation of the soul. His word should be heeded, respected, and loved. "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

What God has said never grows old or stale. It gives new life to the inner man and refreshes the soul. When believed with all the heart, it makes brave and valiant soldiers. Therefore, Paul said: "For I shrank not from declaring unto you the whole counsel of God."

Strong faith and confidence in Jehovah will give courage to "contend earnestly for the faith which was once for all delivered unto the saints." If we hope to see peace and unity prevail in the church, every one who pleads in behalf of the Redeemer of the world must hide himself behind the cross of Christ and determine to know nothing but Jesus Christ, and him crucified. When this is done, we will be able to see the power and glory in the oneness of the Father and Son.

To effect these much-needed and essential results, it would be well for us to take Paul for an example: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2: 1, 2.)

While Jesus astonished the wise men at Jerusalem with his wisdom at the age of twelve years, yet his manner of teaching was so clear and explicit that the commonality of the people heard and understood. In the proclamation

of the whole counsel of God, man will find there is a field for thought and study that will keep him busy all the time. There will be no time to be consumed in giving opinions and speculating on themes that do not concern the salvation of the soul. Search and seek diligently upon every subject the Lord has given for the betterment of the human family, then give it to the world in the spirit of meekness, humility, and love. Such teaching will be food for the soul and make men "strong in the Lord and in the power of his might." When one will familiarize himself with the word of the Lord and present it in the love of it, he need not put on any artificial magnetism to draw people, for the glorious gospel of the Son of God will have power to draw where salvation will be given. The one who stands on the walls of Zion should feel such a deep interest in the salvation of men's souls as to give such emphasis upon every utterance to impress the world that its salvation depends upon every word spoken. With this motive in view, he would feel and realize as did the apostle Paul when he said: "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema." (Gal. 1: 8, 9.) With this solemn and serious thought in our hearts, we would not be led into presumptuous sins which drown men's souls in destruction and perdition.

The world should be turned upside down, and it can be when with united efforts we will use the means Jehovah has intrusted in the hands of men. Let us with true hearts and with love proclaim the whole counsel of God with that courage to serve God rather than men. Let it be sounded to the remotest bounds of the earth, that the religion of Jesus may blossom as a rose; and that no man should glory in the flesh, but that the name of the Lord be honored and glorified among men. Such a victory for truth and righteousness, it seems to me, would be enough to cause angels to shout again: "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

Spiritual Service.

BY C. S. AUSTIN.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." (Rom. 12: 1, 2.)

This language was written by Paul to the Romans. To these people this must have been a strange philosophy. They were accustomed to gratify every appetite of the body. The Roman nation lived in one continual round of sensual pleasure. Now the apostle writes to the congregation at Rome that they are to crucify these sensual indulgences—to present the body. In this they could reflect the life of Christ, their Leader. We are to-day surrounded by just about the same conditions of living that prevailed in ancient Rome. We are drunken on the pleasures of the world. The whole tendency is toward worldliness, indulgence, gratification. The simple Christian life, with the passions of the flesh controlled, curbed, even crucified if necessary, is almost out of the question now.

That we have a spiritual entity that dwells in the body during this life is evidently the teaching of the passage above quoted. This should control the body. The spirit is the master and the body is the servant. That is the meaning of Paul's "outward man" and "inner man." Our spiritual nature is born in conversion and should grow stronger and stronger as the body weakens with age. The man that allows the passions of the body to rule his life makes a mockery of Christianity and runs an awful risk of being a moral wreck besides.

Paul says this is our spiritual service. Then there is spiritual service and fleshly service. He says in Rom. 7: 18: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." This, I am sure, is the experience of all that are in the flesh. To will is present: to make good resolutions, to make high determinations for good, is relatively easy. But to do the good that we have planned is the acid test of righteousness. We plan to be liberal in our contributions to the Lord's work, but covetousness comes unawares and we do as we did before the good resolution. We plan to control our temper, but the temptation catches us unguarded and we go off in a rage. Some have a craving for strong drink. They sometimes resolve to quit; but some temptation comes, the appetite of the body overcomes the good intentions of the soul, and they drink again. Men become literally slaves to the passions of the body. "Who shall deliver me from the body of this death?" Read the seventh and eighth chapters of Romans.

The body is a sacrifice—a *holy* sacrifice. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccles. 12: 1.) To really sacrifice the body, it should be done while the body is strong, young, and vigorous. It is not a sacrifice when one waits until the course of nature is almost run, until the passions no longer burn within him, and then presents his body to the Lord. The Jewish sacrifices were the best of the animals—young, healthy, clean, without spot and blemish. The man or woman who brings into subjection the lusts and passions of a strong body has won a victory that will count for personal holiness and, indirectly, for the upbuilding of families, communities, and nations. The greatest battles are not fought on the mighty battle fields of the world, but the real issues of life are forged in the fires of combat in ourselves—spirit against body—and on these battles depend the destinies of mankind.

"Be not conformed," says the apostle. The chief trouble with the church of Christ to-day is that its members are conformed to the world. Worldliness is the sin of God's people to-day. Cases of gambling, swearing, and drunkenness are found among Christians. In some of our congregations a few (usually young ladies) dance. This is as surely a work of the flesh as the fact that there are works of the flesh. The desire to do these things comes not from an ardent spiritual nature, but from the passions of the flesh. They are worldly, and one who practices them is conformed to the world.

"Be ye transformed," he further says. Be made unlike the world. The disciples of Christ while he was here on the earth were peculiar. He was peculiar. To be converted to discipleship meant a re-creation. It meant a giving up of the world, with the lust of the flesh, the pride of life, and the pride of the eye. When we obey the teaching of Christ and the apostles, we will be Christians indeed and in truth; not like the world in wickedness, but reflecting the pure and holy life of our Master.

The denizens of that celestial world are to be the spirits of just men made perfect. This life is a great school. We educate our spiritual nature. We learn the lessons that will qualify us to enter the perfect life beyond. We can enjoy that life only when we have lived after the Spirit here. There is nothing sensual or fleshly there. May we learn our lessons well, so we can say at the end, "I have finished my course," and enter into that great spirit world fitted for the companionship of the pure in heart.

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In answering advertisements, please mention this paper.

The Model Preacher.

BY JOHN R. WILLIAMS.

During my life I have seen many preachers that I thought were model preachers and some I thought to be otherwise. I know a man who at one time was considered a first-class preacher. He quit preaching. I asked him why he quit. His reply was: "My idea of a model preacher was so far above what I was that I became discouraged and quit."

Webster says: "Model—that by which a thing is to be measured; standard, pattern; example, etc."

Before we can find a model preacher, we must first find that by which he "is to be measured." If we desire to know that our conversion is scriptural, we compare it, measure it, by the model, pattern, or example given in Acts of Apostles, as there we find conversions by which to compare our own.

The same is true of the church. God has furnished us with a model, a pattern, by which we can compare, or measure, the church of to-day. The same is true of elders and deacons of the local congregation. When we compare, or measure, the elders and deacons of to-day by the model, or pattern, that God furnished, we find but few model elders and deacons. They simply do not fill the measure of that by which they are measured.

To find the characteristics of the model preacher, we go to the word of God.

1. The model preacher must be faithful and able to teach others. "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.) Faithful to God, the Bible, the church, humanity, and to himself and family.

2. The model preacher must have sense enough to know how to handle the word of God. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2: 15.) "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." (1 Tim. 4: 16.) By these things we should compare, or measure, ourselves. The preacher that observes these things, to that extent is a model preacher—one who will benefit the world.

3. Another characteristic of the model preacher is the manner of life. "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. 4: 12.) Inwardly and outwardly—clean in thought, word, and conduct. The preacher that becomes an ensample in these things, to that extent is a model preacher.

4. The model preacher does not entangle himself in the affairs of this life. "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." (2 Tim. 2: 4.) Many a good preacher has lost his influence with the church and the world by becoming entangled in the affairs of business, money-making, politics, etc.

5. The model preacher has an aim—a purpose—in life. "Yea, making it my aim to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation." (Rom. 15: 20.) The aim of this model preacher was quite different to the aim of many preachers of the present day. The aim of many modern (not model) preachers is to seek for pastures green, where everything has been made ready by some poor, faithful preacher who thought only of converting men and women and building up the dear old church of God.

I know another man who quit preaching. When asked why, his answer was: "I have noticed those among us who are called the 'big preachers,' and they always go to the families that feed best and the congregations that pay best. They never go into the waste places—among those who live hard and are not able to pay but little." Sometimes, not always, this is true. I have never yet met with an ex-preacher who became discouraged and quit on account of a model preacher.

6. The duty of the model preacher: To "preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." He should be able to comfort and console the aged and infirm; he should be able to encourage and arouse the young to greater efforts in life; a lover of God and of lost souls, doing all he can for the world that will make it better—to "keep the unity of the faith in the bond of peace." Such, I think, is a model preacher.

Let the tongue be palsied that would charge the gospel with making men craven-hearted.

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Science Discovers Remarkable Tonic Influence for Sterility—A Subject of Absorbing Interest, Fully Explained to Every Childless Woman Who Will Send Her Name and Address.

One of the most remarkable results ever attained in the use of a medicinal product is the effect of Steriltone for the constitutional weaknesses that cause sterility or barrenness.

A Baby Is the Most Wonderful, the Most Interesting of Life's Hopes and Ambitions.

It seems to most people almost incredible that this can be accomplished. A host of married couples yearn for children, but nature seems to have been strangely unfriendly. Travel, recreation, careful living, and medicinal treatment have all utterly failed heretofore, not only for sterility, but for the constitutional conditions or weaknesses responsible.

But now comes Steriltone, that exerts an influence so profound in its workings that the entire system seems lifted up, renewed, and rejuvenated. The sense of health, of well-being, of strength is so pronounced that when there is no mechanical obstruction, sterility, due to such causes, may cease, and thus dull, uninteresting, perhaps unhappy, homes may be transformed into wonderful palaces by the advent of babies.

This subject is so important, the results will mean so much to many women, that satisfaction in the use of Steriltone is fully guaranteed.

Every childless woman who would overcome the condition should consider it her first duty to know what Steriltone is and why it should be so wonderful an aid to her. This is fully described in a little book sent free by sealed mail in a plain envelope.

Read this little book. Whether or not you ever decide to use Steriltone, this little book unfolds facts in nature which most women have never before had explained to them. Fill out the coupon below and mail it to-day to Dr. H. Will Elders, 1041 Wenz Building, St. Joseph, Mo.

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Help Mission Points.

BY W. J. JOHNSON.

A report of contributions to the work here will be given later. Let the brethren not think that the work here is being liberally helped by contributions from churches elsewhere. Responses have been few. Shall the work here suffer because of a lack of liberality among the brethren? Shall preachers go forth practically at their own expense to preach the word in destitute places and when they ask for help be ignored? May churches awake to their duties that they may receive blessings from the Lord. (Acts 20: 35.) Some are active and are receiving much fruit to their account. If one waits for the other, nothing will be done for the work of the Lord.

Do not think that too much is being done for the missionaries. They are sacrificing much, doing without many things that they actually need that they may preach the word in its purity where it has not been preached. Let the brethren remember that these are attributes of the Christian character and cannot be dispensed with: "In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality."

The brethren here are doing all they can to finance the work. Will you not come to their assistance, so that they can do more to spread the word in the surrounding country? Our church house must be erected at once. Send contributions to me at Amite, La., and they will be acknowledged.

The New Church Building at Lake City, Fla.

BY J. O. BARNES.

The trustees of the church of Christ at Lake City, Fla., are glad to make the following report of the work on the new house and contributions received since last report:

The work on the building is progressing splendidly, and the brethren are bravely and faithfully standing by us with their prayers and purses, and God is in our midst; hence the victory is sure, but not yet ours, for we must press on a while longer before it is accomplished. In the words of courageous Caleb, "let us go up at once and possess it; for we are well able."

The following amounts have been received since last report: Mrs. Oliver, Maxwell, Ga., $1; Robert Wade and wife, Mississippi, $1; T. B. Lawrence, Texas, $1; church at Melbourne, Ark., by T. H. Linn, $3; church at Carthage, Tenn., by Mrs. Alice T. Read, $51; "Belvidere, Tenn," $2; church at Greenfield, Tenn., by John D. Tosh, $15; church at Midway, Tenn., by J. A. Harris, $2.66; church at Beech Grove, Tenn., by Mrs. S. M. Nesbet, $5; church at Gassaway, Tenn., by Bob Fite, $10; church at Corinth, Tenn., by J. W. Hodges, $6; church at Mount Hermon, Tenn., by Isaac Shuff, $10; church at Antioch, Tenn., by J. W. Chaffin, $5; church at Rome, Ga., by W. F. Duncan, $5; church at Orme, Tenn., by A. F. Payne, $5.30; Mrs. J. D. Crabb, Florida, $2.50; J. D. Farney, West Virginia, $1; George Douglas, Texas, $5; M. A. Foster, North Carolina, $1; church at Jackson, Tenn., by M. A. Duse, $5; church at Appleton, Tenn., by Mary E. Crowder, $9.35; church at Detroit, Mich., by Allan C. Kenyon, $25; church at Rock Hill, Tenn., by J. D. Carter, $7.35; E. F. Didow, Ohio (a friend), $1; church at Lawrence Avenue, Nashville, Tenn., by Hugh Griggs, $10; church at Harrisburg, Ind., by John F. Chambers, $5; "from two parties," Tennessee, by Hugh D. Smith, $12.50; church at Pensacola, Fla., by J. H. Hoyt, $7.25; church at Aurora, Mo., by Rena Hood, $5; H. C. Shoulders and wife, Indiana, $5; church at Trenton, Fla., by D. F. Roberts, $5; church at Highland Home, Ala., by Samuel Jordan, $7.35; church at Gainesboro, Tenn., by R. A. Montgomery, $10; church at Rome, Tenn., by Mary E. Purnell, $8; church at Pax, W. Va., by M. J. Holley, $16.35; church at Cedar Grove, Tenn., by Andy Glaus, $25; church at Duncan, Ariz., by S. W. Hightower, $5; S. W. Hightower, Arizona, $5; church at Guernsey, O., by Charles Gray, $5.

Heaven would be a failure if Satan had charge of it.

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Old people who are feeble and younger people who are weak, will be strengthened and enabled to go through the cold weather by taking GROVE'S TASTELESS chill TONIC, which is simply IRON and QUININE suspended in syrup. So pleasant even children like it. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

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If you suffer from bladder weakness, with burning, scalding pains, or are in and out of bed half a dozen times a night, you will appreciate the rest, comfort, and strength this treatment gives.

We will give you one 75-cent bottle (thirty-two doses) FREE and FREE BOOK about uric acid and how to treat it, to convince you The Williams Treatment conquers kidney and bladder diseases, rheumatism, and all other ailments, chronic or stubborn, if caused by excessive uric acid.

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The moment your back hurts or the kidneys are not acting right, or if the bladder bothers you, get about four ounces of Jad Salts from any good pharmacy, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure any one. It makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

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Soap, Ointment, Talcum 25c. each. Samples of "Cuticura, Dept. M, Boston."

In answering advertisements, please mention the Gospel Advocate.

The St. Louis Work.

Eight more contributors to the St. Louis building fund have been secured since our last report, seven for $1 per month each and one for $5 per month for thirty-six months, which makes $43 of the $230 per month necessary, in addition to the contributions of our own congregation, to raise $10,000.

One brother has written us suggesting that, to obtain quick results, we ask one hundred brethren to assume an obligation of $100 each; and he stated further that if we would do this he is ready to contribute that amount himself. How many more will do so?

We are very much encouraged by the interest manifested so far by those who have agreed to contribute, and hope soon to be able to report that our building fund is definitely assured.

How much can you, your family, or your congregation promise? If $5 or $10 per month, it will mean a great deal to us; or if only $1 or more per month, it will be appreciated just the same.

We have all confidence in the liberality of the brotherhood, if you could only realize the needs of the cause in this great city where the pure gospel is scarcely known.

Won't you write us now, before you forget, that you will become a contributor, and send us the amount promised each month when the additional number required has been secured?

Address: Dr. J. W. Pruett, 6006 Virginia Avenue; P. B. Johnson, 1304a Mississippi Avenue; J. M. Snow, 4847 Page Avenue; George Miller, 5071 Arlington Avenue; or W. W. Moody, 3667 Botanical Avenue, St. Louis, Mo.

Funds for the Church at Metropolis, Ill.

BY J. OSCAR PAISLEY.

I wish to report what has been contributed by the brethren to the church of Christ at Metropolis, Ill., to help put up a house of worship in this little city that the truth may be firmly established here. Received from the Nashville brethren some time ago, $10; church at Pryorsburg, Ky., $6.55; Brother F. L. Paisley and wife, Memphis, Tenn., $2; Brother Calvin Farmer, Dixon Springs, Ill., $1; church at Hazel, Ky., $10.

For all this we are thankful to God through Christ and the brethren, the church. We will gladly and thankfully receive all other help, for it is badly needed at this place to help the truth to shine in the darkness of Southern Illinois.

Let Not Idleness Prevail.

BY PRIDE E. HINTON.

Why is it that there are so many people even in this fair land of ours who have never heard the gospel in its purity? Is it because the church of Christ does not possess that faith which "worketh by love?" (Gal. 5: 6.) And is this condition due to the fact that we preachers have failed to declare the whole counsel of God, which produces this faith? (Rom. 10: 17.) And this love by which faith works—what is it? "For this is the love of God, that we keep his commandments." (1 John 5: 3.) Brethren, can we not see such commandments as Matt. 28: 19, 20 and Mark 16: 15, 16?

I verily believe if all Christians would study carefully the following scriptures we could easily compare the idleness of the church to-day, as a rule, with the teachings of the Holy Spirit on this subject and find the answer: Rom. 10: 14, 15; Gal. 6: 6; Phil. 4; 1 Cor. 9.

Finally, brethren, let us be "not unwise, but understanding what the will of the Lord is" (Eph. 5: 17), and do it (Matt. 7: 21).

I am a young man, only twenty-two years old, and have been preaching only a few months. I now preach three Sundays in each month. I am planning to go to the places where the glorious gospel has never been preached; and these places, brethren, abound right here in my own State. If any of the brethren desire my services, address me at Hanceville, Ala., Route 2. As references, I give the following elders of the Sulphur Springs congregation, of Hanceville: Alonzo Night and Brooks Fanning.

The mystery of life lies here enshrined: he that will lose his life, his life shall save.—Exchange.

For Colds or Influenza

and as a Preventative, take LAXATIVE BROMO QUININE Tablets. Look for E.W. GROVE'S signature on the box. 30c.

PILES DON'T BE CUT Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.

CAPUDINE

It's Liquid
No Acetanilide
Relieves Quickly

GRIPP-ACHES

BY DOSE AND IN BOTTLES-10¢, 30¢ & 60¢

A "DEAD SHOT" —SAYS MINISTER

Black-Draught Given High Praise As a Stomach and Liver Medicine by Well-Known Old Gentleman Who Has Used It.

Mineola, Texas.—The Rev. M. G. Jenkins, a retired minister of the Methodist Episcopal Church, South, living in this city, says:

"I have used Black-Draught as a stomach and liver medicine, and have never found its equal.

"Once I suffered for two months with cramps and pains, tried everything I could hear of without avail; but Black-Draught was a 'dead shot.'

"I am known here and all over the State for my honesty and truthfulness. I am seventy-eight years old, and have used Black-Draught for years.

"I can highly recommend it to any one as a liver medicine that has no equal. It is excellent for stomach, liver, and other ailments. I use it for a bad taste in the mouth, headache, and other sicknesses that come from the disorders of the liver."

Thedford's Black-Draught is purely vegetable, and acts actively on the bowels, gently stimulating the liver and helping to increase the normal discharge of bile into the intestines.

It assists in the digestion of food and relieves constipation in a prompt and natural way.

Try Black-Draught. Buy a package of Black-Draught to-day.

IMPROVED RENEWED TIRES SAVE YOU 50%

5000 Miles Guaranteed

Stop paying dealers prices—buy improved, renewed standard tires direct from us and save fully 50%. The quality and stamina—ability to stand the hardest road service—are qualities built into our tires by means of our special process, re-enforced with three additional plies of fabric. The many miles of satisfactory service secured by users enables us to give you our standard guarantee of 5000 miles. All tires carefully selected and examined by experts before being shipped.

COMPARE THESE PRICES

Size	Tires	Tubes	Size	Tires	Tubes
30 x 3	$ 7.30	$2.25	33 x 4	$11.05	$3.25
30 x 3 1-2	7.95	2.45	34 x 4	11.40	3.40
31 x 3 1-2	8.85	2.55	34 x 4 1-2	12.25	3.95
31 x 4	9.75	2.95	35 x 4 1-2	13.30	4.05
32 x 4	10.60	3.10	36 x 4 1-2	13.80	4.20
			37 x 5	14.95	4.50

Reliner Free With Each Tire

Simply state size you want, whether S. S. or Clincher, Plain, or non-skid; inclose $1.00 deposit on each tire; balance C. O. D. subject to examination. Deduct 5 per cent discount if you send full amount with order. Examine tires and if not what you want, return them and we will refund your money. You run no risk. We make immediate shipment.

Rush your order today.

Indiana Tire Works
134 Indiana Avenue
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CHURCH NEWS

Arkansas.

Fort Smith, November 18.—The meeting at Francis, Okla., closed without visible results, save one restoration. Rain hindered very much, it having rained every day we were there except three. The meeting was a failure, so far as I could tell. I was asked to return next spring. From Francis I went to Price's Chapel, near Sallisaw, Okla., for a mission meeting. We had very good attendance, the weather considered. This was my third effort at that place. Six were baptized in the other two meetings, but no visible results this time. This is a strong Holiness community. However, so much truth has been preached that they were unable to raise a "shout" in their last meeting. I preached at home last Sunday. Our audiences are increasing, and we are planning greater things for the future. I will be at home next Sunday; then I have a singing normal to teach in Van Buren County, after which I will be with the church at home for winter and spring.—Will W. Slater.

Florida.

Lake City, November 17.—The writer was with the Antioch church of Christ, at Starke, on last Lord's day, the 9th. I preached three times to a small, but earnest, congregation, resulting in three accessions to the one body there.—J. O. Barnes.

Georgia.

Atlanta, November 17.—I preached at Borden Springs, Ala., yesterday. Meetings were held morning and afternoon. A long table was built in the church yard some years ago. This table was burdened with "good eats" by the sisters of the church, and all the people were urged to stay and eat heartily. The congregation is wide awake and doing a fine work.—John A. Klingman.

McGregor, November 18.—Brother J. P. Prevatt, of Valdosta, has recently closed another tent meeting of eight days' duration, which resulted in three more noble souls obeying the gospel. Two of these were a man and his wife from one of the denominations and the other a little fourteen-year-old girl. The people still seemed very much interested and came to every service. The song services were led by Brother Jasper Copeland, also of Valdosta. Brother Prevatt is to preach here again the first Lord's day in December. Our little band is gradually increasing. We believe Brother Prevatt to be doing a grand work here. May the Lord bless him.—Vina Hooper.

Use MURINE Night and Morning and Keep Your Eyes Clean - Clear and Healthy

Write For Free Eye Care Book Murine Co., Chicago, U.S.A.

Oklahoma.

Checotah, November 18.—Brother R. H. Johnson, of Booneville, Ark., and Brother Frank Grammer, of Bonham, Texas, have just closed a ten-days' meeting here, which resulted in a congregation of the church of Christ being organized with thirty-four members. We have rented the Presbyterian church house, and had our first meeting in it last Sunday. Brother Johnson did some good preaching, and Brother Grammer is an excellent singer. He is now teaching a school three miles north of town. We are thinking of having a thirty-days' tent meeting here next summer.—Charles L. Speir.

Meno, November 17.—I closed a meeting at Antioch, near Ames, on Wednesday night, with one added. I went home Thursday and spent two days, and found our oldest son at home. He has been in the United States Navy for almost four years. He has made twenty-eight trips across the ocean. We are certainly rejoicing that he is with us again. I had to leave them all Saturday evening and begin a meeting near Meno. I will go next to near Wellston. My Heavenly Father certainly has blessed me mentally, spiritually, and physically. I have done some hard work this year; have held fourteen protracted meetings, am now in the fifteenth, and still have another after this one; have baptized seventy-eight persons, and thirty-four or thirty-five returned to their first love; and held one debate. But unto our God be all the praise, and, with a humble heart, I am indeed thankful to him and press on.—J. W. Ballard.

It is a wonderful thing that Jesus has come into history.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE (Tablets.) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c.

Weak, Thin, Nervous People Should Take Bitro-Phosphate

What It Is And How It Increases Weight, Strength and Nerve-Force.

Judging from the countless preparations and treatments which are continually being advertised for the purpose of making thin people healthy, developing arms and neck, and replacing ugly hollows and angles by the soft curved lines of health and beauty, there are evidently thousands of men and women who keenly feel their excessive thinness.

Thinness and weakness are often due to starved nerves. Our bodies need more phosphate than is contained in modern foods. Physicians claim there is nothing that will supply this deficiency so well as the organic phosphate known among druggists as bitro-phosphate, which is inexpensive and is sold by most all druggists under a guarantee of satisfaction or money back.

By feeding the nerves directly and by supplying the body cells with the necessary phosphoric food elements, bitro-phosphate should soon produce a welcome transformation in the appearance; the increase in weight frequently being astonishing.

Increase in weight also carries with it a general improvement in the health. Nervousness, sleeplessness and lack of energy, which nearly always accompany excessive thinness, should soon disappear, dull eyes brighten, and pale cheeks glow with the bloom of perfect health.

CAUTION.—While Bitro-Phosphate is unsurpassed for the relief of nervousness, general debility, etc., those taking it who do not desire to put on flesh should use extra care in avoiding fat-producing food.

OBITUARIES

Jewell.

Sister Amanda Anderson was born on April 30, 1858; was married to D. D. Jewell on October 20, 1883; obeyed the gospel more than forty years ago; and departed this life on October 23, 1919. Sister Jewell was one of the best women I ever knew, always ready to do her part as a Christian. The writer has known her for several years, and can truthfully say that a Christian woman has fallen. Though she has gone out from us, her godly life will live on. She leaves a good, Christian husband and one son behind, together with a host of friends, to mourn her death; but we will not mourn as those who have no hope, for John said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Brother J. T. Bentley spoke words of comfort to those left behind. Look up, my Christian companions, for our Lord is coming again. Let us be ready to meet him when he comes. R. C. LEDBETTER.

Melton.

On October 21, 1919, the angel of death visited this community and took away Brother Luke Lee Melton. Brother Melton was born on April 20, 1845, and was seventy-four years, six months, and one day old at the time of his death. He was married to Paralee Powell about fifty-two years ago. Seven children were born to this union, of whom two boys and two girls survive. He made the good confession about fifty-six years ago, and since that time has ever been faithful to his Master's cause. When Brother Melton first moved to Gassaway, there was no church here. He went to work to have a church house built, and by furnishing six hundred dollars himself we now have a good house in which to worship. He has been an elder since the establishment of the church. He never allowed business to interfere with his religion, although the Lord blessed him with worldly goods. Brother Melton is greatly missed by his home congregation and all of his neighbors. He was ever ready to help the cause of the Master. He spent some of his time preaching at his home congregation and others in this county. During his ministry he married two hundred and seven couples. We are sure that his work will continue to do good, although he is resting from his labors; and those who knew him best will most deeply feel his loss from the Master's vineyard. May God help and comfort his loved ones, and may they ever strive to meet him in that home where God "shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." ROBERT S. FITE.

Abernathy.

Robert Campbell Abernathy was born on August 18, 1854, and departed this life on October 23, 1919. He had been a member of the church of Christ for forty years and a preacher of the gospel about twenty-five years. Brother Abernathy's father was for a number of years a Baptist preacher, and the son accepted that doctrine at an early age. Some years ago he related to me how he was, as he expressed it, "turned out of the Baptist synagogue for dancing." Returning to his home one night at a late hour, he recognized his father's voice at prayer. Standing shivering at the door, he listened to the prayer, the burden of which was a father's earnest plea for the reclamation and restoration of his wayward boy. "This," said he, "was a turning point in my life. I could never get away from that prayer." Some time after this he and his father "learned the way of the Lord more perfectly," and both became able proclaimers of the gospel and defenders of the truth. Brother Abernathy was a man who could do almost anything he chose to do, but never specialized in anything. I have often thought he should have been one of our ablest preachers. However, he chose to follow other vocations and to preach at or near home as occasion demanded. After funeral services, conducted by the writer, at the church at Ethridge, Tenn., where our departed brother had worshiped and preached a number of years, the remains were laid to rest in the village cemetery. The funeral was attended by a large gathering of sorrowing friends and relatives, who brought their flowers, shed their tears, and mingled their voices in expressions of love and sympathy. He is survived by his wife, two sons, two daughters, one stepson, two brothers, and three sisters. Thus, for a while, we bid adieu to another of our noble fellow laborers in the Lord.

J. T. CLARK.

I have no right to surrender my freedom unless overpowered.

Politicians will not regenerate the world.

---

50 Eggs a Day

"Before using 'More Eggs' tonic, I was getting only 12 eggs a day and now get 50," writes Mrs Myrtle Ice of Boston, Ky.

Any poultry raiser can easily double his profits by doubling the egg production of his hens. "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

Send $1 to E. J. Reefer, the poultry expert, 3258 Reefer Building, Kansas City, Mo., and he will send you a season's supply of "More Eggs." A million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar to-day. Profit by the experience of a man who has made a fortune out of poultry.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from SHUPTRINE CO., Savannah, Ga

"Do It Now."

On entering a large house the eye is caught by a little placard which appears with surprising frequency in every room. It is a charge to employees and consists of three words: "Do it now." The young man who is inclined to think that to-morrow will do as well as to-day for a certain piece of work, who is sure that there is "no hurry" about something else, and that this other trifling duty can wait until he has more leisure, finds himself continually confronted by this silent warning, eloquent through its repetition: "Do it now."

Some of you need to adopt this motto as your own. Postponement is the refuge of indolence. Work is no easier for being undertaken to-morrow instead of to-day. It is the accumulated tasks that fret and tire us and overstrain our nerves. The secret of doing work that amounts to something and doing it easily is expressed in the terse advice of the Chicago firm: "Do it now."—Young People's Weekly.

Boils Vanish

and are gone for good when Gray's Ointment is applied. It enters the pores of the skin, cleanses the wound, soothes the pain, kills the germs, and immediately begins healing. The blood is permanently relieved of the disease. Just so with sores, bruises, cuts, burns, stings, eczema, and the many similar forms of skin eruption. Its constant use for a century has made it a family word in every household. You should have it on your medicine shelf for emergencies. Phone your druggist. If he cannot supply you, send his name to W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., and a liberal sample will be sent you free.

STOP LUMBAGO PAIN RUB BACKACHE AWAY

Instant Relief! Limber Up! Rub Pain, Soreness, Stiffness Right Out with "St. Jacobs Liniment."

When your back is sore and lame, or lumbago, sciatica, or neuritis has you stiffened up, don't suffer. Get a small trial bottle of old, honest "St. Jacobs Liniment" at any drug store, pour a little in your hand, and rub it right into the pain or ache, and by the time you count fifty the soreness and lameness are gone.

Don't stay crippled. This soothing, penetrating liniment takes the ache and pain right out and ends the misery. It is magical, yet absolutely harmless, and doesn't burn or discolor the skin.

Nothing else stops lumbago, sciatica, and lame-back misery so promptly and surely. It never disappoints.

In answering advertisements, please mention the Gospel Advocate.

28 IDLE HENS NOW LAY 27 EGGS A DAY

And This Was in Cold Winter Weather. Mrs. Davidson's Plan Is Simple.

"I fed a 50-cent box of Don Sung to my flock of 28 hens that were not laying. But they are laying now. I receive as high as 27 eggs a day, and never less than 22."—Mrs. Jennie Davidson, Yates Center, Kan.

Mrs. Davidson wrote this letter in February. Figure her profit on two dozen eggs a day from hens that wouldn't lay during January and February. We'll make you the same offer we made her. Here it is:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for 30 days; and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry remedy dealer or send 50 cents for a package by mail prepaid. Burrell-Dugger Co., 477 Columbia Building, Indianapolis, Ind.

CHURCH ENVELOPES.
Double and single envelope systems. Samples and prices sent upon request. Double Envelope Corporation, Roanoke, Va.

Remove

Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

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Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

The Scarcity of Preachers.

BY J. T. S.

There have been some articles in the recent issues of this paper, from Brethren C. M. Stubblefield, Charles L. Talley, and S. H. Hall, about the scarcity of preachers and the reason for it.

That there is a scarcity of preachers no one doubts. Many have been the calls for preachers. The fact that the brethren at College Grove published their need of a preacher is some proof that they are scarce. College Grove is less than seventy-five miles from Nashville. Brother Hall said something like twenty-six preachers answered the appeal from College Grove. This seems that there are plenty of available preachers; yet Brother Hall's mind is unchanged about the dearth of preachers. He believes preachers are scarce. Let us look at this just a little. These twenty-six preachers who answered the College Grove brethren's appeal were either busy holding meetings or laboring with some congregation or they were not. Now, if they were not holding meetings or working with some congregation, there were twenty-six preachers idle, or they were engaged in some other work for a living. If they were driven from the field and forced to do other work in order to live, what was it that drove them to this work to live but the lack of support and the hearty coöperation of the congregations? Then, Brother Hall is correct when he says that "preachers are not supported as they should be." If, on the other hand, these twenty-six preachers were busy holding meetings or working with a congregation, they either wanted to locate or change locations, and, in either case, there is no proof that there are plenty of preachers; for if there had been plenty of preachers, the brethren at College Grove surely could have got one without publishing their need for a preacher.

Now, to show you that there are very few preachers, we give Brother Stubblefield's statement as follows: "I have written numbers of letters of inquiry, to which I invariably receive the reply: 'I know of no one at present whom I can recommend.'" Now, if preachers are plentiful, we must say that there were none of them that could be recommended by the persons who replied to the number of letters of inquiry for preachers. But, believing as we do that the persons who answered the number of letters of inquiry for preachers meant that there were no available preachers to recommend for the place, that is proof that there are few preachers.

But what about the twenty-six preachers answering one call? We give, as we think, the solution of this, what Brother Hall says: "I am quite sure that among the number who wrote Brother Thurman are some of our best preachers—men who, doubtless, would be glad to remain where they are, but who are not receiving one hundred and twenty-five dollars, with the promise of more if needed. But they need more, sorely; and the only way they can get it is to quietly move to where they pay more, else ask for a raise. As a rule, preachers had rather move, if they can get more by moving than to ask for a better support where they are." We add: Indeed, a preacher would rather quietly move away than to stay where he is and ask for a raise, and the congregation not willing to grant it. Brother Hall continues: "Just as certain as I am now writing, this is one of the troubles. Where are the congregations that raise a preacher's support of their own accord? Some do, but they are few. Where are the congregations that have increased the preacher's support in keeping with the ever-increasing high cost of living? Some have, but they are few."

Preachers of the gospel are entitled to a living. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9: 14.) Brethren, do you believe this? In this matter do you show your faith by your works, or is your faith in this dead, being apart from works? It seems to me that some one has robbed God when the preacher is not supported.

There are many preachers that are engaged in other things to stay clear

of debt and to support their families. Why should a preacher be poorer than the members of the congregation for which he preaches? Some congregations think that the preacher should be a respectable pauper and keep in pace with other men and stay out of debt, while they withhold their means, thereby robbing God and driving the preachers to other fields and other work for a living.

To put the matter of supporting the preacher to a test, we ask: How many preachers who have preached regularly do you know that own their own homes? When you find them, you will see they are few in number. There may be several, but we know of none who have been able to own a home, to say nothing of the necessary conveniences of life. We will go a little further, and ask: How many preachers have made a living preaching for congregations? If we are correctly informed, the preachers whose names are mentioned in this article and who have preached for congregations have at times had to engage in other work to meet expenses, some of them spending considerably more than the congregation was paying them. This surely does not sound like congregations support preachers. About how many preachers do you know who have had a good support for their labors? About how many preachers do you know who are now and have been engaged in some other work to make a living? A careful investigation of these questions will reveal the true situation of the matter.

Preachers usually have less, give more, and do more than most members of the church. They make the sacrifices, deny themselves of many things they could have were they in any other calling. But few preachers own their own homes. They visit the sick, preach the gospel to the poor, bury the dead, and grow poorer, while most of the members grow rich, own their homes, automobiles, and have other pleasures and conveniences of life. Most of the preachers are capable of doing other things which will make them as independent as any member of the church, but they forbear that the souls of men may be saved. To-day almost any ordinary common laborer makes more money than a preacher. What is the matter? Ah, it is plainly seen. Let the congregations which have supported their preachers as they should have been supported speak up, and we will hear from only a few. We know that some members do all they can do in giving and otherwise, but they are individuals. Yet we ask: How many individual members have done all they could and have given of their means as much as they should? We think, too, they are few.

It is thought that preachers have an easy time and get plenty of money, and for that reason they are rich. Brother, let us ask this question: You who think a preacher has plenty of money, how did he get it? If all the members would give as much to the preacher as you give, would he be rich? How long would it take him to get rich if all should give as you do? Think over this matter and judge righteously and act wisely.

We would say to Brother Stubblefield that if the congregations would, as the College Grove congregation, offer a preacher a living—not only one hundred and twenty-five dollars per month, but more—then the congregations will likely get some of the brethren that answered the appeal at College Grove or the congregations would be able to keep the preacher they have.

Wonderful Egg Producer

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3258 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar to-day. Profit by the experience of a man who has made a fortune out of poultry.

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IF YOU NEED A MEDICINE YOU SHOULD HAVE THE BEST

Although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a medicine for diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root is not recommended for everything.

A sworn certificate of purity is with every bottle. You may receive a sample size bottle of Swamp-Root by parcel post. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents.

For sale at all drug stores in large and medium size bottles, also mention the Nashville Gospel Advocate.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

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

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

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

Accept no substitute. This great oil is golden-red color only. Manufactured by **Herb Juice Medicine Company.** Every bottle guaranteed. 30c, 60c, and $1 a bottle, at all good drug stores.

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Convenient to everything. The refined air and good service of the Longacre are well established.

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Room with Lavatory..... $1.00
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It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon, of Brooklyn, has proven that he can fit perfectly by mail. Simon's EzWear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial pair the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy to-day and give your feet their much-needed happiness. Address all communications to **Mr. J. R. Simon, 1589 Broadway, Brooklyn, N. Y.,** and you will receive personal attention.

Feather Bed Bargains

For $21.50 we will ship you one first-class 40-lb. feather Bed, one pair 6-lb. feather Pillows, one pair full size Blankets, one full size Comfort, one full size Sheet and two Pillow Cases. All new feathers; best ticking. Regular price of outfit $30.25, special sale price $21.50. Mail money order today or write for new catalog and order blanks.

Southern Feather & Pillow Co. A36, Greensboro, N. C.

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

TETTERINE

Makes low necks and short sleeves possible. It clears the skin

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

A pessimist is a man who believes that it will take centuries for the world to recover from the blow to civilization, and an optimist is a man who retorts that there will be plenty of centuries.—Selected.

The Largo (Fla.) Meeting.

BY T. B. THOMPSON.

Beginning on October 12, I had the inestimable pleasure of assisting the church at Largo, Fla., in a meeting, which continued twenty-two days and resulted in adding eighteen to the church. This place is the home of Brother W. A. Cameron, whom the church loves and whose life has won for him an enviable reputation in the community for good. I made his home my home while there and enjoyed it very much. Brother Cameron's wife is a true helpmeet indeed. The church, as a whole, is progressing splendidly, and I predict for them a great future in the Lord's work. I was informed that the church there had passed through many troubles, resulting in serious setbacks at different times; but now they seem to have overcome and are ready to go forward. Any preacher who may have the good fortune to be called to assist this church in a series of meetings will be treated royally by the whole church. They remunerated me to an extent entirely satisfactory. They seem to have a mind to come behind in nothing. They are given to much charity work. They pray, "Lord, enlarge our hearts toward the poor and needy," and then work as they pray.

At the close of the meeting, Brother Cameron, after a meeting of the church, which I was not allowed to attend, reported to me that I had been unanimously requested to return for another meeting, beginning the first Lord's day in October, 1920, to which request I gladly yielded.

I am at this date in a meeting with the church at Jacksonville, Fla. This is the home of Brother Willis H. Allen, who labors with the church here. Pray for us that we may have a great meeting.

Eggs Paid the Pastor

Mrs. Lena McBroom, Woodbury, Tenn., writes: "I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid my pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some, and had 1½ dozen left."

E. J. Reefer, the poultry expert, discovered the wonderful tonic, "More Eggs," that revitalizes the flock and makes the hens work all the time. You need this great egg producer. It means big egg profits for you. Don't delay. Send $1 to E. J. Reefer, 2358 Reefer Building, Kansas City, Mo., and he will send you a season's supply of "More Eggs" tonic. A million-dollar bank guarantees that if you are not absolutely satisfied, your dollar will be returned on request. Send a dollar to-day. Profit by the experience of a man who made a fortune out of poultry

The Old Gospel.

Everything which is best in the world is old. Sunshine is as old as the earth itself, as old as the sun when the fire mist was rounded into an orb, the same to-day playing on our streets as when it played on the bowers of Paradise. The air is old, pouring its refreshing currents into our lungs and renewing our life to-day as in all time past. The great arch of the heavens is old; it has not been taken down and built up again on modern brick work since the creation. The doctrines of the gospel are old, but full of motion, full of energy, as the river is full of movement; full of life-giving power, as the sunlight and the vital air. They are the doctrines out of which the missionary work sprang. They are the doctrines of Paul, that first great missionary. He had strong convictions. He did not doubt. He knew in whom he had believed and was persuaded that he was able to keep him and to save the world. And who is the successor of Paul! He who holds the same faith with him and teaches it with the same earnest fidelity. This is the true apostolic succession.—Selected.

Christianity comes to make men brave, to make nations mighty.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

Get a Feather Bed

Beds 25-lb. $8.25; 30-lb. $10.95; 35-lb. $11.95; 40-lb. $12.95; two 3-lb. pillows $1.75. All new feathers, best ticking. We have $1,000 cash deposit in bank to guarantee satisfaction or money back. Mail order today or write for catalog which also contains bargains in Rugs, Curtains, Counterpanes, Blankets, Comforts, etc.

SANITARY BEDDING CO. Dept. 50 **Charlotte, N. C.**

In answering these ads mention your paper. It commends you.

The Master's Vineyard

Georgia.

Trion, November 18.—On the afternoon of the 16th I closed an eight-days' mission meeting in the Methodist house of worship at Tyner, Tenn., ten miles from Chattanooga. There are only three disciples there—Mrs. W. W. Major, wife of the principal of the High School at Tyner; Miss Bessy Edmondson, from Nashville, teacher in the Grammar School; and a Mrs. Harris. The trio worships regularly in Sister Major's home on the Lord's day. Sister Edmondson was asked by some one if she did not fear she would be unpopular in being so exclusive. She answered that she would rather be unpopular than to neglect her Christian duty. Upon such fortitude and resoluteness to be faithful to duty the conversion of the world to divine truth and righteousness depends. Disciples from Chattanooga will meet with them in their worship after this. Congregations of Wilson County, Tenn., and the St. Elmo congregation gave liberal financial support to the meeting. Several from Chattanooga and suburbs helped by their presence at some of the services. We plan to have a tent meeting at Tyner in the summer of 1920, and we feel confident of happy results.—Flavil Hall.

Tennessee.

Decherd, November 11.—I have just returned home from a very successful trip to Bledsoe County. I was called to College Station to baptize an old gentleman that lived out on the mountain about seven miles from the station. On my way I fell in company with a man on the train that lived near the station, and taught him "the way of the Lord more perfectly," and baptized him the next morning. I preached on Thursday and Friday nights at College Station. Two young ladies made the good confession and were baptized. I then went and baptized the old gentleman that had sent for me. I preached to a large crowd on Lord's-day morning at Bethel, in the afternoon I preached to a large crowd at Lea's Station, and at night I preached at Pikeville to a large crowd. Pikeville is the home of Brother G. F. Gibbs. He is doing a good work in and around Pikeville. I have closed my protracted-meeting work for this year. My time is all promised for the winter months.—R. E. L. Taylor.

Renwar vs. Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism, when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood, and in order to effect a complete cure it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50-cent bottle has done me more good than all sanatorium treatments, and what it did for me—why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists (price, 50 cents) or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

Hyomei
THE BREATH of the FOREST
THAT KILLS CATARRH GERMS.

While lecturing in London, the noted Richard T. Booth, founder of the blue ribbon movement, and temperance orator and leader of international fame, who induced over a million men to sign the pledge, developed a very serious catarrhal trouble.

He went to inland Australia, where he breathed day and night the antiseptic balsams as given off by the forests, especially the Eucalyptus trees. This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment,—Hyomei.

Hyomei is a germ killing vapor treatment formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. This medicated air is especially effective in treating Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever. It destroys the catarrhal germs and restores health.

Sold on a positive guarantee of satisfactory results or money refunded. Complete outfit $1.15; extra bottle inhalant 60c. At druggists or by mail, if your druggist cannot supply it. Booth's Hyomei Co., Ithaca, N. Y.

"MUSICAL BOY" PHONOGRAPH

To introduce the Wonder Phonograph in every community, we have prepared a new model which we call the "Musical Boy." Elegant cabinet, double spring "Hercules" motor, clear-toned, plays any record. Price $23.45. Less than one-half your dealer's price for any other machine.
We manufacture this phonograph and can sell it to you direct at the lowest possible price. Guaranteed. Write for description and attractive photographs.
WONDER PHONOGRAPH CO.
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WINTERSMITH'S CHILL TONIC
SOLD FOR 50 YEARS.
For MALARIA, CHILLS and FEVER ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores

NEW SONG BOOKS
Evangelists and Churches Attention.
8c
A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred, less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, $15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. Money back if not pleased.
E. A. K. HACKETT, Dept. No. 2, FT. WAYNE, IND.

Christ's Saving Power.

Great is Christ's saving power. Has it, then, no limits? It has more than most imagine. It is limited by the freedom of the human will, so that there are more sins committed than sins forsaken. Is he able to check the natural consequences of sin? The repentant sinner may be forgiven, but that does not rebuild the burned barn, restore the stolen money, bring back to life the murdered victim, cure the disease caused by the sin, or heal the sorrow. Christ can save a man from the divine punishment and from bondage to sin. Is there anything else accomplished by his salvation?—E. H. Byington.

There is in superstition a senseless fear of God; religion consists in the pious worship of him.—Cicero.

Occasions of adversity soonest discover how great virtue or strength each one hath; for occasions do not make a man frail, but they show what he is.—Thomas à Kempis.

CARBUNCLES
CARBOIL
STOPS THE HURT
AT YOUR DRUGGIST 25¢
OR SEND PRICE TO "CARBOIL"
NASHVILLE TENN

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

SAGE AND SULPHUR DARKENS GRAY HAIR

It's Grandmother's Recipe to Restore Color, Gloss, and Attractiveness

Almost every one knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and luster to the hair when faded, streaked, or gray. Years ago the only way to get this mixture was to make it at home, which is mussy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe, improved by the addition of other ingredients, at a small cost.

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

Acceptable Obedience.

BY W. L. REEVES.

Questions are helpful to lead people to think in a systematic, edifying way; so I propound some for the reader's benefit.

1. What does obedience mean?
2. Why is it necessary?
3. What does its necessity prove relative to the one superior Being?
4. In religion, who only should be obeyed?
5. Who must obey?
6. What is real acceptable obedience?
7. When obey?
8. What results from obedience?
9. What results from disobedience?

1. Obedience means service rendered in strict compliance with commandments or with the law specified.

2. It is necessary, because all blessings involved come to the subject through that channel, and that alone. To man, all things exist and consist by law. Conformity to law—or obedience, labor, expenditure of force—is certainly portrayed in all material things. The earth, the sea, the trees of the forest, the animal kingdom—in fact, the whole universe—affords invincible evidence that labor, or force, has been expended. All works of mechanical art—such as steam engines, electric machines, the great ships of the sea, houses in which we live, even down to clothing, books, pencils—everything—give evidence that labor has been expended in strict obedience to the law necessary to the production of each one. It is God's order that such must be, and it is not in the power of man to conceive another way. So it is relative to Christ's system of religion. The results—rewards—involved can be reached in no other way than through obedience to the commandments which Christ has given. "He became the author of eternal salvation unto all them that obey him." (Heb. 5: 9.) "In every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10: 35.) It is necessary to obey Christ because he has made it so.

3. The need for obedience on the part of man in order to obtain certain blessings is evidence beyond dispute that there is a power over him—a power superior to him; therefore, a supreme Being, who is the source of this power and of the laws, natural and spiritual, through which such power operates. From the fact that anything, animate or inanimate, exists for a time and then is changed by some force over which it itself has no control, we are honor bound to admit that there is a superior Intelligence who directs this power in its operations. That man, with his superior intelligence, must obey certain laws, proves the existence of an Intelligence far above that possessed by him; and assuredly this Intelligence is supreme, for man is possessed with intelligence superior to all known created beings. From this we conclude that this necessary obedience which we must render is unto that supreme Being whom we call "Jehovah God."

4. This brings us to Question 4. The gospel is of Christ; and when man obeys it, he obeys Christ, who gives eternal life unto all who obey him. (Heb. 5: 9.) Christ alone makes free from sin. Man is made free when he obeys Christ. (Rom. 6: 16-18.) Then he alone must be obeyed.

5. Who must obey? All who wish to enter into the kingdom of heaven. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) All who wish to live forever must obey Christ. "If a man keep my saying, he shall never see death." (John 8: 51.) None can enter into the kingdom of God but those who have been born of water and of the Spirit. (John 3: 5.) The invitation is: "Whosoever will." (Rev. 22: 17.) "He that believeth and is baptized shall be saved." (Mark 16: 15, 16.)

6. Real acceptable obedience does not consist in just the abstract acts

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using the well-known old recipe for making cough syrup at home. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its healing effect on the membranes.

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

HOW MRS. BOYD AVOIDED AN OPERATION

Canton, Ohio.—"I suffered from a female trouble which caused me much suffering, and two doctors decided that I would have to go through an operation before I could get well.

"My mother, who had been helped by Lydia E. Pinkham's Vegetable Compound, advised me to try it before submitting to an operation. It relieved me from my troubles so I can do my house work without any difficulty. I advise any woman who is afflicted with female troubles to give Lydia E. Pinkham's Vegetable Compound a trial and it will do as much for them."—Mrs. MARIE BOYD, 1421 5th St., N. E., Canton, Ohio.

Sometimes there are serious conditions where a hospital operation is the only alternative, but on the other hand so many women have been cured by this famous root and herb remedy, Lydia E. Pinkham's Vegetable Compound, after doctors have said that an operation was necessary—every woman who wants to avoid an operation should give it a fair trial before submitting to such a trying ordeal.

If complications exist, write to Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice. The result of many years experience is at your service.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

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

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1226 Park Square, Sedalia, Mo.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
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alone. Paul said: "And though I bestow all my goods to feed the poor, . . . and have not charity [love], it profiteth me nothing." (1 Cor. 13: 3.) Again, he says it is faith which works by love that profits. (Gal. 5: 6.) Obedience must be of a willing mind, by faith, prompted by love, done as service to God and not unto men. (Col. 3: 23, 24.) Christ said: "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15: 9.) The commandments of Christ, done in the right motive, is acceptable obedience to God.

7. There is but one time to obey. Man cannot obey yesterday; it has passed forever. He cannot obey tomorrow, for that has not come. "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6: 2.)

8. The results of obedience are remission of sins here, a better life lived on earth, and an everlasting home in heaven hereafter.

9. Disobedience results in sorrow upon sorrow here and a casting away from the presence of God into everlasting punishment hereafter. (2 Thess. 1: 7-10; Matt. 25: 46.)

Paul, the Preacher.

BY J. J. VANHOUTIN.

Jacob, in his dying hour, said: "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." (Gen. 49: 27.) There never were but two very great and noted men of the tribe of Benjamin. The first was Saul, the son of "Cis." He did very well for a while, but finally died in open rebellion against God. Jacob's prophetic blessing cannot apply to King Saul. The next great man of the tribe of Benjamin was Saul of Tarsus, a city in Cilicia. He is also called "Paul," that being from the Greek word "Paulus," while "Saul" is from the Hebrew word "Saulus," while in our own language we say "Paul." He is the only man to whom the language of Jacob can be applied. In his early public life he appears to have acted in the capacity of what we would call "sheriff." He was to the church about what a wolf would be to a flock of sheep. You have read about his work in putting Christians in jail and making havoc of the church. That was in the morning of his life's work. Paul was honest and thought he was doing right in devouring the prey. Jesus knew that he was ignorant of the right way; hence he called him that he "should know his will." He then called Ananias to go to Saul and tell him what the Lord required him to do. How heartbroken and grieved Paul must have been when he learned the truth of the gospel! What a change! From that time on to the close of his wonderful life he would willingly divide the last dollar he had with those Christians who were in want, and thus he fulfilled the prophecy of Jacob in his dying hour.

Paul, as a preacher to the Gentiles, was foreordained and spoken of in prophecy by Isaiah; and after Paul had preached to the Jews and they had rejected his preaching, he said: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." (Acts 13: 46, 47.) The prophecy which Paul applied to himself is in Isa. 49: 6. By this it appears like the destiny of the Gentile race was placed in his hands; and, since his day, no preacher has ever excelled him.

Recipe for Gray Hair.

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

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We have urgent demands for hundreds of teachers for principals, grade and rural work. Salaries ranging from $60 to $200. Write to-day.
SOUTH ATLANTIC TEACHERS' AGENCY, 306 Walton Building, Atlanta, Ga.

Baby Sleeps at Night

when the stomach works naturally and bowels move freely. Mrs. Winslow's Syrup is especially recommended for quickly overcoming wind colic, diarrhoea, constipation, flatulency, and other disorders. Help baby's digestion by giving

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

and note the health-building sleep that follows. Nothing better for teething time. This remedy contains no opiates, narcotics, alcohol or any harmful ingredients. The formula is on every bottle of this safe, vegetable regulator.

At all druggists

"Baptists vs. Campbellites." No. 14.

BY M. S. MASON.

After saying some very fine things about the visibility and invisibility of church and kingdom, he had to spoil it by saying the family and the church, or kingdom, are different states. Let us offer two proofs on this proposition. In 1 Tim. 3: 5 we read that the church is "the house of God." The house is the family. So the church is the family of God. Jesus says that when we are born again we enter into the kingdom. (John 3: 5.) To be born again is to become a member of God's family, as to be born the first time makes us a member of our father's family. But, as the church and kingdom are the same, as Mr. Bandy admits, and as to come into the kingdom is to come into the family, and the kingdom and the church are the same, then the church and the family are the same.

Mr. Bandy does, however, state a great truth by saying that union with the church and coming into the kingdom and being regenerated are all the same identical process. How he can maintain that idea and stay with the Baptist Church, I do not know; for they say there are people who are regenerated and born into the kingdom who are not members of the Baptist Church.

On page 22 Mr. Bandy begins with a criticism of Luke 17: 21, saying it should not read, "the kingdom of God is within you," but "among you." That may be so; but "translation" may be abused, and it is certainly a favorite method of modern commentators to avoid what does not suit their purpose. I am quite sure that what Jesus meant was that the elements which go to make up the kingdom were constituent elements in their make-up; the possibilities of the kingdom were in them. "The kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14: 17.) He says something relating to the visible church which is commendable.

He also gives some effective arguments against the Old Testament church and the New Testament church being the same institutions.

He then concludes the chapter on page 23 by contending that he does all this for the sake of the Baptists. Sorry he has so much zeal for God, but not according to righteousness.

Mr. Bandy now presents the Baptist order of the items of salvation, which he very confidently declares is the gospel order. He says at the outset these were practiced before the first Pentecost, which, of course, takes them out of the province of establishment, because the gospel order was not established till that time.

His order on page 24 is hearing, repentance, belief, salvation, baptism, fellowship, communion. Of course, the only vital points on which he varies from the truth is on the order of faith and repentance and salvation before baptism.

He comments on the awfulness of violating God's order, which is very much in place. He ought to obey what he preaches.

PROMINENT NEW YORK SURGEON
TELLS WHY HE BELIEVES IN
NUXATED IRON
SAYS IT IS THE MOST VALUABLE TONIC, STRENGTH AND BLOOD-BUILDER ANY PHYSICIAN CAN PRESBRIBE

"The great strain of the present time should make the public generally realize the necessity of fortifying the blood and nerve cells by means of a strengthening upbuilding tonic," says Dr. Kenneth K. MacAlpine, a prominent New York surgeon and medical authority. "If people would only realize that iron is just as indispensable to the blood as is air to the lungs and be just as particular about keeping up a sufficient supply at all times there would, in my opinion, be far less disease resulting from anaemic, weakened conditions. For years it was a problem with physicians how to administer iron in a form that could be taken up by the system and increase the red blood corpuscles without upsetting the stomach, blackening the teeth or producing other disorders almost as serious as the lack of iron itself. But the introduction of Nuxated Iron has done away with all the objectionable features of the old mineral salts of iron and gives to every careful, thinking physician a tried and valuable prescription which he can recommend nearly every day with benefit to his weakened and run down patients."

Dr. Kenneth K. MacAlpine
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GOSPEL ADVOCATE

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Studies in Church History

By A. B. L.

Rome's Greatest Material Monument.

The debased stage was too tame for the Roman. It might have been sufficiently immoral, but it was not realistic enough to suit his coarse, war-ridden nature. His craving for blood found an outlet in the most shocking form in which any race has ever found amusement. While Rome has everywhere left witnesses of the blessings she conferred upon the world, ruins of amphitheaters in dead cities will rise up in the day of judgment against her. Is it the irony of fate that her greatest material monument extant should be the Colosseum, the place where human beings fought one another and wild beasts for the entertainment of the populace? Gladiatorial shows were given at the public games and at the banquets of the rich. The combatants were slaves, criminals, or captives. Even freemen entered the arena, so great was the glory of successful combat. Exhibitors vied with one another in the numbers exposed to slaughter. Cæsar put up three hundred and twenty pairs at once; Agrippa caused seven hundred pairs to fight in one day in Berytus; Titus, "the darling of the human race," put up three thousand; Trajan amused Rome for one hundred and twenty-three days by exhibiting ten thousand captives in mutual slaughter. Blindfolded men fought to the amusement of the crowd. Domitian introduced a novelty by compelling an army of dwarfs to fight. That the whole truth be known, let it be said that the ancient woman was not one whit behind her modern sister in athletic prowess. Even female gladiators, especially under Nero and Domitian, appeared on the arena. When we read of such events, all of which have been authenticated, we can better grasp Paul's meaning when he says "their senseless heart was darkened." We can see the realism of his figure when, writing of his own experience at the hands of wicked men, he said: "I fought with wild beasts at Ephesus."

Shocking Irregularity in Sexual Relations.

Coming now to the third test of civilization, we find in the domestic life and the relation of the sexes shocking irregularity. Woman has always occupied a high place among the Jews. But this is not true of Rome, and still less true of Greece. "We have," says Demosthenes, "courtesans for our pleasure, concubines for the ordinary requirements of the body, wives for the procreation of lawful issue and as confidential domestic guardians." I cannot explain how the women stood for this state of affairs, but they did. The Greek was not attracted to home life; he preferred the company of men out of doors and that of courtesans. The courtesans, unlike the modest and ignorant Greek wife, were women of culture and refinement, who could talk intelligently on art and politics, could sing and make pretty jokes. No shame attached to any connection between married or single men and these courtesans. Pericles was not ashamed of his Aspasia. Socrates visited his Theodota, taking his scholars with him. Some of the most beautiful creations of art were copies of courtesan models. Men would go to law to determine possession of one of these women. Divorce became very common. Men could put away their wives for the slightest cause, and women could as easily put away their husbands. Seneca tells us of women who marked their chronology by the names of their husbands rather than by the consuls.

☼ ☼ ☼

Abortion and Divorce.

The Greeks and Romans regarded children usually from the utilitarian standpoint. As they saw the matter, children belonged to the state rather than a private concern. Hence, they were educated and trained with a view of service to the state. Is not our military-training policy looking in the same direction? Abortion was widespread in all classes among the Greeks and Romans. There was no law against it. The Greeks liked small families. Do the Greeks stand alone in this respect? All weak and deformed children were killed or exposed to death. Seneca tells us they were drowned like kittens. It was not unusual for a husband, when starting on a journey, to say to his wife: "Be sure and destroy the baby if it is a girl." Tertullian, one of the most brilliant writers of this age, says: "How many among you, even in the magistracy, destroy your children: you drown them, or expose them to die of cold or hunger, or to be eaten of dogs!" Some made a business of collecting foundlings. Some would cripple the little ones that they might be used as beggars; some would rear them as slaves; some would keep them to become prostitutes. There were witches who picked them up to use their brains and bones for magical purposes.

Human Life a Hell.

I might write still more of the terrible vices of the ancient world, but surely I have described enough to convince the candid reader that Paul's picture was not a bit overdrawn. It was true, awfully true. Matthew Arnold, in his "Overman," describes it:

> On that hard pagan world disgust
> And secret loathing fell:
> Deep weariness and sated lust
> Made human life a hell.

Was there ever a world that needed a Savior more? Was there ever a time in human history when it suited better for him to come?

But let it be not forgotten that even in that dark period there were a few brave souls who had not bowed the knee to Baal.

Let the curtain fall for a moment while God's children pray. Wait the magic touch of the divine Creator, "the giver of every good and perfect gift." Over that hard pagan world hovers the spirit of its mighty Redeemer, and presently we shall see "the Sun of righteousness arise with healing in his wings."

(To be continued.)

Our Contributors

New Testament Teaching on The Kingdom.

BY JAMES E. SCOBEY.

For years past I have read time and again discussions in reference to the kingdom and the church, some of the writers contending that the kingdom and the church are one and the same institution, others contending that there is a difference between them. One of these views is right, and, if so, the other is wrong.

I have endeavored to study the subject so as to form a conclusion in entire harmony with the teaching of the Scriptures. There is no truth known with reference to the matter except that which may be learned from the statements made by the writers of the New Testament.

With reference to the time when the kingdom and the church were established, it has been, and still is, a matter of controversy. We will do well, in the examination of the subject, to free ourselves from prepossession and prejudice in favor of, or against, the interpretations of the Scriptures and opinions of any of the older teachers or of the more recent, would-be leaders of religious thought.

There are those who claim that the church began with Abraham. Some others claim that Jesus instituted, or set up, his church in the days of John the Baptist. There are others who claim that the church was set up on the day of Pentecost. Now, it is quite evident that all these three positions cannot be true. It is absolutely certain only one can be true, and because two must be wrong does not prove the third right. If neither position can be sustained by the evidence clearly and definitely stated by the Scriptures, then all three must be wrong. If this were the case, then, if Jesus Christ has a church, it could not have been established in the days of Abraham or John the Baptist, nor on the day of Pentecost.

The word "church" is found only three times in the Scriptures before you reach Acts 2: 47, and these three times in the Gospel of Matthew (16: 18; 18: 17.) Jesus said to Peter, when he confessed him the Son of God: "Upon this rock I will build my church." Evidently it had not been in existence before that time, neither did it exist at that time. John the Baptist had been beheaded some months before. Therefore, the church was neither set up nor had a beginning in the days of Abraham or John the Baptist. But God added to the church daily, both on Pentecost and afterwards, those that were being saved; and God is now adding to the church those that are being saved.

Jesus, after his baptism by John and his temptation by the devil, began to preach the gospel of the kingdom. John had preached the same gospel when he said to the people: "Repent ye: for the kingdom of heaven is at hand." Jesus chose his apostles and sent them to the lost sheep of the house of Israel, preaching and saying: "The kingdom of heaven is at hand." He also taught his disciples to pray, "Thy kingdom come," and told them to "seek . . . first the kingdom of God, . . . and all these things shall be added." Jesus would teach them that the coming of the kingdom was more important for them than food, raiment, and the things of the world. He said to his apostles: "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." (Luke 12: 32.) "And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22: 29, 30.)

It was prophesied by Isaiah that Jesus should have a kingdom: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." (Isa. 9: 7.) Daniel also said: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people." (Dan. 2: 44.) The angel which appeared to Mary said to her: "Thou shalt . . . bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Now I wish to inquire whether these prophecies and promises have ever been fulfilled. That they have I am quite sure; for the Savior himself said, just before his ascension from Mount Olivet: "All power is given unto me in heaven and in earth." He needed then only to ascend to heaven to be crowned "King of kings, and Lord of lords," to wield the scepter of universal empire. Forty days after his resurrection he was with his disciples, speaking to them of the things pertaining to the kingdom of God. The apostles still had the thought of a temporal kingdom: for they asked him, saying: "Lord, wilt thou at this time restore again the kingdom to Israel?" It seems that they wanted power in the promised kingdom. He directed them to tarry at Jerusalem until they were endued with power. (See Acts 1.) Now, when the day of Pentecost was fully come, they were all of one accord and at once place. Then the power Jesus had promised came to them in the baptism of the Holy Ghost. Jesus had been crowned, and Peter and the other apostles were empowered to go into the world and induct men and women into the kingdom. It was now the kingdom of heaven. Peter was delegated to open the door of the kingdom on Pentecost, and about three thousand souls entered. They had been translated into the kingdom of God's dear Son. Peter was also delegated to open the kingdom to the Gentiles at the house of Cornelius. Jesus is now head of all principality and power (Col. 2: 10, 11), and Christians are citizens of a heavenly commonwealth (Phil. 3: 20.)

There has been, and still is, some confusion and discussion as to whether the church and the kingdom are identical or not. As I understand the Scriptures to teach the truth on the subject, I feel sure the kingdom is one institution and the church is another. The church is the body of Christ. It is founded on him as the Son of the living God. This great and all-important fact which Peter confessed was not made known to him by flesh and blood, but, as Jesus said, "by my Father which is in heaven." A wise man builds upon the rock; a foolish one builds on the sand. Jesus built his church on the rock—the fact that he was the Son of the living God. A great many suppose they can open the doors of the church. Peter did not have a key to open church doors; he had the keys to the kingdom.

Jesus, as soon as he was crowned, was King, and his disciples were constituted a church. There were many churches (congregations), and each one was called a 'church." We do not read about the *kingdoms* of Christ, but we do read about "the churches of Christ." There may be many churches, but one kingdom. All the congregations of Christians in the world form, or constitute, the church of Christ. The church was built by Christ to extend his kingdom. It is the acting, working power of the kingdom. We do not read about a heavenly church, an everlasting church. It is an institution belonging in the world, and composed of men and women translated into the kingdom. Some people seem to think that the church is a kind of door, or vestibule, by which the kingdom may be entered.

Upon the day of Pentecost, Jesus built his church; and three thousand who had been translated into the kingdom, God added to the church. The church contains, or is composed of, Christians, once aliens, or sinners, who have become citizens of the kingdom. There are many who do not belong to the church, who are in the kingdom. All who are saved and those who need no salvation are in the kingdom. Infants and all irresponsible beings who have souls are not in the church, neither was the church built to save them; but they are not, and never were, lost, aliens and strangers to God. Jesus himself bears testimony to the fact that little children are pure and spotless, without sin and condemnation. "Of such is the kingdom of heaven," he said.

God gave Jesus the kingdom, and he will rule until he subdues all enemies, and the last enemy will be death. Then he will deliver up the kingdom to God, the Father, that God may be all and in all. In this kingdom will be all who are entitled to eternal life, whether they have been members of the church or not. All members of the kingdom are not in the church, but all in the church are in the kingdom.

The Need of the Hour.

BY I. B. BRADLEY.

The crying need of the hour is men. In every phase of life it is men that are needed. The business world is demanding men—men who are fitted for their work. The labor problem—the differences between labor and capital—is one of the most difficult to solve. There are plenty of men, but not of the kind who will or can fill the places where needed. The church needs men who are efficient for the work, both in the congregations and in the mission field. Recently, in the Gospel Advocate, there has been a call for a man to go to the assistance of the brethren and sisters who are struggling to build up the cause of Christ in Denver, Col. An efficient, prudent man is wanted for the work in Rochester, N. Y. There are many churches in the towns and cities that are calling for men to fill the pulpits and teach the churches—to do the work of an evangelist.

Where are all the preachers, and what are they doing? Have they decided to take a vacation, or have they resigned to go into a more lucrative work? Some one has recently said that there are two thousand less active preachers in the church of Christ than there were twenty years ago. What is the reason? The Bible schools were in their infancy twenty years ago, and not many men had been turned out from these schools. But in the years since there have been several hundred men graduated from these schools and fitted for the preaching of the gospel. Why are they not preaching to-day? What has caused the dearth of such men in the church?

There is more need for well-qualified, faithful, dependable men now than ever before. The unsettled conditions of society, the ease of money getting, and the desire for pleasure and the gratification of appetite have made it necessary to have firm, solid men to teach the word of God and guide the destinies of men: men who are settled, not easily turned aside; men who are content with enough for necessary uses, not full of greed for filthy lucre; men who love righteousness and truth, not the praises of the world; men who have the courage of conviction, not cringing cowards and timeservers; men who will do their duty, not sluggards and slackers; men who will work in the face of difficulties, not seeking an easy place; men who believe in God, not the god of this world.

It cannot be that the churches have all quit, gone out of business. There are more calls to-day, it seems to me, than there ever were before. Speaking from a personal knowledge, there is a greater demand for work now than for twenty years. All the preachers of any ability, who are actively engaged, have all their time spoken for several years ahead. The churches are calling as they never did before. Perhaps the churches are not meeting the needs of the preachers so that they can devote their time to the work, but must needs turn aside to other things to secure the necessary support for their families. Is this the reason? Have the churches been supporting the preachers adequately, and are the preachers just "greedy of filthy lucre" and, like the horse leech, crying, "More, more;" or is it true that the congregations have not done their duty to the preachers and they have been forced to engage in other things to obtain what they must have? There is something or somebody at fault, it is quite evident. Let us turn the search light of God's word in upon ourselves, both the congregations and the preachers, and find where the trouble is; then, by the grace of God, let us correct the wrong and set the matter right.

If every member of the church will do his duty, will render a faithful account of his stewardship, there will soon be means to double—yea, treble—the number of preachers in the work. The calls will be answered, the churches will be strengthened, the mission fields will be entered, and the cause of the Master will flourish again and many souls be gathered into the harvest of God.

The sectarian world is to-day placing before the church of Christ some powerful examples from a financial viewpoint. Almost all the larger denominations are raising large sums of money to further their school work and their church activities. Their missionary efforts are growing, their religious propaganda is increasing, and their free literature is being scattered broadcast over the world. The Adventists alone sold and gave away more than two and a half million dollars' worth of their books and tracts last year. When they cannot sell a book or tract, they give it away. The church of Christ is behind everything. Do her people love money more, or the souls of men less, than those of the sects? Do we think that the world is going to pass by the attention and interest of the sects and come to us for the truth? Do we think that, because we have the truth, we do not need to be concerned about other people? Do we think that God will work won-

ders and make the people come to us and supplicate us to give them the truth? Does not the very fact that we have the truth make it more our duty to bestir ourselves to give it to the world? Does it not obligate us to spend our money, our time, and our talent to get it before the world—to take it to them? Must we not "break the bread of life" to the world, lest souls perish that we might save? Yes—a thousand times, yes. It obligates the man who can preach, to preach; the man who can write, to write; the man who can make money, to make it, and then to spend that money to help carry the gospel to the lost and dying, by the printing press and the consecrated tongue. Let the preachers all teach more by voice and pen along these lines. Let Christians all, everywhere, get on their knees and confess to God their negligence and unfaithfulness, then arise to study the word of God as never before to learn what his will is. Then let us all do with our might what God wants his people to do. Souls will be saved, the church will be strengthened, congregations will be built up, and God and Christ will be glorified in us. May the Lord help us to do our duty.

Why Continued and Undiminished Relief in the Near East Is Imperative.

The war is not over—in the Near East.

Peace is not signed—with Turkey.

Conditions to-day are much the same as before the armistice, except that in some regards they are worse.

Another year has added to the depletion of the resources of the refugees.

Repatriation of the Armenians is as yet impossible.

Turks still hold their homes. Attempted return means death.

The only earthly possession of many of them consists of the tattered remnants of the garments which they wore when driven from home in 1915.

Many little children have but a single garment to cover their nakedness and to protect them from the bitterly cold winter of the high plateaus around Mount Ararat.

Empty flour sacks, bearing the names of well-known American firms, are improvised as clothing for children. Dresses are made of old army tent canvas. Rags are used as shoes.

A member of the Harbord Mission, cabling to the Associated Press, summarizes the situation in four words: "It was misery unadorned."

These people are universally recognized in normal times as the most thrifty, industrious, and prosperous people of the Near East, but they have now been for four years exiled or fugitive from their ancestral homes.

Their last vestige of negotiable property has been sacrificed for food and protection.

Self-support at present is wholly impracticable despite the natural thrift and industry of the people.

Practically all flour and food staples are now coming through American relief. The total supply now in prospect will last only a few weeks at most.

Hundreds of tons of cast-off clothing from America could be used immediately. Some provision must be made for approximately thirty thousand tons of foodstuffs beyond present stocks, or there will be the greatest harvest of death from famine that has yet been known by this martyr nation.

Thousands—tens of thousands—of Christian refugees did die of starvation in this area last winter and spring. Our American Relief Commission reported one hundred and ninety-two bodies, victims of starvation, picked up from the streets of *one* town in *one* day.

Tens of thousands of others will perish this winter if help is not given *quickly*.

Herbert Hoover, whose knowledge of the world food situation is unsurpassed, says: "In my opinion, in the Near East is the most desperate situation in the world."

Private philanthropy is the only salvation for these helpless, stricken people:

1. Until a treaty of peace is signed, not only with Germany, but with Turkey, Germany's ally.

2. Until under the League of Nations or other auspices a responsible government is established.

3. Until this responsible, benevolent government has time to bring order out of chaos and repatriate these victims of the world war on their ancestral lands.

A commission composed of eight representative Americans, Dr. James L. Barton, chairman, has just returned from a thorough investigation of every relief station in the Near East. These representatives report that at least one hundred million dollars would be required to reestablish these refugees in their homes on a self-supporting basis.

The immediate requirements, however, for the absolute necessities of life during the winter months, caring for the orphans, the rescued women and girls, the continuation of medical work, and material for industrial relief for refugees, call for a minimum budget of thirty-four million six hundred and sixty thousand dollars. Until some government comes to the rescue this amount must be provided by private philanthropy, or starvation and death on an unprecedented scale will sweep away tens of thousands of these Christian women and children.

Of children alone, there are a quarter of a million, many of whom, having lost both parents, do not know their own names.

American and British officers, thoroughly familiar with conditions, estimate that not more than twenty-five per cent of these refugees can survive through the winter except as help is given by the allies, with whom and for whom the Armenians fought, but from whom they have not as yet received deliverance from their enemies.

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

"If Not, Why Not?"

BY J. P. SEWELL.

In the Gospel Advocate of October 16, in an appeal for funds for David Lipscomb College, Brother E. A. Elam calls attention to the large sums of money being raised at this time by the Methodists, Baptists, and Episcopalians, and gives a quotation from the Atlanta Constitution, in which gifts of several individuals, including a Mr. M. H. Wolf, of Dallas, Texas, are mentioned. After commenting on these, Brother Elam says: "We cannot expect any one person to give to the school a million dollars or even as much as a hundred thousand dollars, but are there not some who can give several thousand?" Now my question: "If not, why not?" There are among our brethren men who possess as much wealth as the men who are making these large donations to the work of the various denominations.

I know personally Mr. M. H. Wolf, who has given a hundred thousand dollars to the present Baptist campaign, and who gave fifty thousand dollars to a *special campaign* during last year. In fact, Mr. Wolf is a personal friend of mine. He is not a man of exceptionally large wealth. I know numbers of our brethren who are worth far more money than Mr. Wolf. I know a former patron of David Lipscomb College who is worth several times as much money as Mr. Wolf is worth. Now my question again. If Mr. Wolf can give a hundred thousand dollars to this Baptist campaign, why cannot this disciple of Christ, this former patron of David Lipscomb College, with several

times as much wealth, give a hundred thousand dollars to David Lipscomb College for the promotion of real Christian education? I am afraid that our wealthy brethren have been encouraged in keeping their wealth, or at least that they have not been taught the "whole counsel of God" in respect to using their wealth in Christian service. I am afraid that there are men connected with the churches of Christ who are thus connected because they consider this the cheapest way to heaven. They are, perhaps, unconscious of this fact themselves, and are possibly not altogether to blame. A great deal of our public teaching has had a tendency to belittle the idea of big giving and to lead people to understand that they may be members of the churches of Christ in good standing and give as they "purpose in their hearts," even if they purpose to give practically nothing. I do not believe that there are more liberal people on earth than the poor people among the churches of Christ, but my observation is that very few of our rich people give anything, comparatively speaking. If Methodists, Baptists, Episcopallans, Presbyterians, etc., can give vast sums of money for denominational missions, benevolence, and education, why may we not expect Christians only, who are worth as much money, to give as much? Many times as much money as is being asked for for David Lipscomb College should have been forthcoming in a very short length of time. There was a time when we could tell the truth and say, "We are few in number, poor in this world's goods, but rich in faith," and I notice that we continue to use this statement. We have no right to do so. It is not the truth. We have grown into a vast multitude of people; we have in our possession vast wealth; and if we do not give to the world a service in keeping with our numbers and wealth, all of our professions of loyalty to God will avail us absolutely nothing when we stand before his judgment. Again I say: "If not, why not?"

Evangelist Located at College Grove, Tenn.

BY R. P. THURMAN.

Sometime in October I put a call in the Gospel Advocate for a preacher, wanting him to locate in our midst and labor for four congregations. I am sad to say that I have heard from twenty-seven preachers. I also stated that we would pay at least one hundred and twenty-five dollars a month. The question might be asked why it made me feel sad to hear from so many. Because it shows, as Brother Hall says, that they are not being supported. Why is it that our people will sit down on the stool of do-nothing and cry out, "We have the truth," and never have a man to locate and teach it to the people, while all the denominational churches have a preacher? I want to say to the preachers who have answered my call that I would be glad if I could find a needed field like this one for every one of them with a good salary.

I have known a few preachers who lived in town and who would go to the country on Lord's day and preach one sermon, go back to town on Sunday evening or Monday morning, and then walk the streets the rest of the week. I do not think this is in harmony with the word of God.

Out of the twenty-seven preachers whom we have heard from, there are many able and worthy ones. The one that the brethren seem to know best and I think would suit our field is Brother S. M. Jones, of Beamsville, Ontario, Canada. If it is the Lord's will and nothing prevents, we are expecting him to reach here about the last of this month (November). We thought it best for him to come and talk the matter over with the brethren. The greatest trouble, I fear, is finding a house.

As I have not been able to answer all the calls personally, I hope every one will read this and that it will be sufficient. I will here say that there have been several things that have come up that have tried to down us in our efforts to locate a man here, but, by the help of God, we trust we will succeed. We feel greatly encouraged, as there have been so many able preachers who seem to be in favor of this kind of work, such as Brethren S. H. Hall, C. M. Stubblefield, and G. W. Riggs.

Making Matters Plain.

BY CHARLES L. TALLEY.

In the "Query Department" of the Gospel Advocate of November 13 there appears a kind of a puzzle to some, and especially to myself. On this matter I, too, desire a little more light. As Brother McQuiddy rightfully states, the question is so simple and the course so very clear that an answer is wholly unnecessary.

However, there is in the matter, if the matter is correctly stated, quite a serious charge—"denied the privilege of partaking of the Lord's Supper in the evening." The fact that she was denied this privilege is stated, by whom, however, is left out; but the conclusion must be from what is said, and the place must be Cookeville, Tenn., for this seems to be the place from the post office given. Now, proceeding along the line that my conclusion is correct, we will proceed to try and make matters plain. The charge that the church at Cookeville denied any one the privilege of partaking of the Lord's Supper must be wholly incorrect. I have lived here and labored with this church for almost a year; and while it is by no means perfect, yet in it are some of the best-informed and best-qualified persons that I have had the pleasure of meeting with. In the time that I have been associated with them I have found that it is and has been a custom of the congregation to do the very thing that this accusation charges them with being guilty of and neglecting. I myself have, since coming here, gone with brethren and sisters into the home of a sick sister and so ministered to them.

Now, how shall we treat this matter? First, I will say that here is hoping that there is a mistake in the heading. I would not have given the matter any attention, were it not for the fact that one of the most widely known and best-acquainted brethren called me into his office, making inquiry as to when and why this was done. At this juncture came in one of the elders, one that is clerk of the board and has the roll of membership, and there is not a person by the name known to the congregation at this place. So, as to the matter, "to refuse a sister the Lord's Supper" after she had come eighteen miles in order "to break bread" seems to be a fact that is not made plain. I will say for the sake of this sister, or any one else, so far as that matter is concerned, that the Lord's Supper is set and partaken of in Cookeville every Lord's day at or very near 11:45 A.M., and that she or any other follower of the Christ of God is very gladly welcome to partake of same.

In order that we may be helpful in "making matters plain," we cheerfully print, in full, the note containing the query to which Brother Talley refers. Here it is:

Cookeville, Tenn., September 17, 1919.—Brother J. C. McQuiddy: I want to know if one is absent on Lord's day and cannot get to church in the morning, working out, and has to come on the train to get there, and wants the Lord's Supper in the afternoon, and the Lord's Supper be at one of the members' house, and one man be present and two or three women, would it be right to give it to them or not? We had a sister to come eighteen miles to get the Lord's Supper, and was refused. Was it right?

From a sister, MRS. OLLIE M. JOHNSON.

GOSPEL ADVOCATE

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EDITORIAL

"Forgotten 'Conscientious Objectors,'"

BY E. A. E.

The Literary Digest, November 1, gives an article written by Mr. William C. Allen on the treatment "conscientious objectors" have been and are still receiving at the hands of the United States government, with editorial comments.

There were different classes of objectors to the world war, but Christians have to do with but one kind—namely, themselves, who believe that the spirit, teaching, and mission of Christ forbid their engaging in carnal warfare—devastation, bloodshed, killing human beings by the millions, hurling souls unprepared into eternity, and making widows, orphans, and helpless cripples. Christians have no connection with and no sympathy for the class that would undermine the government, destroy law and order, and live in anarchy. Those who confuse Christians—true and genuine Christians—people who in faith in Christ and implicit obedience to him follow the teaching of the New Testament—with the class called "socialists," "radicals," "anarchists," etc., have read but little and have thought less. There can be no more law-abiding, order-loving, peace-maintaining, righteous, and profitable citizens of any government than Christians. The New Testament teaches this. It is sad and strange that in the last decade or two but few preachers and writers in religious journals, if any at all, have undertaken to present the clear and full teaching of the New Testament on the relation of Christians to whatever form of government under which they may live, and the law-abiding, quiet, tranquil, peaceable lives they must live, and for the very purpose, as one thing, to convince the governments themselves of the great good and beauty of Christianity. Have preachers and writers failed to do this or withheld this teaching purposely? Do they not know this teaching themselves? But we give the article from the Literary Digest. Let each one read it and note carefully its declarations and the sad facts stated.

Let us not think this is "a dead issue" or "*a past incident.*" An old relic of the Civil War said to me a few months ago: "Let bygones be bygones and quit referring to these things [war issues]." But this is not a by gone issue so long as Christians live on the earth, civil governments exist, and there are wars and rumors of wars. "Can Christians use carnal weapons and engage in war?" will be a question to be decided according to the teaching and spirit and life of Christ until the glad time comes in fulfillment of prophecy when nations shall learn war no more and nation cease to lift up the sword against nation.

God respects conscience in the matter of eating meats and vegetables, and certainly his children must respect the conscience of their brethren against so awful things as devastation and carnage. Christians were not conscientiously opposed to the United States engaging in the world war, but in favor of engaging in other wars at other times; they are conscientiously opposed to engaging in war in any form at any time. But they are peace-loving, law-abiding, conscientious citizens, and a blessing to any government. They conscientiously obey all laws and submit to all powers that be, unless required to disobey God; they then obey God rather than men. (Acts 5: 29.)

Here is the article:

That the American people are "dangerously near the condition of Prussia before the war" is evidenced to one investigator by the way we have treated, and, on his authority, still are treating, the "conscientious objectors." Whatever the provocation or justification for our methods while the war was on, Mr. William C. Allen is puzzled to know why they are continued now that we are at peace. What has happened, he thinks, "bodes ill for the future of America." In the early days of conscription in England, he points out, "conscientious objectors suffered much;" but "the press, preachers, and members of Parliament were not dumb." As a consequence of the public protest, "the condition of this unfortunate class was relieved," and "since the conclusion of the war they have been released." But "to the dishonor of America it has to be said that almost all the press has been dumb except to misrepresent and ridicule; so far as the writer knows, not a single voice in Congress has been raised in their behalf, while no church conference or convention has uttered a single genuine call that these men be delivered from persecution." Mr. Allen makes these charges in "Unity" (Chicago), and the Literary Digest can only say that he has overlooked several articles on this subject in its pages while active warfare was in progress. The point of his article, however, is his report of past and present conditions made by the College Park Association of Friends at the United States disciplinary barracks at Alcatraz, San Francisco Bay. His memorandum, drawn up after the visit made there on September 3, 1919, he speaks of as his "individual report and comment." We read:

"Colonel Garrard, commandant, and all his subordinate officers were very courteous to us and seemed sincerely desirous of letting us have full opportunity to observe the actual conditions in this prison.

"We first interviewed those conscientious objectors to military service who were then in dark cells. These men, like the various criminals, are locked up for fourteen days in 'solitary,' then are released for fourteen days, and this

is followed by another fourteen days in 'solitary' on bread and water if still adhering to their convictions that they will not work under military orders because they conscientiously reject military ideas or methods. These men have no cot, no chair, nothing but four medium-weight blankets to wrap themselves in at night when they lie on the miserable, cold concrete floor, to obtain such sleep as they can. In the old days of medieval torture, some of the finest productions of the human brain were written in solitary confinement by men who endured it for conscience' sake. But these young men at Alcatraz have no writing material, no books, nothing to employ the mind save their own thoughts. The writer has been thirteen times in Europe and, like so many other tourists, has sometimes looked with horror at the dungeons or cells where men were incarcerated because of *religious* or political convictions. But I believe that almost all such wretched places of abode had a little ray of light from a small window. On the occasion of this visit to Alcatraz, we were also shown the dungeons where we were told that up to three weeks ago these sufferers for conscience' sake had been kept during the regulation fourteen days at a time. But these dungeons were so placed in the heart of the prison that not the slightest ray of daylight could ever penetrate them. This savage brutality has recently been discontinued and the men are placed in the cells in which we saw them, which are cut off from all light with the exception of a few little holes about seven feet above the ground over the top of the door.

"After luncheon, we were introduced to a colored religious objector, who is standing faithfully by his interpretation of Jesus Christ's Sermon on the Mount. He, too, will not work and will not even walk under military commands. While this may seem a mistake, there would seem to be small excuse for the abuse which has been poured upon him. He needs different sort of treatment. The morning of our visit to Alcatraz, we were told by eyewitnesses that he had been hauled out of his cell, put upon a cart and finally thrown off of it, as if he had been a bag of meal, onto the ground. When we saw him, he was sitting in a doorway looking out through the bars upon the beautiful San Francisco Bay, with a mystical look upon his suffering face. He had been at first hardly able to converse intelligently with us. He had remarkably fine and regular features even from the Caucasian viewpoint. We left this unhappy victim of modern prison treatment, and in a corner of the chapel met with almost a dozen other conscientious objectors, who for the time being were participating in ordinary prison conditions. Among them were some of the most simple-hearted and cleanest-looking young Christian men I ever met with. There was a Dunkard who by the President's ruling should apparently have been released long ago. One of these young men is a brilliant fellow, a lawyer and highly educated. Another is a Rhodes scholar, with all the position in educational circles that is thereby implied."

"Many unthinking people," says Mr. Allen, "class as shirkers these young men who, with high characters and often fine intellectual attainments, are thus incarcerated among army convicts." Such a charge he regards as "quite silly when we remember how bravely they suffer medieval punishments for conscience' sake, when by yielding they could secure easement for themselves." He quotes some as saying that this minority who think so differently from almost all "Christian civilization" must be of unsound mind. "We could just as easily say that the early reformers in all departments of life have been crazy, because in their day the majority was opposed to them and generally persecuted them."

Norman Thomas, writing in "The Social Preparation for the Kingdom of God" (Utica), asserts that there are still over two hundred conscientious objectors in prison in the United States. During the summer a large number were transferred, "handcuffed," from Fort Leavenworth, where they were during the war, to Fort Douglas, Utah, and to Fort Alcatraz, although the War Department well knew they would scorn to try to escape.

The Church Should Be a Factor in Reducing the High Cost of Living.

BY J. C. M'QUIDDY.

All are agreed that the cost of living is high. When people pay twenty-five cents per pound for sugar, seventy-five cents per pound for butter, and proportionately for everything else that they consume in living, the high cost of living impresses itself upon them in no unmistakable way. Those who have right views of Christianity and its work realize that socialism or Bolshevism is directly antagonistic to the religion of Jesus Christ. Those who are seeking to destroy the churches and the freedom of the people and are also denying that there is any God are not working for the amelioration of the human family. I am glad to say, however, that I am not pessimistic enough to believe that there are many people in our country who are ready to sacrifice the religion of the Lord Jesus Christ for free-lovism or for socialism in any of its forms.

It is encouraging, also, to note that people generally are agreed that in order to bring down the high cost of living we must work more, economize more, and spend less. I heard one of the leading merchants of this city a few days ago say that it is not the capitalist that is spending money so extravagantly, nor spending so much for his wearing apparel, nor for his food, but that it is the laboring man who is receiving a higher wage than ever before for his work. So long as Christians spend freely of all that they receive and work less than they have been doing in the past, they cannot hope to see the high cost of living reduced. Instead of people striving to see how they can make a living without doing any sort of work, they should go to work vigorously to see just how much they can produce and just how little they can spend. The man who is busily engaged in some honorable work is the happy man. The man in idleness is tempted by Satan and walks the broad way to destruction. Christ dignified labor by his own example. He came to do the will of his Father, and worked constantly while on earth, never losing an opportunity to cheer the despondent, lift up the fallen, heal the sick, and to teach sinners the way of life. He says: "My Father worketh even until now, and I work." (John 5: 17.) He so realized the absolute necessity of toil that he says: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.) When the Thessalonian Christians were idle, they became busybodies. Of them the Holy Spirit says: "For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing." (2 Thess. 3: 10-13.) Christians will be busy doing good and will encourage others to keep busy.

When our foreparents in the garden of Eden disobeyed God, they thus brought upon themselves and their posterity ruin, suffering, and death. God cursed the ground, not labor. To Adam, Jehovah says: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." (Gen. 3: 17, 18.) Because of his disobedience the ground, when he tilled it, brought forth thorns and thistles. In order that he might make the best of life in his fallen condition, the merciful Father said to him: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Verse 19.)

Man cannot reverse the decree of God without suffering the consequences. To every man who spends his time in idleness and who refuses to work will come hunger, misery, and death. When a certain ruler of the synagogue was indignant at Jesus because he had healed on the Sabbath and said that men should work six days, Christ did not deny that men should work this length of time, but simply taught that the Sabbath was made for man, and not man for the Sabbath; that he should do good even on the seventh day of the week, or the Sabbath. The best

way to sow discontentment, discord, and strife among the people is to cease to work. Christians should devote their time to working diligently as God has decreed, leaving the results with him.

Churches may be helpful in reducing the high cost of living and should leave nothing undone to bring about a *better condition*. The elders of the churches should call on the membership of the local churches to which they are called to minister to know just how many are buying less clothes than heretofore. Members of the church should let them know whether they have bought a greater number of pairs of shoes than before. It would be well for them to state just how many hats they have bought. Christians should not hesitate to cut down on the number of articles that they are buying, but they should do so as an act of duty that will be well pleasing to God. I heard a Jew speaking a few days ago, who said he had not bought a single new suit, or a new hat, or new underwear, or a new pair of shoes, during the year 1919, which is almost gone. This Jew has money with which to buy if he had seen proper to do so. But he seemed firm in the conviction that the way to bring down the high cost of living is to decrease the demand for essential articles. I would like to suggest to the churches, to the preachers, and to the elders of the churches, that they speak freely to the members about these matters. How many Christians are ready to wear patched clothing in order that they may bring about a lower cost of living and thereby relieve the agitated condition that is now upon us? It is not enough to be Christians in name, but we must be Christians by our practice, by our daily living. Instead of saying hard things about the agitators that would destroy our country, that would break down our civilization, let each member of the church of Christ show his fidelity to God by laboring with his own hands, by producing all that he can possibly produce, and by living as economically as is consistent with his health and the religion of Jesus Christ. It is a mistake to cease working, a mistake to enforce idleness upon people until they are hungry. So the church should exert itself to help our government to keep all people employed in some useful work.

David Lipscomb College Still Needs Help.

BY E. A. E.

Nashville is called upon to raise two hundred thousand dollars for the Peabody Normal College. The Baptists are pushing their drive for seventy-five million dollars, and others are asking for their millions. David Lipscomb College has asked for only a small amount compared to what others want, but it has not yet received the amount asked for. Shall all other institutions receive all the money they ask for and this school not receive what its needs require? Will the friends of true, Christian education help every other cause more liberally than this school? Will church members do this?

This is a most worthy cause. Never was there greater need for the teaching and training received in David Lipscomb College, and never before did so many students ask for admission. It is a pity to have to turn any away for lack of room, yet this is the case. While many other schools are undermining the teaching of the Bible and destroying faith in Christ, this one is using the Bible as a daily textbook, teaching the only correct account of the creation of all things, the only true life, and the only revealed will of God. Should not Christian people respond more liberally to these calls for help for this and like schools than for any other educational institution? The Christian world needs to be awakened and to become aroused on the subject of true education and against all education which undermines the teaching of the Bible and man's highest duty and greatest good.

The work on the buildings is progressing moderately well. The boys' dormitory has been repaired and the new dormitory for girls has its walls up to a point a little beyond the beginning of the third story. The brick work on this story is to be finished, the roof is to put on, and all the woodwork and inside work is to be done yet. The money is not coming in sufficiently to carry on the work. We have faith that the necessary amount will be contributed, but the directors would be pleased to receive it as fast as it is needed. They need it NOW. Gentle reader, if you have not given anything to this work, will you not give something now? And if you have given something already, can you not give again? Will you not interest others in this work? Do not wait to be seen, but give some liberal amount now. Have some partnership in so good and so great a work.

So soon as the directors have received a sufficient amount to complete the work undertaken they will gladly inform all contributors and all others concerned.

Send all amounts to Prof. H. Leo Boles, David Lipscomb College, Nashville, Tenn.

A Call For Cows.

BY S. F. MORROW.

Some weeks ago a call was made in this paper by the Farm Committee of the Tennessee Orphans' Home at Columbia, Tenn., for twelve good milch cows or the money with which to buy them, as we have the feed to keep said cows and have seventy-eight little children who need the milk. We are glad to state that several congregations are raising money to buy a cow or part of one. Will not others join us in this good work? Feeding and clothing the orphans is a work that is well pleasing to our Master. I had the pleasure of meeting with the church at Fairview on the second Lord's day in November. At the close of the service I asked for a cow, and the brethren promptly said they would give one. Brother T. C. Jordan has notified me that their cow is ready. I was with the Pasquo congregation last Lord's day, and they cheerfully said they would help. It is a great pleasure to meet with such churches, whose heart is open to the cry of dear little orphan children who are dependent on each of us for their daily bread. Will each church interested in this good cause let us have a response as soon as possible? Send all checks to John W. Fry, treasurer, Columbia, Tenn. Notify any one of the Farm Committee if you have a cow.

Farm Committee: George Johnson, Franklin, Tenn.; F. C. Sowell, Columbia, Tenn.; S. F. Morrow, Nashville, Tenn.

Earnestness.

If you have seen a person who is in earnest, you have seen a person who does things. He does not stop to ask if they are difficult, nor is he frightened by a few obstacles. He finds a way to do what he has undertaken; and if he does not find a way he makes one. Hindrances that have turned some of us back from a good purpose have been tossed aside by others as though they were nothing more than straws. Why this difference? Why do some succeed where others fail? One reason is that some are in earnest and others are not. Earnestness is love in action. It is the soul of work. When it does not find the means at hand with which to achieve, it creates them on the spot. You may as well try to stop a cyclone as the individual who has concentrated all the resources of his being upon the accomplishment of a certain task. If we are continually seeking the path of least resistance, we shall find that it leads to no goal worth reaching. Achievement and perspiration go together.—Young Folks.

AT HOME AND ABROAD

Following the line of least resistance is what makes rivers and men crooked.

R. V. Cawthon is in a good meeting with the Eleventh Street congregation, this city.

Perhaps you have observed that the man who has a long head seldom has a long tongue.

Of every hundred men called "failures," ninety-seven have been lukewarm in their work.

Change of address: J. H. McBroom, from Rogersville, Ala., to 700 Cherry Street, Montgomery, Ala.

The success secret of any captain of the world's progress: He did more than was expected of him.

A Christian doctor and a loyal Christian preacher are wanted to locate at Buena Vista, Ark. If interested, write to W. R. Key, and he will give your letter prompt attention.

Henry T. King, of Nashville, Tenn., has been secured by the church at McMinnville, Tenn., to locate in their midst and to do evangelistic work. We are praying God's blessing upon this arrangement.

Isaac C. Hoskins, of Manchester, Tenn., will move to Martin, Tenn., about December 15. He will do evangelistic work under the direction of the Martin church. We wish for him great success in the new field.

A young man about twenty years of age wishes an education so as to prepare for the great work in God's vineyard. Could you give him advice that would put his desires into action? If so, please address P. O. Box 446, Marianna, Ark.

Maj. J. D. Allen passed away on Monday, November 24, at his home at Dixon Springs, Tenn. He was one of the faithful leaders in the church, and was greatly beloved by a large circle of friends. Brother Elam conducted the funeral services on Tuesday.

From H. M. Phillips, Tuscumbia, Ala., November 27: "I have just come from Mobile, Ala., where I held a short meeting. The cause is not well established there. We had very good crowds and splendid attention. Mobile is a Catholic center and a great stronghold for Satan."

From J. Arch Houston, Selmer, Tenn., November 28: "Having just read the 'Sermon' Number of the Gospel Advocate, I most heartily commend it as one of the best ever published. Allow me to congratulate you on your splendid management of the Gospel Advocate. I enjoy very much every issue."

From Jesse L. Beard, Lake City, Ark.: "Brother Porter and myself closed a short but interesting meeting at King's Mills, Ark., on November 9. One was added to the one body. I have some time open for 1920. Any one desiring my services should write me soon, so I can book it now. First come, first served."

From J. E. Wainwright, Texarkana, Ark., November 24: "Some four hundred persons displayed keen interest at both services yesterday. Many were strangers and not of the household of faith. One noble married lady confessed her Savior and was baptized to-day. Several Christians have moved to our city and have joined hands in the battle for righteousness. We are pressing toward the two-hundred mark."

From G. A. Dunn, Houston, Texas, November 26: "Much has been said—well said—of the special numbers of the Gospel Advocate, but much can be said of many not marked 'special.' The last issue (November 20) would be hard to surpass for good, sound, Bible sense. Every article in it is good. And this is not said to lessen the influence to any extent of the 'specials.' But are the people reading? The paper should be read."

From T. E. Tatum, Hallsville, Texas, November 28: "Our meeting at Bryant, Ark., began on August 31 and continued eight days. The meeting was well attended and the people listened with much interest. Only two confessed Christ and were baptized. I love the church at Bryant. They have had some good preachers and much good preaching there. T. G. Bethard led the song service well during this meeting. I want to visit Bryant again, if the Lord will permit."

As we go to press we read with sadness the following news dispatch from Tullahoma, Tenn., dated November 30: "Elder J. D. Floyd, of the church of Christ, died this morning at the home of his daughter, Mrs. R. H. Mitchell. Elder Floyd was one of the oldest and most prominent ministers of the church. He was eighty-four years of age, and was a Confederate soldier. The body will be taken to Shelbyville on Monday and buried at Flat Creek on Tuesday. His wife died only a few months ago."

The Gospel Advocate hastens to extend Christian sympathy. For more than half a century Brother Floyd has been one of its truest friends and stanchest supporters.

From William P. Walker, Clarksville, Tenn., November 27: "Work and sickness have hindered me from making prompt reports of our work on the Lower Cumberland. The congregations of Montgomery County and adjacent counties are taking more interest in the Master's cause. We are pressing onward and upward in the work of faith and the labor of love. The Clarksville congregation meets at the courthouse. Should you visit Clarksville, you are invited to worship with us. Preaching brethren are ever welcome. We are very grateful to S. F. Morrow for his advice and assistance in the work."

Carl A. Gardner writes: "As a matter of interest to my friends who are brethren in the Lord, I am in the public-school work as superintendent of the Bardwell Public School, and I am busy each Sunday assisting some congregation in the work of the Lord. This is my second year in the school work at this place, but I intend to locate elsewhere in this section another year. Bardwell is in Ellis County. The church here is doing a good work and is making progress. J. S. Dunn, of Dallas, Texas, gives one-half his time to the work here, and he is loved by all who know him. T. H. Etheridge spent a year with this congregation. His work bore fruit, and he is greatly appreciated by the brethren here. He recently entered Abilene Christian College, that he might better equip himself for the great work. Ben West is doing what he can for the Lord in Waxahatchie, while the brethren at Ennis are planning greater things for the Master. Everything considered, the work in this county is making fine progress."

Notice to the Churches.—We, the undersigned, wish to make a statement concerning the work at Dolores, Col. We have secured the services of Willis G. Jernigan, of Grand Saline, Texas, to help us carry on the great work of the Master at Dolores. Brother Jernigan is a very successful evangelist, as can be seen from his recent work in East Texas and at other points. We feel sure that there could not have been a better choice made for the work at Dolores. We are working on some of the churches in Texas to help us carry on the work here and in the surrounding country, but we feel that there are hundreds of disciples all over the country who will be glad to help us when they learn of the effort being put forth for the advancement of the cause in this part of Colorado. The nearest congregation to us is the church at Olathe, one hundred and fifty miles distant. There is a great work to be done here, and we feel that the brethren and sisters all over America will help us do it. Send all donations to A. W. Arnold, Dolores, Col.—A. W. Arnold, Dolores, Col.; C. D. Record, evangelist, Arlington, Texas.

Georgia and the Far Southern Field

By S. H. Hall

The Church Is Seldom Seen.

There can be no doubt that the institution of which Christ spoke of in Matt. 16: 18 excels anything that has ever been built. For the church of Christ to exist in any community, indeed, means the greatest blessing that could be bestowed on that community. But the church is seldom seen. We have many congregations calling themselves "churches of Christ;" and that there are some in these congregations who are pure, loyal, and true, I doubt not, but there is so much rubbish piled around the church that the true church is seldom seen. The true church is a church of confidence and joy, peace and power. The church is called the "house of God." (1 Tim. 3: 15.) Paul says *we* are this house, "*if*"—if what? Well, here is the whole statement: "But Christ as a son over his house; whose house are we, if we hold fast the confidence [boldness] and the rejoicing of the hope [glorying of our hope] firm unto the end." (Heb. 3: 6.) The true church has a boldness, a confidence, that others cannot have. The true church has a rejoicing, a glorying of hope, that others cannot have. The true church are those who, indeed, live in touch with God, in continual vital union with God; hence, possess something that aliens cannot possibly have till they cease to be aliens. And this is not all: they have something that those vain worshipers over there, though they are sincere in what they do, cannot have till they are led to see their error and fall into that way where God is found, and not merely thought to be found. It is contrary to every bit of reason for any one to claim that the real disciple, the "disciple indeed," possesses not something to which others are strangers. If this is not true, then pray tell me the difference in worshiping the living God of power, goodness, and mercy, and some stock or stone. Tell me the difference in the true worshiper and the vain worshiper, which vain worshiper misses the point of contact between God and man and thinks he is connected when he is disconnected. This eternal truth we must surrender to, else take one of two positions—namely, (1) that there is no such thing as union with God to-day, as one man's being more in contact with him than another, or (2) that the man who is in contact with God has no more joy, peace, and power than the man who is not in contact with God. If not, why not? Tell me not that there is no difference between the true and the counterfeit; tell me not that there is no difference between worshipers of idols and worshipers of the living God; tell me not that there is no difference in the joy, peace, and power of the true Christian and the hypocrite. There is a difference—an outstanding difference, a difference to be felt and not heard!

Paul says that "the church of the living God" is "the pillar and ground of the truth." (1 Tim. 3: 15.) But in what sense is the church "the pillar and ground of the truth?" In that it is forever talking and arguing about the truth? Not exactly. It is all right to talk the truth, and there are times when arguing the truth is permissible, but the crying need of the day is living the truth. And here is where we become the pillar, ground, and stay of the truth in the unanswerable and irresistible sense. The devil can parry almost any argument presented simply by our talking or writing, but he can do nothing with truths actually lived out in our lives. Here God expects us all to support the truth. We may not be able to defend it with our tongues, but we can with our lives; we may not be able to argue with false teachers with our lips, but we can answer all their contentions by living the truths we believe. It is, indeed, a sad day when the teachers of God's truth allow aliens to see no more in their lives than they see in the lives of false teachers. Aliens read us; this they cannot help. The question is, do they see the eternal truths we teach from our lips when they study our acts?

I am constrained here to weave in the words of Edwin A Guest in his splendid poem, "Sermons Seen and Sermons Heard." Says he:

I'd rather see a sermon than to hear one any day,
I'd rather one should walk with me than merely tell the way.

Have you ever been in a large city and asked how to get to a certain street or building? Which had you rather have—some man to give you directions about how to go there, or one to take you by the hand and say, "Come, go with me?" Let's do more than tell aliens the way; let's show them the way by actually walking in it. This they can the better understand.

The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but examples always clear.
And the best of all the preachers are the men who live their creeds;
For to see good put into action is what everybody needs.

But more:

I can soon learn how to do it if you will let me see it done.

It is fine to preach, "Let love of the brethren continue;" but it is better for us to let people see us living it. It is fine to preach, "Love your enemies, and pray for them that persecute you;" but it is better to let people see us actually doing this. "Be not overcome of evil, but overcome evil with good," is fine counsel and makes pretty sermons; but for the alien—and weak brethren, too, whom we are trying to get to practice this teaching—to see this really being done by us is stronger and better counsel and clearer preaching. Here is where we *support* the truth. This is how we become its "pillar and ground."

I can watch your hands in action, but your tongue too fast may run.
And the lectures you deliver may be very wise and true;
But I'd rather get my lessons by observing what you do.
For I may misunderstand you and the high advice you give;
But there is no misunderstanding how you act and how you live.

Truly did John say: "My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3: 18.) Do not the preachers and teachers in the church of Christ know these things? As a theory, they do; but as a living reality, many of them know it not. In this actually doing the things we teach to others is where the power of the truth is to be seen and felt. Actually living what we all admit the Father says will settle every church fuss under heaven and bring together brethren who are now alienated from each other. The "law of love" that some have much to say about is fine, but the "law of love" lived is a better thing. This the devil dreads, but our talking love does not disturb him.

Paul says that we are epistles of Christ, "known and read of all men." (See 2 Cor. 3: 2, 3.) Yes, and this church at Corinth terribly misrepresented Christ. Let us so live that people will see in us what we profess, and this will create in them a desire to be what we are. There is nothing more beautiful than the life of the real Christian.

When I see a deed of kindness, I am eager to be kind;
When a weaker brother stumbles, and a stronger stays behind
Just to see if he can help him, then the wish grows strong in me
To become as big and thoughtful as I know that friend to be.
And all travelers can witness that the best of guides to-day
Is not the one who tells them, but the one that shows the way.

One good man teaches many—men believe what they behold.
One deed of kindness noticed is worth forty that are told.
Who stands with men of honor learns to hold his honor dear,
For right living speaks a language which to every one is clear.
Though an able speaker charms me with his eloquence, I say,
I'd rather see a sermon than to hear one any day.

How true, indeed, are the words above, when considered from the standpoint of the way those to whom we preach really feel! In conclusion, let me say again that the church of Christ is "the pillar and ground of the truth;" but I care not how much we claim to be this church, unless we are supporting the truths we preach with our acts, we are not this church in its true sense. May God bless every one that reads this, to the end that it may be sanctified to the good of his or her soul; and may the prayer of every friend I have on earth be, wher I am remembered in their prayers, that I may ever be sustained by God's grace, to the end that every truth I preach may be lived as earnestly as I preach it. I beg all of the Atlanta and Georgia members to give this lesson special thought. Will we not let Christ in us have just the church he wants us to be?

✡ ✡ ✡

McGregor, Ga., Heard From Again.

Our readers are asked to kindly consider the following letter from Sister Vina Hooper, McGregor, Ga.:

Brother Hall: We have the promise of an acre of land here for fifty dollars, on which our church is to be started soon. We hope to get the deed to it this week, in order that the work may begin at once. What is the best way to get help to build? Should I write individuals as well as congregations? Do you know of any help we may receive from this State? We are still getting on nicely, meeting every Lord's day. Our contribution for three Lord's days has been almost seven dollars. We hope to have Brother Prevatt with us in about two weeks. Please let me hear from you soon.

I have just this to say about the above. First, let every disciple in this State help. Will not each one who sees this take the matter up with your home church next Lord's day and get a special donation for this work? Please do this, and do it now. Let those out of this State who appreciate the faith and zeal of our good sister also help. Send all donations to Miss Vina Hooper, McGregor, Ga., and they will be duly acknowledged and applied to the work. While they are building, they will also need help to have the preaching that needs to be done. Brother Prevatt will do his part, but he must not do it at his own charges. Do this now, and let us put this new congregation on its feet and then direct our energies to another place.

Thanksgiving.

"I will extol thee, my God, O King;
And I will bless thy name forever and ever;
Every day will I bless thee,
And I will praise thy name forever and ever."
(Ps. 145: 1, 2.)

The writer of that beautiful Psalm was very happy when he bore witness to the loving-kindness of Jehovah. We trace his joy in every line. Are not our hearts made glad when we indulge in thanksgiving? May not this happiness become a very real experience in our own lives?

There are days when it seems impossible to cultivate this spirit. Distress, suffering, and loss eat into our very souls. Ingratitude, or breach of faith on the part of those from whom we had hoped better things, possibly brings a tinge of bitterness and discouragement. Our own mistakes may produce anxiety in once quiet minds. Yet, after all is added up and the balance struck, we find that there is reason for glorifying God. Is his generosity not beyond our deserts?

Although human nature may sometimes seem all awry and our own souls not attuned to God's sweet music as they might, and although the world becomes exhausted with sin and drinks its cup of sorrow to the dregs, let us be thankful that there is good everywhere, and that so many men and women the world over desire to flee to God for daily help. The purple hills and sapphire mountains are symbolic of the lofty shelter enjoyed by those who look beyond the narrow circumstances of their lives to their high refuge, Jesus Christ. Surely the note of thanksgiving should become magnificently triumphant when a Savior is our theme!

It is good to make and maintain the resolution that not only once a year, but every day, we will offer the simple sacrifice of praise. This uplift of spirit never fails to steady us. The finest spiritual and material dividends are returned to those who habitually invest in emotions of gratitude. The thankful heart is the optimistic heart. With sheer delight we can accept the language of John Oxenham:

For all thy ministries—
For morning mist, and gently falling dew;
For summer rains, for winter ice and snow;
For whispering wind and purifying storm;
For the reft clouds that show the tender blue;
For the forked flash and long tumultuous roll;
For mighty rains that wash the dim earth clean;
For the sweet promise of the sevenfold bow;
For the soft sunshine, and the still, calm night;
For dimpled laughter of soft summer seas;
For latticed splendor of the sea-borne moon;
For gleaming sands, and granite frontled cliffs;
For flying spume, and waves that whip the skies;
For rushing gale, and for the great, glad calm;
For Might so mighty, and for Love so true,
With equal mind.
We thank thee, Lord.
—William C. Allen, in Exchange.

Brewer's Book on the "Model Church."

The author's chief purpose in writing this book was to create a higher degree of efficiency in the workings of the local congregation. He would awaken many from a lethargic and disorganized condition and bring them to that point where they might conduct the Lord's work in a businesslike way and at the same time be controlled by the mind of Christ in all things. The book is written in pointed style and is conveniently arranged for class study. While it is of special interest to the leaders, at the same time it is of such a wholesome nature as to afford profitable reading for all the members. The book deserves a large circulation. The prices are very reasonable. Single copy, prepaid, $1; one dozen copies, prepaid, $9; twenty-five copies, not prepaid, $17. Order to-day from the McQuiddy Printing Company, Nashville, Tenn.

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In answering advertisements, please mention the Gospel Advocate.

African Missions.

BY F. B. SHEPHERD.

On account of the great space taken up every week by lengthy reports itemizing the receipts for mission work, I am acting on the suggestion of one of our publishing brethren and confining my report to the full amount received and forwarded, and shall in the future only send the personal receipts to the donors. I was able to send but forty-five dollars this month, being ten dollars less than last month and thirty dollars less than September. Brethren, this is quite discouraging to a man who has lost all his helpers during the past few months and has been pleading for a worker from this country for several years. Can you do better next month?

To the Churches of Christ Everywhere—Greeting: This is to certify that we, the elders and deacons of the church in Amarillo, Texas, having audited the books and examined into the work being done by Brother F. B. Shepherd on behalf of Brother John Sherriff and the cause of the Lord Jesus in Rhodesia, Africa, are heartily in sympathy with it. Brother Shepherd being our evangelist serving the church here in its effort to spread apostolic Christianity in this section, we send our financial assistance through him, and we indorse him as a safe messenger to intrust funds for transmission, and recommend to scattered disciples and the churches everywhere that they assist this work through his agency.

Done on behalf of the church, this second day of November, 1919.

C. C. Loving, W. A. Fowler, W. S. Roberts, Elders; A. L. Seymour, J. M. Jetton, H. Earl Smith, John B. Ratliff, Joe Killough, Deacons.

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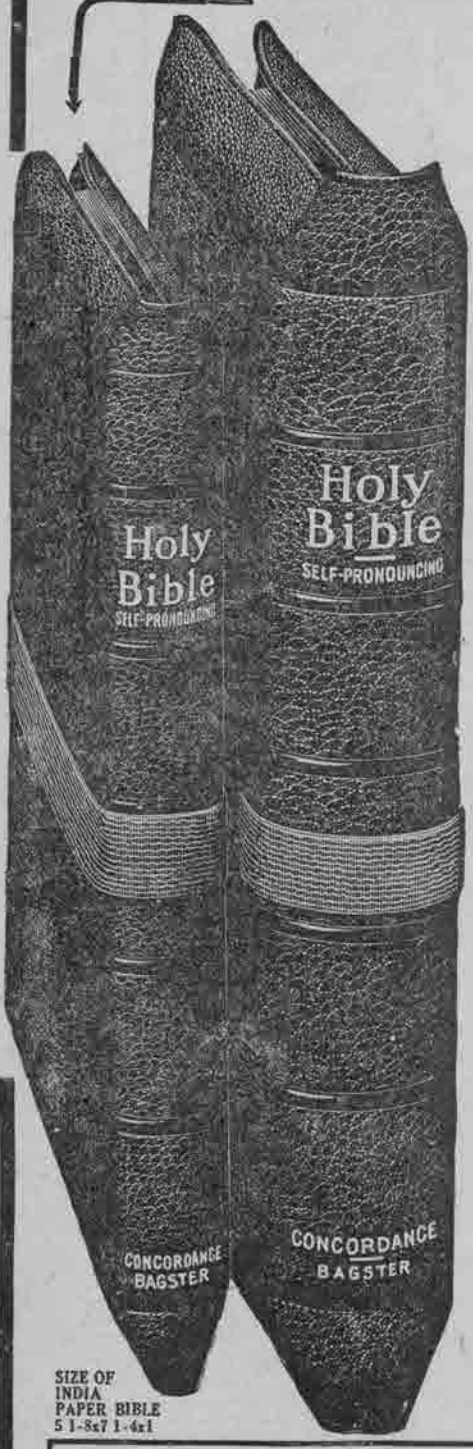

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19 1 K. 8. 13
20 De. 27. 16; Ne. 8. 8; 1 Co. 14. 16
21 2 Ch. 1. 3, 13
a in the morning and in the evening
22 Ex. 29. 38, Nu. 28. 3, 4

CHAPTER 17. 355

NOW[1] it came to pass, as Da'vid sat in his house, that Da'vid said to Na'than the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then[2] Na'than said unto Da'vid, Do all that *is* in thine heart; for God *is* with thee.

3 And it came to pass the same night, that the word of God came

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Bradley-Nunnery Debate.

BY I. B. BRADLEY.

This discussion was held in the Pleasant Grove Baptist Church, twelve miles east of Wildersville, Tenn., and lasted five days. It began at one o'clock on Monday, November 10, and lasted until Saturday noon, November 15. The weather was clear and cool, except for the first day. The crowds were large, attentive, and respectful. The house was not sufficiently large to accommodate the crowds a part of the time. The order was fine throughout. There are some fine people in that part of the country and some faithful Christians. The Baptists have a very large following, and are very aggressive, led by their representative in this debate, A. U. Nunnery.

Mr. Nunnery is an unlearned man, but full of self-confidence. He is full of words, but does not seem to have much knowledge of their meaning. One man, in telling me about him before the debate began, said: "He is a regular blatherskite." In debate he has the appearance of one who would like to turn loose and say a lot of ugly, mean things, and very often gets quite close to forbidden ground. He can scarcely restrain himself so as to keep himself within proper bounds. Be it said to his credit that he never used the epithet "Campbellite" during the entire debate, though he said a number of times in referring to the church: "Campbell is the daddy of his church." He is very illiterate, and has copied his work from some one, using the usual "stock arguments" appropriated by all Baptists debaters from J. N. Hall. Nunnery was not able to present them with any effectiveness, as he did not understand the force of the terms used. His strongest work was the effort he made to show that Jesus constituted a church when he "called out" the twelve (Luke 6: 12-16) on the mountain and appointed them to be with him. I showed that this mountain was near the Sea of Galilee and about sixty miles from Jerusalem (Mount Zion), where God said his house should be established. (Isa. 2: 2; Zech. 1: 16.) His next greatest effort was on the order of faith and repentance, contending that God's order is repentance, then faith. To refute this, I showed that it is both a mental and psychological impossibility for a man to do this—that is, repent before he believes—and is contrary to the teaching of God's word. (Rom. 14: 23; Heb. 11: 6.) He was very weak on the operation of the Spirit and final perseverance of the saints—in fact, the weakest man I have ever met among the Missionary Baptists.

We both affirmed the general

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Stop Eating Meat for a While if Your Bladder is Troubling You

When you wake up with backache and dull misery in the kidney region, it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood, and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog, you must relieve them—like you relieve your bowels—removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds, and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure, and makes a delightful, effervescent lithia-water drink.

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New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS FOR INDIGESTION

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church question. On my affirmative I placed Mark 9: 1; Acts 1: 8; and Acts 2: 1-4, 17 on the board as one argument on the establishment of the church, or kingdom, showing that the kingdom, the power, and the Holy Spirit were to come simultaneously. I could not get him to examine it until the last day, and then not until just before my last speech. Then he said this was fulfilled at the transfiguration. I showed that this could not be so, as the Holy Ghost was not there. I also placed on the board Ps. 89: 37-39 and Acts 2: 30-36 to show that God had fulfilled his promise to David made in 2 Sam. 7: 12, 13, and that this took place after the resurrection of Christ and his ascension to heaven. This he never would examine, only saying, "David's throne is not in heaven," until his last speech, when he read Acts 2: 34 and said: "David had not gone to heaven on the day of Pentecost."

Again, on the operation of the Spirit, he would contend that the apostles had the Holy Spirit before Pentecost, in the face of the statement of Jesus in John 7: 39, which makes the glorification of Jesus prior to the giving of the Spirit. I showed how the Spirit filled the apostles on the day of Pentecost to guide them into all truth, to bring to their minds all things Jesus had told them, and how through them he was to convict the world of sin by the preaching of the gospel, the power of God unto salvation to all that believe, and illustrated by the cases of the Pentecostians, the Samaritans, the Philippian jailer, and the Corinthians. To these he made no reply.

One of the most amusing things that came up was the use he made of a chart and diagram of Acts 2: 38. To show the use of the preposition "for," he had a number of passages on the chart. Some of them had "peri;" some, "apo;" and some, "eis." Of course I exposed this and showed the audience he did not know the difference. On the diagram of Acts 2: 38 he could read what he had written, copying it from some one else, and would get his mode, tense, person, and number confused, sometimes saying one thing and sometimes another, and had "for the remission of sins" modifying the verb "be baptized" and not connected with the verb "repent" at all. When I read Hackett, Hovey, Willmarth, and other Baptist scholars on the meaning of "eis aphesin hamartion," he tried to show that the language had not been properly quoted. But, having failed here, he said that there were "a lot of rotten Baptists" among their people, and that he hoped that the day would come when they would

SWAMP-ROOT. Is not recommended for everything; but if you have kidney, liver or bladder trouble it may be found just the medicine you need. At druggists in large and medium size bottles. You may receive a sample size bottle of this reliable medicine by Parcel Post, also pamphlet telling about it.

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be turned out, not knowing that most of them were already dead.

At one point he threatened to close the debate if I did not answer a query on the communion question by saying "Yes" or "No." I told him to close it, as I had had the last speech, and that I had replied to the question three different times, quoting the word of God on the matter, and that no rule required that I should answer as he demanded. When he had failed to force me to answer and had begun his speech, I arose and told him that I was not afraid to answer "Yes" or "No," and would now do so for myself, personally. The question involved the necessity of weekly communion. Then I answered, "Yes." He made nothing out of it, just as he had failed once before when he asked me if the church at Dickson had scriptural succession. When I told him, "Yes, through the seed of the kingdom, the word of God," he made no reply, but dropped the matter.

The debate will do good with all thinking people, and nothing can move the nonthinking ones, except the emotions stirred by superstition and the traditions of men. "The truth shall make you free." I told the brethren whenever they needed a debate in that country I would be at their service, but not to send for me to meet Nunnery and his like, as I consider it a waste of time to debate with such a man.

There were several Baptist preachers present and three young Christian preachers—J. S. Jones, of Clarksville, Tenn.; S. O. Allen and R. L. Colley, of Henderson, Tenn. There was also one local preaching brother in attendance—Brother Henry Hendrix. S. O. Allen was my moderator, and a Mr. King acted in that capacity for Nunnery.

Too much cannot be said for the kindness and hospitality of the people in that community. I made my home with the genial, energetic, and faithful servant of God, Dr. D. W. Bradfield, who is beloved and respected by every one. He is a big-hearted, whole-souled host, and it was a pleasure to be in his home. We—Brethren Colley and Allen and I—enjoyed this privilege immensely. The church supported me well in the debate. They expressed themselves as being well pleased with the work done in the discussion, and urged me to come to their help some time in a meeting. I pray God's richest blessings upon the faithful there.

Convalescence after pneumonia, typhoid fever, and the grip is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

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FROM THE FIELD

District of Columbia.

Washington, November 5.—Brother F. B. Srygley spent two Lord's days with us and preached four fine sermons. The church here enjoyed Brother Srygley's visit and appreciated his practical sermons, and we all hope he may come again. New members are coming in and our hall is about full. We hope to begin the work on the new house in the near future, though we have only half of the money needed. Half of the funds has been raised in one year. We believe if we begin the house the faithful friends and brethren will help us to raise the rest in six months. Now is the time to help. Come on while we need you most. We meet for worship in Masonic Temple, Eighth and F Streets, N. E., on the second floor. Take Eighth and F Street car or Navy Yard car. Let any who have friends here whom they wish me to call on send me their addresses at once. Do not neglect this. Or you may cut this notice out and send to them. My address is 1424 B Street, Southeast.—W. S. Long.

Oklahoma.

Oklahoma City, November 24.—Two good services here yesterday, with an accession at the morning service. The spirit of the work here is much better than I anticipated it would be by this time. A more willing band of disciples I have never met. We needed to raise some "filthy lucre" yesterday, and the brethren and sisters raised more than was required. We are to have an elders' meeting next Sunday. I think such a thing is entirely new; but we wanted to hear the experience of those who have been feeding the flock of God.—J. A. Hudson.

Texas.

Fort Worth, November 25.—Last Lord's day was a good day for the Southside-Central Church, with large attendance, fine lessons, good singing, and a splendid interest in all lines of work. One of the elders told me the work was in the best shape it has been in a long time. I am preaching every Sunday and Sunday night; attend prayer meeting each Tuesday night; conduct a young men's training class, with singing, each Thursday night; conduct a ladies' class in church history each Tuesday afternoon; go from house to house all I can; and do most of my housework. My wife is still very weak and nervous. I hope the churches will keep busy through the winter and not go to hole. God be with you all.—Tice Elkins.

San Angelo, November 17.—The work of the Master in this part of the vineyard is moving along nicely. We have spent three Lord's days here, and our audiences have been all that we could expect. Those composing the church of Christ in San Angelo are a busy folk. The young people here are alive and willing to work for the Master. The same is also true of many of our elderly people. The church here is not so great in numbers as in former years, owing to the three years of dry weather which prevailed until the fall of 1918. However, plenty of rain has fallen here this year, and everything is taking on new life. I am anxious to receive every copy of the Gospel Advocate. It always contains interesting and profitable church news, and is like receiving a bundle of letters from home. May the good Lord bless the editors and contributors of the Advocate, that they may be able to make the same a better journal than ever before. Brethren, do not forget to pray for us and our labors here.—T. M. Carney.

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Many of the songs Mr. Vaughan wrote that had never been published appear in No. 5.

The songs for this book were selected with a view to their usefulness in revival and Sunday-school work, every song being a soulful one.

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

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

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Sold for 50 Years FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic At All Drug Stores.

The Master's Vineyard

Alabama.

Huntsville, November 26.—We closed a meeting at Decherd, Tenn., last Sunday. Brother G. C. Brewer preached some fine sermons, although suffering with a cold. Brother R. E. L. Taylor preached one night for him. I led the song service. Two were baptized.—E. Gaston Collins.

Arkansas.

Fort Smith, November 24.—Yesterday was a great day with us at Park Hill Church We had large attendance at both the morning and evening services. Two additions at the morning service and one at the evening service. We are planning greater things for God in this city. Brother W. F. Lemmons will preach for us next Sunday. I have a singing normal to teach in Van Buren County, in this State, beginning next Monday, after which I will be at home and labor with the Park Hill Church until late spring and early summer.—Will W. Slater.

Centerville, November 21.—It has been some time since I have made any report of my work, but I have been almost too busy to write. The church at Aplin called me there for a course of lectures. I began there on October 28 and closed on the following Sunday night. I never have been at a place where I was better treated and my work more appreciated than at Aplin. We have a fine lot of brethren and sisters there. On November 3 and 4 I gave two lectures at Case, where we have a good congregation of disciples. The next two nights I lectured at Danville, where we have a few faithful ones. The Methodist preacher was out to hear me the last night, and he liked it so well that he asked me to return and give two lectures in his church, which I did. Then I moved up to Havana and went out into the country and gave a talk at Spring Creek Schoolhouse and preached at Havana on the second Sunday. On the third Sunday I was at Hobart, and preached and lectured till Tuesday night. I am now giving some lectures at Centerville, and will preach here next Sunday. I am to begin a lecture course at Coxey, Ala., on November 29, and will be there several days. I would be glad to visit any place in Alabama or Tennessee wanting me for a series of lectures. Write me at Coxey, Ala., till December 6; but mail addressed to me at Denton, Texas, will reach me any time.—D. S. Ligon.

Calico Rock, November 24.—At the urgent solicitation of the brethren of Izard County, where I was reared and where I began preaching a quarter of a century ago, I returned here a year ago to evangelize the county. This has been a busy year with me. I have preached publicly and from house to house, preaching very nearly every night and twice every Lord's day. During the summer months I preached twice nearly every day. It has been a protracted meeting really of twelve months' duration. I am as strong and fresh and vigorous as when I began. I have not been hoarse during this time. Our efforts have been blessed in bringing several into the kingdom and in strengthening and encouraging others in the right ways of the Lord and in getting the churches upon a higher plane of living. I sincerely regret to have to leave, and I know the brethren deeply regret it, too. I love the people of this country as I love no other people, and I know that I am loved as but few men are loved anywhere. I verily believe that my life work would have been productive of far more good had I never left these hills. I spent the first eight years of my preaching life here. The brethren then kept me busy. I could have been busy every day since in a radius of less than thirty miles of where I was reared. As it has been, I have been a very busy preacher, but my work has been spread over such a large area that I have by no means been able to cultivate what I have sown.—W. A. Schultz.

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In many instances the assimilation of this phosphate by the nerve tissue soon produces a welcome change—nerve tension disappears, vigor and strength replace weakness and lack of energy and the whole body loses its ugly hollows and abrupt angles, becoming enveloped in a glow of perfect health and beauty and the will and strength to be up and doing.

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The Love of God.

BY H. W. JONES.

When you think of "the breadth and length and height and depth" of the love of God, you will not expect my pen to do the subject justice. So wonderful indeed is the love of God that it is beyond the power of human speech to express it. If we can only impress on the minds and hearts of some the greatness of God's love for poor, fallen mankind, we shall feel amply compensated for this effort.

In the poet's language:

Could we with ink the ocean fill,
And were the skies of parchment made;
Were every blade of grass a quill,
And every man a scribe by trade;
To write the love of God alone
Would drain the ocean dry;
Nor would the scroll contain the whole,
Though stretched from sky to sky.

The love of God is everlasting. "Yea," saith Jehovah, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Though we, like Israel of old, wander far from God, yet he continues to love us. His love knows no end. It is from everlasting to everlasting. "God is love." And "with him there is no variableness, neither shadow of turning." Hence, there is nothing "able to separate us from the love of God, which is in Christ Jesus our Lord." (Read Rom. 8: 38, 39.)

The love of God is inconceivable; it "passeth knowledge," as Paul says. In the absolute sense we cannot understand the love of God, yet relatively the Lord has manifested his love for us." Yes, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Yes, "while we were yet weak, in due season Christ died for the ungodly." No, Christ did not die for us because we had been his friend, because we had done so much for him. He died for us because he loved us and because he wished, by his love, to draw us unto himself. He saw man in his lost, ruined, and undone condition, and died to redeem and save him. God took pity on us in our helpless, hopeless condition here below and sent his Son, Jesus Christ, to be "the propitiation for our sins; and not for ours only, but also for the whole world."

Now, with this, let us contrast man's love. "Greater love hath no man than this, that a man lay down his life for his friend," says Jesus. "For scarcely [hardly] for a righteous man will one die; yet peradventure [by chance, perhaps] for the good man some one [not "many"] would even dare to die," says Paul. This is the height of man's love; but God's love is as far above this as the heavens are above the earth. "For God so loved the world [sinful mankind], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Yes, God loved the world so much that he gave his only Son to suffer and die for it. God did not owe the world a single favor. He gave his Son as a gracious gift of love. Hence, salvation is of grace, not "as of debt." But this grace or salvation is conditional, as man must believe on Christ, repent of all sin, and be immersed in his name. And after this we must be faithful till death, that the Lord may give us a crown of righteousness that fades not away, eternal in the heavens. How the good Lord expresses his love for us in offering to save us on such easy conditions! Lord, help us to love and obey thee in return.

Jesus—and didst thou leave the sky,
To bear our griefs and woes?
And didst thou bleed, and groan and die,
For thy rebellious foes?

O 'twas wonderful, wonderful love,
That brought him from heaven above,
As a ransom to die on the tree,
To save a poor sinner like me!

Well might the heav'ns with wonder view
A love so strange as thine!
No thought of angels ever knew
Compassion so divine!

Is there a heart that will not bend
To thy divine control?
Descend, O sov'reign love, descend,
And melt that stubborn soul.

O, may our willing hearts confess
Thy sweet, thy gentle sway;
Glad captives of thy matchless grace,
Thy righteous rule obey.

SAVE YOUR BODY

Conserve Your Health and Efficiency First

"I Would Not Part With It for $10,000"

So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

Keep Yourself Fit

Write today for illustrated booklet, measurement blank, etc., and read our very liberal proposition.

Howard C. Rash

Pres. Natural Body Brace Co.

289 Rash Bldg., Salina, Kansas

For Boys and Girls Also

NEW SONG BOOKS

Evangelists and Churches Attention.

8c

A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred, less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, $15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. **Money back if not pleased.**

E. A. K. HACKETT, Dept. No. 2, FT. WAYNE, IND.

300 Eggs a Day

"Since using 'Two for One' I get 250 to 300 eggs a day instead of 25 or 30," writes J. C. Hoff, of Indiana.

This wonderful egg producer has made thousands of dollars profit for poultry owners all over the United States. Now is the time to increase your egg supply for the fall and winter when eggs will be selling at $1 per dozen. Give your hens "Two for One," the tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1 to Kinsella Company, 2919 Le Moyne Building, Chicago, Ill., for trial size, or send $2 for large box which contains three times the quantity of trial box and which is a full season's supply. We guarantee to return your money if not satisfied. Enter our free $5,000 egg-laying contest. Full particulars are given with each box of "Two for One."

Let Cuticura Be Your Beauty Doctor

All druggists; Soap 25, Ointment 25 & 50, Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

114 EGGS A DAY NOW INSTEAD OF 25 A DAY

That Means About $105 Extra Income Per Month for Mrs. Ropp.

"I have 200 hens, including late pullets not old enough to lay, and had been getting 25 to 30 eggs a day. Then I tried Don Sung in the feed, and am now getting 107 to 114 eggs a day."—Mrs. Essie B. Ropp, R. R. 2, Litties, Ind.

Mrs. Ropp got this increase of seven dozen a day in the middle of winter. At 50 cents a dozen, 30 days a month, this makes $105 extra income a month. The Don Sung for her 200 hens cost her about $2.50 per month. You can see how well it paid her, and we'll guarantee it will pay you. Here's our offer:

Give your hens Don Sung, and watch results for one month. If you don't find that it pays for itself, and pays you a good profit besides, simply tell us, and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for thirty days, and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry-remedy dealer, or send 50 cents for a package by mail, prepaid. **Burrell-Dugger Company,** 477 Columbia Building, Indianapolis, Ind.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

CANCERS CURED AT KELLAM HOSPITAL,
1617 West Main Street, Richmond, Va.

It is known beyond a doubt and admitted by most of the leading physicians and surgeons that cancer cannot be cured with the knife, X-Ray, radium, or acids. Cancers are permanently cured at **The Kellam Hospital,** without the use of either.

Physicians and surgeons treated free at the hospital.

FINE PILLOWS

And Feather Beds. Order by parcel post right from this advertisement. *Get good pillows*—fine, new, gray goose feathers, big size, 5 lbs., $4.50 pair. Gray goose beds, 25 lbs., $21.72; 30 lbs., $24.60. Cheaper kinds. Pillows, 5 lbs., $1.80 pair. Beds, 25 lbs., $10.20; 35 lbs., $12.45. We have $500 deposited with the Security Savings Bank, Charlotte, N. C., to guarantee satisfaction or money back—you take no risk. Order to-day or write for circulars. Hygienic Bed Company, Dept. 28, Charlotte, N. C.

Brother T. E. Tatum's Explanation.

BY E. V. MILLS.

Inasmuch as Brother Tatum's position is misunderstood and he is criticized by some good brethren who do not know, I wrote him for a statement of the matter. I saw some of his receipts. I suggest that you publish his statement, using your own judgment as to best form.

Brother Tatum's letter follows:

Hallsville, Texas, November 17, 1919.—Dear Brother Mills: Please pardon my long delay in writing you. After caring for a number of orphans for some years, I had six hundred dollars of the money left which was sent to me for the purchase of a home for orphans and for their support. This six hundred dollars was used in buying a home for orphans. Other homes receiving more support than this one and prospering better than this one, I thought it best to abandon my efforts here and coöperate with a home elsewhere. I have sent the six hundred dollars of orphans' money to the Tennessee Orphans' Home. In addition to this six hundred dollars, I have sent eight hundred dollars to the Tennessee Orphans' Home, making a total of fourteen hundred dollars which I have paid through the First State Bank of Hallsville, Texas, to the Tennessee Orphans' Home. I hope to continue to coöperate with the Tennessee Orphans' Home in its great mission of mercy; and if God shall spare my life and permit me to live a few years longer and bless me with physical ability, as I am praying to him to do, so that I may labor on my farm, I shall hope to do much more than I have yet been able to do. I wish multiplied millions of men and women possessed more love and sympathy for the unfortunate fatherless and motherless little folks. Then greater sacrifices would be made and more orphan children would be kindly and tenderly cared for. God would be honored in this work and souls would be blessed because they do his will.

Fraternally, T. E. TATUM.

160 Hens—1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' and got 1500 eggs from 160 hens in exactly 21 days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. It revitalizes the hens, tones them up, and makes them lay all the time. Get ready now and make big profits out of your hens this winter. A $1 package will double the egg production, and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1 now to E. J. Reefer, the poultry expert, 3259 Reefer Building, Kansas City, Mo., and get a season's supply of "More Eggs." Profit by the experience of a man who has made a fortune out of poultry.

In answering advertisements, please mention the Gospel Advocate.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

Forgiveness at Its Flood.

Really, forgiveness is a flood or it is nothing. Never can there be degrees in forgiving. We forgive utterly, or we do not forgive at all. To dole out forgiveness—so much forgiveness for so much penitence—is a mathematical or legalistic process; and the heart knows nothing of such measures. When it lets go in the grace of forgiving, it never braces its feet lest it go too far. Forgiveness puts the recipient back in the place he forfeited. It never dogs him with the memory of his dark days. It wants him to forget. This is the significance of the robe and the ring for the prodigal at his return. Doubtless the place of the servant seemed all that he ought to ask; but it was not all he needed. He needed reinstatement as a son. This the father did for him, in spite of cavil and criticism. It is God's way. He buries our sins in the sea of forgiveness. "He remembers them no more against us forever." He would help us to forget, that he may restore our song. What an altered world this would be if we learned from God the way and measure of forgiving! Poor niggards we, when we might be spendthrifts of mercy, with the glory of it. —George Clarke Peck.

There is only one person in the world to whom we may be severe. There is one who deserves it and on whom we may vent all our severity, and that person is our own self.—Exchange.

If I cannot realize my Ideal, I can at least idealize my Real.—Gannett.

Only One "BROMO QUININE"

To get the genuine, call for the full name, LAXATIVE BROMO QUININE Tablets. Look for signature of E. W. GROVE. Cures a Cold in One Day. 30c.

Praise From a Minister

AN EXPERIENCE OF TWENTY-THREE YEARS.

The above is the heading of an interesting and convincing letter from the Rev. W. M. Jones, P. O. Box 163, Farrell, Miss., in which he says:

"I began using Pe-ru-na in 1896. I can recommend it to any one as a good medicine for coughs, colds, and tight oppression in the chest. I always get great benefit from Pe-ru-na.

"In August, 1915, I had chills and some fever. I got the chills stopped, but it left me in poor condition. There was a tightness in my chest, a rough hoarseness in my throat, and I had a very bad cough. Two bottles of Pe-ru-na put me in good health. For twenty-three years I have used Pe-ru-na. I am on my second bottle for 1919."

Evidently the Rev. Jones does what every one should—keeps Pe-ru-na in the house for emergencies, the everyday ills. By the practice, danger from coughs, colds, stomach and bowel disorders, together with other troubles due to a catarrhal condition, may be avoided. Catarrh is a disease of the mucous membranes, afflicting fully ninety per cent of the people in some form.

Pe-ru-na has been recognized for fifty years as the one successful treatment for catarrh of every description.

There is security and safety in Pe-ru-na.

Buy it in tablet or liquid form, as preferred.

CHURCH NEWS

Missouri.

St. Louis, November 27.—Sunday was a good day for the St. Louis congregation. Brother Edgar T. Potter, of Meredosia, Ill., being in St. Louis on business, preached a good discourse for us. The church at Meredosia is a contributor to our building fund. We hope that all brethren visiting or passing through the city will make it a point to stop over and worship with us on Lord's day. While we have no preacher working here with us regularly, we are trying to develop a number out of our own congregation, if possible, by encouraging every brother to take some active part in the services. Two young ladies were added recently by primary obedience. We have received, so far, only about one-fifth of the two hundred and thirty contributors of one dollar per month for thirty-six months needed outside of this congregation to raise the ten thousand dollars for our building fund. Doubtless there are a great many who are interested in this work who have not written us that they would contribute, thinking that the fund would soon be raised without their help; but we need your help, and we trust that you will not wait longer to write us that you will send us for yourself, your family, or your congregation, one dollar, two dollars, ten dollars, or whatever you can each month after we have received additional pledges sufficient to raise the amount required. Won't you write us to-day before you forget it? Address Dr. J. W. Pruett, 6006 Virginia Avenue; P. B. Johnson, 1304a Mississippi Avenue; J. M. Snow, 4847 Page Avenue; George Miller, 5071 Arlington Avenue; or W. W. Moody, 3667 Botanical Avenue, St. Louis, Mo.

Tennessee.

Nashville, November 24.—Our meeting at Greenbrier closed last Thursday night. One noble soul made the good confession and was baptized, others "almost persuaded." The Lord willing, I shall preach for them again on the first Lord's day in December.—W. M. Oakley.

Memphis, November 24.—I spent last Sunday with the church at Macon. We had several present, and they seemed to enjoy the service very much. On my way home in the afternoon I stopped at Cordova, and while there I received and accepted an invitation to preach for them on the second Sunday in each month at 11 A.M. Let members near there remember the date and be present.—J. A. Cullum.

Ashland City, November 25.—This month opened my work in Cheatham County, with the congregations at Ashland City, Sycamore, Bear Wallow, and Sycamore Chapel. These churches will support me in this field during the next twelve months in evangelistic work. This necessitates calling in all my appointments for meetings out of the county. We will conduct several mission meetings during the year in destitute places. This plan is an excellent one both for home and foreign mission work. The churches supporting the work are thus kept in close touch with the work and the worker, and they are both made to feel and realize the great responsibility of "holding forth the word of life." The church here recently supported a tent meeting among the colored people here. A. Campbell did the preaching, and did it well. There was one baptism, and the good seed was sown that will doubtless bring forth a bountiful harvest in the future.—B. W. Davis.

Jackson, November 17.—The members of the Highland church of Christ, of this place, were so well pleased with the splendid work of Brethren L. S. Lancaster and A. G. Freed the past year that we arranged with them to serve the church for another year. We try to show our appreciation of them by trying to hold up their hands and pay them a reasonable amount for their faithful work. Just to the extent that we work in peace and harmony the work will prosper here and elsewhere. The church building is in fine condition. The officers of the church are splendid financiers, the members are generous-hearted and meet the money demands promptly. We are now raising money and will soon have enough to pay for a first-class tent to be used wherever the ministers and the church think best. A man handed me money to help pay for the tent and said: "It may never do me any good, but it may do somebody else good." We admire that unselfish spirit of giving. Somebody to some extent is responsible for the slow spreading of the gospel. Is it you? Another year will soon be gone. Let us all resolve to redouble our efforts for good the next twelve months and see what the result will be.—John T. Hall.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS Chill TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS Chill TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chill TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chill TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same to-day, and you can get it from any drug store. 60c per bottle.

BOILS CARBOIL
STOPS THE HURT
25¢ AT YOUR DRUGGIST
OR SEND PRICE TO "CARBOIL"
NASHVILLE TENN

For the **HAIR**—

To make it soft, fluffy, and free from dandruff, use

TETTERINE

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

WANTED IMMEDIATELY
Commissioned Salesmen

Thousands of unmarked graves and hundreds improperly marked. We have an elaborate collection of Marble and Granite designs, and for quality, beauty, and endurance recommend Elberton Blue Granite and Georgia Marble. Essential qualifications, perseverance and integrity. We have only limited local territory, which we offer subject to prior acceptance. Write immediately for particulars.

COGGINS MARBLE COMPANY
521 Main Street **Canton, Ga.**

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. Established 1879. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

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

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

Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS

The Vapo-Cresolene Co. 62 Cortlandt St., New York or Leeming-Miles Building, Montreal, Canada.

The Church at Washington City.

BY F. B. SEYGLEY.

The third and fourth Sundays in November I spent in Washington City. I met with and preached for the brethren that worship in the Masonic Temple at Eighth and F Streets. I found Brother Long working with as much energy and hope as ever. I had no trouble in locating the place, as it is only about six blocks from the Union Station. No one was expecting me at that time, so I had an opportunity of seeing them with their everyday clothes on, so to speak. There was a good audience present and they seemed full of interest through all the services. There were brethren and sisters there who had come from different parts of the country, but they all seemed to be working in perfect peace and harmony. Perhaps our own State was as well represented as any other, possibly a little better. They have over one hundred members, besides a few others who attend with them, but have never obeyed the gospel. They cannot have a protracted meeting where they meet, as they can get the use of the hall on Sundays only. I was impressed with their liberality and devotion. They probably have more men who are willing to take a public or leading part in their worship than are usually found in our congregations. They are anxious to begin their building in the early spring. They have bought and paid for a good lot in a nice part of the city and have about half enough money to build a good, substantial house. They need and should have assistance from the brethren and churches over the country to build this house and not put themselves in debt. They are doing what they can, and will some day build a house in the nation's capital; but they need it now, and it will be an easy matter to furnish them the means to complete the work if we will but do our duty. Let the brethren and churches who see this make a little effort, and we will put this work over at once. I am impressed with the fact that Washington City, the capital of the greatest nation in the world, should have a house in which the pure, unadulterated gospel of Christ is preached. Our boys and girls are liable to be in Washington, some of them to make their homes there, and the full and complete gospel of Christ should be represented there. It is a radiating center for the United States and for the whole world, as for that matter. Brother Long, the right man, is there now, and we must assist him to complete this house. Send money to J. W. Gibson, 2500 Pennsylvania Avenue, S. E., or E. L. Mills, 2002 G Street, N. W., Washington, D. C.

Wonderful Egg Producer

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs; so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 3259 Reefer Building, Kansas City, Mo., who will send you a season's supply of "More Eggs" tonic for $1 (prepaid). So confident is Mr. Reefer of the results that a million-dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the tonic costs you nothing. Send a dollar to-day. Profit by the experience of a man who has made a fortune out of poultry.

The Romantic Story of Southland's Favorite Shoe, EzWear

Some five years ago, a prominent citizen of South Carolina, visiting New York on important business, chanced to meet the maker of a shoe built on new and unusual lines; an enthusiastic admirer of its most distinctive features, ease and comfort, had suggested the name EzWear; it was promptly adopted. The business man from the South, knowing how welcome such a shoe would be in his part of the country, urged that its remarkable qualities, including not only comfort, but style, durability and economy, be made known there. That this has been effectively done is proven by the enormous demand that has sprung up in the South for EzWear shoes. It is said that its sale there during the last twelve months has increased fully three hundred per cent. The distributor, Mr. L. R. Simon, of 1589 Broadway, Brooklyn, N. Y., says that all who wish to know about a shoe that combines all worth-while shoe qualities, may have a copy of his money-saving shoe book for the asking.

PILES permanently disappear after using three jars of HANCOCK'S PILE REMEDY, or we will refund your money. If your case is not severe, it is probable that one jar will relieve you. For all kinds of piles. Price, 50 cents a jar. At your druggist's or direct from

HANCOCK CHEMICAL COMPANY,
Oxford, N. C.

Druggists, write for liberal proposition.

In answering advertisements, please mention the Gospel Advocate.

THE MAKING OF A FAMOUS MEDICINE

How Lydia E. Pinkham's Vegetable Compound Is Prepared For Woman's Use.

A visit to the laboratory where this successful remedy is made impresses even the casual looker-on with the reliability, accuracy, skill and cleanliness which attends the making of this great medicine for woman's ills.

Over 350,000 pounds of various herbs are used anually and all have to be gathered at the season of the year when their natural juices and medicinal substances are at their best.

The most successful solvents are used to extract the medicinal properties from these herbs.

Every utensil and tank that comes in contact with the medicine is sterilized and as a final precaution in cleanliness the medicine is pasteurized and sealed in sterile bottles.

It is the wonderful combination of roots and herbs, together with the skill and care used in its preparation which has made this famous medicine so successful in the treatment of female ills.

The letters from women who have been restored to health by the use of Lydia E. Pinkham's Vegetable Compound which we are continually publishing attest to its virtue.

The Disorderly and the Church.

BY W. S. LONG, JR.

Discipline is one of the most needed things in the church of God to-day. It has been neglected more than any of the commands of the gospel. It is my earnest prayer that the discussion of this subject may stir the eldership of every congregation to take the initial step and see that the congregation rids itself of disorderly members. A few positive statements backed by the word of God are here made to impress the important duty of discipline.

1. It is a positive command of the New Testament. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (2 Thess. 3: 6.) "In the name of the Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5: 4, 5.) These scriptures need no comment. The command is plain beyond question.

2. Unless the disorderly show his sorrow and repentance for his sins, it is far better for him and the church, too, that immediate action be taken. Withdrawal will point out to the offender the seriousness of his crime, and he will then feel more keenly the guilt of his sin. The church will have performed its duty and stand in the true light before all the world. (1 Cor. 5: 5; 2 Cor. 2: 6-10.)

3. The church becomes guilty when failing to discharge this duty. "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened." (1 Cor. 5: 6, 7.) To tolerate corruption incriminates the church.

4. We are not left in doubt as to what it is to walk disorderly. Idolatry, sorcery, covetousness, extortion, drunkenness, fornication, indolence, idleness, lying, forsaking the command to worship and work, theft, and such like—to be guilty of such is to walk disorderly. (See 2 Thess. 3: 6-11; 1 Tim. 6: 4-6; 5: 12, 13; 1 Cor. 5: 9-13; Gal. 5: 20.) Some would excuse themselves from an open confession of sins by claiming that a secret confession to God of public sins is all that is required. To take such a position is to set aside the plain teaching of the word. The rebuke and the confession should be as public as the sin. I quote here a statement from Brother Campbell and give the proof text: "The acknowledgment of an offense and of repentance for it are, in all cases, to be as public as the sin itself. Peter's sin and repentance are as public as his name. So was David's. Those who have caused the Savior and his faithful followers to blush ought themselves to be made to blush before the world." This is true to the Book, and here is the proof: "Them that sin rebuke before all, that others also may fear." (1 Tim. 5: 29.)

5. The work of discipline must be done by the congregation, led by the elders. The elders are placed at the head to "take care of the church of God." (1 Tim. 3: 5.) They are to take the oversight and care for the flock. (1 Pet. 5: 2.) The punishment of withdrawing from the disorderly is done by the whole church. (See 1 Cor. 2: 6.) Sad indeed it is, and yet true, that discipline is almost unheard of in many congregations to-day. O for a speedy return to the New Testament order of things in this respect! When this is done, the church will have more power before the world. The members will be more loyal and sinners will come to the "fountain filled with blood."

Are You Losing Your Grip on Health?

Physician's Prescription to Increase The Health and Strength of Anaemic, Run-down Men and Women

As a result of the tremendous strain which the war has put upon so many people, the nerve cells have become devitalized, the whole system weakened and thousands of men and women are today losing their grip on health simply because their blood is thinning out and possibly starving through lack of iron. It is through iron in the red coloring matter of the blood that life sustaining oxygen enters the body and enables the blood to change food into living tissue muscle and brain. If people would only keep their blood filled with strength-giving iron by taking Nuxated Iron when they feel weak and run-down they might readily build up their red blood corpuscles and quickly become stronger and healthier in every way. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of ordinary Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. Nuxated Iron will increase the strength of weak, nervous, "run-down" men and women in two weeks' time in many instances. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. Nuxated Iron is on sale at all good druggists.

Miller's Antiseptic Oil, Known as

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Has Brought Relief to Thousands of Sufferers.

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We send our Appliance on trial to prove what we say is true. You are to be the judge. Fill out free coupon below and mail today.

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

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GOSPEL ADVOCATE

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Studies in Church History

By A. B. L.

Elements of Religious Destitution.

Near the close of our last article we used the word "disgust." That word better than any other, perhaps, represents the feeling of Græco-Roman society toward itself just prior to the coming of Christ. It certainly expresses the feeling of the better element, including the philosophers. The situation is better explained, however, if, instead of using one vivid word, we note four characteristic elements of the world's religious destitution. First, we mention skepticism. The epigram of Gibbon describes the condition exactly. He said: "To the politician all religions were equally useful, to the populace equally true, and to the philosophers equally false." You find an echo of Gibbon's observation in the words of the man who says: "All denominations look alike to me." What is this but a species of skepticism? As in ancient times, skepticism asserts for each the right to do what is pleasing in his own eyes. To the people all gods had failed. Certainty was unattainable, and no better light than probability was offered. Would it not be a dreary world for any of us were we compelled to say: "Probably there is a God, and probably there is not?" What a wonderful contrast when one can say with Job, "I know that my Redeemer liveth," or with Paul, "I know in whom I have believed!"

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Destiny Had No Ears.

We are not surprised to find fatalism as one of the signs of religious destitution. As a result of nature religions, blind necessity, known as Fate or Destiny, occupied a high place among the Greeks and Romans. Men stood helpless and afraid before these implacable forces. The gods might be placated, but Destiny had no ears. The Romans were very inconsistent in following after such superstitions. They believed and fought for social order and government, but now they were admitting themselves helpless before Fate, which knew no order, but pursued a man's step from the cradle to the grave. But the Romans are not alone in their inconsistency. I know church members who run after fortune tellers and believe in taking chances.

We have already referred to the widespread disgust with life. This is the third element. The misery and poverty caused by the Roman conquests and civil wars destroyed the basis of a regular social life. Idleness brought the usual result—weariness. After all, there is nothing harder to bear than doing nothing. Amusements began to pall and means of excitement were exhausted. People moved from one place to another to keep from being bored.

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Pessimism That Led to Suicide.

The fourth sign of destitution was a deep-seated pessimism, from which only the Jew escaped. The gay, light-hearted Greek, just because he was so sensitive to joy, was easily overtaken by a melancholy which gradually turned into unrelieved gloom. The Romans caught the same spirit from the Greeks. Their literature is full of pessimism. They contrasted their own age with the good old barbaric times. Historians and satirists dipped their pens in the blackest colors. Livy says: "We can neither cure nor endure our vices." Seneca, the noblest writer of them all, says: "Men complain that the hours drag too slowly past." The natural outcome of such a mood was suicide. "I can neither cure nor endure this life, therefore I shall end it." Suicide is but another expression of atheism.

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The Brighter Side.

We turn with relief from this sickening picture to view a better side of ancient society and note the rise and spread of higher and purer moral ideas. God has never in any age left himself without witness. The good and true found advocates and received expression even in that sinful age. The ideals by which we condemn the ancients were as yet in embryonic form. We must not overlook what a blessing it is to be born into a society with high ideals already established. Men form ideals before they endeavor to realize them; they taste the bitterness of sin before they thirst for righteousness. Had you and I lived in that age and under those terrible conditions, we would have been no better than their best. We should be grateful to the Heavenly Father, who has permitted us to live in a brighter day when he hath shined into the hearts of men, bringing "the light of the knowledge of the glory of God in the face of Jesus Christ." In gratitude we should profit by the great lessons of the past. The Græco-Roman age has one eternally true lesson to teach: it is that morality cannot long thrive among any people without the sanctions and incentives of religion.

When the Preacher Saved the Day.

In describing the better side of the Græco-Roman world, history demands that we pay a tribute to the preacher. Imperfect though he was, he became a powerful factor in building up the social and moral fabric of the age. Philosophy, which then covered the fields of morality and religion, led the way. Free speech was everywhere permitted. Certain philosophers avowed themselves to be physicians of the soul, ambassadors of God, whose business was to cure diseased souls. They revived the spiritual truths of religious teachers of the past and condensed them into a popular form to suit the age. Some philosophers, like some theological professors nowadays, did not go out themselves, but reduced their philosophy to a practical training for those who were to take it into the field. Men went out from the lecture halls to preach self-examination and self-culture. They counseled their hearers to preserve a good conscience, to act as if conscious that God sees all. They taught virtue to be its own reward and sin to be its own punishment. Preachers, like emperors, courted popularity with the masses.

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Criticizing the Preacher.

Street preaching like that of the Salvation Army was started by the Cynics. There was a proportion of hypocrites among them. Men too lazy to work became preachers, reminding us of the old story of the father who had a son who had failed at everything he tried, and therefore the father "decided to make a preacher of him." Preachers were severely criticized then as now and as they will be so long as the world stands. There is always an element of society who attribute to preaching only the imperfections of its representatives. They can more readily detect the hypocrisy of one preacher than appreciate the earnestness of ninety-nine. Such people are too shallow-minded to deserve serious notice. It has been my observation, too, that some of those who criticize the preacher most severely are the first to send for him when they feel that death is near. Also, some people are more irritated by the collection than edified by the sermon. No man can preach against sin and be agreeable to everybody. Epictetus, one of these ancient preachers, had a lofty idea of his mission: "The school of a philosopher is a surgery. You ought not to go out of it with pleasure, but with pain, for you come there diseased."

Men may abuse their calling or they may ennoble it. But whatever men may think or do, "it was God's good pleasure through the foolishness of the preaching to save them that believe." I have often wondered if those who were so quick to sneer and speak evil of preaching as a profession ever stopped to consider that they are but laughing in the face of their Maker.

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Inwardness.

One of the most remarkable and at the same time one of the most encouraging characteristics was what we might call "inwardness." There was an ever-growing tendency toward self-examination. It was characteristic of the Greek mind to inquire concerning himself. He idealized thought. Socrates urged the famous formula, "Know thyself." He made philosophy a criticism of life with a view to moral improvement. Most of us like to find our examples of sin in the lives of others, but Plutarch said: "If you like to study the history of sin, you will find plenty of material in yourselves." Horace frequently took stock of his moral life. Titus considered each day whether he had done any good, and, if not, exclaimed, "*Diem perdidi!*"—"I have lost a day." There is no more beautiful passage in pagan literature than the following from Seneca: "Every day I plead my case before myself. When the light is extinguished, and my wife, who knows my heart, keeps silence, I examine the past day, go over and weigh all my deeds and words. I hide nothing. I omit nothing. Why should I hesitate to face my shortcomings when I can say, 'Take care not to repeat them, and so I forgive you to-day?'" In these well-chosen words, signifying as they do an inward grasping for help and guidance, we find one of the finest preparations for Christ that one can possibly imagine. They breathe the lofty spirit of David, who prayed: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." They were voices crying in the wilderness of paganism, preparing the way of the Lord.

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Search for Good Examples.

Still another encouraging feature was the earnest search for good examples. As in these days Christians find guidance in Bible texts, so at that time men needed some simple directions all the more because of the isolation of the individuals. Every system of thought had its ideal man, the picture of what a man ought to be. A kind of spiritual hero worship resulted. It is not uncommon to-day. There are many who worship men more than they worship God. Be it said to the credit of the ancients that at this time they were not seeking a military hero like Haig or Foch or Pershing. They worshiped those who triumphed in another kind of hardship. Strangely enough, the Greeks and Romans never thought of looking to their gods as examples. Orpheus and Pythagoras were held up before men's gaze. Socrates, whose personality was even greater than his teaching, became a kind of pagan Christ. The practical Roman thought that one of the best methods of educating his sons was by an appeal to the great men of the past. Readers of "Plutarch's Lives" will recall how everything he says is supported either by a text or by an example from history or mythology. Seneca reflects the need and practice of his day in his familiar direction to Lucilius to keep constantly before his mind the practice of some upright man, and so to live as if he were always in his presence.

Thus we see that Charles M. Sheldon did not give to the world a new principle when he wrote that splendid book, "In His Steps." He was but repeating the principle that was seized upon and used to tremendous advantage by pagan philosophers two thousand years ago. He did no more than clothe in a strikingly beautiful dress the exhortation of the beloved John: "He that saith he abideth in him ought himself also to walk even as he walked."

(To be continued.)

The Tennessee Orphans' Home.

BY J. PAUL SLAYDEN.

Last summer a number of brethren decided that it would be well to have more of the brethren to get acquainted with the Tennessee Orphans' Home; whereupon a general invitation was extended to brethren, and to others interested, to visit the Home on November 8, 1919, the day of the directors' meeting. Sisters from our local congregations took charge of the dinner and arranged to serve the crowd, so as to give the Home force a rest. A most excellent dinner was provided, consisting in part of four country hams. No one enjoyed the dinner more than the orphan children, who are keenly appreciative of the interest that is shown them. Several who attended the annual meetings as long as they continued said that this was the best day they had ever spent at the Home.

The report of the year's work showed that one hundred and seventy-eight children had been handled, with an average of sixty-eight, and that the business is being carried on economically, old debts having been liquidated and no new ones created. A man conversant with such work said that this is the best-managed institution of the kind in Tennessee.

Our Contributors

Editorial Statement Challenged and Denied.

BY A. M'LEAN.

In the leading editorial in the issue of the 13th inst., the writer states that "the Congress itself clearly pointed out that the American Christian Missionary Society and the Foreign Christian Missionary Society have not only completely apostatized from the word of God and have thus abandoned the fundamental principles and most cherished aims of the Restoration movement, but they have apostatized along three of the most vital and fundamental lines, any one of which is a complete subversion of the New Testament. These lines are as follows: (1) They have actually adopted the practice of 'open membership,' which means the admission of persons to membership in the churches on sprinkling for baptism. Shades of Campbell, Stone, Scott, Johnson, Franklin, Lard, McGarvey, Peter, and Paul! (2) They are loose in the employment of men as missionaries, not even refusing those who deny the deity of the Lord Jesus Christ. (3) Some of their leading men have embraced the principles of destructive criticism and deny the divine inspiration of the Scriptures."

It would not be an easy thing to find in any other paper, secular or religious, an article of equal length that contains as many misstatements as this one. I meet every substantive statement with a square and absolute denial. The Congress expressed its convictions in fourteen resolutions and nowhere else. These resolutions do not charge the American Christian Missionary Society and the Foreign Christian Missionary Society with having completely apostatized from the word of God, or of having apostatized at all. It was not possible for the Congress to point that out clearly for the simple and sufficient reason that it isn't so. One has only to read the resolutions to discover that the editorial writer missed their meaning. As a matter of fact, the American Christian Missionary Society is not so much as mentioned in the resolutions.

In the sixth resolution a superfluous word of caution is addressed to the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. I say "superfluous" advisedly, because these organizations have been doing in all the years of their existence the very thing they are besought to do.

Dr. F. D. Kershner, who had much to do with shaping these resolutions, has positively affirmed that there was no thought of reflecting on either of these organizations. And Dr. Z. T. Sweeney, the man who wrote the resolutions, states that "there was not in the minds of the Committee on Resolutions of the Congress any intention to reflect upon the integrity of character and probity of life of any of our official representatives, nor is there anything in the resolutions that does so reflect, as you will readily learn by a careful reading of them." These men could not have said these things if the missionary societies named had completely apostatized from the word of God and abandoned the fundamental principles and the most cherished aims of the Restoration movement and apostatized along three of the most vital and fundamental lines, any one of which is a complete subversion of the New Testament.

The statement in the editorial that these societies have "actually adopted the practice of open membership" has not an atom of truth in it. Neither society has done anything of the kind. Nor did the Congress so charge. The resolutions say that "certain among us are advocating and practicing open membership," and that is true. That is all the resolutions affirm. The resolutions do not say that the societies have done or are doing this thing. The second statement—namely, that the missionary societies are loose in the employment of men as missionaries, not even refusing those who deny the deity of the Lord Jesus Christ—is as destitute of any truth as the first. Neither society is loose in the employment of missionaries; on the contrary, the greatest care is taken to select only such men and women as it is believed will worthily represent Jesus Christ wherever they may be called to serve. Neither society has ever employed or would think for a moment of employing any man who did not declare that he believed in the Sonship and deity of our Lord. The third statement that some of their leading men have embraced the principles of destructive criticism and deny the divine inspiration of the Scriptures is as far from the truth as either of the other two. The leading men and women in the missionary societies take the Scriptures as their sole and sufficient rule of faith and practice. They hold that holy men of old spoke and wrote as they were moved by the Holy Spirit. All three charges are without any basis in fact or truth.

Here is something worth pondering. The men and women who are accused of apostasy from the word of God were reëlected for the new year, and reëlected unanimously. It is simply inconceivable that the Convention would have done this if the charges of the editorial writer were true, especially since there were hundreds of the Congress people present when the election took place.

If the writer of the editorial had taken pains to inquire of the societies which he has assailed, he could have easily ascertained the facts in the case. Surely that much was due them. In that event it would not have been necessary for him to bring railing accusations against men and women who are as loyal to Christ and to the word of God as he is, and to invoke the shades of Campbell, Stone, Scott, Johnson, Franklin, McGarvey, Peter, and Paul. When one thinks of the absolute fairness and justice of Alexander Campbell, Isaac Errett, and Hugh McDiarmid in their editorial writing, and then thinks of how the editorial writer in the Gospel Advocate has misrepresented his brethren and sisters, he may well exclaim: "O, what a fall was there, my countrymen!"

Cincinnati, Ohio, November 18, 1919.

Brother McQuiddy's Article on Brother Fuqua's Work.

BY LEE JACKSON.

I have been much interested in reading Brother McQuiddy's article in the Gospel Advocate of November 20 in which he gives us an interesting account of his visit to Colorado, of his meeting with Brother Fuqua, and of the difficulties in the way of mission work in Brother Fuqua's field of labor. Especially am I interested because of the fact that I have a kindly remembrance of pleasant associations with Brother Fuqua while he was here with some of our Mississippi brethren some fifteen years ago; and I now frequently meet with brethren who kindly make mention of Brother Fuqua's zealous work in some of the hard places in this part of our State. I well know, from sad experiences and from the history of Brother Fuqua's labors in these parts, that while here he was very inadequately supported.

After making some suggestions in regard to mission work in Colorado and in regard to methods for the proper support of evangelists, Brother McQuiddy courteously says that the columns of the Advocate are open to other brethren for suggestions. As I have long wanted to say a few things along the line suggested by Brother McQuiddy, I

will accept this offered privilege; and in doing so I want to ask pardon in advance for all seeming egotism. Having long been a gospel preacher in destitute places and in difficult fields, and having always been in financial straits because of inadequate support, I simply feel that possibly I have earned the right to say some things that I could not consistently say under different circumstances. If, while now far advanced on the shady side of life, I was well fixed financially, well supported, owning a comfortable home and facing no dark days in the future, it would seem out of place for me to advise young preachers to support themselves by laboring with their own hands or to read them any sort of a lecture about an injudicious expenditure of money.

Brother McQuiddy's suggestion that some one or more congregations undertake the business of supporting Brother Fuqua in his mission work is an excellent one, and I simply want to emphasize its wisdom. As Brother McQuiddy wisely says: "This support should be furnished in a systematic, businesslike way, and other churches should be given to know that these churches are taking care of his support." The wisdom in the suggestion that when a church is caring for the work of a preacher other churches should be informed of the fact is readily apparent to all thinking persons. Through the haphazard methods of brethren much money has been practically thrown to the winds in so-called "mission work." Some years ago a good sister had ten dollars that she wanted to send to some preacher to help him in his evangelistic work. She was in a quandary as to which one of three men in as many different States should receive the money. Each one of the three men was a prominent, well-advertised evangelist, who made it his business to cover a wide territory traveling from place to place holding meetings, generally for well-established congregations that were able to amply remunerate him for his work. The good sister's idea was that she could best serve the cause of God by sending her money to one or the other of these men. She let me know about her difficulty of decision by asking my advice as to the disposition of her contribution. I solved the problem by calling her attention to three unadvertised mission workers in our own home territory, men who were doing faithful work in communities where they were but poorly supported. One of these worthy men to whom I referred her was Brother Fuqua, at that time preaching in Mississippi; another one was W. E. Crum, of Hickory Flat. Like Oliver Twist, the great mass of men and women are always wanting just a little more. Among this number who want more may be included some of us preachers. It can be safely assumed that no consecrated, self-denying preacher ever gets more of this world's goods than his life work is worth to the community; but some of them manage to get more than their share, considered in proportion to the very little that others get. The haphazard method referred to results in the sending of money to certain well-advertised preachers, while others who are equally as worthy and who are doing an equally important work are neglected.

Every preacher should be a bookkeeper, and some one in every congregation ought to keep books. Can I be pardoned for an allusion to my own work? If so, I will say that only last year a sister in one of the congregations where I have very frequently preached wrote me to know if I could tell her how much had been contributed to my work by the members of her congregation. I at once answered her that I could, and that I could also tell her what I had done with the money. I then got my account books together and copied the names of those in the congregation who had contributed to me, the amount contributed opposite each name, and the dates on which the contributions were made. I have followed this rule of keeping accounts so long that I now instinctively feel that I am not entitled to use a dollar until I have recorded it in my account book. Every well-established congregation should engage to regularly support an evangelist in some needy field, obligating itself to furnish his support. If this congregation is not of itself able to support the evangelist, it should call on other congregations to assist in the work, definitely naming the man to whom the money is to be paid. In this way it can be definitely understood what is required for the worker's support and the amount that he is getting. If the congregation that is looking after the support of an evangelist gets more money from outside sources than is necessary to pay him the amount agreed upon, this extra money can be used in helping other worthy causes. And every evangelist in a mission field should make faithful reports of all money that he receives, not reporting through the papers, but back to the congregation that stands sponsor for his support. It cannot hurt a preacher to always be kept in close touch with the local congregation that becomes responsible for his work. Then, if there arises any complaint against him, the matter can be referred back to this congregation. Records should be kept of money received and of all expenditures of money.

Brother McQuiddy found a peculiar phase of opposition retarding the cause of Christ out in Colorado. It is opposition to teaching the Bible in Bible schools, and opposition to preachers who have been educated in the colleges. Brother McQuiddy should not feel so much surprise at finding this sort of opposition out in Colorado. We have it down here in Mississippi; it is in Tennessee, Arkansas, and Texas; and in a greater or less degree it exists in all parts of our common country. The principle upon which this opposition is based is older than the origin of the fable of the fox with his tail cut off. Because he had no tail himself, this fox wanted to make it the fashion for all other foxes to have their tails cut off. But it most assuredly is not in harmony with the teaching of the gospel for those of us who have unfortunately missed the opportunity to study the Bible in college to make a test of fellowship against those who have been blessed with that privilege. It certainly cannot make a man any sounder in the faith or any more loyal to Christ for him not to be able to tell the source of the Jordan river, the distance from Beersheba to Jerusalem or from Jerusalem to Jericho, the direction in which Moses looked when he viewed the promised land from Nebo, nor be able to learn the depth of the Dead Sea below the level of the ocean. And because many parents are not prepared to teach these things to their children in the home is no reason why those children should be denied the privilege of learning them through the use of Bible literature in the Bible school. And the sooner children learn some of these associate facts of Bible georgraphy and history, the more probable it is that they will become interested in the study of the Bible. Why is it that when a preacher gets certain ideas in his head he is never able to learn anything else? Even though a man has never been to college or through a university is no reason why he should not be interested in learning things.

A Plea for Greater Missionary Effort.

BY F. W. SMITH.

The following letter from a worthy and zealous disciple is entitled to special notice:

Brother Smith: Some one, I know not who, has mailed me the tracts I am inclosing. No doubt you have seen them. I am in no way inclined to separate myself from the pure and simple gospel of Christ, but I am terribly grieved over the mission situation. I note in Brother Cowden's tract that there are only eleven missionaries working under our plan. If this be true, isn't it awful? Can it be possible that the primitive church of Christ, in her splendor and beauty and the only organization in the

world that is backed up by God's eternal truth, is doing no more than this? I fear, Brother Smith, that we cannot get to heaven in this way. I do not mean this for you or any one else who does his duty; but it certainly is alarming, and terribly so, that Christians will allow such to be.

Now, I believe that some system or plan properly placed before the people will bring some great results. I know of no better way than through the Gospel Advocate. I know there are good, God-loving Christians, and thousands of them, all over the country, who read the Advocate, who love its editors and have all confidence in them and the writers, who regard them as great teachers, who have responded to worthy calls through their columns, who will also contribute to this mission call. I am going to suggest the following for your consideration: That we get ready for a great campaign for 1920; that you prepare an article of length and force for the Advocate and all other religious journals which are loyal to the truth. I know you are certainly able for this undertaking. I also know that the brethren all over the country have great confidence in you as a gospel preacher, and one who is not afraid of opposition. I also would suggest that your writings be as impressive as possible, and that the great need of this work be put before the people in a way that will appeal to them with such force that they will not resist. I also would suggest that young brethren be urged to prepare for the ministry and to volunteer for mission work.

You know I was brought up under sectarian parents and for six years was a member of the Baptist Church when I began to learn the truth. I do not believe any one ever appreciated it more, and I thought the Christian brotherhood were the most loyal people on earth. Little did I know or even suspect that such division existed as does exist and that our own brethren were fighting and devouring one another as they are. I am told that we have one thousand less preachers to-day than we had ten years ago. I try not to be pessimistic, but this surely is discouraging to all truth-loving people and greatly encouraging to those who oppose us. I am only a five-year-old babe in Christ, handicapped for lack of learning and finances; but I tell you, Brother Smith, I am willing to sacrifice in every way I can for this precious cause that is bleeding and dying for lack of support and coöperation.

Brother Smith, can't you suggest a plan that will work? Can't you get the people to see our condition and the danger we are in? Can't you get them to go back to long ago and see the patience and love our Father had with the disobedient children of Israel and read again of the trouble they always had when they forsook him? I do not believe there is a true Christian living who will carefully read this history without being moved with a will to build up the cause.

Now, in conclusion, you will please pardon me for making these suggestions to you; but these are the sentiments of my heart, and I honestly believe that if the people are not stirred up we will be great losers, if not lost. I do not believe that the Advocate could do better than to give one of the special numbers to this work, and I pray that you and all others who can will do all you can to get this great work started in every locality where there are Christians, and that we may not appear before the great Judge empty-handed or be weighed in the balances and found wanting.

Yours in hope of greater victories, X.

The tract by John B. Cowden, to which reference is made in the above communication, has for its introduction this sentence: "Any one that refuses to read both sides of a question is a sectarian who does not desire the truth." A just reply to this would be: Any one who refuses to state or suppresses the facts concerning a matter he opposes does not desire his readers to *see* "both sides," and is, therefore, worse than an ignorant sectarian. The tract in question is an effort to *boost* human missionary societies and to *discredit* the apostolic way of doing mission work. This the author does by telling how many missionaries the societies have, and how few the churches are supporting independent of the societies. Thus he seeks to establish the right of a thing by majorities; but upon this principle he will have "to go away back and sit down," for the Roman Catholics, Methodists, Presbyterians, and Baptists can distance him miles on miles. In fact, he would not be in the running compared with the number of missionaries sustained by the religious bodies mentioned. Now, if Brother Cowden really desires the people to know the truth about the workings of his societies, he should write another tract and scatter it broadcast as he has this one, showing the *division, strife, wrangling,* and *corruption* it has produced among the society people themselves. The doings of the societies have become a stench in the nostrils of thousands of society advocates themselves, and a heroic effort has been made to wrench it from the control of its present bosses. I believe it to be a fact that at least eighty-five per cent of the churches established in the United States calling themselves "disciples of Christ" were established without the societies. How many churches has the society established in Tennessee? It has been at work in this State for more than thirty years, and where are the monuments of its greatness? The tallest and most imposing monument it has builded has for its inscription: Division, strife, and alienation among a once united people and the retarded growth of the cause of Christ.

The brother whose letter is before us should be commended for his missionary zeal and desire to see the truth proclaimed abroad, but he should realize that God only requires him to what *he* can. The Gospel Advocate has, from the beginning, urged the spread of the gospel in harmony with the New Testament, and beyond this it cannot and will not go. It is true that very few, if any, churches or even individual Christians are doing all they can for the salvation of the world. I am more concerned about myself in this particular than I am about the other fellow.

From Brother Cowden's tract, one would think that he was on fire with missionary zeal, but the last I heard of him he was engaged in farming as a business. I have not heard of his turning the world upside down for Christ's cause, but occasionally I hear of him at some old, established church. The brother should show his faith by his works. Be missionary, Brother Cowden, and show us how to do the thing. Won't you? Frankly, if the way in which the apostles and churches under their divine guidance did missionary work so successfully is not God's way, and an all-sufficient way, I must confess my grave doubts of ascertaining God's will on any subject. Let us, therefore, bestir ourselves to work the New Testament order in this matter.

Why Is There a Dearth of Preachers?

BY J. W. BRENTS.

The articles which have appeared in the Gospel Advocate by Brethren Stubblefield and Talley concerning the dearth of preachers, to my mind, brings up some things and a condition which should be further considered. Perhaps there is no more important question which could be studied just now, unless it be a dearth of scriptural elders. As was recently suggested by that matchless preacher, Brother J. S. Dunn: "Folks talk a great deal about making preachers out of their sons; the crying need of to-day is more elders, and I would love to see my son make a good elder." As badly as we need preachers to-day, we surely need "shepherds to guide and tend the flock." Some one has suggested that when he "was a child they made popguns out of elders, but to-day they make elders out of popguns."

Brother Stubblefield's article was a dissertation upon the needs of the field in and about Montgomery, Ala. He concludes by asking: "Where are you going to get the men for these places? And why such a dearth of faithful gospel preachers?" And he could not believe the cause was due to a lack of education or fear of not receiving a support. He then invited a discussion of the matter. Brother Talley, anticipating a criticism of his article, said he was going to take a "precursory position." He then follows with a statement that "one cause of a dearth of preachers is due to a lack of substantial support." He then referred to the trials of the young preacher and covetousness of churches. And he thinks "if the question were settled before the judgment seat of God, that this (the lack of

substantial support) has had more to do with the dearth of preachers than all other things combined." Be assured, Brother Talley, that I have no criticism upon your article, so far as the support of the preacher is concerned, for we all know he receives little enough. I cannot believe, however, that the dearth of preachers is due to a lack of substantial support more than all other things combined. Insufficient funds may cause a few "who love this present world," like Demas, to cease preaching; but even though his support be meager and his home not so "luxuriously furnished as others," surely a man "whose mind is stayed on the Lord" will not quit preaching because some church members had rather spend their money attending "movies," drinking Coca-Cola, smoking cigarettes, and countless other things, than to support a deserving preacher. I verily believe—and this may be taking "a precursory position"—that to-day it is the poor preacher who is accomplishing most for God. Preachers are like other people—too much money will ruin them. Not five years ago a certain preacher was calling for assistance to support his family while he preached the gospel in destitute fields. This brother, unfortunately, "struck a streak of luck" and got rich. To-day you never see where this preacher has done any preaching of any kind. Money ruined him. A few may have ceased their labors as ministers of the gospel because they were not supported with sufficient means to meet their actual expenses, but very few.

I believe there is a deeper and more vital cause for a dearth of preachers than the money proposition. Every preacher to-day can easily think back to some cause or influence which led him to pursue that course in life. Let Brethren Talley and Stubblefield give their reasons.

Is it not a fact that Brother Talley was reared by Christian parents and the early impressions which he received were, after all, the lasting ones? Maybe the young men, his schoolmates and classmates, who have taken up their callings as lawyers, doctors, bankers, and merchants, and have made their fortunes in the grand rush of events and are among the mighty and wealthy of the land, were unfortunate in their home life and did not have this Christian influence thrown around them.

Brother Charlie Stubblefield, one of my dearest and best friends, is preaching the gospel to-day because of that silent home influence upon his life; for was it not Sister Kate, when he was groping his way in sectarianism, like Priscilla of old, who "expounded unto him the way of God more perfectly?" And I wish we had a million more Kates. Just here, to my mind, is where preachers are made or unmade—in the home.

Long ago there was a man named Elkanah, who had two wives. Peninnah had children. Hannah was the mother of no children. Year by year this man with his wives went to worship and to sacrifice in Shiloh. Hannah was provoked by her adversary because of her barrenness. Hannah wept and prayed that the Lord of hosts would look upon her affliction and give unto his handmaid a man child. God heard this prayer and answered it. The influence of this mother of old gave to the world one of its greatest characters—Samuel. There is another story, as sweet as an angel's dream, told of a widowed mother who lived in a log cabin among the mountains of dear old Tennessee, who, one morning while sweeping up the dirt floor, picked up a small piece of paper and laid it upon the mantle. A little barefooted boy said: "Mother, why did you not burn that paper with the other trash?" The answer was: "My son, because it had the name of God written upon it." This little boy grew up among the mountains of his native State under such home influences—such a mother. That little boy became the matchless, inimitable "Brother Larimore," who, like the mountains that towered above his home and surrounding hills and valleys, stands out above the ordinary man for gentleness, goodness, and nobility of soul. There are so many examples of this silent home influence. "And that from a child thou hast known the holy scriptures." And who was it that taught Timothy the holy scriptures? His mother and grandmother. When the home of Moses E. Lard was broken up because a widowed mother could no longer support the little ones depending upon her, with a broken heart she kissed her two little sons good-by and, giving them all she had, a New Testament apiece, and admonishing them to be true to its teachings, passed from their presence. One of those little boys became the author of our commentary on the book of Romans and one of the world's greatest preachers. Brother Charlie Taylor, of Paducah, Ky., an unusually remarkable preacher for his age and opportunities, relates this story of his sainted mother: "When I was but a very small boy, my mother taught me verses from the Bible, and use to take me in her arms and call me her 'preacher boy.' It was she who taught me to pray, and it was her dying request that I be a preacher." (I quote from memory.)

Just here I trust that I may be pardoned for referring to a personal illustration. I ascribe all the credit to a godly mother for being a preacher to-day. It was she who prayed when I slept beneath her heart for a son, and that some day that son should preach the gospel. I am glad my mother has lived to know that her prayer has been answered. Truly, "the hand that rocks the cradle rules the world." I do not say that home influences are the only ones. There are other things which have had their weight. Many a boy has been fortunate enough to fall in with interested friends and through their encouragement have been led to become preachers. In the biographical sketch of Brother G. Dallas Smith by Brother John R. Williams, Brother Williams states that after being with him for some two years he said to him one day: "Brother Smith, you have the ability to preach the gospel and you should do it." He made no promise at that time, but we know the result.

Many a boy has entered our Bible schools with no thought of ever preaching the gospel; but the lives of such men as David Lipscomb, A. G. Freed, and T. B. Larimore had such constraining effect upon them that somehow they became preachers.

So, in conclusion, I would say that the cause for a dearth of preachers is not due to a "lack of substantial support;" but the main cause, I think, "if the question were settled before the judgment seat of God," is a dearth of homes where love reigns supremely and where mother's prayers ascend daily to the Lord of hosts, and who teaches her boys that the preaching of the gospel is the noblest of all callings. Yes, the main cause is a dearth of such homes, and a dearth of Lipscombs, Freeds, Larimores, Williamses, and others, who have been such mighty factors in leading young men to preach the gospel. Then, that we may relieve this deplorable condition, let us make our homes what they should be. Let us have our influence to be the very best. And last, but not least, let us make our Bible schools "places where, when our boys and girls enter, they will not get into the 'popular swim,' 'doncher know.' and where baseball, football, basket ball, and glee clubs occupy their minds and where spiritual and mental attainments are of secondary consideration."

Gospel Trumpet Blasts.

BY A. A. BUNNER.

"Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." (2 Sam. 12: 14.) "Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife." (Verse 10.) "And David said unto Nathan, I have sinned against the Lord." (Verse 13.) "I acknowledged my sin unto thee,

and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." (Ps. 32: 5.) For a full and complete penitential confession of sin and transgression by David, a man after God's own heart, turn and read the whole of Ps. 51. I would like to hear a discourse from some preachers on the sin and confession of David. It is a mighty good subject to study and preach on. It will do the preacher good as well as the enemies of the Lord. There are some men whom I would like to hear preach on the subject, after which I would like to step up to them and ask them the question: Can you sincerely and without hypocrisy adopt as your true sentiments the language of Job recorded in Job 31: 1, 9, 10, 11, 12? "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Prov. 28: 13.) But the man who only confesses his heinous sins when they are found out on him, and then, Adamlike, tries to shift the responsibility of his great crime onto the shoulders of another, and that, too, of a weaker vessel—I fear such confession is not genuine and not the kind of confession the Lord will accept. David's confession was: "Against thee, thee only, have I [not Bathsheba] sinned, and done this evil in thy sight." (See Ps. 51: 1-4.) I still think that David was a man after God's own heart and that God made no mistake in choosing him to be king.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." (Ps. 15.) The psalmist is not here showing how men enter Zion, but he is giving a faithful description of a loyal citizen of Zion; hence, in this Psalm we have the very finest summary of the essentials of Old Testament piety that can be given. It sets forth the character and conduct required in the worshiper for acceptance with God. The occasion of its composition may have been the bringing of the ark to Jerusalem. (2 Sam. 6: 17.) We should compare the whole Psalm with Isa. 33: 14-16. "Abide"—sojourn" (Revised Version). The man is set forth as the guest of God. "Tabernacle"—literally "tent," the kind of structure prepared by David for the ark. "Thy holy hill"—Mount Zion, viewed as God's dwelling place, and specially consecrated first by the presence of the ark and afterwards by Solomon's temple. "In his heart"—emphasis is laid on inward sincerity as well as on outward integrity. "Backbiteth"—"slandereth" (Revised Version). "Taketh up a reproach." This phrase refers to receiving and repeating what is to another's injury. "He that sweareth to his own hurt, and changeth not." A truly upright and godly man will keep his word even to his own disadvantage. "Usury" was forbidden by the Mosaic law (Lev. 25: 36, 37; Deut. 23: 19, 20) as inconsistent with the kindly spirit of brotherhood among the Israelites. Interest was only allowed to be taken from foreigners. The absence of greed and exaction is what the psalmist commends. "Nor taketh reward against the innocent." Bribery has always been one of the greatest corruptions of society. It was sternly forbidden in Israel, and certainly is not allowed under the gospel of Christ. "Nor taketh up a reproach against his neighbor." Once upon a time two cases came under my observation. One old deacon circulated a report on a young preacher that he (the young preacher) had whipped his own wife; and when accosted about the matter, his reply was: "*I 'hearn' it.*" "You 'hearn' and then told or circulated it, not knowing whether or not it was true." "No, I did not know it to be true." "Well, then, why did you tell it? Now, I 'hearn' that when your brother was killed and you and the undertaker were hauling his body home, that you were both so drunk that you both fell off of the wagon. I have also 'hearn' that it is quite a common affair for you to get drunk. Shall I go around reporting these things to your injury, not knowing them to be true? I can tell three things I have 'hearn' on you to one story you can tell that you have 'hearn' on me. So go your length in telling what you have 'hearn' on me." Another case: A preacher said of a doctor: "He is not fit for an elder in the church, for I have heard that he swears and abuses his family. The doctor heard also that this same preacher, while engaged in a meeting at a certain place, passed himself off as a nurse and a single man, and tried to go with the girls; and this, too, was told by a woman who is a member of the church where the preacher held the meeting. Moral: Never repeat slander which you have "hearn," for the chances are that the other fellow can tell three stories which he has "hearn" on you to one you have "hearn" on him. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" "He that backbiteth not with his tongue, . . . nor taketh up a reproach against his neighbor." The man who puts in his time going around repeating slander is a twin brother to the liar. Then repeat no slanderous reports that you do not know to be true, and then do not repeat them just to slander even the vilest of the vile. Munsey says: "Slander is the gravest of crimes; it is worse than murder." This witness is true. Bridle your tongue; for he that "bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (James.) Vain religion, vain religion, O how many are under thy influence, and perceive it not!

The Gospel Advocate of late has been getting out some special numbers on special themes, which have proved to be not only good, but very good. But, to my mind, the issue of November 13 is preëminently a special number. Every article in that issue is good and to the point, and all who failed to carefully read every article in that number failed to get a feast of good things. Turn to it and read it again, and read it with care. The article, "The Missing Link," is worth the entire subscription price of the paper for one year. Why will the brethren not fall to work and send in their delinquent subscriptions and then hustle to send in great lists of new subscribers and renewals? Christ has committed to no institution beneath the skies, save his church, the great work of preaching and supporting the gospel and converting the peoples of all lands; and, brother or sister mine, if you miss the opportunity of helping with your means this great work, you will find yourself a poor outcast pauper at the bar of God. Then be diligent, be in earnest, in this matter. No other organization the world over, save the church Jesus purchased with his own blood, has a place for every individual of every race or color, from the day of his birth into it to the day of his death, in which he can consecrate and exercise to the fullest extent all of his physical, moral, and spiritual powers in a right and acceptable manner to God. Young man, young woman, "seek ye first the kingdom of God, and his righteousness," and be a blessing to yourself and all who are around you.

There is not such a great dearth of preachers just now as there is of a dearth toward the preachers already in the field. Before you pray, "Lord, send more laborers into the field," go to work and support in a better way the laborers who are already in the field. God requires this right now of you, and you are going to be eternally lost if you do not do your duty along this line. When the support which you are unlawfully withholding from the true workers is forthcoming, the laborers will be found in abundance for the field—and efficient ones, too.

In Behalf of Starving Children.

Another little child has shriveled up and died.

The mother, creeping back, gaunt and cold, from the desert, has put down the thin little bones with those that strew the road, so many miles, and has sunk beside them, never to rise again.

Only a little child and a mother out on the bleak Armenian road. But what is that Vision hovering there, and what is that Voice the cold winds bear to the ears of our souls? "I was hungry, and ye gave me no meat; I was naked, and ye clothed me not."

To-day—yes, to-day while we are preparing our gifts for Christmas—many more of these little children—not a hundred, nor a thousand, but *two hundred and fifty thousand* of them—are still wandering uncared for and alone in that dead land, "their weazened skins clinging in fear to their rattling bones," and they are crying out with gasping breath: "I am hungry!" "I am hungry!" And the voice of One who watches us as we prepare gifts to celebrate his birthday comes again to the ears of our souls: "*I* am hungry! *I* am hungry! *I* am hungry!"

Now the children and the mothers in Armenia are dreading the winter. "Just human remnants they are, not protected, many of them, from the elements by even the dignity of rags. The most favored have merely shredded rags." How shall we sing our Christmas songs—and laugh—and light the candles—and give beautiful gifts—while that pleading Voice cries in the ears of our souls: "I am naked—and cold!" "Naked—and cold!"

But we can feed and clothe those perishing ones—some of them—before it is too late. Herbert Hoover has cabled from the Caucasus: "It is impossible that the loss of two hundred thousand lives can at this day be prevented, *but the remaining five hundred thousand can possibly be saved.*" They need not starve, and freeze, and die, if *we* will save them. In the name of Him who saw the multitude "as sheep not having a shepherd, and was moved with compassion toward them," and who exclaimed, when his disciples would turn them away, "They need not depart; give ye them to eat!"—in His name open your heart and purse and give to these Christians whom he loves—who are suffering for him, and with whom he is suffering. They need not die! Give ye them to eat!

Fifteen dollars a month (one hundred and eighty dollars a year) will provide food, clothes, shelter, and education toward self-support for one orphan child.

Ten dollars a month (one hundred and twenty dollars a year) will provide food, clothes, and shelter for one orphan child.

Five dollars a month (sixty dollars a year) will provide food for one orphan child.

He fed five thousand hungry people in the wilderness, and said to his followers: "The things that I do shall ye do also, and greater things than these shall ye do." To-day nearly eight hundred thousand destitute Armenians—His people—need food and clothing.

He took little children in his arms and blessed them. To-day will *you* take one, or more, of these sad, cold, hungry little children of Armenia into *your* arms and heart, in His name, and give them food, and warmth, and life?

What a joyful Christmas it will be, when, with your songs and your laughter, you hear a Voice of wondrous sweetness speaking to you: "O ye blessed of my Father I was hungry, and ye gave me meat; I was naked, and ye clothed me. Inasmuch as ye have done it to these my brethren, ye have done it to me."

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

Book Notices.

"The Jerusalem Tragedy" will make a handsome gift for Christmas. It is profusely illustrated, is ornamentally bound, and is packed full of good reading. We are selling it at the exceedingly low price of $1.25 per copy, postpaid.

"Outlines of Bible Study," by G. Dallas Smith, should be in every home. This book creates an interest in the study of the Bible in a systematic way. Single copies sell for 50 cents; one dozen copies, prepaid, $5.50; twenty-five copies, not prepaid, $10.

"Uncle Minor's Stories" is a very interesting book for both young and old, and especially is it charming to the children. This book is handsomely bound and is retailing for the very low price of $1.25. It makes a handsome Christmas gift. Let us have your order at once for a copy of this book.

If you want a practical and useful commentary on the New Testament, send us $4 for a set of "Peoples' New Testament," with Notes, by B. W. Johnson. There is a very great demand for this commentary, as it is especially suited to the busy man. We would be glad to have your order at once.

Do not forget to write us for anything you may need in the way of Bibles and Testaments. Nothing will make a more appropriate or better gift for Christmas than a good Bible. A large-type Bible or a large-type Testament will be appreciated by your mother or any dear friend. Write us for styles and prices, or see advertisement elsewhere in this paper.

"Life and Sermons of Jesse L. Sewell," by David Lipscomb, is not only a good book to teach the Bible, but it is a good book to teach pure English. The book has been read by many people and is almost universally commended. If you are seeking for Bible information; if you want to read good, pure literature, by all means send and get a copy of this book. Price, $1.25, postpaid.

We have coming from our press, which we hope to have ready for distribution in January, a book entitled "Adventism and the Bible." This book will be bound in cloth, will contain about 260 pages, and will retail for $1.25. The book exposes the fallacies of Adventism in a very convincing way and should have a wide circulation. If you are troubled with Adventists or their peculiar views, you should by all means send us your order for this book.

"The Gospel Plan of Salvation" is another good book that our readers should not overlook when buying their gifts. When making gifts, it is always well to give something that will be helpful as well as pleasing. No one can read "The Gospel Plan of Salvation" without much benefit from the perusal of its pages. We have not advanced the price of this most excellent book, but are still selling it at the old price of $2 per copy. May we not have your order to-day?

"The Model Church," by G. C. Brewer, is being given a very warm reception, and the sales to date have been far greater than we had expected. The book treats of live subjects, such as, "What Constitutes a Congregation," "The Qualifications and Duties of Elders," "The Relation of Overseen to the Overseer," "How Elders are Made and Unmade," "Dealing with the Disorderly," and other kindred subjects of much importance. Send us your order to-day. Price, $1, postpaid.

If you want to read a good book of sermons, one that is clear, strong, and convincing, send us $1.25 for a copy of "Sweeney's Sermons." I know of no book of sermons that you will read with more interest and profit. Send us your order before the holiday rush. As we are required to work short hours each day on account of the coal famine, of necessity we will find it difficult to get out our orders at this season of the year. We will take it as a favor if you will send in your order for any book that you may need at once.

Query Department

By J. C. McQUIDDY

Brother J. D. Clemens, of Grantsburg, Ill., asks, "Is it unscriptural to sing the song, 'The Greatest Thing Is Love,' in the 'New Christian Hymn Book' (No. 66)?" He then explains: "One of our good preachers who recently labored with us objects to the phrase, 'He took my place and died for me,' claiming that Christ took 'his own place' and died for us, and not 'my place.' Another of our able preachers calls for this song and commends it to the congregation. This, of course, causes confusion among us."

I can see no scriptural objection whatever to singing the song in question. Christ did not die for himself. He tasted death for every man and shed his blood for many for the remission of sins. He had no sins to remit, but all people sinned and needed the atoning blood of Jesus Christ. "For as in Adam all die, so also in Christ shall all be made alive." (1 Cor. 15: 22.) Christ came into the world and died in order to save and redeem sinners. Without his death, all must suffer death. No other sacrifice would atone for the sins of the world. "Without the shedding of blood there is no remission."

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W. T. Buffaloe, of Monette, Ark., says that a sister in his community teaches that under no condition of separation and divorcement has a man or woman the scriptural right to marry again.

The fact that this sister so contends does not make it so. Paul teaches us that husband and wife have a right to live separate, but they must remain unmarried. There is no ground for either to marry unless the other be guilty of adultery. Adultery breaks the marriage vow; and if either marries, that one is guilty of adultery. I cannot see why the Savior made the exception of fornication or adultery, if that does not break the marriage vow. Clearly the Savior makes an exception when he says: "But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." (Matt. 5: 32.) Also Matt. 19: 9: "And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." I have no means of making this plainer than the Savior has done.

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Brother I. H. Choate, of Dickson, Tenn., inquires to know if there will be degrees in punishment in torment according to the wicked deeds which one commits. He says: "I take the position that all will receive the same punishment."

The Bible clearly teaches that there will be degrees in punishment according to the willful ignorance or disobedience of people. This is clear from Luke 12: 47, 48: "And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more." I understand this is the willfully disobedient servant. Any man who sins in the face of knowledge is such a servant. His neglect of known duty shall aggravate his punishment. The man who sins in ignorance, provided he is not responsible for that ignorance, shall have lighter punishment. All will not be punished alike. Men's responsibilities are measured by their opportunities, as is clear from Matt. 11: 23, 24: "And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

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Brother W. C. Fuqua, of Stonewall, Tenn., inquires to know (1) when the Sabbath, or seventh day, was changed to Sunday, the first day. He also is concerned to know whether the change was made by divine authority or by the Roman Catholic Church and Constantine about the year 321 A.D. He inquires to know, further, if we should observe the day from sundown to sundown or according to Roman time. (2) He says: "My wife and I have just obeyed the gospel, being baptized into Christ while on a visit to my home, where the church of Christ is the established one. Here, where we live, there is no Christian Church. Would you advise us to continue to meet with the Methodists?"

1. The Sabbath or seventh day of the week has never been changed to the first day of the week. The Sabbath is still the seventh day, or Saturday. The first day is Sunday, or the Lord's day. The Sabbath was given to commemorate creation, and was given to the Jews because of their deliverance from Egyptian bondage. The first day of the week commemorates an entirely different event, the resurrection of Christ from the tomb. So long as the law of Moses was in force the Sabbath was properly observed. After the establishment of the church, we find Christians observing the first day of the week. I see no reason why the Roman manner of computing time should not be observed instead of the Jewish.

2. I would suggest to the brother and his wife that they do their best to establish the church of Christ where they live. He and his wife can have the emblems together, and with the proper effort they soon can have other Christians to meet with them to honor the Lord on the first day of the week.

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Sister Florence Wyatt, Winesap, Tenn., wants to know (1) when Saul called on the Lord as recorded in Acts 22: 16. Did Saul call on the Lord before or after baptism? (2) She also inquires to know the meaning of Acts 2: 21, wanting information on the point as to whether a sinner should pray for salvation before obeying the Lord in baptism.

1. Acts 22: 16 reads: "And now why tarriest thou, arise, and be baptized, and wash away thy sins, calling on his name." Evidently the calling was done in the act of baptism and obedience. It is perfectly natural for one to pray when moving in faith and obedience. Saul of Tarsus, in obedience to the command, "Arise, and be baptized," did so, relying upon and trusting Christ for salvation. Every believer, in being baptized, confesses his own inability to save himself—his own weakness, fallibility, and sinfulness—and proclaims the power of Christ, and Christ alone, to save him. Helpless, with his breath suspended, eyes closed, passive in the hands of the administrator, he goes down into a watery grave, is baptized into death, looking up unto Christ, and calling on the Lord to bless and save him in the act.

2. Acts 2: 21 reads: "And it shall be, that whatsoever shall call on the name of the Lord shall be saved." This means to turn to the Lord in his appointed way. It means a great deal more than prayer. It is not enough to say, "Lord, Lord, open unto us." All who call upon the name of the Lord must hear and obey. (Matt. 7: 21.) "Faith without works is dead, being alone."

GOSPEL ADVOCATE

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EDITORIAL

Annual Meeting of the Directors of the Tennessee Orphans' Home.

BY J. C. M'QUIDDY.

This meeting was held on November 8, 1919. As stated elsewhere in this issue by Brother Paul Slayden, the churches took charge of the dinner for the children of the Home and the directors on that day, and did their work in a most commendable manner.

The directors went thoroughly into the financial condition of the institution, looked carefully into its management for the past year, and were gratified at the showing that was made by the management. While the management was not faultless, yet the affairs of the institution had been managed in such an economical manner, the maintenance of the children held to such a low average, that, despite the high cost of living, the institution has steadily increased in usefulness. The liberality of Christians has been such that funds have been provided for the maintenance of more children from November 1, 1918, to November 1, 1919, than in any preceding year.

While the management did not show any more money on hand than is actually needed for the proper support of the children now in the Home, yet every indication encourages the directors to believe that the liberality of Christians will provide funds as needed for the maintenance of other orphans.

The Farm.

Much time and consideration were given by the directors to the management and improvement of the farm that is owned by the Home. It is believed that by proper management the farm can be put into such a state of cultivation that it will be very helpful in furnishing a support for the children. The directors are endeavoring to get a number of good milch cows, so that from the farm the Home may get all the milk and butter that the children of the Home will consume. Doubtless there are many good brethren throughout the country each of whom will cheerfully give the amount necessary to purchase a good cow. Those who are managing especially the farm are seeding it in a way that will speedily increase the fertility of the soil and thus make the farm far more productive. The directors also decided to raise sufficient funds to build a good house on the farm. This will enable the directors to get a practical, capable, and efficient farmer who will get the best possible results from the farm. Considerable funds, but not sufficient for the work, have already been given and pledged for the erection of this house. I do not feel that it is necessary to beg Christians to make a contribution to such a work. If such work as this is not pleasing and honoring Christ, I cannot conceive of what work would be. Simply to give an opportunity to brethren to make a contribution for such a work should be all that is necessary to secure ample funds for the erection of the house.

If any one who reads this article would like to lay up treasure in heaven by contributing one hundred dollars, fifty dollars, twenty-five dollars, or even ten dollars, or any other amount, toward the erection of this house on the farm of the Tennessee Orphans' Home, please send your check direct to me, and the check will be properly applied. Let every one give as his own soul requireth.

The Home Steadily Growing in Usefulness.

It should indeed be gratifying and encouraging to all Christians to note that the Home is steadily growing in influence. Its power for good is greater to-day than it has ever been before; but even now its usefulness should be just beginning. If funds are properly handled and managed and if the claims of the institution are put before the people in an intelligent manner, I firmly believe that this institution will continue to grow until its usefulness is even a hundredfold greater than it is now. Feeding, clothing, and training orphan children is a work that appeals to all alike. No man should claim to have the Spirit of Christ who does not find pleasure in doing work of this kind. I do not mean to intimate that a man cannot be a Christian, or that a man will go to perdition, or that one cannot enjoy the approval of God, without contributing to the Tennessee Orphans' Home. I do say, however, and believe most heartily, that the man who has the Spirit of Christ will delight to engage in such work. Even if he does not contribute to the Tennessee Orphans' Home, he will find pleasure in feeding the hungry, in warming the cold, and in training children for usefulness and happiness. Men who have imbibed the spirit of the meek and lowly Jesus will not turn a deaf ear to the cries for help that come from orphan children. The beloved John wrote: "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3: 17.)

As one of the special characteristics of Christ's ministry was that the poor had the gospel preached unto them, so the ministry of those who have the Spirit of Christ, his subjects, will also find much pleasure in ministering to

the helpless orphans. God's true children do not have respect of persons, but they have respect for the true faith of Christ, which leads them to do good to those who are in need. "My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; do ye not make distinctions among yourselves, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?" (James 2: 1-5.)

WE CANNOT LIVE IN THE PAST.

We can neither live in the past nor in the future. We live only one day at a time. It will not avail us anything to boast of what we have done in the past. We cannot live to-day on the food that we have consumed in days that have passed and gone. We cannot live on the air that we have breathed, nor can we live spiritually upon the good works of the past. Taking it for granted that our zeal has been all that it should have been in the past, we must now renew our determination and allegiance to God and do the very best that we can in his service while it is day in order to be well pleasing unto him. With each day comes new duties, new obligations, and new aspirations. Many of our friends and associates who stood with us in the past have slipped away. They are no longer supporting and upholding us in every good work. So in the Home we will continually have new conditions arising. New children will come to the Home. Mothers will be taken to their eternal reward. Children will be left homeless and penniless and must be cared for. Will we be equal to the task? Will we put our best manhood and noblest womanhood into such work, or will we fold our hands and sing of what we have done in the past while our spirituality and usefulness die? God forbid! Let us with all interested workers resolve anew to feed more who are hungry, clothe more who are destitute, and warm more who are cold, in the future and in the present, than ever before.

CONTRIBUTION FOR THE HOME.

On the first Lord's day in January, 1920, we are asking all churches and Christians who are interested in this work to make a liberal contribution for the orphans. Will not some of our stronger churches who have been neglecting this contribution in the past begin the new year by making a liberal contribution for the orphans in the Tennessee Orphans' Home? The liberality of the churches in the past has been encouraging, but we hope that their liberality will abound more and more in this good work.

Send all contributions for the Home to the Tennessee Orphans' Home, Columbia, Tenn.

The Apostasy of the Missionary Societies and the Restoration Congress.

BY M. C. K.

On page 1219 of this issue of the Gospel Advocate we publish, from the pen of A. McLean, president of the Foreign Christian Missionary Society, a criticism of our editorial on the Restoration Congress and the Missionary Convention recently held in Cincinnati. Certainly not because of any merit in his article—it contains nothing to recommend it—but because it is a characteristic dodge common to destructive critics and those in sympathy with them and affords a fine opportunity to expose their dubious methods of dealing with facts where great and serious issues are involved, we ask our readers to give his "square and absolute denial" a careful reading.

First of all, we promptly meet his "square and absolute denial" with the very appropriate counter-affirmation that, to adopt his own classic and brotherly (?) language, it "has not an atom of truth in it," so far as the charge which the Advocate editor made against the missionary societies is concerned; and that a man of A. McLean's intelligence would make such a denial in the face of the stubborn and damaging facts which confront him would indeed be surprising, if we did not know that this same "square and absolute denial" is one of the most common turns in the peculiar tactics of destructive critics and those in sympathy with them.

The Advocate editor did not say, nor does his language necessarily mean, that the missionary societies had *formally* indorsed "open membership" and the other apostasies in question, and probably no one knows better than A. McLean himself that sometimes very wrong and wicked things are done both by individuals and by corporations, through their agents and otherwise, without formal action at all. We have the highest authority in the universe for the position that the high crime of adultery is sometimes committed even in the heart. Nevertheless, because his societies had not formally indorsed the apostasies in question, it suited the purpose of this juggler with words to attempt to darken counsel by hiding behind a mere formality. But it is an "ill wind which blows no man to good;" and our critic has unwittingly furnished the opportunity not only to submit the proof that the missionary societies aided and abetted in bringing about the sad situation which called for the Congress and its loud protest, but also to lay bare the fact that, if he did not know this of the societies when he made his denial, then he is inexcusably ignorant of a notorious situation. We now note some of the facts of this situation.

1. *The very origin of the Congress is proof of the charge made against the societies.* Not only had the practice of "open membership" been adopted by some of the preachers and churches supporting the societies and with which the societies are in affiliation, but the deity of Christ was called in question, the materialistic philosophy which repudiates the inspiration of the Scriptures and discounts the Bible as the word of God was taught, and "infant dedication" was substituted "for infant sprinkling" on the mission field—all of this, so far as the public knew, *without a word of protest from either the Foreign Christian Missionary Society, of which A. McLean is president, or the American Christian Missionary Society.* These things had become so general and widespread, without a word of protest, so far as the public knew, from any officer of either the Home or the Foreign Society, that many brethren became alarmed over the situation which, in their judgment, called loudly and seriously for protest; and consequently the Christian Standard and its sympathizers, we take pleasure in informing Brother McLean, decided on a Congress for that purpose to meet in Cincinnati on the occasion of the General Convention of 1919.

2. When the Congress convened, it was found to be composed of over two thousand disciples who had enthusiastically gathered from all parts of the country to utter their loud and positive protest against the American Christian Missionary Society, the Foreign Christian Missionary Society, and the Christian Woman's Board of Missions, because of the encouragement these societies, by their silence as well as otherwise, were giving to the apostasies in question. Were these thousands of disciples gathered in Cincinnati and thousands more who were in sympathy with them, but were not there, all deluded and making a loud protest when there was nothing against which it was necessary to protest?

3. But our brother, who hides behind a formality, when everything essential to Christianity is at stake, says: "The American Christian Missionary Society is not so

much as mentioned in the resolutions." Well, what if it is not, when everybody knows that it was the American Christian Missionary Society and the other societies that were meant by the resolutions? *Shame on such a point!* When the question of merging all the societies into one united society was up for discussion before the Convention, it was not only made plain that the resolutions meant the societies, *but the very apostasies for which they were held responsible, and which were identically what the Advocate editor charged*, were clearly pointed out, among which, in addition to those mentioned in our former editorial, is the substitution of "infant dedication for infant sprinkling;" and this man McLean, the president of the Foreign Christian Missionary Society, was publicly asked in the convention if he would see to it that this practice is stopped, but no reply from him appears in the report. *"Infant dedication" substituted "for infant sprinkling!"* Again we say, shades of Campbell, Stone, Scott, Lard, McGarvey, Peter, and Paul! The case is far worse than our former editorial made it out.

We now introduce some of the witnesses and their testimony. John T. Brown, of Louisville, said to the Convention:

I just want to ask one question, which may be answered by Brother McLean, the president of the Foreign Christian Missionary Society: If these societies are to be merged into one, will Brother McLean, or those that are in authority, see to it that we stop dedicating infants on the foreign field? I have seen these infants dedicated at church services over there in a large number of our own fields. Will those in authority ask our representative, Peter Ainslie, if he will withdraw his statement that the churches of Christ have substituted infant dedication for infant sprinkling? If they will answer that, and will notify the missionaries at once that this unscriptural practice of dedicating babies on the foreign field must cease at once, then I am for the merger; but if they won't answer that question in the affirmative, I shall vote against it.

W. H. Book, of Columbus, Ind., said:

Will you assure us, if we vote for the unification of the societies, that no man shall be employed anywhere in all the world by any one of these organizations who stands for open membership?

P. H. Welshimer, of the great church in Canton, Ohio, said:

Unfortunately, I am sorry, some sectarial utterances and administrative policies in the last year or two have aroused suspicion in the hearts of thousands of us. When a secretary will make the statement that he does not care if another church of Christ is not established in the United States of America in the next twenty years, in the name of God, won't people ask questions? . . . Mr. Chairman, I am satisfied that a word of expression from the secretarial and the presidential force of our societies, in which they will give evidence, as some of the ex-secretaries did on the platform of the Congress, that they intend to stand by the Restoration movement, will clear the situation and bring united support. . . . I am going back to Canton, and I am going to say to my people, we will exercise a large measure of faith again this year. We will take the largest offering in the history of the church. Then, when the merger has been tried for a year, if there is a deviation from the line of the Restoration movement, if men who preach what are known as first principles are sneered at and laughed at—then, sir, after this year we go in independent ways, and it is "good night!"

That means, and A. McLean, if he is properly at himself, knows it means, that Welshimer and his great church at Canton, after another year's trial, if the society does not reform, *will abandon it and work in some other way.*

S. S. Lappin, of Bedford, Ind., making public McLean's Foreign Society's effort to force the churches and preachers to support both men and measures which they believe it wrong to support, said:

Mr. Chairman, a secretary sitting on the platform to-day said to one of our ministers that the Methodists promote or degrade men according as they raise money for benevolences or not, and that we have a similar practice. We want to know whether that strain is going into the new organization. I cite as evidence in the case one of our men who went to China as a missionary. Twelve men, every one of them a Christian gentleman, testified personally that he believed in open membership, and some of them that he disavowed faith in the deity of Jesus. Nevertheless, the Foreign Christian Missionary Society sent Sarvis to China; but, friends, I want to know whether that strain is going into the new offspring when the merger is effected. . . . I take the position that Mr. Welshimer has taken. Everything goes as usual for another year. But I want to know whether this foolishness is to go on.

That was another notice served on President McLean and his associates in the conduct of the societies that, for the next year, they would be strictly on trial, and at the end of that period, unless the society reforms, it will be abandoned; yet, the president of the Foreign Society, knowing that the Advocate readers, unlike those of the Christian Standard, are not in possession of all the facts touching the unfaithfulness of the societies, seeks, by "a square and absolute denial"—a denial which takes advantage of a mere formality and rests on nothing material to the issue but his bare word—to make the impression on them that the societies are innocent of the apostasies charged and which made the Congress and its resolutions necessary! He should be heartily ashamed of himself.

Mark Collis, of the large and influential Broadway Church, Lexington, Ky., calling attention to the denial of the deity of Jesus and other departures from the Restoration movement connived at by the societies, said:

My brother, Mr. President, you spoke of a yoke we are trying to put on our brethren. I would like to know what yoke of opinion we are trying to put upon anybody. . . . Why, the gospel is the power of God unto salvation. We are to preach the word—the gospel. The apostle spoke of the gospel being perverted in his day and of men being untrue to that gospel. Now, I wondered when the brother said that, if he meant I was putting a yoke upon somebody when I say that I want to talk about the deity of the Lord Jesus Christ. I wonder whether he meant I was putting a yoke upon somebody when I want a man who goes to teach the heathen and to teach these poor people in the Western fields, in the mining districts and in the forests—to teach them that the Bible he presents to them is the sure word of God; that it is safe for them to follow it; that it is inspired, not as Shakespeare is inspired, but that they were moved by the Holy Spirit; that it is not errors and old wives' fables; that it is not a book inspired in spots.

But that is not all. Ira Boswell, of Georgetown, Ky., said:

Mr. Chairman, I have two questions to ask: If this merger goes through, will the United Society continue to send its representatives to the State conventions to boost our colleges in their disloyalty to our plea and to the word of God, and to back them in their efforts to run the Convention by eliminating those who oppose the college? Will this merger perpetuate the present policy of the Educational Board and the Men and Millions Movement so as to make no distinction between sound and unsound institutions, so as to appeal equally for those that are Christian and those that are rationalistic? . . . I know that these things have been done, and I want to know if they will continue in our work.

That was a fine opportunity for President McLean to put in his "square and absolute denial," *and shame on him that he did not do it!* The charge was then and there openly and directly made that the society sent "its representatives to the State conventions to boost our colleges in their disloyalty to our plea;" that it was guilty of trying "to run the Convention by eliminating those who oppose" such a "college;" and that "the present policy of the Educational Board and the Men and Millions Movement" is "to make no distinction between sound and unsound institutions," or "those that are Christian and those that are rationalistic." There was the direct charge that the society was aiding and abetting, through its officious agents, the spread of the nefarious system of German rationalism. Why did not the president of the Foreign Society then and there rise up with his "square and absolute denial?" "Ay, there's the rub!" Hundreds of men with the high standing of those here quoted would have

overwhelmed and silenced him with evidence of the truthfulness of the charge, *and hence he kept mum!* Moreover, all of this testimony with all of these charges, in substance, has been spread out in the columns of the Christian Standard, from which we quote it from its issue of October 25, 1919. Why did not this brave Spartan rush into that journal with his "square and absolute denial?" We repeat, shame on him that he did not do it! With all due respect for him and his compeers in their apostasy from the Restoration movement, we hesitate not to say that it is nothing short of cowardly to keep silent before the thousands in the great Convention and before the vast constituency of the Christian Standard, where the charges were originally made, and then come to the comparatively little audience of Gospel Advocate readers to air his "square and absolute denial!" In the light of the facts now submitted, our readers will know how to estimate his denial.

Not only does he hide behind a formality in attempting to shield his societies, but he attempts to pervert the generous language of F. D. Kershner and Z. T. Sweeney, who assisted in drawing up the Congress resolutions and gave them enthusiastic support, but who, nevertheless, in subsequent references to the clash between the two parties to the controversy, stated that "the Committee on Resalutions of the Congress" had no "intention to reflect upon the integrity of character and probity of life of any of our official representatives;" but they do *not* say that the "official representatives" are not in part responsible for the deplorable situation which made the Congress and its protest necessary. As to his appeal to "the absolute fairness and justice" of Isaac Errett in his "editorial writing," while there are some things on which that great editor was not in agreement with the Gospel Advocate, he *was* in perfect agreement with it on the great principles which called forth the Cincinnati Congress; and if he had been in it with the same convictions, no man's voice would have been more prompt or clearer than his in condemning the society apostasies in question.

Elder J. B. Briney, of Pewee Valley, Ky., who is known wherever the Restoration movement is known and whose name is a synonym for soundness touching the great and vital issue between the defenders of the Bible as the word of God and the defenders of German rationalism which reduces it to the level of a human document, has been a prominent leader of the fight against rationalism for many years, and especially since its appearance in the College of the Bible at Lexington, Ky. He is not an opponent, but an advocate of the societies, though he has felt in conscience bound to oppose the apostasies winked at by the societies in recent years and keeps himself fully abreast of all important developments in the situation. In reply to a recent letter of inquiry from the Advocate editor, Brother Briney says:

> Guy Sarvis is the man whose soundness in the faith was called in question when the F. C. M. S. employed him and sent him to a foreign field. His employment raised quite a storm of protest, and I offered a resolution in the Louisville convention demanding that his employment be discontinued; but, contrary to all parliamentary law, the resolution, after being submitted to the house and discussed, was declared out of order by the chairman and withdrawn by him without coming to a vote. . . .
>
> R. M. Hopkins, Bible School secretary of the A. C. M. S., is a trustee of the College of the Bible and upholds the Crossfield administration and indorses the professors who teach evolution and destructive criticism. F. M. Raines, recently deceased, was also a trustee of the College of the Bible, and gave its present administration his indorsement. He was officially connected with the F. C. M. S. for many years.
>
> Upon circumstantial evidence I believe that most of the officers of the two societies are in sympathy with the program that is being carried out in the College of the Bible.
>
> If any officer of either society has ever said a word in commendation of the effort to reclaim the college and restore it to its original purposes, I have never heard of it. Nor has it reached my ears that any one of them ever said a word in disapproval of the present administration and policy of the College.

Thus we see that, notwithstanding, as the evidence hereinbefore submitted shows, they had the proof from reliable men that Sarvis called in question the deity of Jesus, Brother McLean and his society, nevertheless, sent him to the foreign missionary field, and "his employment raised quite a storm of protest." Moreover, even after Brother Briney's "resolution in the Louisville convention demanding that his employment be discontinued" had been "submitted to the house and discussed," the sentiment among the society leaders was so strong in his favor that the resolution "was declared out of order by the chairman and withdrawn by him without coming to a vote." Listen again: "R. M. Hopkins, Bible School secretary of the A. C. M. S., is a trustee of the College of the Bible . . . and indorses the professors who teach evolution and destructive criticism." And if our venerable brother's "circumstantial evidence" is not sufficient to convict, how does it happen that no "officer of either society has ever said a word," of which Brother Briney has ever heard, in commendation of the effort to reclaim the college and restore it to its original purpose?" It happens because of the fact, which we have now established, not by "circumstantial evidence," but by positive evidence, in this article, that the societies could not consistently send their agents to State conventions to "boost" an apostate college and at the same time speak out in condemnation of the college and in commendation of efforts to reclaim it from its apostate condition.

Finally, with all right-thinking and reasonable persons, the very existence of the Congress and its ringing resolutions, together with the testimony subsequently introduced before the Convention, are proof that some of the churches and the societies have apostatized from the principles of the Restoration movement, not only along the lines mentioned in our former editorial, but along others equally detrimental to that movement.

"Ministers for the League."

BY E. A. E.

Under this heading the Literary Digest for November 29 states the following encouraging facts:

> The ministers are "most certainly" not taking an attitude of opposition to the League of Nations, if we are to accept the findings of the National Committee on the Churches and the Moral Aims of the War, which made a postal inquiry reaching over seventeen thousand clergy and sent a special investigator to some thirty representative cities. The postal poll disclosed about one in twenty who would defeat or drastically alter the League covenant. The investigator who made the survey says in the Christian Work that "the preponderance of church sentiment seems to be that it would be a calamity to the Christian church and to the kingdom of God on earth if the treaty and the League covenant should not be ratified this year." Thirty cities of the East and Middle West have been canvassed and the belief is thus derived that "the sentiment of ministerial associations, church federations, denominational conferences, and other ecclesiastical establishments out there is in favor of the League of Nations." All through the Mid-West "and other sections of this country the voice of the preacher is heard proclaiming the necessity for a League of Nations."

WHY PREACHERS WELCOME THE LEAGUE OF NATIONS.

Quoting from the Christian Work, the Literary Digest says:

> The Christian Work finds it "not difficult to understand why preachers welcome with such alacrity the League of Nations:"
>
> "They have for years been reading their New Testament and studying the life of Christ. For generations they have been repeating 'God has made of one blood every nation of man to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their

habitation.' They have been leading their flocks to a consideration of the Golden Rule. They have cried aloud and spared not those whose purpose in life is one of domination and not service. The Fatherhood of God and the brotherhood of man have been their constant themes. Preachers can do no less than they are doing for the beginning of this League. They feel that it enters the kingdom of religion and that the idea of a League, a world brotherhood of love, stands at the center of the teaching of their Master."

There is this final word:

"With joy they hail the coming day when the League, infused by the spirit of Christ, will be a living reality. They look forward to the new foundations built upon justice. They are sick of the unsound foundations of the past. They hope for the full coöperation of the nations in all matters of great and common concern. They hope that the League Council will soon get busy on the question of armaments. They are sick of armed peace, sick of the abominable record made by compulsory military service, sick of nations treating each other as if they are crooks to be forever armed against, sick of big nations being parasites on the back of little nations, sick of greed, sick of hate, sick of the whole philosophy out of which came the fires of hell in 1914."

Here then is the general admission and plea that the New Testament and the spirit and life of Christ are against war and all the evil things this article of the Christian Work mentions, and stand for universal peace. Think on these declarations and expressions: "*Reading their New Testament;*" "*study the life of Christ;*" "*God has made of one blood every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bou...s of their habitation;*" "*consideration of the Golden Rule;*" "*the Fatherhood of God and the brotherhood of man;*" "*a world brotherhood of love.*" All this, it is further declared, "*stands at the center of the preaching of their Master.*" This all is good reading and sounds right. Christ is "the Prince of Peace," and through him must come and will come, not only "glory to God in the highest," but "on earth peace and good will to men."

The New Testament is always consistent; men are inconsistent. Since the New Testament—the Golden Rule, the Fatherhood of God and brotherhood of man, the entire teaching of Christ, the spirit of Christ and the life of Christ—furnishes strong reasons for disarmament and the League of Nations, does it not stand for the same whether or not nations disarm and enter into this League, and even during the time of war, or "fires of hell in 1914?" The sure way to bring about the practice of the Golden Rule, "a world brotherhood of love," a peace league between nations, when they will learn war no more, would have been for all preachers to teach the New Testament *in time of war, devastation, and carnage;* to have stood firm in the spirit and life of Christ, and thus to have shown that "the teaching of their Master" is against this "hell on earth" and that his church never did and never can engage in helping to produce such. Christ and the New Testament could not in any way whatever justify war with all its unspeakable cruelties and horrors, devastation and bloodshed, from 1914 to 1918, when the nations wanted war, and then, in turn, teach the Golden Rule, "the brotherhood of man;" and peace with all its blessings, when warring nations wear themselves out and want peace. Christ and the New Testament are always the same. The most appallingly inconsistent thing is for a preacher in Christ's church to declare that "there is no more soul-destroying place on earth" than army life and that war "is hell on earth," and yet attempt to justify Christians' taking any part in it and even encourage them in doing so.

Not many years ago the government licensed the manufacture and sale of whisky, beer, and other intoxicating and *home and life and soul-destroying* liquors. Were Christians justifiable in engaging in the whisky traffic because the government permitted it? Then, suppose the government had made it compulsory that Christians should really manufacture and sell whisky, beer, and other intoxicating beverages; would they and should they have done so in submission to the powers that be? Then, should the government make it compulsory that they *train* for and actively engage in war with all its destruction of homes and lives and the hurling of thousands of souls unprepared into eternity, should they do so? What is the difference? In the light of the teaching and life and spirit of Christ, which is worse? The New Testament is against the manufacture and sale of whisky, drunkenness, adultery—legalized or otherwise—and war with all its devastations and carnage and horrors; then, does it justify Christians' engaging in war, but condemn their committing adultery and making and selling whisky? What about the scripture which declares that if a man keeps the whole law, and yet offends in one point, he is guilty of all? Must Christians in some things obey God rather than men, and in others obey men rather than God?

This article of the Literary Digest states that these thousands of preachers referred to are sick of the evil things mentioned, one of which is "compulsory military service." I rejoice that they are, and that they are lifting up their voices against it. May their tribe increase until there cannot be found a preacher who will open his mouth or wield his pen in defense of war, in defense of compulsory military service, or in defense of compulsory military training. I rejoice in all these declarations. But all these preachers should have gotten sick of all these evil things before the war began and before a League of Nations was proposed, and doubtless many were.

God's ways are wonderful, just, righteous, and merciful. He uses wicked nations to chastise other wicked nations and at times to destroy the incorrigible ones; yet all the while he overrules all for the good of his people and the betterment of mankind. God makes the wrath of men to praise him, and whether the nations of earth are engaged in cruel and horrible war or in a league of peace, he overrules all to his glory and the advancement of his church. His will and not ours be done!

Christians are taught to pray for *kings and all other earth rulers*, that they may "lead a tranquil and quiet life in all godliness and gravity." They must not presume to *dictate* to God. He knows best. They must commit their way to him and in all their ways acknowledge him. They must lead this *tranquil* and *quiet* life in *all godliness* and *gravity*, and pray for God to overrule worldly, ambitious, and wicked men so that they may do so; they must follow peace with *all men, and holiness*, without which no man can see the Lord. Let us pray.

Renew Early.

BY J. C. M'QUIDDY.

Many subscriptions to the Gospel Advocate will expire at a very early date. We would take it as a favor if our subscribers would renew for another year at once. On account of the coal shortage our office force is compelled to work short hours each day. This period of the year is usually a very busy season, a time in which mistakes are liable to occur even though we use all the precautionary measures possible. Our subscribers may help us prevent mistakes and keep them down to the very lowest possible mark by renewing at once. We would like to ask our friends to make a special effort to send us new subscribers. The Gospel Advocate has passed through many years of trial, responsibility, and work, with some degree of success; yet we have never attained that high degree of efficiency and success that we have devoutly wished.

Subscribers to the Gospel Advocate can increase its usefulness and power for good a hundredfold by calling the attention of their friends and neighbors to the paper. Show them your paper and ask them to subscribe for the year 1920. The year that is just closing has been far bet-

ter than some of the preceding years. Despite the high cost of paper and of labor, the paper has been able to continue without being seriously involved in debt. While the owners and editors of the paper have not been working for earthly reward in publishing the paper, yet they have made many sacrifices in order that they might send the paper every week into thousands of homes in the hope of accomplishing good in the advancement of the cause of Jesus Christ. It is needless to tell our readers that we feel grateful for all the good that has been done and that we are thankful to them for the efforts they have made to further the good work. But as we cannot live in the past, we must all press forward more vigorously in the future in order that we may do more and more in combating evil and in promoting the forces of truth and righteousness.

Considering the results of the year that is soon to close and the work that has been done, we feel encouraged to renew our determination and zeal for the accomplishment of still greater good in the year 1920. We are counting on the coöperation of every reader of this paper, and believe that we shall not be disappointed.

Are People Saved Without Obedience?

BY J. C. M'QUIDDY.

Brother J. W. Wilson, of Albany, Ala., writes that he has a friend who holds to the view that one is a child of God before he is baptized in water. He writes me that his friend says that in an article which appeared in this paper on April 17, 1919, on the difference between the baptism of the Holy Spirit and the gift of the Holy Spirit, I taught that a person is a Christian before he obeys the Lord in baptism. This friend thinks that I am right in this and, I understand, is quoting me accordingly. I certainly did not mean to write anything that would convey the idea that people are Christians and are in a saved condition and have obeyed God before they have been baptized. The teaching of the Holy Spirit is so plain upon this subject that it seems that all that should be necessary is to quote what the Bible says about it.

Jesus said to his apostles: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) Christ teaches clearly that the baptized believer is saved. He does not teach that the man who simply believes or the man who does nothing is saved. He does, however, say plainly, and in language that cannot be easily misunderstood, that "he that believeth and is baptized shall be saved." I say to a man: "Build me a house and paint it, and I will pay you two thousand dollars." The terms of this contract are easily understood. If the man should build the house and not paint it, no one would claim that he had complied with the terms of the contract. If the man should simply paint a house, it would also be clear that he would not be entitled to the two thousand dollars. Before being within the terms of the contract, the believer must build the house and paint it. Then I would be responsible to him for the two thousand dollars. Christ again said to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This is not speaking of the natural birth; for Jesus is talking to a man who is grown, already having enjoyed the natural birth. To him he said: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Unless salvation is enjoyed outside of the kingdom of God, there is no promise to the man who is not born of water and of the Spirit. The man who believes and is baptized has the promise of salvation. Hence, it follows that, to be born of water and the Spirit in order to enjoy salvation in the kingdom of God, one must believe and be baptized. When the gospel was preached for the first time, and men were cut to the heart and inquired to know what to do to be saved, the Holy Spirit, through Peter, said to believers: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." These scriptures abundantly show that remission of sins, or salvation, is promised to penitent believers who are baptized into the solemn names of Father, Son, and Holy Spirit. All who obey the truth as prescribed by the Holy Spirit enjoy the remission of their sins, and, if they continue in well-doing until the end, will at last inherit eternal life. Other scriptures could easily be quoted, but these are amply sufficient to show that the promise is to the obedient and not to the disobedient.

It is a little strange that people who claim to love God prefer to be saved in a way that is not taught by the Holy Spirit, rather than have that submissive spirit of obedience that will lead them to do just what God says do without stopping to argue with the commands of God. To the truly loyal person it is enough to know that God has authorized a thing to be done. With the trusting, submissive spirit, when God speaks, all controversy ends. It is a sad commentary on the Christianity of people to-day when they manifest so little respect and reverence for the Spirit of Jehovah. If I have ever written anything that belittles any plain, positive command of Jehovah, I did not intend to do so and am not conscious of such conduct.

Around the Bend of the Road.

BY CLARA COX EPPERSON.

(Suggested by a letter of condolence from Chaplain Mabrey, Fifty-fourth United States Infantry.)

Around the bend of the road of life,
O my beloved,
Out of sight of this world's grief and strife,
In that eternal peace,
Where all your sorrows cease,
You have found your soul's release,
My beloved.

Just around the bend of the road,
O my beloved,
Having laid down life's burdensome load,
You are free from every care,
In that Land of God so fair,
And I'll some day join you there,
My beloved.

Sometimes I almost see around the bend,
O my beloved,
And to you my spirit yearns to ascend;
In those restful fields of green,
Where the face of God is seen,
I shall see your face serene,
My beloved.

And the clouds that shadow here,
O my beloved,
Will be banished forever over there;
When I've finished life's last mile,
Then the sunshine of your smile
Will my heart from grief beguile,
My beloved.

Brewer's Book on the "Model Church."

The author's chief purpose in writing this book was to create a higher degree of efficiency in the workings of the local congregation. He would awaken many from a lethargic and disorganized condition and bring them to that point where they might conduct the Lord's work in a businesslike way and at the same time be controlled by the mind of Christ in all things. The book is written in pointed style and is conveniently arranged for class study. While it is of special interest to the leaders, at the same time it is of such a wholesome nature as to afford profitable reading for all the members. The book deserves a large circulation. The prices are very reasonable. Single copy, prepaid, $1; one dozen copies, prepaid, $9; twenty-five copies, not prepaid, $17. Order to-day from the McQuiddy Printing Company, Nashville, Tenn.

AT HOME AND ABROAD

Everybody liked the "Sermon" Number.

"I think the 'Sermon' Number is grand."—J. T. Westmoreland, Jackson, Tenn.

Brother Jelley is quite sick with bronchial trouble. Correspondents should address him at Bangor, Mich., in care of Mrs. Sterling Boyer.

E. V. Cowan is teaching school at Ravenden Springs, Ark., and is preaching every Sunday. He will be ready for evangelistic work on April 1.

On the last Sunday in December there will be a roll call of the membership of the Russell Street Church, in Nashville. It is planned to have a home-coming of all scattered members and a delightful reunion. We hope Brother Sewell, now in his ninetieth year, will be able to make a brief talk.

From Horace W. Busby, Fort Worth, Texas: "Please note the change in my address from Route 7, Box 65A, to 1705 College Avenue, Fort Worth, Texas. I am giving all my time now to the Glenwood work, in this city. The services are well attended and additions continue each Lord's day. Our Wednesday-evening Bible study and Friday-evening young men's training class are growing in interest."

From E. Gaston Collins, Huntsville, Ala.: "On December 3 I closed a short meeting with the church at Oneonta, Ala. There were no additions, but some interest was manifested on the part of those who came, although the crowds were small, due to sickness and a big trial that was in progress there. This closes my protracted-meeting work for this season. With singing and preaching, I have engaged in eighteen meetings this summer. There were other calls I could not accept. There were not many additions, but I trust that some good may have been done."

From Tom Walker, Vernon, Texas, December 3: "I moved my family to this city on September 10 and began regular work with the congregation. We have had over thirty additions to date, and a new home has been purchased by the congregation for their preacher and his family, which cost six thousand five hundred dollars. Our Thanksgiving offering for the Orphans' Home was five hundred and eighty-six dollars. We are planning a new church building that will be a credit to the brethren in West Texas. Our prayer meetings are well attended. The special numbers of the Gospel Advocate are great."

From W. S. Long, Washington, D. C.: "The special 'Sermon' Number of the Gospel Advocate is most excellent. It crowns the year's special numbers. In fact, I feel that the Advocate is growing stronger all the time. May its motto be, 'Let us go on to perfection.' I could not get a telephone put in where I was, and for that reason I have changed my address to 110 Second Street, S. E. Please give my address and telephone in the next Advocate: W. S. Long, 110 Second Street, S. E.; telephone, Lincoln 1719. I ask those who have friends here to send me their addresses, or send them my telephone number and street address."

From Carl A. Gardner, Bardwell, Texas: "I am delighted with the positive and constructive attitude of this good paper. The series of articles recently begun by A. B. Lipscomb on church history are very timely and instructive. Your plea for a closer adherence to the principles of the Restoration movement, along with the emphasis you place on spiritual growth and Bible study, are heartily welcomed by all who see the imperative need of holding aloft the New Testament standard. And I must not fail to tell you that I rejoice to know that the recent issues of the paper have found no space for unpleasant discussions of differences, and that the way seems to be cleared for a closer fellowship and unity, with the New Testament as the basis, among the people of God."

F. C. Sowell writes from Columbia, Tenn.: "If the brotherhood knew how badly in need are the motherless and fatherless children of the Tennessee Orphans' Home for milk and butter, there would be a hearty and ready response. A call was made not many weeks ago, but enough has been received to buy only one cow. We need one thousand dollars, and would be glad to get it right away, as we have some cows in view; and if we could get the money at once, we could buy them at reasonable prices. It takes about eighty dollars per month to supply these children with milk and butter. We have the feed for the cows, and, of course, the sooner we get the cows, the less the expense for milk and butter. Brethren, let us hear from you."

From M. S. Mason, 1851 Broad Street, Springfield, Mo., December 3: "I closed at Jonesboro, Ark., on November 14, with one addition. Closed at Belle Plaine, Kan., assisted by Charles F. Hardin as song leader, on December 1, with three additions. A Kansas blizzard ruined the last week of the meeting. I am now at Center, near Sarcoxie, Mo., until December 18, when I shall return home to do the following work in appointments till July 1: First Lord's day, North Side, Springfield; second Lord's day, South Side, Springfield; third Lord's day, Flint Hill, Dade County; fourth Lord's day, Masters, Cedar County. The brethren are treating me nicely wherever I go. I hope to have a good meeting here. I will be at Belle Plaine, Kan., three weeks next year. Time practically all taken for 1920."

From T. S. Bain, Muskogee, Okla., December 5: "According to previous announcement, on the fifth Sunday in November there was held at Oklahoma City a meeting of the elders of the churches of Christ. Believing that this would be of general interest to the brotherhood, I will write a few words to the Gospel Advocate readers concerning same. The meeting was held with the brethren who meet at Tenth and Francis Streets. The morning sermon was delivered by A. E. Freeman, of Guthrie, Okla.; the evening sermon, by George Searcy, of Oklahoma City. The afternoon was devoted to a song service and a free-for-all discussion by the elders of various congregations who were present. Coöperation among the churches of Christ was the first subject discussed, the first speaker being Brother Lee, of the Oklahoma City congregation, followed by T. E. Burch, of Wewoka, and the writer. Others, whose names I failed to get, also took part in this discussion. The next subject was, 'The Duties of an Elder.' This was discussed by Elder J. H. Gawf, of the Muskogee congregation; Brother Jones, of El Reno; Brother Lizar, of Douglas; Brother Schooler, of Guthrie; and others. This proved to be a very profitable meeting to all concerned, and a spirit of coöperation and harmony prevailed. Every one seemed to be much encouraged and strengthened in the faith and left with a firm determination to do greater things for God. We believe that more of these meetings should be held among the brethren. This meeting was productive of much good and was a means of a better understanding among the brotherhood. The brethren at Oklahoma City are very much alive and are doing a great work for the Master. They are pulling together harmoniously, and, of course, are growing. J. A. Hudson has recently moved there and is devoting all of his time to the upbuilding of the church. All visitors were treated royally by the brethren there, who entertained all visiting brethren in their homes. 'Behold, how good and how pleasant it is for brethren to dwell together in unity!'"

10 HENS LAY 8 EGGS A DAY. HOW IT'S DONE

Mr. Davis Shows How to Wake Up Idle Hens—Easily Tried.

"I have 10 hens and was getting 1 and 2 eggs a day. Since using Don Sung, my hens have improved so much that I am now getting 7 and 8 eggs a day. The results have been wonderful." — Henry Davis, 1324 Thirtieth Street, Newport News, Va.

Mr. Davis wrote this letter in February, after a severe test in the coldest weather. Try it, as he did, and watch your hens stop loafing and start laying. Here's our offer:

Give your hens Don Sung, and watch results for one month. If you don't find that it pays for itself, and pays you a good profit besides, simply tell us, and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for thirty days, and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry-remedy dealer, or send 50 cents for a package by mail, prepaid. **Burrell-Dugger Company,** 477 Columbia Building, Indianapolis, Ind.

Rest on God.

He who hath led will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard the cry
Will never close his ear;
He who hath marked thy faintest sigh
Will not forget thy tear.
He loveth always, faileth never;
So rest on him, to-day, forever.

Then trust Him for to-day,
As thine unfailing Friend,
And let Him lead thee all the way,
Who loveth to the end.
And let the morrow rest
In His beloved hand;
His good is better than our best,
As we shall understand—
If, trusting Him who faileth never,
We rest on Him, to-day, forever!
—Selected.

"Move On."

Jo, the crossing sweeper, whom Charles Dickens drew with such power and sympathy, said the police were always saying to him: "Move on!" The boys on the streets then, as now, looked on the policeman as their natural enemy and felt as though he interferred with their fun and their liberty just out of pure meanness.

There is a reason why the officer keeps the crowds of people and the streams of vehicles moving on. There would soon be a blockade if two teams started to visit in the middle of the street. There would soon be no thoroughfare if a crowd of boys gathered and blocked the sidewalk. It is surprising how one piece of driftwood caught and held catches other stray boards and logs until there is a log jam. "Keep 'em moving" is the order to the log drivers.

This law is the law of the universe. The "standpatter" stands in the way of progress. You must keep moving or stay the oncoming of the kingdom of God. "Move on," not simply for your own sake, but so that you will not prove an obstacle in the way of the good others would do. If you won't work for the good time coming, at least don't block its path. Move on! Classmate.

CHRISTMAS

BY FAST EXPRESS FROM FLORIDA.

TREE-RIPENED ORANGES AND GRAPEFRUIT.

$5.00 Per Box.

This class of ripe fruit cannot be secured in the open market. Grapefruit ripened on the tree needs no sugar. Tree-ripened oranges are twenty per cent sugar.

Description—A full crate, half oranges and half grapefruit, will be shipped to you, or a box all oranges or all grapefruit. The average size oranges will run about 176 to the box, and the good, medium sized grapefruit will run 75 to a box.

Prices—The present price is Five Dollars a box, F. O. B. **Winter Haven, Fla.** To this is added the express, paid when the goods are delivered. This is a **Special Rate** on citrus fruit, and the Express Company gives **Special Service.** I guarantee safe delivery.

W. T. BROOKS, **GOLDEN CRESCENT GROVE,**

Proprietor. **P. O. Box 666.** **Winter Haven, Fla.**

REFERENCE—Snell National Bank, Winter Haven, Fla.

It is more difficult to regenerate than to create, to regain Paradise than to form it at the first. Not only are the power and goodness of God needed for this work, but also his wisdom. Preaching may be foolish, but the gospel preached is the wisdom of God. The highest intellectuality has been exercised in working out the world's redemption.—W. F. Adeney.

Good News.

Many of the nervous, pale, and debilitated are being helped to recover health and strength. This is good news.

They are taking Peptiron, which combines iron in the most agreeable, effective, and up-to-date form, overcoming all the objectionable features of older and other preparations of iron. It comes in chocolate-coated pills; does not injure the teeth, does not leave an inky or metallic flavor in the mouth, and does not cause constipation.

"Peptiron" is a thoroughly scientific preparation, the ultimate result of careful study and research by one of the most successful of pharmaceutical chemists. It is a real—not a make-believe—iron tonic, especially beneficial in cases of pale, thin blood, weak, unstrung nerves, mental and physical exhaustion—makes the young more vigorous and the old less feeble. Peptiron is sold by all druggists.

Give me an ideal which will stand the strain of weaving into human stuff on the loom of the real.—Henry Van Dyke.

160 Hens—1500 Eggs

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' and got 1500 eggs from 160 hens in exactly 21 days." This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. It revitalizes the hens, tones them up, and makes them lay all the time. Get ready now and make big profits out of your hens this winter. A $1 package will double the egg production, and a million-dollar bank guarantees to refund your money if you are not entirely satisfied. Send $1 now to E. J. Reefer, the poultry expert, 3259 Reefer Building, Kansas City, Mo., and get a season's supply of "More Eggs." Profit by the experience of a man who has made a fortune out of poultry.

It Is Worth Your While.

What are you doing with your life? Is the world any better for your being in it? Come now and see what others are doing. Join them in leading a life that radiates and inspires others for doing better things. The better class of magazines have been doing constructive work along these lines, but the Christian Herald stands out as the leader of them all. The business world has generally agreed that the Christian Herald subscribers comprise a mighty family of worth-while people. You cannot read this publication without being imbued with aspirations. A most wonderful opportunity now presents itself. The Christian Herald is sacrificing all its immediate profits from subscribers in a big drive to extend its present 300,000 circulation to the million mark by making an irresistible half-price offer. New subscribers may have the next eight big satisfying weekly issues for 25 cents. The price is ridiculously low, but the underlying purpose is to bring humanity to a better mode of living. Address **Christian Herald, 427 Bible House, New York.**

HAVE YOU SCROFULA?

Now Said to Be as Often Acquired as Inherited.

It is generally and chiefly indicated by eruptions and sores, but in many cases it enlarges the glands of the neck, affects the internal organs, especially the lungs, and if neglected may develop into consumption.

It causes many troubles, and is aggravated by impure air, unwholesome food, bad water, too much heat or cold, and want of proper exercise.

Hood's Sarsaparilla, the medicine that has been used with so much satisfaction by three generations, is wonderfully successful in the treatment of scrofula. Give it a trial.

If a cathartic or laxative is needed, take Hood's Pills,—there is nothing better for biliousness or constipation.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

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

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

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

Accept no substitute. This great oil is golden-red color only. Manufactured by **Herb Juice Medicine Company.** Every bottle guaranteed. 30c, 60c, and $1 a bottle, at all good drug stores.

NR

TONIGHT

Tomorrow Alright

NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.

"Better Than Pills For Liver Ills"

Get a 25c. Box.

Biliousness

Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS

Church News

Tennessee.

Cleveland, November 25.—Brother C. E. Holt has just closed a very successful twenty-days' meeting with the church at this place. He did fine preaching, and all were very much pleased, encouraged, and built up spiritually. We all learned to love Brother Holt very much for his work's sake. Two were baptized and three came into the fellowship of the congregation. The writer preached on Lord's-day, morning and evening, after the meeting closed, and two were restored to the fellowship. Prospects look bright for the Cleveland work.—George W. Farmer.

Cookeville, November 26.—Since last report I have preached in two short meetings—at Antioch and at Algood. The meeting at Antioch was to be held by Brother Hunter, but he failed to show up and I was called in. The meeting continued for seven days, with large and interested crowds. There was one addition. This is a good country congregation that keeps up a prayer meeting, a thing very unusual, and the more so with country churches. The Algood meeting continued for eight days, and we were rained out last night. The crowds were very good for that place, the congregation being quite small and quite a deal of opposition by the denominations. The interest and attention were good, and three persons were baptized. This is one of the most zealous little bands that I know of. They plan to locate a preacher there and enlarge their field of usefulness. I hope that they may succeed. I shall hold meetings at both of these places next summer, the Lord willing. Brother I. C. Hoskins was there one night during the meeting, and preached. He also visited Livingston church. Our work here at Cookeville moves on quite well.—Charles L. Talley.

Texas.

Kilgore, November 24.—Yesterday was a fine day for us at Myrtle Springs, near Ponta. I am to be at Summerfield next Lord's day. Let us work while we may.—John W. Hedge.

Waxahachie, November 20.—I was called to Ennis on November 11 to conduct the funeral of Sister Maxwell, of Garrett. She was the mother of a large family and was greatly loved by all. I saw many of the good brethren while in Ennis, and it was like meeting home folks to be with them. I lived and labored with them about four years, and I know of no better church. They have no preacher yet, but have large crowds at the worship. The work here is deeply interesting. The brethren are loyal to God and faithful to duty. There is perfect peace among the brethren, and they all seem to love each other. Brother J. S. Dunn labored with them last year and did a most excellent work in organizing the forces. He left the work of his own choosing, much to the regret of the brethren, who greatly appreciate his large and forward program outlined for them. The church saw its opportunity to grow, and the already large building is being enlarged to take care of the crowds that attend. From fifty to eighty attend the midweek services and the Sunday school grows fast.—Ben West.

Nocona, November 17.—I am now located with the congregation at this place and am giving all of my time to the work here. We have a fine congregation of brethren here, and I hope to assist them in doing a great and good work in this town and country in the way of building up the church of Christ. We have seven services each week, with much interest manifested by the members. We have good attendance at both preaching hours on Lord's days. This was the home of Brother Grimbsley, who has crossed over the river of death. He labored with the congregation here for several years and was loved by all. His widow and some of his children and grandchildren live here. This is also the home of Brother Sam Fleming, who is a good worker in the church. Brother Tice Elkins worked with the brethren here for some time, and his work is still doing good. Brother Elkins is a very able teacher and preacher. My friends will please take notice that my address now is Nocona, Texas.—F. S. Vance.

West Virginia.

Waverly, November 24.—One excellent woman united with the church of Christ from the Methodist Protestant Church at our services at Naish Spring on last Lord's day. She will be a great help to the cause of Christ there. The work of the Lord is moving along nicely along all gospel lines at Naish Spring, and additions are confidently looked for at almost every service.—A. A. Bunner.

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"Baptists vs. Campbellites." No. 15.

BY M. S. MASON.

We shall consider Mr. Bandy's defense of his "order." He hits the Hardshells a jolt, which I appreciate. Would to God he could hit them hard enough to break their shells! He says if faith comes before repentance, then we can be saved without repentance at all, as Paul told the jailer to believe and he would be saved. (Acts 16: 31.) Why didn't Mr. Bandy take all that record? What kind of faith was that that would save him? Was it "faith alone," or a faith that embraced the belief of facts, compliance with commands, and trust in promises? Certainly the latter. He asked what he should do to be saved. They told him to believe on the Lord Jesus Christ. Now the proposition arises: Who is Jesus Christ, what does he require, and what are his merits? The faith includes a confidence in all these things. "They spoke unto him the word of the Lord"—that is, they placed these matters concerning the Christ before him. He complied, as the record shows, and rejoiced in salvation. This perfecting of the faith embraced repentance, which is shown by the fact that he "washed their stripes." That shows his penitence, which he exhibited after being informed of the status of those whom he had mistreated. Certainly there was repentance in the jailer's case, and it came after he believed, too. There would have been no reason for his repentance had he not believed.

Mr. Bandy continues the same course of argument by quoting 1 John 5: 1; Acts 15: 7; and Matt. 5: 5, about which he says that this "faith" purifies the heart and enables us to "see" and be "born of" God, and that all these great things are done without repentance. But Mr. Bandy makes the mistake that D. B. Ray did in his "Textbook on Campbellism," or perhaps Mr. Bandy is just echoing Mr. Ray's thunder. What is the mistake? The faith here is not "faith alone." It is the perfect faith. It is the faith that obeys. It embraces hearing, belief, repentance, confession, and baptism. That is why, when we receive all these blesings by faith, we do it with repentance, for that faith includes the repentance.

On baptism, which he touches very lightly, he says: "It declares our union with Christ." That is not so. The record plainly says that we are "baptized into Christ." (Gal. 3: 27.) "He that believeth and is baptized shall be saved." (Mark 16: 15, 16.) "Repent, and be baptized . . . for the remission of sins." (Acts 2: 38.) I do not wonder that Mr. Bandy got ashamed of the baptism proposition and turned off on the pedobaptists, about which he says some good things. But why does he not get right himself?

He, however, tries to "dig" us on communion. He says that "Campbellite" and Methodist churches administer communion to those out of fellowship. He wants to establish his close communion. But inasmuch as the Lord placed the table in the kingdom (Luke 22: 29, 30), and he says we are all in the kingdom, why cannot he commune with us? His close communion is a church closeness. If the Methodists had it for their church, and the Presbyterians for theirs, and we for ours, he would be satisfied. But yet, from a Bible

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standpoint, there would be nothing in it. There is a closeness in communion, but the Baptists do not understand it.

We have always quoted "self-examination" and have left the impression of an open invitation, as if it were meant that any man could "examine himself" as to his Christian fellowship, and, if he decided in the affirmative, he could commune, and if in the negative, he could not. That is not what Paul meant. Paul was talking to Christians, people who were members of the church, people who were members of the kingdom. They were not to examine themselves as to that status. They were not to examine as to their moral or spiritual condition. This is necessary, but not what Paul considered here. They were not to examine themselves and "eat" or "not eat;" they were to examine themselves and "eat." What was the nature of this self-examination? The record shows that they had not "discerned the Lord's body." They had perverted and misunderstood the institution. They had not regarded it with the significance and appreciation which belongs to it. Therefore, Paul says to them as Christians under that condition of affairs, to each one examine himself, correct his attitude of discernment, and so eat. Communion is just as "close" as the "church," the "kingdom," and terms of becoming children of God. The trouble with the Baptists is that they allow that people are in the kingdom, and then exclude them from communion, which they so absurdly talk about being in the "church." No scripture warrants us in inviting everybody to the Lord's table. We can simply state that it belongs to the church, those in good fellowship and who properly discern the Lord's body. Only those people who have complied with certain terms occupy that state and are communion subjects. We cannot always decide whom we will commune with, as we cannot "call in the police" to oust the incorrigible or keep the holy emblems from his unholy lips, but we can preach the truth and let people commune at their own risk. (1 Cor. 11: 27.)

I would like to say another thing, too, before I conclude this article. I meet brethren who say they do not take the communion because they are unfit. I say to them: "If you are unfit for the communion, you are unfit for heaven." So they had better get right, obey the Lord's commandments, and be saved.

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¶ [m]From that time Jē[s]
to preach, and to say, [n]R
the kingdom of heaven

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abomination: how much more, *when* he bringeth it [1]with a wicked mind?
28 [2]A false witness shall perish: but the man that heareth speaketh constantly.

B.C. 1000.

[1] Heb. *in wickedness!*
[2] Heb. *A*

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Jabesh-gilead, who had stolen them from the [1]street of [a]Beth-shan, [b]where the Philistines had hanged them, in the day that [c]the Philistines slew Saul in Gilboa; 13 and

[a] Josh. 17. 11
[b] 1 S. 31. 10
[c] 1 S. 31. 4
[d] Josh. 18. 28
[e] ch. 24. 25; Josh. 7. 26

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BY ANDY T. RITCHIE.

I was in Augusta, Ark., when I wrote the Gospel Advocate last. We had all but smooth sailing there. Our tent failed to come, and we got permission from the Sheriff and the County Judge to use the courthouse for our meeting. We had handbills printed, and Brother Bowman (my song leader) and I took the town, street by street, and gave everybody a bill and a personal invitation to the meeting. We were just getting our crowds built up to a pleasing size when the Circuit Judge called an extra term of court and held both day and night sessions. We were paying room rent at one place and taking our meals at the notel, so we figured our stay there at a loss. We were there five days, with five other services at a little union church in the country. Brother Bowman went home, and I moved on to Pocahontas, in Randolph County, where I remained ten days, then on to Maynard for my third meeting with those brethren. I enjoyed the work at all these places. From Maynard I went to Ash Flat for a few-days' visit with my parents and other relatives. This was the first family reunion at which parents and all the children were present for nine years. All—father, mother, seven brothers and sisters—were together for one day. But this pleasure was brief, for I was taken very sick, and, of course, the pleasure of my visit was at an end. I was in bed there several days before I got able to come home. That has been nearly three months ago, and I am but little stronger now than I was then. I have chronic malaria with enlarged liver and spleen, with some other complications. Within the last three months I have held two short meetings, filled two regular appointments, and done seven days' work outside. These conditions coming on a short crop make the outlook, financially, all but encouraging. I have canceled all my work in the swamps. My physician says I must stay out of a malaria country. If work calls me to a healthful, nonmalaria district, I will go; otherwise, I shall stay on the farm. Pray for us.

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Neglected Coughs and Colds Are Dangerous

LADY IN BROOKLYN, N. Y., NARROWLY ESCAPES DEATH.

If people would only learn the folly of neglecting a cough or cold, much suffering could be averted and the development of many fatal diseases prevented.

The experience of Mrs. R. S. Pedersen, 129 Putnam Avenue, Brooklyn, N. Y., merely emphasizes the necessity of having the proper medicine on hand for such emergencies. She writes:

"One winter I had a severe cold. I doctored myself for several weeks with various pills. Finally I was forced to go to bed with heavy cold in chest and head. I had a good attack of la grippe, with large lumps in my neck. My father persuaded me to take Pe-ru-na, and I was out of bed in two weeks. I continued the remedy for several weeks, and feel better than ever. Pe-ru-na has also relieved me of pains in the back and sides. I always recommend Pe-ru-na, and my father is a constant user."

Pe-ru-na, being a tonic laxative, regulates the digestion, enriches the blood, tones up the nerves, and carries its soothing, healing influence to the irritated, congested mucous membranes in all parts of the body. It is very beneficial after protracted illness or an attack of grip or Spanish influenza to restore strength and vigor to the wasted body.

Do not fool with a cold or any other catarrhal disease. It is dangerous. Get the right remedy in the first place, the remedy that for fifty years has been known as a successful treatment for catarrh.

Your dealer handles Pe-ru-na in both tablet and liquid form.

In answering advertisements, please mention the Gospel Advocate.

OBITUARIES

Binkley.

On Sunday, November 9, 1919, Sister Susie Jane Tyler, the beloved wife of Brother Thomas Binkley, departed this life, leaving her husband and son, Mack, to mourn her loss. Sister Binkley was born on July 26, 1867. The last sixteen years of her life were spent in the service of our Master. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The writer conducted the funeral services at the open grave, where a large crowd of relatives and friends gathered, and by loving hands her remains were laid to rest to await the resurrection.

B. W. DAVIS.

Westbrooks.

Nancy A. Westbrooks was born on October 3, 1846, and died on November 19, 1919. She was twice married. She was married first to John Smothermon, to which union were born three children—J. B. Smothermon, of Frisco, Texas; Mrs. N. E. Loyd and Milton Smothermon, of Houston, Texas. She was married the second time to Elder W. C. Westbrooks, and to this union were born four children—J. W. Westbrooks, of Chattanooga, Tenn.; O. F. Westbrooks, of Rome, Ga.; and Edna and Adel Westbrooks, of Link, Tenn. Our mother was a member of the church for a number of years. She was a good woman. My sincere prayer is that all the children may live so as to meet her in the sweet by and by.

J. S. WESTBROOKS.

Butler.

Sister Mary L. Butler was born in 1839. She was married to Brother E. L. Butler in 1858. To this union seven children—six boys and one girl—were born, four of whom are living. She obeyed the gospel in early life, probably under the preaching of Brother Hackworth. She lived a devoted, Christian life the balance of her days. She had lived in Texas thirty-one years. She had been in bed just five months to a day when the summons came. The writer tried to speak words of consolation and encouragement to the bereaved. She died of old age. Her age was eighty years, ten months, and twenty-six days. It may be well said of her: "She had kept the faith, she had fought a good fight, she had finished her course. Henceforth there is laid up for her a crown of righteousness; and not for her only, but for all who love Christ's appearing." Her remains were laid to rest in the Kirkland Cemetery.

J. T. BENTLEY.

McMurrian.

Ellis McMurrian, son of Mindon and Zona McMurrian, was born on March 12, 1895, and died on November 13, 1919, at Buena Vista, Ark. He was buried in the Whitefield burying grounds. Brother Ellis was converted under the preaching of J. M. Lambert and was baptized by T. A. Floyd in 1914. He was united in marriage with Gladys Key, daughter of Brother W. R. Key, on October 17, 1915. He moved to Ouachita County in 1917 and united with Whitefield congregation. He was a faithful member and greatly endeared himself to all. He was sick only a short time and died very suddenly, unexpected by his wife and friends, of heart failure. He leaves a wife and little girl baby and relatives and friends to mourn his departure. May our God comfort them in their sorrow. We shall meet again where death is unknown and joys will not fail. The writer held a short funeral service at the grave in the presence of many sorrowing friends. J. A. COOK.

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Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system, by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

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Take a Glass of Salts if Your Back Hurts or Bladder Bothers

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid, which the kidneys strive to filter out; they weaken from over work, become sluggish, the elimina tive tissues clog, and the result is kidney trouble, bladder weakness, and a general decline in health.

When your kidneys feel like lumps of lead, your back hurts, or the urine is cloudy, full of sediment, or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts, take a tablespoonful in a glass of water before breakfast for a few days, and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive, cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

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"Since using "TWO for ONE" I get 250 to 300 eggs a day instead of 25 or 30," writes J. C. Hoff of Indiana.

World's Greatest Egg Producer

"TWO for ONE" is the marvel of all egg tonics. It is the most remarkable producer of eggs ever known to the poultry world. **"TWO for ONE"** is making records every day in egg production that were never before believed possible. Flock owners all over the country are amazed with the results. The most experienced poultry experts say they have never seen the like of it.

"TWO for ONE" is not a mere food. It is an egg tonic in the truest sense of the term—a scientific preparation in concentrated tablet form—the result of scientific research and experiment. Every factor entering into the matter of egg production was scientifically studied.

As a result you have in **"TWO for ONE"** a tonic that conditions the hen for the utmost in laying capacity—that builds muscle and bone—that stimulates active functioning of the hen's reproducitve organs—that insures fertile eggs and 100% hatchings—that makes the laggard lay and increases the production of active layers. A tonic that gets more eggs for you winter and summer than you ever thought possible.

$5000 Egg Laying Contest

Enter our $5000 00 egg laying contest. It's **free** to all users of **"TWO for ONE."** You not only double your egg production but you can win one of the big cash prizes we are giving every month. Full particulars in every box of **"TWO for ONE."**

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Don't take our word for it. Every box of **"TWO for ONE"** is sold under the distinct guarantee that if you are not entirely satisfied **you get your money back.** Take advantage of this offer and send for a box of **"TWO for ONE"** today.

Only $1.00 a box, or, our special offer of $2.00 for large box containing as much as three $1.00 boxes — enough for an entire season. This costs you 1-15 of a cent a day, per hen, **or less than 1c a dozen for the additional eggs you will receive from your flock.**

Kinsella Co., 2914 LeMoyne Bldg., Chicago, Ill.

Gentlemen:—I want to increase the egg-laying ability of my hens, make more money out of my chickens and take advantage of the high prices that will be paid during the coming fall and winter. So please find enclosed $.....for a box of **"TWO for ONE"** as checked below:

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Small Size (Including War Tax) $1.00 ☐
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This order entitles me to an entry in your $5,000.00 egg-laying contest, of which you are to send me full particulars, and my money is to be returned if I am not entirely satisfied with the tonic.

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In answering advertisements, please mention the Gospel Advocate.

The Master's Vineyard

Iowa.

Davenport, 1207 Pershing Avenue, December 1.—It is real winter here and the coal conditions are serious, but we had our church services yesterday just the same, with an increase of two—a mother and her little daughter. The mother is a member, and we have just recently found her. Brother Campbell, of Iowa City, wrote us about her, giving us her address. Her husband is also a member, but has to work on Sundays, so he says. He is working for the Rock Island Railroad people. If there is any one who has a friend in either Rock Island or Moline, Ill., or Davenport, whether a member or not, if you think he will be interested in the services of the Lord, write me, please, giving his address. Our place of worship is 510½ Brady Street, Davenport.—J. C. Estes.

Oklahoma.

Coleman, December 1.—We have moved from Mathis, Texas, to Coleman. There are a few Christians here. All are loyal, firm, faithful, poor brethren, but face a wonderful field to be worked for our Lord. We are building a house of worship. The "restrictive clause" protects our property. We need help from our brethren and friends to finish our house and establish the law and order of our Master here. Any fellowship sent will be properly acknowledged. My health is so much improved that I am now devoting my entire time to the Lord's work. I am busy. Pray for us and then help us. There is no riper field to be found than this one. Brother G. W. O'Neal, Brother J. C. Baldwin, or I will receive your fellowship and acknowledge same. However, Sister Ada Baldwin is treasurer of our building committee, and funds should be sent direct to her. At this writing I am in a good meeting at Ward Springs, the home of Brother Bynum Black. We have a lady to baptize this afternoon, and hope to see others follow. I desire to make a trip into California early in the spring, and would like to have letters from brethren in that State who would like to have me visit them.—J. Will Henley.

It is in men as in soils where sometimes there is a vein of gold that the owner knows not of.—Swift.

A Quinine That Does Not Affect The Head

Because of its tonic and laxative effect, LAXATIVE BROMO QUININE (Tablets) can be taken by anyone without causing nervousness or ringing in the head. There is only one "Bromo Quinine." E.W. GROVE'S signature on the box. 30c.

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Is Applied. Fragrant and Soothing.

60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

Men and Women

Women as well as men are made miserable by kidney and bladder trouble. Dr. Kilmer's Swamp-Root, the great kidney medicine, is highly recommended by thousands.

Swamp-Root stands the highest for the reason that so many people say it has proved to be just the remedy needed in thousands of even the most distressing cases.

At druggists in large and medium size bottles. You may receive a sample size bottle of Swamp-Root by Parcel Post, also a pamphlet telling you about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention the Nashville Gospel Advocate.

Count Fifty! Pains and Neuralgia Gone

Instant Relief! Rub This Nerve Torture and Misery Right Out with "St. Jacobs Liniment."

Rub this soothing, penetrating liniment right into the sore, inflamed nerves, and, like magic, neuralgia disappears. "St. Jacobs Liniment" conquers pain. It is a harmless "neuralgia relief" which doesn't burn or discolor the skin.

Don't suffer! It's so needless. Get a small trial bottle from any drug store and gently rub the "aching nerves," and in just a moment you will be absolutely free from pain and suffering.

No difference whether your pain or neuralgia is in the face, head, or any part of the body, you get instant relief with this old-time, honest pain destroyer. It cannot injure.

FINE PILLOWS

And Feather Beds. Order by parcel post right from this advertisement. *Get good pillows*—fine, new, gray goose feathers, big size, 5 lbs., $4.50 pair. Gray goose beds, 25 lbs., $21.72; 30 lbs., $24.60. Cheaper kinds. Pillows, 5 lbs., $1.80 pair. Beds, 25 lbs., $10.20; 35 lbs., $12.45. We have $500 deposited with the Security Savings Bank, Charlotte, N. C., to guarantee satisfaction or money back—you take no risk. Order to-day or write for circulars. Hygienic Bed Company, Dept. 28, Charlotte, N. C.

Weak, Thin, Nervous People Should Take Bitro-Phosphate

What It Is And How It Increases Weight, Strength and Nerve-Force.

Judging from the countless preparations and treatments which are continually being advertised for the purpose of making thin people fleshy, developing arms and neck, and replacing ugly hollows and angles by the soft curved lines of health and beauty, there are evidently thousands of men and women who keenly feel their excessive thinness.

Thinness and weakness are often due to starved nerves. Our bodies need more phosphate than is contained in modern foods. Physicians claim there is nothing that will supply this deficiency so well as the organic phosphate known among druggists as bitro-phosphate, which is inexpensive and is sold by most all druggists under a guarantee of satisfaction or money back.

By feeding the nerves directly and by supplying the body cells with the necessary phosphoric food elements, bitro-phosphate should soon produce a welcome transformation in the appearance; the increase in weight frequently being astonishing.

Increase in weight also carries with it a general improvement in the health. Nervousness, sleeplessness and lack of energy, which nearly always accompany excessive thinness, should soon disappear, dull eyes brighten, and pale cheeks glow with the bloom of perfect health.

CAUTION—While Bitro-Phosphate is unsurpassed for the relief of nervousness, general debility, etc., those taking it who do not desire to put on flesh should use extra care in avoiding fat-producing food.

Ends Stubborn Coughs in a Hurry

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

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

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Clear Your Skin While You Sleep with Cuticura

All druggists: Soap 25. Ointment 25 & 50. Talcum 25. Sample each free of "Cuticura, Dept. M, Boston."

In answering advertisements, please mention the Gospel Advocate.

Jesus Christ, Our Great High Priest.

BY J. PERRY HODGE.

"And to them were given seven trumpets." If the seven angels and the seven Spirits of Rev. 1: 4; Rev. 4: 5; and Rev. 5: 6 are the same, and if these represent the Spirit of Christ in all relations as the slain Lamb, through whom all enemies are to be overthrown and all the redeemed saved, it seems to teach that the Spirit thus represented was provided during or before the silence that occurred in heaven under the opening of the seventh seal, with all that was necessary for the sounding out of the word of the Lord, the gospel, which Paul tells us is "the power of God unto salvation" to those who believe it. (Rom. 1: 16.) And since it is true that the apostles preached the gospel by the Holy Ghost sent down from heaven (1 Pet. 1: 12), the Holy Spirit guiding them into all truth, teaching them all things and bringing to their remembrance all things which Jesus had said to them, and they speaking only as the Spirit gave them utterance, it really must have been the Spirit sounding out the word through them after the silence that occurred in heaven. It is our intention to speak at length of the seven angels and the seven trumpets and the seven soundings of them, but at present we wish to speak more fully of our great High Priest and the work he is doing in heaven for us. We will, therefore, in the light of what we know of the outpouring of the Holy Spirit on the day of Pentecost, take it for granted that all are agreed that the seven angels with their seven trumpets represent the work of the Holy Ghost, and that their work is his work, and that it began after the silence in heaven, and that the silence was broken when fire was taken from the altar and cast into the earth, by which we understand the Holy Spirit was poured out upon those that were together in Jerusalem that Pentecost following the crucifixion of Jesus, waiting, as they had been told to do, for it. (Luke 24: 49; Acts 1: 3, 4, 8; 2: 1-4, 32, 33.)

Paul says: "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (Heb. 8: 1, 2.) We understand that the angel John saw standing at the altar, having a golden censer, to whom much incense was given to offer with the prayers of the saints (Rev. 8: 1-6), was our great High Priest engaged in the work of the high priesthood to which he was called, the duties of which he had just entered. Jesus had not been a high priest while on earth. "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." (Heb. 8: 4.) But "every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." (Heb. 8: 3.) Therefore, not being a priest whose descent could be counted from the sons of Levi (Heb. 7: 5, 6), but after the order of Melchizedek (Heb. 5: 10), he offered himself (Heb. 7: 27) as the one sacrifice he must make for sins; and after he had offered this one sacrifice for sins forever, he sat down on the right hand of God (Heb. 10: 12). "Not by the blood of goats and of calves"—for gifts like these were offered by the Levitical priests (Heb. 8: 4)—"but by his own blood" he entered into heaven itself to appear in the presence of God for us. (Heb. 9: 11, 12, 24.)

It is there in heaven John saw him as he came and stood at the altar, our great High Priest, "who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he be-

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

came the author of eternal salvation unto all them that obey him; called of God a high priest after the order of Melchizedek." (Heb. 5: 7-10.) "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7: 11, 12); and as the Lawgiver, he offers salvation only to them that obey him (Heb. 5: 9). Among the very first things he did when he came and stood at the altar after offering up the incense and the prayers of the saints was to fill the censer with fire of the altar and cast it into the earth. "And there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." (See Rev. 8: 1-6.) The time had come for the changed law to be proclaimed by these seven Spirits of God from the throne of God, for the lightnings and thunderings and voices proceeded out of the throne (Rev. 4: 5), and their effect upon the earth was an earthquake or reformation; for the first tabernacle and the law of its service "stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come a high priest," through the offering of himself without spot to God, his last will and testament became effective. "For a testament is of force after men are dead." (Heb. 9: 10-28.) The change in the law that was proclaimed when Christ became our great High Priest was revolutionary and the effect was something like the effect of an earthquake. Judaism was stirred to its greatest activity, persecutions were launched against those who accepted the changed law, men and women were haled to prison, and many of them lost their lives. Saul of Tarsus, who afterwards accepted the law of the Spirit, was very active in the work of persecuting the church.

Jesus did not make himself High Priest. "No man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchizedek." (Heb. 5: 4-6.) The Melchizedek order of priesthood was of the same authority as the Aaronic order, since both were called of God; but they were independent of each other, since one was patriarchal and the other tribal or national. Melchizedek did not count his descent as a priest from the tribe that was set apart to be priests (Heb. 7: 6), since the tribe at his day was yet in the loins of Abraham (Heb. 7: 5-10). The patriarchal order of priesthood had no beginning of days and will have no end. (Heb. 7: 3.) If Adam was a priest, he was of this order; Abel was; Noah and all the patriarchs were priests of this order; and it is stated by some that this order never ceased, except with the Israelites, but that there were patriarchal priests through all time. It certainly will never end now. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests [of the Levitical priesthood], to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." (Heb. 7: 24-28.) "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4: 15, 16.)

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1); for "ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2: 5). We understand that the tabernacle of the first covenant, or rather the first tabernacle, was a figure of the true, and that "when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." (Heb.

AN IRRITABLE, fault finding disposition is often due to a disordered stomach. A man with good digestion is nearly always good natured. A great many have been permanently cured of stomach troubles by Chamberlain's Tablets after years of suffering. These tablets strengthen the stomach and enable it to perform its functions naturally. Try them. They only cost a quarter.

Chamberlain's Tablets

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS
For MALARIA, CHILLS and FEVER
Also a Fine General Strengthening Tonic.
SOLD BY ALL DRUG STORES.

9: 6-10.) Now, the service that is accomplished while we live in the flesh answers to the service that was accomplished by the priests of the old law, and in that sense every Christian is a priest; but the work of the high priest is the work our Savior, Jesus, is accomplishing for us in the presence of God, for he has passed beyond the veil, which means his flesh (Heb. 10: 20), and is entered "into heaven itself, now to appear in the presence of God for us" (Heb. 9: 24), that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchizedek" (Heb. 6: 18-20). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13: 15, 16.) "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." (2 Cor. 9: 12, 13.) "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" (1 John 3: 16, 17.) "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12: 1.) For, "if a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith [your own, if it works that way], if it hath not works, is dead, being alone." (James 2: 15-17.) Our great High Priest stands at the altar with a golden censer in his hand. Are you offering up those sacrifices by him that are well pleasing unto God? You, as one of the living stones of the spiritual house, are a priest unto God. (1 Pet. 2: 5, 9; Rev. 1: 6; 5: 10.) Are you accomplishing the service of God in the tabernacle of this earthly house ere it be dissolved, in order that, when you shall pass through the veil of your flesh, you will have part in that building, that spiritual house not made with hands, which is eternal, in the heavens? (2 Cor. 5: 1-4; 2 Pet. 1: 13-15.) May God help us to realize that although Jesus is our High Priest, and that he continueth ever, and that he stands ready at the altar with censer in hand to offer up for us such acceptable service as is required of us (Heb. 13: 15, 16; Rom. 12: 1), we as priests are expected and required to accomplish that acceptable service here while living in the flesh, the same as he (our High Priest) accomplished his service here while in the flesh. To-day is the day of salvation; to-day is the day for accomplishing the service of God.

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I have always believed that a man's work was given to him; that it is not so much to be sought as to be accepted; that it is floated to one's feet like the infant Moses to Pharaoh's daughter.—MacLeod.

Recipe for Gray Hair.

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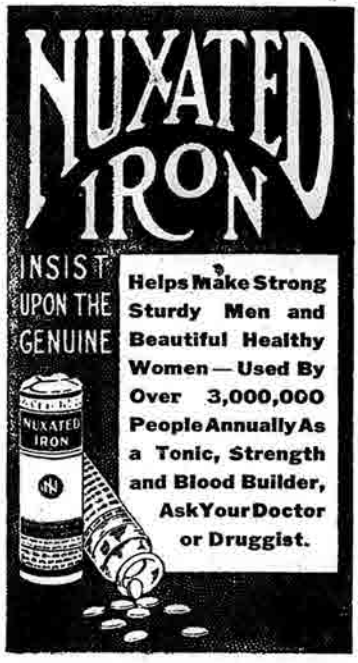
Power of United Prayer.

There is great virtue, great might, in united Christian prayers, such as we offer when we are come together in Christ's name. There is a sort of violence in them, holy violence, taking the kingdom of heaven by force.—Selected.



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In answering advertisements, please mention the Gospel Advocate.

FROM THE FIELD

Alabama.

Albertville, November 28.—Brother T. M. Caldwell and wife moved from Frankewing, Tenn., to Drewry's Bluff, Va. At their request, I began a meeting there on the first Sunday in this month and continued it eighteen days. This was the first preaching our brethren had ever done in that community. The meeting was held in the schoolhouse. The principal of the school and his wife are members of the "digressive" church, not knowing of anything else. At first they did not seem to know whether they had any interest in the meeting or not, but later they became very much interested, and a day or two before the meeting closed he asked to say a few words. He spoke of how he had enjoyed the preaching and had been benefited by it, and then announced that on the next Lord's day they would meet in Brother Caldwell's home to break bread and study the Scriptures. He will make an efficient leader if he can be taught out of "digressiveism," which, I think, is about accomplished now. I bought fifty copies of "Seventy-Seven Sweet Songs" for the meeting, and they tendered me the use of the piano, and were very much surprised when I respectfully declined to use it. They had never dreamed of there being anything wrong in having an instrument in the worship; but when I preached a sermon on "Acceptable Worship," some of them could see the wrong in it. Virginia is an inviting field for missionary work. If there is another congregation in the State worshiping "as it is written," I do not know of it. The Lord willing, I shall visit them again next spring, when I hope to reap some fruit of the sowing.—R. N. Moody.

South Carolina.

Union, December 1.—After spending four weeks in Wilson County, Tenn., in meetings, and two weeks visiting friends at Hartsville, Nashville, and Lynchburg, I am again back in South Carolina with my work. The Grissim Corner meeting resulted in eight baptisms and an awakening to greater things for the Master. They volunteered one Sunday's contribution each month for this work. This is a young and small congregation, but greater workers will never be found than some of those who worship there. This meeting began on September 28 and closed on October 4. On the next day I began at Philadelphia. This is an old congregation, and I am glad to say that they are awakening to a great extent. It is certainly a pleasure to work with such big-hearted people as these. Two were baptized during this meeting. We closed there on October 18 and began at Bethlehem on the following day and continued over the next Sunday night. This is one of the oldest and largest congregations in that part of the country. It has almost reached the century mark. Greater people have never been than these. To know them is to love them. They have agreed to support a preacher in this State, provided we can find the right man for the place. Three were baptized during this meeting. It was certainly a pleasure to get back among these dear, good friends and brethren after being in this country for several months, although I was glad to get back to our work here. We are moving along nicely now. We have bought a well-located lot, which cost us only seven hundred and fifty dollars. We thought we were very fortunate to get this. We lack a little less than one hundred dollars having it paid for. This is the first, I suppose, that has ever been written for the church of Christ in this State. We hope to build in the early part of the year. We cannot do much more until we get a meetinghouse. Yesterday was a great day with us. We had two nice services, with one confession and baptism—a very fine young man who some have already bega nto prophesy will make a preacher. He took a public part in the night service. It is certainly encouraging when we get some one who will help in the work. Brethren, pray for us.—Thomas H. Burton.

A SLIP OF THE KNIFE

resulting in an injured finger, a stubbed toe, a splinter, or any other of the numberless petty injuries that are likely to happen any day, may not seem serious at first, but, when neglected and aided by the careless touch of a dirty hand, may become infected and develop into an ugly sore and blood poison. Don't play with fate. Apply Gray's Ointment immediately and freely in all skin injuries. It gives immediate relief, soothes the pain, wards off blood poison, and immediately begins its healing effect. Its constant use for ninety-nine years has made it a family word in every household. Ask your druggist or write W. F. Gray & Co., 818 Gray Building, Nashville, Tenn., for sample.

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And be you sure that sorrow without resolute effort at amendment is one of the most contemptible of all human frailties, deserving to be despised by men, and certain to be rejected by God.—Temple.

Men show their character in nothing more clearly than by what they think laughable.—Goethe.

As you grow ready for it, somewhere or other you will find what is needful for you in a book.—George MacDonald.

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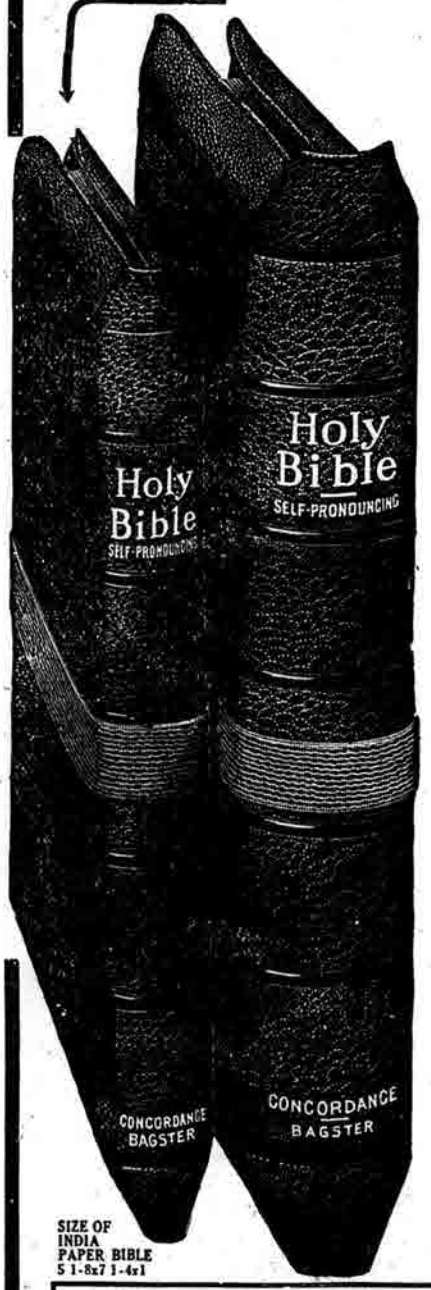

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	CHAPTER 17. 355
19 1 K. 8. 13	
20 De. 27. 16; Ne. 8. 6; 1 Co. 14. 16	NOW[1] it came to pass, as Da'vid sat in his house, that Da'vid said to Na'than the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.
21 2 Ch. 1. 3, 13	2 Then[2] Na'than said unto Da'vid, Do all that *is* in thine heart; for God *is* with thee.
it in the morning and in the evening	3 And it came to pass the same night, that the word of God came
22 Ex. 29. 38; Nu. 28. 3, 4	

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Encouragement or Discouragement—Which?

BY F. P. FONNER.

Very often persons are encouraged by the words of others. Well did one say: "Words fitly spoken are like apples of gold in pictures of silver." This is a beautiful sentiment; and if heeded by every one, it would produce results beyond our fondest hopes. Many of God's children would be encouraged to go forward in the Lord's work, whereas many of them are disheartened and discouraged on account of unjust criticisms. These are often couched in the harshest of terms, thus revealing the spiritual conditions of the critic. Men of little spirituality are much given to this form of criticism. In fact, even a casual reader of our papers is able at times to form a just estimate in regard to the character of these critics. They seem to care but very little about the choice of words when they offer a criticism. To-day our young preachers and some of our missionaries, both at home and abroad, are being severely criticized by those lacking in spirituality. When any one objects to mission work either at home or abroad, it is because he is untaught or lacking in spirituality. The young preacher seldom gets any encouragement from these dead and dying church members. They want a "big preacher." They are very much like "dead flies in the ointment of the apothecary." They will corrupt the entire congregation unless they are properly taught. An elder who allows a young man to "practice on us" without real words of encouragement or adequate support certainly is a spiritual degenerate. He should awake to a sense of his duty as an elder in the church of Christ. Perhaps he needs the practice more than the young preacher does. The young man will get the necessary practice if we support him and send him into the mission fields to build up the real cause of Christ. He wants to go. "Loose him, and let him go." And what about the elder? Let him study the word and develop himself as a teacher, and then let him "feed the flock of God." This will give him the necessary practice. This practice is needed in too many cases. This matter is not receiving the attention it should.

Say, if we do not encourage our young preachers now, where will our preachers come from in the future? And if the elders do not develop themselves as teachers, what will become of many of our local congregations? And if we do not sustain our missionaries at home and abroad, what will become of the many millions who sit in darkness? And what will become of us, if each of us does not become a real missionary in his own locality? Please answer all of these questions in the light of God's eternal truth and then act accordingly. Our own nation needs the pure word of God. Sectism is deceiving and deluding our people. The veil of human traditions covers the minds of most Americans. Say, shall we let in the light of the glorious gospel of Christ? Are we the New Testament church? If we are, we will evangelize America and the whole wide world within a hundred years, if the Lord delays his second coming so long as that. Let us discourage no one, but let us encourage all to do their part of the Lord's work.

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

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

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

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Yours very truly,
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Oct 1 19 John W. Fox R 3

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Studies in Church History

By A. B. L.

When Men Tried All Religions.

It is interesting to study the trend of the public mind during the period just before our Savior's birth and to consider in their proper spheres the religions with which Christianity was destined to compete. It is a fact not generally known or appreciated that the Christian religion had to win its way by proving its superiority over mighty religious systems and practices. Nor was the ascendancy gained within a day or a year. We must think of Jesus as a contemporary with Julius Cæsar. There is the imperial regime of a mighty emperor side by side with the lowly Jesus. The question which many were called upon to decide was allegiance to one or the other. Shall it be Christ or Cæsar? Which shall have preëminence in my heart and life, the "divine right" of human systems or the divine power of unseen forces?

It may be said that the environment was favorable to Christianity in that the keynote was universalism. The growing sense of the unity of mankind created a prejudice against any national religion. Plutarch voiced the spirit of the time when he said that men worshiped the same god, his name merely being different in different languages. The belief in monotheism was general, and this led men more eagerly in search of the One.

Evangels were offered from East and West, and men were not satisfied as in our day to owe allegiance to one sect or form of religion; they tried all. We are reminded of the lady who had secured a new cook and asked her to which church she belonged. "You needn't worry about that, mistus," said the resourceful colored girl; "I allus accommodates myself to the lady I'm working for." She is not the only one in these modern times who makes policy or accommodation or convenience the rule of selection. People forsake a church that is simple and apostolic and go to another because it is more fashionable. People give up the truth and the faith of their fathers for no other reason than that they are asked to do it by those whose friendship and influence they covet. Jesus Christ is not to them the determining factor. He holds the second place. Let us not be too drastic in our judgment of the ancients. "For wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same thing."

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The Greek Ideal.

Of the religions competing in the Empire, those of Greece were philosophical, appealing primarily to the intellect; that of Rome was wholly political; those from the Orient were most akin to Christianity in that they were emotional and appealed primarily to the heart.

The "religion" of Greece was really no religion. It has been called an "anthropomorphic polytheism." This ungainly expression simply means that the Greek's thought centered upon man, which is but another way of saying that it centered upon himself. To him thought was the great reality. When psychological resources were exhausted, that was the end of his quest. His religion then was Beauty with a capital B and Joy with a capital J. It was such an interpretation of nature as to make the Greek feel at home in a world peopled with fairy deities. This was very pretty, of course, for fair-weather days, but it had no message when the elements of sorrow and trouble entered into his experience. It did not provide for the Infinite. We note the same ephemeral beauty in some modern systems that are far more popular in some quarters than the gospel plan of salvation. People with reasonable intelligence along other lines are taking up with New Thought and Christian Science. I have in mind a cultured woman who became an ardent devotee of Christian Science. She not only believed it herself, but she began enthusiastically to teach it to others. It happened that her only child was taken sick with diphtheria. The old family physician, being a near neighbor and seeing the sign of the health authorities upon the door, swallowed his professional pride, came to the door, and proffered his services. "Thank you so much," the lady said. "But we don't require your services. Don't you know we have the Great Physician here?" A few days later the child died. Then, in the agony of despair and uncontrollable grief, the mother cried: "Since this terrible thing has happened, how can I ever believe in the goodness of God again?"

Let the solemn truth be impressed upon every heart that any system of religion, it matters not how beautiful, that presumes to take the place of Jesus Christ and his gospel, is doomed to failure in the final analysis. Some one may object and say: "But you overlook the fact that there is much that is good and true in Christian Science." This may be admitted, but there is no truth in it worth having that cannot be found in the Christian religion. It is enough to be a Christian without the "Scientist" and as a faithful child of God to believe that "no good thing will

be withheld from them that walk uprightly." It is these half truths that make Christian Science and New Thought so attractive and so dangerous. Tennyson's words are always true:

A lie that is all a lie
May be met and fought outright;
But a lie that is half a lie
Is a harder thing to fight.

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Emperor Worship.

We have seen that the ideal of the Greek was thought. The ideal of the Roman was order or social control. Therefore, we are not surprised to find that the religion which Rome offered the world was of a political nature, the cult of the emperors. Emperor worship was conceded to be the best means of giving cohesion to a vast empire. It was never intended, however, to persecute other religions or to impose any religious dogma. Its prime purpose was to unite the heterogeneous peoples of this vast empire. Julius Cæsar opened the door for himself and subsequent rulers into the Roman Pantheon. After the victory at Pharsalia he was acknowledged as "semigod" and his statue was placed beside that of the "King of the Gods." At first he modestly refused the position, but later accepted it. Later he became Jupiter Julius, and a temple was built in his honor. His assassination and the appearance of a comet secured his consecration. He was decreed to be "divine," and the senate gave authority "to honor him as a god." This helps us to appreciate the words of Cassius in the instigation scene of Shakespeare's famous play: "Upon what meat doth this our Cæsar feed, that he hath become so great?" After this an epidemic of divinity-seeking broke out among the Romans. Every "big gun" aspired to be a god. Sextus Pompey sent out cards announcing himself as a son of Neptune; Antony became the new Dionysus, whose worst qualities he imitated. Octavian was recognized as the Son of the Divine. Later on we find him addressed in inscriptions as Zeus and the Son of Zeus. Of all the Cæsars, Augustus received the most genuine adoration, chiefly because he was one of the worthiest rulers. On his death his apotheosis was decreed by the senate. Wicked Caligula was punctilious about his divinity. Domitian proclaimed himself "Lord and God" during his lifetime. The notorious Nero was the first to wear the radiant crown symbolic of descent from the semigod. At first the people only recognized in a formal way these man-made divinities, but later, influenced by the East, they prostrated themselves before them. To the soldiers on the battle field Cæsar worship became a bond of union and a sign of the greatness and ubiquity of Rome. It strengthened Roman authority and helped to unify the world. There is a disposition in the human make-up which craves a visible God. "Show us the Father, and it sufficeth us." Thus the emperor became a visible *god dispensing* justice. They figured that prayers addressed to the god Augustus were more surely answered than those addressed to Jupiter. Thus we see how a great nation "exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator." The Jew alone as a race preserved the integrity of the living God.

The dark days of emperor worship are past, but the deification of man after an unworthy sort is not altogether an ancient art. "What fools these mortals are!" may be said of every age. Lording it over others is frequently practiced in our enlightened times. It is characteristic of the modern man to "think of himself more highly than he ought to think." How slow we are to learn the Master's lesson: "He that is least among you all, the same is great;" and: "If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet!" (To be continued.)

OUR CONTRIBUTORS

The Kingdom of God.

BY W. L. REEVES.

The kingdom of God is that domain over which God reigns by means of his fixed laws, to which are appended certain penalties for violations thereof. All kings rule by means of laws; and the fact that there are many violations of these laws does not signify that there is no kingdom and a king over that kingdom.

Proposition: "Christ has a kingdom in heaven and on earth over which he now rules." The invincible proof of this proposition is abundant, some of which I shall proceed to give.

The prophets foretold its establishment. Isaiah (2: 1-3) told this: "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. . . . For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

It is not the part of wisdom to jump at the conclusion that because the kingdoms of men yet go to war, therefore the kingdom of God is not established. As well say that because men commit murder, therefore "Thou shalt not kill" is not in force yet. Men must not forget that prophetical commandments have their conditional penalties as well as any other commandments. While upon earth Christ taught very strongly that his followers should not "lift up sword" any more; but it seems that they do, anyway. At least, some who profess to be his followers do so. But does this fact prove that Christ does not rule over his people? The proof does not show such to be the case.

Christ was declared the Son of God with power by the resurrection from the dead, after which he himself said that all power in heaven and in earth was his. (Rom. 1: 4; Matt. 28: 18-20.) What does Christ need with so much power, if he is not now King? Why was he declared the Son of God at that time, if there is no kingdom over which he can now reign?

I submit to the reader the fact that all the good now found in any nation of earth exists there simply from the fact that God and Christ are to that extent accepted and feared as Ruler of the universe. On the other hand, those nations which are the most corrupt are those which recognize Christ's reign the least. Who can truly dispute this? I further declare that there is not one single principle of justice and equity to be found in the rules and regulations of any nation but what that principle of righteous rule is to be found in the teachings of Christ. What Daniel said is true from this very fact. He said: "The sentence is . . . to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men." (Dan. 4: 17.) God does not rule unrighteously; so it can be but to the extent that righteous ruling is found in these kingdoms that he rules in them. "All unrighteousness is sin." (1 John 5: 17.) If any man thinks he can find any just principles couched in the laws of any nation which are not enjoined by Christ in the law

by which he is now ruling more or less over all men, I should like to learn what those principles are. As hell is ordained by the Lord for the punishment of wicked people hereafter, so are human governments appointed by him to punish them here in this world. (See Rom. 13: 3, 4.)

There are two motive forces which prompt men to do right—viz., through fear of punishment and through love and hope for reward. God has no one to fear, so there is but one motive which prompts him—love. "God so loved the world, that he gave his only begotten Son." (John 3: 16.)

Christ must be King and rule over his kingdom, or his laws are of no avail whatever, for he has given commandment unto men that they should go forth and serve him. Does Christ rule over a people who are not his subjects? No! Such is not the case. Christ is the rightful ruler over all those who have become Christians. All such are in his kingdom and serve him. They must obey him instead of men. (Acts 5: 29.)

Christ's birth of the flesh brought him into this world so that he might partake of man's infirmity—"tempted in all points like as we are, yet without sin"—and thus be better prepared to rule over his subjects by experience, knowing their infirmities. He uttered such statements as these: "It is your Father's good pleasure to give you the kingdom." "I appoint unto you a kingdom, even as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom." (Luke 22: 29, 30.) His disciples afterwards had received a kingdom. "Wherefore we receiving a kingdom which cannot be moved." (Heb. 12: 28.) When on earth Christ referred to the time for the establishment of the kingdom told by the prophets in these words: "The time is fulfilled, and the kingdom of God is at hand." (Mark 1: 15.)

The Lord's Supper is to be observed now and until Christ comes; but the Lord's table is in his kingdom, at which his disciples are to eat this Supper; therefore, the kingdom of the Lord is now in existence and men are in it. (Luke 22: 29, 30.) The members of the body of Christ which were at Colosse were, at the time Paul wrote, in the kingdom. (Col. 1: 13.) Christ has not two religious institutions upon earth. The Supper is observed in the church; but it is in the kingdom; therefore, the church is the same as the kingdom. The same Head; the same territory; the same laws; the same people in it; the same blessings are enjoyed in each; the same acts of worship are performed in each. Dear reader, does it not look like the church and the kingdom are the same? Why, certainly they are. If a man is in one, he is in the other; if he is in the other, he is in the one.

Paul says that Christ is—not "shall be," but is—the "only Potentate, the King of kings, and Lord of lords." (1 Tim. 6: 15.) Again, he says: "Christ is the head of the church: and . . . the church is subject unto Christ." (Eph. 5: 23, 24.) From all such unqualified statements it is evident that the kingdom of Christ is now in existence on this earth as well as in heaven, and that Christ rules as King supreme now, and shall so rule till the time of his coming, at which time he shall have destroyed all enemies which now oppose his present reign, and "then cometh the end." End of what? The end of his kingdom on this earth. "Then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." (1 Cor. 15: 22-28.) When Christ has reigned as King till he has destroyed all ungodly men, at that time this earth shall be burned up, and there shall be "new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 7-13.)

God raised up Christ and "set him at his own right hand, . . . far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and he hath put [not "shall put"] all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 20-23.) When a man reads these things in the New Testament, he is forced to admit that Christ is now "King upon his throne and that the kingdom of Christ now exists, or he must reject and denounce the sacred Scriptures. Then let us all be about our Master's business, serving Christ, our King, faithfully till we come to die, or until Christ comes again, for he is "King of kings, and Lord of lords."

The Law of Conscience.

(Exposition of Rom. 14: 12-23 and 1 Cor. 8: 9-13. By Prof. I. B. Grubbs. Submitted by Isaac C. Hoskins.)

In the controversy of late years, touching innovations and expedients, there has been for the most part, we think, a failure on the part of writers on both sides to grasp the full meaning of the apostle in the passages referred to in the heading of this article.

We here raise three questions, correct answers to which will place before the mind the apostle's meaning in the passages before us. (1) In what acceptation does he use the term "faith" in these scriptures? (2) To what weakness does he allude when he speaks of a "weak conscience?" (3) To what does he refer when he denounces as sinful the wounding of a "weak conscience?"

1. The statement, "Whatsoever is not of faith is sin," was quoted by Augustine as having reference to faith in the gospel, to faith as a fundamental element of the Christian life, and this mistake has been repeated in a vast multitude of instances. It is found in commentaries, sermons, tracts, disquisitions, etc. That it is an error, however, is perfectly obvious from a mere glance at the context. The apostle had just said that "to him who esteems anything to be unclean, to him it is unclean;" that "all things [all meats] indeed are pure; but it is evil for that man who eats with offense." He, therefore, argues that "he who doubts is condemned if he eats, because he eats not of faith;" adding that "whatsoever is not of faith is sin." Clearly, then, the "doubt," the lack of "faith," in the case, is not a doubt or lack of faith as to the gospel, or the truth as it is in Christ Jesus, but simply and alone a distrust or doubt as to the religious propriety or rightfulness of the doubter's own act. The statement, therefore, that "whatsoever is not of faith is sin," signifies that the doing of anything whatever, that does not proceed from *faith in its purity or propriety*, is sinful on the principle in Christian ethics laid down by the apostle that "to him who esteems anything unclean, to him it is unclean." The term "faith" in this connection, then, denotes simply one's *opinion* as to the character of an act, his "esteeming" it to be of this or that nature. It is absolutely certain, then, that the apostle condemns as sinful a lack of conscientiousness even in those matters that are regulated by *mere opinions* touching their moral and religious attributes. And it matters not in the least whether these opinions be theoretically correct or not, as far as the need of conscientiousness in their practical observance is concerned, for it is universally true that "*whatsoever* is not of faith is sin."

Let this be carefully noted, and let equal care be taken to consider that, by virtue of the very antithesis here involved, the *conscientious action* referred to is *what conscience impels* one to do under the conviction *that the opposite course would be sinful.* This will prevent any sophistical play upon the word "conscience." No one can plead conscientiousness in the sense of the passages before us, in reference to any practice which he avowedly regards as merely expediential. If a practice is observed from motives of expediency, it cannot, for that very rea-

son, proceed from the conviction that the opposite course would be sinful.

2. But the apostle goes still further. He not only inculcates respect for one's own conscientious convictions, but for those also of others, lest by our influence those of "weak conscience" become entangled in a course of action involving self-condemnation. And this brings us to the second question: Who are those of "weak conscience?" It is almost universally supposed that the allusion is to those who, on account of a lack of enlightenment, object to things which are innocent in themselves. Why this, however, should be called weakness of *conscience*, no one of this view has ever found it necessary to inquire. Let it be noted that Paul is speaking, not of mental, but of *moral* weakness. He locates the defect in the *conscience*, not in the intellect. This is significant. While, too, the herb eater referred to in Rom. 14 held erroneous views touching the eating of meats in general, the objection in 1 Cor. 8 to the participation of sacrificial meats in an idol's temple held the correct view according to Paul's decision in chapter 10, verses 20, 21.

Yet this last, as much as the other, is characterized as having a "weak conscience" when he is led by the influence of example to do what he conscientiously believes to be wrong. Thus the weakness of conscience in both cases is not in the theoretical views of the parties concerned, but in the failure of moral manhood to withstand the influence of example and to adhere firmly to moral conviction.

"If any man see thee, who hath knowledge, sit at meat in the idol's temple, shall not the conscience of him who is weak be emboldened to eat those things which are offered to idols?"

As conceded by the best exegetes, the apostle treats of one thing at a time. Here, having under consideration the need of regarding another's conscience, he argues upon the assumption that he who sits at meat in an idol's temple possesses the knowledge which he claims, the point in the argument not being affected by the assumption.

When, however, the apostle comes to consider the merits of the act itself, as he does in the tenth chapter, he decides the case in harmony with the view of him who objects to participation of idol feasts. "The things," says he, "which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I would not that you should have fellowship with demons. *You cannot drink the cup of the Lord, and the cup of demons: you cannot be partakers of the Lord's table and of the table of demons.*"

It was indeed allowable to eat of meats in general, which came from the market, even though some of these may have been offered to idols; but participation of idol feasts in an idol temple was a different matter, and the man of "weak conscience" referred to in 8: 10 is precisely the one who entertained correct views on the subject, according to the teaching of the apostle as just quoted. A "weak conscience," therefore, is no more concerned with false views or lack of enlightenment than with the reverse; its weakness consists solely in the lack of moral power to withstand an external influence inclining to do violence to itself.

3. "It is good," then, "neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbles, or is offended, or is made weak." Hence the strong asseveration: "When you sin so against the brethren and wound their weak conscience [cause any deflections in weakness from its convictions], you sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world stands, lest I make my brother to offend."

Herein a clear answer to our third question is found, and it appears that the wounding of a conscience is causing "to offend," to "stumble," to be made "weak." If even the otherwise innocent eating of meat would do this, the apostle would "eat no meat while the world stands."

Golden sentiment and beautiful illustration of the law of brotherly love on the basis of which alone this noble man of God would deal with the conscientious convictions of his brethren through a most willing restriction of his individual freedom! He knew of no way of regulating religious convictions and conscientious action by a popular vote. With him, it was a maxim of universal application, that "whatsoever is not of faith is sin," and that those who even induce a faithless act of this kind are involved in the guilt of this sin, as a "sin against Christ," whether effected by a popular vote or in any other way.

The New Testament Church.

BY MORGAN H. CARTER.

The Bible is God's eternal word. It is the soul food which we must have to live and grow spiritually. It answers the deep problems of life which are of paramount importance. For example: Is there life beyond the grave? What must I do to be saved? these are two of the many questions on which God's word alone is authority. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) This shows us the perfection of the Bible. We can also see the absolute need of its being our only guide when we consider two other passages here given. "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22: 18, 19.) "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9; see, also, 1 John 5: 10, 11.)

Remembering these facts, let us spend a few minutes in prayer that God may help us in correctly understanding his message bearing on the church of the New Testament, then without prejudice or preconceived ideas let us study God's word. Get your Bible, please, and read not only the verses I mention, but see to it that you get their setting and context thoroughly. Much that is false comes from a failure to properly construe the meaning of scriptures. No verse should ever be used out of its proper relation to other passages.

The word "church" as we find it in the New Testament is a translation of "ekklesia," a Greek word meaning "called out," or "assembly." Primarily it did not refer simply to a religious body, but might mean any group of *called-out* people. See Acts 19: 32, 39-41, where it tells us of a heathen mob. In Acts 7: 38 the same word is used to call our attention to the congregation of Israel in the wilderness, who had been called out of Egypt.

Now we come to four uses of the term "church" when applied to Christians. First, a meeting of Christians for worship—those assembled, not the house in which they meet, which is never spoken of in the Bible as the church. (1 Cor. 11: 18; 14: 19, 34, 35.) Secondly, the company of Christians associated for work and worship in a particular community—a local congregation, but never a denomination or sect. (Acts 5: 11; 8: 3.) Again, "ekklesia" is used to designate the whole body of Christians on earth; the family of God, containing all who have been born of water and the Spirit and who remain faithful; those whom God through his word has called out of the world into his kingdom and who are yet in the flesh. (1 Cor. 15: 9; Gal. 1: 13.) Finally, in the widest sense, "ekklesia" is used to refer to *all* the redeemed of all ages. (See Heb. 12: 23.)

Thus we see the New Testament use of this important word, which is first found in Matt. 16: 18, where Christ, referring to the fact of his Sonship which had just been confessed by Peter, says: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." Then, on the day of Pentecost, when the apostles were baptized in the Holy Spirit and Simon Peter preached that wonderful gospel sermon, closing with the fundamental truth of Christianity that Jesus is the Christ, the Son of God, many were pricked in their hearts and cried: "Men and brethren, what shall we do?" God answered them through his inspired servant, who replied: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 36-38.) "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." (Verse 41.)

Now, these people had been truly converted, born again, and were children of God and members of his kingdom. They had been called out by Jehovah, and were, therefore, God's *called-out* people—members of God's church. In verse 47 we find that "the Lord added unto them day by day those that were saved." So we see that these people who heard the gospel, believed it with their whole heart, repented, and were baptized in obedience to God, were forgiven of the sins that they were guilty of and were made members of God's called-out. But where does it tell about their "joining the church," as the modern phrase puts it? What "denomination" did they "belong to?" Think carefully, search diligently, and see if you do not agree with me that God's word says absolutely *nothing* about Christians' "joining the church" or "belonging to a denomination." In the days of Paul, Peter, James, and John, people heard the gospel, obeyed from the heart the form of doctrine once delivered to the saints, and were added by the Lord to his church; and if they remained faithful, they had the sure promise of eternal life. (Rev. 2: 10.) They *belonged* to God; they were his children, his called-out ones, and wore the name of their Savior. (1 Pet. 4: 16.) They were members of the *one* body (Rom. 12: 4) of which Christ is the head (Eph. 1: 22, 23); the divine institution, undenominational and unsectarian, which God calls his temple (1 Cor. 3: 16).

Now, when the Philippian jailer (Acts 16: 25-34), the Ethiopian eunuch (Acts 8: 26-29), Cornelius (Acts 10: 1-48), and others were converted, were they not in position to go to work for God? And if they remained faithful, would they not be saved? (Rev. 2: 10; 20: 7.) In the same way, cannot you and I and all who desire be Christians just like they were? If not, why not? Were they divided and warring among themselves, and yet saying: "It doesn't make any difference which church you belong to: we are all on the way to the same place?" Did God originate such an idea? Does he not say, "Be of the same mind one toward another?" (Rom. 12: 16; also 15: 5.) "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10; see, also, 2 Cor. 13: 11; Phil. 2: 2.) Christ fervently prayed that his people might be one, even as he and the Father are one. (John 17: 21.)

Then, am I not thoroughly correct in saying there is something terribly wrong to-day when people who profess to be Christians are teaching and practicing so as to cause strife and division? Somebody is wrong! We are *all* wrong, except as we take God's word as our guide and follow where Christ leads us. But how may we be right with God? Where is the way that is right and cannot be wrong? Let us find and walk in it, that we may have light and life from God. That way is found in God's word; it is so plain that "the wayfaring man, yea fools, shall not err therein." God certainly has power to speak plainly. He loves us, wants us saved, and has spoken clearly, if we will only open our eyes and ears and heart and treasure up his message. (See Mark 16: 15, 16; Luke 24: 46-48.) Let us have God's word alone as our creed, and let us be the same kind of Christians that Paul and Timothy were; for God promises eternal life to that kind. He says nothing about his people's belonging to human denominations. The divine institution is sufficient for us to work in and accomplish all God directs, and that is the whole duty of man. (Eccles. 12: 13.) Finally, remember that "whosoever goeth onward and abideth not in the teaching of Christ, hath not God." So let us neither add to nor take from God's word in teaching or practice, but let us remain faithful unto the end, that we may be his sons and dwell in his city forever and ever.

Bible Sayings on Industry, Idleness, and Slothfulness.

(Arranged by A. M. Burton.)

Gen. 2: 15: "The Lord God took the man, and put him into the garden of Eden to dress it and to keep it."

Prov. 10: 4, 5: "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. He that gathereth in summer is a wise son."

Prov. 13: 4-11: "The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat. . . . He that gathereth by labor shall increase."

Prov. 22: 29: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

Eccles. 9: 10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

1 Tim. 5: 8: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Prov. 6: 6: "Go to the ant, thou sluggard; consider her ways, and be wise."

Prov. 18: 9: "He also that is slothful in his work is brother to him that is a great waster."

Prov. 19: 15: "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger."

Prov. 20: 4-13: "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing. . . . Love not sleep, lest thou come to poverty."

Prov. 26: 13-16: "The slothful man saith, There is a lion in the way; a lion is in the streets. [Excuses.] As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth. The sluggard is wiser in his own conceit than seven men that can render a reason."

Eccles. 10: 18: "By much slothfulness the building decayeth; and through idleness of the hands *the house* droppeth through."

Ezek. 16: 49: "This was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters." (See Luke 19: 20-25.)

Acts 17: 21: "All the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing."

2 Thess. 3: 10: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

O happiness! Our being's end and aim!
Good pleasure, ease, content! Whate'er thy name;
That something still which prompts the eternal sigh,
For which we bear to live or dare to die.

—Selected.

Thou Lord of Light.

Thou Lord of Light, across the years
Thy shining path of love we see;
Bright glows amidst our joys and fears
The ardor of our faith in thee.

The Teacher thou of those who taught,
The Master Guide through learning's maze,
The subject of their deepest thought,
The object of their reverent praise.

Their hearts interpreted thy word,
Through them thy messages were sent,
Within these walls thy voice was heard,
Here wisdom found its sacrament.

We thank thee for these years of power,
For stalwart souls, for gentle life;
For men transformed to meet the hour
Of blasting wrong, of surging strife—

For men who gird the world with flame,
Who count for thee all things but loss,
Who challenge nations in thy name
To hear the story of thy cross.

Yet beating through our gratitude,
We feel the pulse of coming days;
Thy truth must stand where it has stood;
New darkness waits its deathless rays.

High courage grant, the outlook broad,
The strength of joy, the zest for right,
The faith that burns, the sense of God,
Thy fellowship, thou Lord of Light. —Selected.

Gospel Trumpet Blasts.

BY A. A. BUNNER.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2: 44.) "How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." (Dan. 4: 3.) "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark 9: 1.) "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. 12: 28.) "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints of light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." (Col. 1: 12-14.)

The God of heaven has either somewhere in the past set up his kingdom or he has not. If he has not yet set it up, as sure as he is God, he will yet in the future set it up, for he cannot lie. If he has not yet set it up, he will assuredly send his Son at some future date and fulfill his promise in Dan. 2: 44, and then that doubtful exegesis of the prophecies—that Jesus will come in a body of *flesh* and *blood* (for he could come in no other manner and sit on David's throne in Jerusalem) and reign for a thousand years—may be realized. But viewing as I do this *now-no-kingdom* theory from *plain scriptural viewpoints*, I find several well-grounded objections to it. First, Christ is now immortalized and glorified with the glory that he had with the Father before the world was; and in order for him to come again to earth in a body of flesh and blood to sit on a literal throne composed of literal wood, gold, and ivory, and reign over literal Israel, a people composed of the same flesh and blood, Jesus would again have to empty himself of all the glory, honor, immortality, and eternal life he now possesses with the Father and again subject himself to the same trials, temptations, and hardships that mortal flesh and blood is heir to. In fact, his former life in the flesh would all practically have to be lived over again in his *next body* of flesh and blood. Who would want the blessed Son of God to have to endure these things again? I know I would not, and I know the Father *would not suffer it*. Hence, I long ago arrived at the conclusion that the immortalized and glorified feet of the blessed Son of God will never again set themselves on this sin-cursed earth—*never, no, never!* But after the final fulfillment of what is recorded in 1 Cor. 15: 25-28, 51-58, and 1 Thess. 4: 14-17, then our Lord will plant his feet on the earth; but it will be the *new* earth, as new as his body is now new. But this he will not do in order to set up a kingdom, as some vainly imagine, but in order to *deliver up* to the Father the kingdom he (the Son) has been reigning over from the first Pentecost after his resurrection from the dead up to the time described in the Scriptures before cited. (See 1 Cor. 15: 25, 26.) From the time this kingdom was set up on the first Pentecost after the resurrection of the Son of God from among the dead it has been no end, and it will have no end throughout vast eternity; it will only change hands after the last enemy has been put beneath the feet of the now reigning King, the Son of the Highest. Jesus by his reign will have perfectly restored the right to rule all things back to the Father, and the Father will then take the kingdom and reign over it forever and ever. Then what? See 1 Cor. 15: 28. Banish forever the wicked thought of the Son of God ever again assuming a body of flesh and blood! But I hope in the future, if spared, to say more on the kingdom question, for I do not think it is well understood by many in some quarters.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (Dan. 2: 44.) "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16: 18.)

The Christian religion has been on this earth ever since the first Pentecost after the resurrection of Christ from the dead, and every hellish invention that the wicked hearts of devils and men could think out has been brought to bear against it for its overthrow, and still it lives and will continue to live. It cannot be overthrown, for it is of God. Hence the triumphant language of the writer of the Hebrew letter. (Heb. 12: 28, 29.)

"In 1787, the ship Bounty sailed from England to the Pacific in quest of young breadfruit trees to be replanted in the West Indies. On her way home the crew mutinied, placed the master and eighteen others in a frail open boat, with scanty provisions, and committed them to the mercy of the ocean. Strange to tell, that boat accomplished a voyage of more than four thousand miles and reached England in safety. The mutineers, twenty-five in number, set sail for some island in the Pacific. They quarreled and separated. About half of the whole number were captured by an English vessel of war, carried home, and hung in irons. Nine of these desperadoes went to Tahiti, took on board nineteen natives (seven men and twelve women), and sailed for some uninhabited island in the ocean. They found one, Pitcairn Island. Shortly after landing, the Tahitian men murdered five of the mutineers, upon which the twelve women arose at night and killed their seven countrymen. Of the four remaining mutineers, one invented a distillery, and, becoming delirious, leaped from a cliff into the sea and was lost. Another was shot for attempting to destroy his messmates. Of the two then left, one died a natural death; and the other, named John Adams, alone survived. Here their hiding place was undisturbed until 1814, when it was visited, as also in 1825. Strange alterations had taken place. The number of inhabitants had increased to seventy. There was no debauchery among them. Good order prevailed. Filial affection and brotherly love pervaded the entire society. The blessing of God was invoked on every meal. Prayer

was offered every morning, noon, and evening. The laws of civilized society were in force. The rights of property were respected. A simple and pure morality was prevalent. How was this? What made the change? Had vice wrought its own cure? Had there been some good principles combined with the mutiny and murder, the heathenism and devilish passions, which this gang had been guilty of? No. These evils never work their own cure, except by consuming like a fire their own materials. The cause of the change was this: Adams had saved, hid, and preserved a Bible; and when his comrades were dead, he studied it, embraced its promises, believed God's testimony concerning his Son, was converted, read and taught its truths to his family and neighbors, and God blessed his word to their conversion also. That very Bible in 1853 was still in this country. It was a small volume, printed in 1765. The salt sea and the salt tears of old Adams had taken away its gloss and dimmed its print, but it contained God's testimony of Jesus. That was the secret of its power. The worm has eaten it through and through. But the glad tidings to sinners could still be read in it. That Bible has traveled around the globe, and has been the means of reforming a whole community of outlaws, and still lives to proclaim its divine Original and its life-giving power. When Adams was brought to his deathbed, he was old in years, but strong in faith. The friends of the old salt collected around him and asked: 'Well, John, what cheer?' 'Land ahead!' was his characteristic reply. After a few days they again gathered around him and said: 'Well, John, how now?' He replied: 'Rounding the point in the harbor.' At last he lay upon his dying pillow, and his relations were standing all around in tears, and yet in hope. One said: Brother, how now?' 'Let go the anchor!' was his dying exclamation; and he fell asleep."

Such has been, such is, and such will continue to the end of time, the influence of this grand old Book of books upon the hearts and lives of individuals and whole communities of individuals when its sacred truths are received meekly and gladly into good and honest hearts. Who would part with it for worlds like this? It contains all of the seed of the kingdom of heaven, and when sown in the proper soil (good and honest hearts) it will produce its fruit—the kingdom of heaven in all of its beauty and grandeur. To the church of the living God has been committed the great work of sending this blessed old Book with its precious fruit-bearing message of life and salvation into all lands and to all peoples. I ask, what is the church of Christ doing to-day in carrying out this great trust her divine Head has committed to her? I am satisfied that the time is short now in which to sow the seed of the kingdom. Wake up, O wake up, indolent, half-hearted, sleepy, careless, indifferent, stingy, tight-fisted congregations of disciples of Christ, and diligently get at the great work the Lord has committed to your trust! Many are the laborers who are willing and ready to enter the fields, if you will only send them and stand at their back while they do the work. Their name is legion who are willing and ready to go. Send them, send them, and send them now. The King's business demands haste.

Terrible Conditions in Poland.

Surviving the persecution of five hundred years and being bled white and mauled with unspeakable cruelty by both the Russians and the Germans during the great war, the Polish people in their present-day struggle have aroused the unstinted admiration of American relief workers, declares Lieut. Shelton Wright, of the American Red Cross Commission to Poland, who recently returned to the United States after having taken relief trains into all parts of the new republic.

Subjected to forays by Bolshevik troops on the north and a guerrilla warfare with Germans in the southwest, and trying to care for the pitiable remnant of twelve million Poles who are returning from refugee life in Siberia, Poland as a whole will need American aid for many months to come, Lieutenant Wright says. Outright starvation, numerous diseases attributed to malnutrition, and typhus have killed men, women, and children like flies, and the coming winter will be very bad for the bulk of the Polish population despite efforts of the European Relief Administration under Herbert Hoover, the American Red Cross, and the Polish government to get the people on a self-supporting basis, fed, clothed, and sheltered. In every box car you find cases of typhus and dead.

"I vividly remember one incident along the road where a family was attempting to live under an overturned wagon. The mother was found under a tree a few yards away, dead. She apparently had been dead two or three days. In the shelter of the wagon were two little children, both under five, and both down with typhus. An older child, about eight, sat stupidly beside them—a girl driven out of her mind. Not far away, stretched upon the ground, was the father, dying of typhus. He died that day. We found that there were five children in this family, and these were hurried to relief places and eventually to orphanages. The dead we buried.

"We found in a village near Brest-Litovsk, a sorely-tried Polish surgeon trying to care for a hospital full of his wounded countrymen. He had no nurses, and his equipment consisted of his jack knife and a pair of forceps. There was no antiseptic, no anæsthetic, and he worked with his bare hands. The Red Cross equipped a hospital for him in every way.

"Everywhere we found a desire among the people to keep clean, but a situation in which it was impossible to do so. This may be indicated by nine of our American personnel falling victims of typhus, which is a louse-borne disease. The Poles follow readily our instructions in sanitation, and despite their long subjection to persecution, when given an opportunity, take care of themselves splendidly. They get on to our methods quickly; and when they have food, they demonstrate a surprising endurance. Practically naked, and four years without adequate food to sustain health, they nevertheless have accomplished wonders for themselves since the armistice."

"The people have been so browbeaten and abused first by one oppressor and then by another that they do not expect fair treatment from anybody, and it has been a case of every man for himself and the devil take the hindmost. The Germans stripped Poland of her industries, deliberately wrecking and burning factories, upon their forced evacuation," reports Lieutenant Wright. "The German-planted wheat crop, which has been harvested by the Poles, is going to contribute to the relief of the situation, but several harvests would hardly relieve a people who but lately were making 'bread' out of leaves and bark and soup out of grass.

"Not only typhus, but relapsing fever, typhoid, and dysentery are prevalent, and the commission considers that very severe epidemics will occur this winter unless most energetic measures are taken to deal with the situation in Poland to prevent the spread of typhus and other epidemics to Western Europe and America."

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

For the treasure freely given
Is the treasure that we hoard.
Since the angels keep in heaven
What is lent unto the Lord.
—John G. Saxie.

Something About Witchcraft.

BY G. N. MURPHEY, M.D.

Witchcraft is as old as mankind, and was, no doubt, given to the world by the devil in the garden of Eden. It is mentioned in many places in the Bible Scriptures, both Old and New. It is known by many different names—as, soothsaying, sorcery, necromancy, familiar spirits, divinations, witches, wizards, charms, enchantment, dreams, spiritualism, clairvoyance, psychism, new thought, fortune telling, etc. In the Mosaic law the whole system was condemned.

For the benefit of those who may wish to investigate this important subject, I invite their attention to the following passages in the Bible: Ex. 22: 18; Lev. 19: 31; Deut. 18: 10-12; 1 Sam. 28: 3-20; Isa. 8: 19; Jer. 27: 9; Mic. 5: 12; Mal. 3: 5; Acts 8: 16; Acts 16: 16-18; Gal. 5: 20; Rev. 22: 15.

Every now and then some one of this craft comes along masquerading under the name of hypnotist, clairvoyant, or psychologist, and creates a furor of excitement with his or her divinations. Almost every community has its fortune tellers. Few persons seem to know from whence these people derive their powers to divine events and even to communicate with the dead. There was one of this craft in our city recently that entertained large audiences for several nights at the opera house with exhibitions of witchcraft and created much excitement among the people and took in large sums of money by soothsaying. He claimed that he had acquired his supernatural powers by scientific research in psychology, and said that any one else could do the same thing who would study the subject as he had done. Be not deceived by any such statement. The power of witchcraft does not come from any such source, for many ignorant people who are wholly uneducated possess the same power.

It is not necessary for me to say that witchcraft emanates from the devil when the Bible teaches against its practice. I will quote just one passage from the Bible on this subject, and then the readers can draw their own conclusions from whence it comes. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." (Deut. 18: 10-12.)

That members of this craft can in reality divine events of the past, present, and future, there is no question whatever. The writer has personally interviewed a number of these fortune tellers or diviners and knows whereof he speaks. They have told me things that had transpired in my life before I saw them and other things that they said would occur, which came to pass just as they predicted that they would. Some of these predictions were of such a nature that they had never entered into my mind before they were prophesied of. I have long since discarded all these wicked things and now have nothing to do with fortune tellers or spiritual mediums, as I believe that they are all emissaries of the devil. I have read books dealing with this subject by more than twenty different writers and am familiar with all their teachings and theories, and I, therefore, speak with confidence about these things.

At one time in my life I was dangerously near being converted to spiritualism by tampering with this craft. It is a dangerous expedient for any one to meddle with spiritualism, and he who does it is holding out a hand to the devil, who is certain to give it a welcome grasp. Mr. Savage, a noted minister of the Congregational Church, of Boston, quit preaching the gospel of Jesus Christ and took up spiritualism and wrote a book on it. Some years ago an eminent divine of the Methodist Church, of Memphis, Tenn., whose name I have forgotten, went into spiritualism and either quit the church of his own accord or was turned out of it, I am not certain which. I believe he also wrote a book called "The Clock Struck One."

The wizards and witches of to-day do not differ in any wise from those of ancient times—as, the witch of Endor; Simon, the sorcerer, of Samaria; and the damsel of Philippi, out of whom Paul cast the evil spirit, who brought her masters much gain by soothsaying.

I have often heard people say: "What harm is there in having your fortune told or attending spirit meetings?" The harm is simply that when you do such things you are disobeying God, who forbids it. Christ says: "Ye cannot serve two masters." You are servants to whom you submit yourselves. "For of whom a man is overcome, of the same is he brought in bondage."

I have shown conclusively that witchcraft in all its phases comes from Satan, and that is enough to condemn it. I believe every word and statement in the Bible, and, therefore, base all my argument against witchcraft on its teachings.

Some may say: "Why does God allow witchcraft in the world?" To that I will say that we are all free agents and can choose the right or wrong for ourselves. Again, I would refer my readers to one more passage in the Bible—namely, 2 Thess. 2: 7-12. If you reject the truth, then God will let you believe a lie.

In closing, I would warn every one to beware of fortune tellers and spirit mediums. They are a bad lot.

We should distinguish between a mere speculative knowledge and that knowledge in the possession of which the mind not only speculates, but feels and relishes. That kind of knowledge by which we receive the impression of loveliness or hatefulness is not exactly the same kind of knowledge as that by which we perceive the nature of a square or a triangle. The one is mere speculative knowledge; the other, a knowledge connected with the affections, in which something more than mere intellect is concerned—something that not only beholds, but has inclination, and is pleased or displeased.—Jonathan Edwards.

If.

If you can keep your head when all about you
  Are losing theirs, and blaming it on you;
If you can trust yourself when all men doubt you,
  But make allowance for their doubting, too;
If you can wait and not be tired by waiting,
  Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
  And yet don't look too good, nor talk too wise:

If you can dream, and not make dreams your master;
  If you can think, and not make thoughts your aim;
If you meet with Triumph and Disaster,
  And treat those two Impostors just the same;
If you can bear to hear the truth you've spoken
  Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
  And stoop and build 'em up with worn-out tools;

If you can make one heap of all your winnings
  And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings,
  And never breathe a word about your loss;
If you can force your heart and nerve and sinew
  To serve your turn long after they are gone,
And so hold on when there is nothing in you
  Except the Will, which says to them, "Hold on!"

If you can walk with crowds and keep your virtue,
  Or talk with kings, nor lose the common touch;
If neither foes nor loving friends can hurt you;
  If all men count with you, but none too much;
If you can fill the unforgiving minute
  With sixty seconds' worth of distance run;
Yours is the Earth, and everything that's in it,
  And—which is more—you'll be a Man, my son!

—Rudyard Kipling.

AT HOME AND ABROAD

Victor Dorris reports a good meeting at Remington, Ind. There had been five confessions.

E. S. Jelley, returned missionary from India, is sick at the home of his mother in Dayton, Ohio.

What could be a more delightful gift than to send the Gospel Advocate to your friend fifty-two times in the year? The "Jesus Said" Number will appear on Christmas Day. Send in the name of a new subscriber to begin with that number. Such a gift will be appreciated.

From G. C. Parham, Oklahoma City, Okla., December 12: "Please state in the Gospel Advocate that I am ready to answer calls for meetings for 1920."

We wish to call the attention of our readers to the contribution to be taken for the Tennessee Orphans' Home on the first Lord's day in January. Make the orphans comfortable and happy by a liberal contribution on that day.

When we think of the labor required to rear the few that are in our household, the weariness, the anxiety, the burden of life, how wonderful seems God's work, for he carries heaven and earth and all the realms in his bosom! —H. W. Beecher.

From L. D. Perkins, Armona, Cal.: "T. B. Larimore is in a good meeting at Hanford, Cal., preaching to the largest audiences in the history of the church. Since I came to Hanford this congregation has grown sixfold. May the Lord prosper the work everywhere."

From A. D. Dies, Oakman, Ala., December 10: "Since last report I have baptized eight persons at New Castle, and have begun my second year's work with the Oakman and New Hope churches. The work is moving along nicely. We have had a successful year in many ways. We have a band of faithful, sacrificing Christians here."

From G. C. Brewer, Winchester, Tenn., December 9: "For some cause I did not receive the special 'Sermon' Number of the Gospel Advocate and had not seen it till this week, when I borrowed a neighbor's paper. I call it a *special* special number. It is a specially good special. I enjoyed what all the writers had to say, and know from experience that all they say about preaching is true."

From O. M. Reynolds, Hollis, Okla., December 1: "The Gospel Advocate specials are superfine. You are deserving of much credit. Keep 'em coming. I shall make a strong pull to put the paper in new homes. The Hollis and Harmon county work is fine. The church is standing behind me, and many go with me to the schoolhouses on Lord's-day afternoons. We are planning much work for 1920."

B. C. Goodpasture writes: "'The Model Church' reached me on time. I have read most of it, and must say that I am delighted with it. The book supplies a fundamental need. The author is specific, definite, particular, practical; he wastes no time with uncertain and theoretical speculations and intangible and vague generalities. Thoughtful reading of the book will accomplish good. I predict for it a wide circulation."

The writer of this page officiated at two weddings on December 11. The contracting parties were: Mr. Robert Creighton McKeand and Miss Emma Narcissa Johnston; Mr. Newell T. Pangburn and Miss Corlyn Crabtree. Mr. and Mrs. McKeand will reside in Florida, while Mr. and Mrs. Pangburn will make their home in New York City. We believe this means a little more of conjugal sunshine for the South and East.

From John D. Evans, Denver, Col., December 7: "Please announce in the Gospel Advocate that the members of the church of Christ formerly worshiping at Eighth and Ogden Streets, in Denver, are now meeting in their new home on South Sherman Street, between Bayand and Maple, two blocks east of Broadway. Car No. 2, 3, or 9 will stop within two blocks. Visitors get off at Maple. John D. Evans, minister; residence, 6 Broadway. E. E. Shoulders, associate; same address."

C. C. Merritt writes: "J. H. Murrell, of Tennessee City, Tenn., had planned to move to Olathe, Col., this month, to take up the work in that needy field; but the few brethren out there have just informed him that the weather is so severe and the snow so deep that it will not be good for him to come before spring. Now, brethren, this has greatly discommoded him, for he had canceled all his work here to make the move there. If any of you can have him engage with you until that time, it will be a great help to you and to Brother Murrell also. Write him at Tennessee City, Tenn., and have him take up some work with you for a while."

From J. W. Brents, Lorenzo, Texas, November 30: "For several years past I have been connected with the high-school work in Texas. At present I am superintendent of the school at this place. During this time I have practically done two men's work. I have taught five days in the week and preached almost every Lord's day. When the present term of school is out, the last of next April, I expect to do the work of an evangelist. Every year I have had to close my meeting work and begin teaching school. This work does not appeal to me when I see the souls of men going to perdition. I shall perhaps make my home in Tennessee; but already I have work arranged for in Texas and Missouri, and am willing to go anywhere that I can be of service. I realize that this decision will mean a great sacrifice financially, but duty impels me. I should be glad to arrange work from June till December. Write me here."

From E. C. Fuqua, Fort Collins, Col., December 5: "I want to express my heartfelt thanks to you for the articles you wrote for the Gospel Advocate relative to the Colorado work. Brother Evans likewise appreciates your favor. He writes me that he expects this long-neglected field to now find workers, through the interest that you have manifested in it. I know that some day this will be a rich field—rich in Christian congregations—if we can only hold it down until that day arrives. Those who come after us, on this field, will not have to bear the brunt of the pioneer work to which we are at present subjected. I was not expecting you to mention my book, but your mention of it is appreciated; and while no one has written me a line regarding my work or my book, I believe at the proper time many will. It is hard to get the brethren to see that I have not lived in Colorado for myself, but for the cause entirely, and were it not for this I would leave the State for the good old South at an early day to satisfy a personal yearning. But I am trying, through every possible sacrifice, to remain here to keep this work going until, after my death, others can take it up where I left off and carry it on with a brighter prospect. I fully believe, therefore, that I will die with this work. This is my desire, at least. I have baptized a few since you were here, and others seem 'almost persuaded.' The outlook for the work itself is greatly encouraging. The Loveland congregation is gathering strength. The private home in which we have been meeting will no longer accommodate us, so we are looking for a hall of some kind. As soon as we can get coal I shall begin a meeting in Fort Collins; but at present we are told that churches will all have to close, together with theaters, etc., to conserve coal. I am just waiting for developments. Let me once more humbly thank you for the good words you have spoken in behalf of our work in this State. May God use them for the good of his struggling cause in the West, and richly reward you for making the matter known to the brethren, by whom we expect this and all other missionary efforts to succeed." [These are extracts from a private letter to Brother McQuiddy.]

Training Little Children

By MRS. ALICE BARTON HARRIS

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

Unwise Reading, Story-Telling, or Threats Fill the Child With Fear.

The ideals which we wish to develop in our children are chiefly those of courage, truthfulness, and unselfishness. I believe that the normal child is born brave, physically and morally, and that out of laziness or ignorance the grown people put fear into his little consciousness. He is not allowed to climb, for instance, because his mother is afraid he will fall; and his plastic mind is filled, through stories or threats or actual punishment, with a sense of danger and evil with which he in his helplessness cannot cope.

Lying, of course, comes from the same source. The child lies because he is afraid either of being misunderstood or punished. Thoreau says: "It takes two to speak the truth: one to speak, and one to listen." When the child lies, the burden of the lie too often rests upon the grown people who have him in charge.

Many persons believe that fear is inevitable to man, that it is a race memory; but I believe that fear of the dark, of solitude, is much more likely to come from mind pictures of terrible things which unwitting elders have discussed in the child's presence, or as a result of unwise reading or story-telling in very early childhood. This is difficult to avoid, perhaps, but quite possible, if parents are willing to be sufficiently watchful. The magnificent trust with which a child thus guarded can face the world is a guarantee in itself of success in life.

Unselfishness is one of the virtues which has to be cultivated, for we are not born unselfish. We have to be taught this virtue, and, of course, the greatest teacher of all is love. I am inclined to think love is the only teacher. Henderson says: "To get children interested in impersonal things is to make them unavoidably unselfish. Solitary children, only sons and daughters, are, as a rule, extremely selfish, for the simple reason that their lives have been so overwhelmingly personal. The way out is through group activities on the part of the whole family, through pleasures as well as through service. If life is to be permanently successful, and happiness genuine and secure, the major interest must be impersonal, must have to do with something bigger than the little self, must concern itself with the abiding and universal things."

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The Seventh Biscuit.

I knew a boy who was a sophomore in college. He had been away from home just long enough to realize that the little house he came from was not very pretentious. And he began to be ashamed of the home where his mother sat, in a neat print frock, darning stockings, and where his father, dressed in blue overalls, fussed over the kitchen garden.

This boy made friends with a rich student who belonged to the same fraternity. And then, suddenly, at the beginning of the Easter holidays, the rich student walked into the boy's room, and said; "Say, Dick, the mater's giving a big party this week—and I'm tired of big parties. Can't I go home with you?" And the boy, groaning inwardly, said as cheerfully as he could: "Why, certainly, old man. I'd be glad to have you."

So Dick came home with his rich friend. And the father, in overalls, met them at the station with a buggy. And the rich friend drove home sitting on a soap box, for the buggy was small. And he laughed and said it was fun, but the boy was strangely silent. And the mother, in her freshest print dress, met them at the gate and kissed them both. "For," she said, "I know I'll love any of my son's friends!"

And the rich man's son thought of his coldly formal home, and he kissed her while he winked, just a bit, because there was something in his eyes that bothered him. But Dick dragged him away worriedly, and led him to the guest chamber.

And then they had supper in the cool dining room, and there was homemade strawberry jam to eat, and hot biscuits. And as the rich student was eating his seventh biscuit he turned suddenly to the boy. "You're lucky, Dick," he said, gruffly. "You don't know how lucky you are!" And then Dick understood. And he wasn't ashamed of his home any more.—Margaret E. Sangster, in Christian Herald.

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For Mother.

The tall, awkward boy, just in from his work at the shop, carefully unrolled the big bundle he carried and disclosed a blooming plant. As his toil-roughened hands busied themselves with folding up the paper and string, a woman in the kitchen—one who felt that her slight relationship and neighborly services gave her a right to free speech—looked at the flower and remarked: "It's pretty, but there are plenty of things needed a sight more than flowers in the house."

"It's for mother," answered the boy with a brusqueness intended to conceal any deeper feeling. "She's had a whole lifetime of doing without things she liked because something else was needed worse. She's going to have flowers now if I can get them."

It would not be for long. They both knew that. And the invalid, in her plain little room, caressed with loving fingers and eager eyes the treasures that were brought to her. She was too weak to question now with voice or brain how such things were procured; she *only* watched for and enjoyed them, and the boy saw to it—at what cost of self-sacrifice and overwork he only knew—that the supply did not fail. But the well-meaning woman in the kitchen shook her head over each arrival and murmured to herself, if to no one else, that it was "a shame to spend money for just flowers, with so many things worse needed about the house."

Love's lavish offerings have often a reason and meaning not fathomed by those who coldly compute the pence they cost. The flowers in the sick room were pleasure and comfort to the dying mother, but who shall estimate what threads of fineness and nobility their purchase wove into the character of the boy?—Forward.

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The true way to humble is not to stoop till you are smaller than yourself, but to stand at your real height against some nature that shall show you what the real smallness of your greatest greatness is.—Phillips Brooks.

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Think before you speak. Gunshot wounds may heal, sword thrusts may leave no scar, poison may be eliminated from the body; but a deadlier weapon than any of these, the human tongue, inflicts wounds that are permanent.—Selected.

Query Department

By J. C. McQUIDDY

A brother wishes to know if baptism administered by a Baptist preacher would be valid, provided the candidate made a good confession.

The validity of baptism does not depend on the administrator. A man may be baptized by a Christian minister, and yet his baptism not be scriptural because he did not have a scriptural faith. Scriptural baptism must be preceded by a belief with all the heart that Jesus is the Christ, the Son of the living God. While it is pleasing to any one who has been baptized to believe that he was baptized by a pure, godly preacher, yet he can never be absolutely certain as to the character of the one who baptizes him. When a man with a scriptural faith bows in submission to the authority of God and is baptized as directed by the Holy Spirit, his baptism is not invalidated simply because he is baptized by a Baptist preacher.

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Brother J. S. Wyatt asks the following questions: "Did the apostles have the power, when they were called under the first commission, to raise the dead, heal the sick, and open the eyes of the blind, and did they do these things before the day of Pentecost?"

If the querist had noted the scriptures bearing on this subject, he would have seen just what power was conferred on the apostles under the first commission. Matt. 10: 1 says: "And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." This shows that he gave them authority over unclean spirits to cast them out, to heal all manner of diseases and all manner of sickness. Luke 9: 1, 2 gives them the same authority over demons and diseases and to heal the sick. Mark 6: 13 shows that they exercised this power before the day of Pentecost. It reads: "And they cast out many demons, and anointed with oil many that were sick, and healed them." It should be noted that under the first commission they were not promised power to raise the dead, and we have no account of any apostle's raising any one from the dead until after the day of Pentecost.

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W. T. Buffaloe, of Monette, Ark., says: "I have not been able to have some questions noticed in the Gospel Advocate. [I wish to assure the brother that there has been no intentional oversight.—Editor.] He now asks the following questions: (1) "Should persistent absence from worship on Lord's day, when persons have no reason for such absence and do not even offer excuses, especially when they know the Lord's will on the subject, be considered disorderly conduct; and if so, should fellowship be withdrawn from them?" (2) "Does the parable of the tares and wheat, recorded in the thirteenth chapter of Matthew, teach that such members as I have described should be tolerated and left without discipline here, and that in the judgment God will cast them into outer darkness?" (3) "Is there any scripture which teaches, directly or otherwise, that a member of a local congregation can or may withdraw himself from the congregation?"

1. The Bible nowhere tells us just how long we should bear with the shortcomings of brethren. It does teach us, both by the example of Christ and plain statements, that we should be long-suffering and forbearing with one another. Paul, in writing to the Galatian church, says: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." Even though members of the church, without reason, deliberately absent themselves from the house of the Lord on the first day of the week, the church should use every possible means in order to create a new interest in such members. When such efforts have been continued indefinitely and without visible results, it seems to me that the elders of the church should announce the true condition of such members, and that on account of their conduct they are no longer faithful, loyal members of the church. They have withdrawn from the church and a Christian life.

2. I do not understand that the parable of the tares teaches that the wicked should be permitted to grow with the good in the church of God. The field in which the seeds were sown represents the world of mankind. Christ sows the good seed, the devil sows the tares. Some have concluded that the tares are to be permitted to grow with the good seed, lest in rooting up the tares the good seed be rooted up also. The parable does not teach this, for Christ teaches elsewhere clearly that discipline should be exercised. Read Matt. 18: 17; 1 Cor. 5: 11-13; 2 Thess. 3: 6. There are also other reasons why it is not true that Jesus was opposed to "church discipline." Jesus makes the servants of the householder, who made the proposition to pull up the tares and who were the reapers of the harvest, represent, not the elders of the church, but the angels of God—"the reapers are the angels." Again, we must accept the interpretation that Jesus himself gives to the parable. In his exposition he passes by any thought of prohibiting discipline of offenders in the church and gives it no part whatever in the significance of the parable. It is true that gathering up the tares at the end of the world implies that they will be permitted to grow until that time, but it implies nothing at all as to whether such of them as can be shall be excluded from the church. The kingdom in which they are to be allowed to grow together is the world. So the kingdom out of which they are to be gathered at the end of the world is the world and not the church. Inasmuch as all authority in heaven and earth is given to Christ (Matt. 28: 19), his kingdom in reality includes the whole earth; and in at least one of the parables, that of the pounds (Luke 19: 14, 15, 27), the term is used to include both his willing subjects and those who "will not that this man reign over us." It is true that the church of Christ embraces all his "submissive subjects" that are in the kingdom of Christ; yet it is also true that the church of Christ includes none of the "unwilling" subjects of Christ. In the interpretation of this parable, it should be carefully noted that Christ's kingdom out of which the tares are gathered at the end of the world is his kingdom in the broader sense, or the world itself.

3. There is no scripture that says in so many words that a man can withdraw himself from the local congregation, yet it is a fact that thousands have done so. When Christians make shipwreck of the faith, when men turn away deliberately from the Lord Jesus Christ and seek to be justified by their own wisdom, they are fallen from grace. To the Galatians, who sought to be justified by the law of Moses, the Holy Spirit said: "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." (Gal. 5: 4.) The Scriptures do not teach any man to cease to do his duty or to resign a duty. The Scriptures do teach that all men have sinned and come far short of the glory of God, and that they must rise upon subdued evil and continue faithful in well-doing to enter heaven at last.

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EDITORIAL

The Ministers and the League of Nations.

BY J. C. M'Q.

What I shall write on this subject has no reference to politics nor especially to the League of Nations, which was recently rejected by the United States Senate. It is not now my purpose either to approve or disapprove of the particular peace pact and League of Nations drafted by the leaders of the allied powers. It appears, however, from the Literary Digest, that the great majority of ministers throughout the country favored the League and peace pact which the Senate rejected. The findings of the National Committee on the Churches and the Moral Aims of the War, which made a postal inquiry reaching over seventeen thousand clergymen, having sent a special investigator to some thirty representative cities, disclosed the fact that about one in twenty of the ministers would defeat or drastically alter the League covenant. The investigator represents that the preponderance of church sentiment seems to be that it would be a calamity to the church and to the kingdom of God on earth if the treaty and the League covenant should not be ratified this year. The investigation was made especially in thirty cities of the East and Middle West. All through the Mid-West and other sections of the country it is represented that the voice of the minister is heard proclaiming the necessity for a League of Nations.

Seventeen thousand clergymen in the United States presented to the Senate, through Vice President Marshall, a monster petition calling for the ratification of the League covenant in a way that would not cause its resubmission to the powers in Paris. This indicates that the ministers of America are not avoiding this great issue. To my mind it appears that the preachers, as a class, are for peace and not war among the nations of the earth. The Literary Digest quotes from Christian Work:

> Contemplate the power of the message of seventeen thousand preachers constantly calling for a League of Nations and you can see the doom of the evil forces that keep the human family apart. Racialism may continue for a span, but its days are numbered. Commercial exploitation may persuade itself that it is immortal, but its days are in the yellow leaf. Militarism and navalism may hold their serpentine heads above water for a little time, but soon they will go under. Too long have they been permitted to swim their slimy way into the life of nations, but their glory has forever departed. "Othello's" occupation's gone.
>
> It would be an interesting thing to observe the success of any petition circulated among the ministers by the opponents of the League calling for signatures of those against ratification. The result of such a task would be a sorry sight. The mail that recently brought over seventeen thousand favorable replies brought word from only eight hundred and five that they opposed the League, or were not in favor of ratifying the covenant without drastic changes.

I cannot believe that even eight hundred and five ministers in the United States would object and do object to a righteous peace among the nations of the earth. No true minister would favor an unrighteous peace. It may be that they had objections to this particular League, and that they felt that in this covenant of nations sacred rights that should be protected by the people of the United States were being conceded to the nations of Europe. It is inconceivable that any minister or Christian would oppose a righteous peace which would usher in "Glory to God in the highest, and on earth peace among men."

The mission of a preacher should be to inculcate peace and to encourage all to "follow after peace with all men." The mind of the Spirit of Christ is peace. He taught his subjects not to fight, but to live peaceably with all men. Christians should inculcate, pray for, and work for peace with all the vigor and ability that they can command. Ministers, in their opposition to the League covenant framed in Paris, should be careful to say nothing and to do nothing that will make the impression that they are opposed to universal peace on the earth. I sometimes fear that some of our scribes have not been as careful as they should have been along this line. In the days of Christ the whole multitude of disciples rejoiced and praised God with a loud voice for all the mighty works that they had seen, saying: "Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." (Luke 19: 38.)

When the divine philanthropy has accomplished its purposes and the mission of Christ is fulfilled on earth, of the nations it is prophesied: "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.)

The Christian Work continues, as quoted by the Literary Digest:

> They have for years been reading their New Testament and studying the life of Christ. For generations they have been repeating: "God has made of one blood every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation." They have been leading their flocks to a

consideration of the Golden Rule. They have cried aloud and spared not those whose purpose in life is one of domination and not service. The Fatherhood of God and the brotherhood of man have been their constant themes. Preachers can do no less than they are doing for the beginning of this League. They feel that it enters the kingdom of religion and that the idea of a League, a world brotherhood of love, stands at the center of the teaching of their Master.

With joy they hail the coming day when the League, infused by the spirit of Christ, will be a living reality. They look forward to the new foundations built upon justice. They are sick of the unsound foundations of the past. They hope for the full coöperation of the nations in all matters of great and common concern. They hope that the League Council will soon get busy on the question of armaments. They are sick of armed peace, sick of the abominable record made by compulsory military service, sick of nations treating each other as if they are crooks to be forever armed against, sick of big nations being parasites on the back of little nations, sick of greed, sick of hate, sick of the whole philosophy out of which came the fires of hell in 1914.

It is a fact, however, that, in spite of all the influence of the ministers, the Paris League covenant has been temporarily killed by the Senate. Whether this particular League covenant is ever revived or not remains to be seen. It seems that with eighty of the Senators for a peace treaty and a League of Nations, when it only takes sixty-four to ratify, a compromise should be reached that will be satisfactory to all. But whether this treaty is ratified or not, ministers and all other Christians should continue to work and pray for and inculcate peace among the nations of the earth.

One great hindrance to our missionary efforts is that Christians seem to imagine that there are foreigners with God. The Bible makes no distinction between home and foreign missions. God knows of no racial distinctions. Christ did not come to bring peace simply to America, but to all nations of the world. The great commission commands: "Go, and teach all nations." In Christ Jesus there shall be neither Jew nor Greek, neither male nor female, but all are to be one in him. Christ "made of one every nation of men to dwell on all the face of the earth." But as little as has been said about it, racial distinctions and prejudices have greatly retarded and hindered the efforts that have been made for peace among all men. We find people who are not willing to preach the gospel to the negro, but who stop to argue with the command of Jesus Christ when he says "teach all nations."

It is the work of Christianity to uproot narrowness, selfishness, and bigotry. The Spirit of Christ in no way encourages one to believe that he is holier than another who does the will of the Lord. Christians should labor to bring about the brotherhood of all who fear God and keep his commandments, regardless of nation or race. Instead of being discouraged over the failure of the League covenant, let us continue to teach the truth as it is in Christ Jesus, remembering that while God's purposes mature slowly, they will yet triumph and bring complete victory.

Meeting of the Vinewood Avenue Congregation, Detroit, Mich.

BY E. A. E.

Vinewood is a compactly settled avenue of Detroit, not a vine-clad suburb or a village surrounded by vineyards. It runs north and south one block west of Grand Boulevard, one of the most beautiful streets in the city.

This meeting began on the first Lord's day in November and continued three weeks. One was baptized in faith and penitence.

The house in which this congregation meets for work and worship is unpretentious, but presents a pleasant appearance; it is neat, comfortable, and with all its appartments well adapted to the present needs of the church. The auditorium is easy and pleasant for speaking. The church itself is a city set upon a hill and the salt of the surrounding community, being one of the most earnest and most zealous ones it has been my pleasure to work with for a long time. I speak advisedly, this is a lovely congregation—that is, the members seem to "let love of the brethren continue," to "let love be without hypocrisy," and "in love [to] be tenderly affectioned one to another." I heard no criticisms of the preacher and his family, no criticisms of one another, no faultfinding, no bickering, and no cruel denunciations; but, on the other hand, I observed a general flow of peace and good will. I do not mean to say there are no differences of opinions among these good people, but they were held as private property for the sake of unity and peace. I pray that no root of bitterness may ever spring up to trouble them and thereby the many be defiled. With these encouraging features, the most worthy of all is that these people delight in studying and hearing preached the plain, simple, but all-powerful truth—"the gospel of peace," the power of God to save. At least, this was the delightful impression made upon me and the happy side of the congregation presented to me.

Whatever growth this church had made in these graces and virtues theretofore, the members have continued to make admirable progress in them under the teaching and example of our beloved brother, J. W. Shepherd, for the last five years. Brother Shepherd is a man of experience and wisdom, faith and love, and in kindness and forbearance, gentleness and firmness, he preaches the gospel of Christ in its simplicity and power. Much of the present happy condition of the church is due to plain, earnest, sympathetic, and faithful preaching and work of Brother Shepherd. He and his good wife and family are held in high esteem by the congregation. It is the unanimous voice of the congregation that they are "good-living" people, that they have the courage of their convictions and practice what they preach. During the most trying and grievous time of the world war they pursued their even and straightforward way in the Christian life in the love of the church and the great respect of the world about them, notwithstanding the clashing elements about them. But I am telling our readers nothing new. All know the good work of Brother Shepherd in Tennessee and adjoining States, his faithful work for many years on this paper, his high sense of justice in moderating many discussions, and his pure and righteous life. It was a great pleasure to be in his hospitable home, graced by the loving service of his faithful wife, and to work with this congregation so loyal to the truth.

All other congregations of the church of Christ in Detroit were well represented at different times during this meeting. The following preachers attended as they had opportunity and helped in the work by reading the Scriptures and leading the prayers: Brethren W. D. Campbell, preacher, of Hamilton Avenue congregation; Claude F. Witty, preacher, of Warren Avenue congregation; C. B. Clifton, preacher, of Cameron congregation; E. G. Rockliff, preacher, of Fairview; Fred Cowin, preacher, of Plumb Street congregation; Field Fleming, of Cameron Avenue congregation; and L. B. McGary, of Plumb Street congregation. I met Brother C. S. Black at Hamilton Avenue on a Sunday morning; but, working at night and preaching himself usually at some place on Sunday morning, he could not attend the meetings at Vinewood. All these are pleasant and encouraging brethren. So many preachers of the gospel pure and powerful—fellow soldiers—presenting an unbroken phalanx against the indifference and wickedness of the city should be felt as a power for godliness; so many congregations at peace with one another should each soon plant another; and thus the word of

God should increase and the disciples multiply abundantly.

Just as I was leaving, Brother D. Harry Jackson, of Toronto, Ontario, Canada, was expected to begin a meeting with Brother Rockliff, of Fairview congregation. Brother Rockliff is a firm and faithful man, and, with Brother Jackson's help, the church should enjoy a successful meeting. With the hearty coöperation of the other congregations, much good should be done.

Brother Goodpasture Comes With Us.

BY J. C. M'Q.

On account of the growing influence and increasing usefulness of the Gospel Advocate, it becomes necessary to increase our force of workers. Definite arrangements have been made with Brother B. C. Goodpasture, one of our most promising young preachers, to become circulation manager of the Gospel Advocate, beginning next January. He will devote considerable time in the field, preaching and laboring among the churches, and any encouragement given him will be greatly appreciated by the entire force of the Advocate.

Brother Goodpasture is held in very high esteem by the entire church of Shelbyville, Tenn., where he is now laboring. He comes to the Advocate with the intention of making journalism his life work. He feels that in journalism his field of usefulness will be much broader and that he can accomplish much greater good for the Master than by simply confining his efforts to preaching. He will write regularly for the Gospel Advocate and will devise ways and means of increasing its usefulness. He will spend some of his time in the office, where he hopes to see all of his friends, and will appreciate any suggestions that they may have to offer him as to the best way of increasing the circulation, usefulness, and influence of this journal.

I have been with the Advocate for over a third of a century, and during all of the years that have passed I have never known the general feeling to be more in favor of the paper than at the present time. We are hearing continually words of approval, and very seldom are we receiving adverse criticism. We want our friends and workers to understand that we appreciate their criticism whether favorable or unfavorable, believing that sometimes we may profit more by adverse criticism than by words of approval. The management of the Advocate proposes to encourage Brother Goodpasture in every scriptural way possible. Its purpose is to develop him into a first-class journalist, one who will be capable of managing the paper and of bringing the most good out of it. We bespeak for him the same kind consideration from all our subscribers that has been accorded us.

The management feels that the talent of our young preachers should be developed. We want to connect with us young preachers who are interested in the work of saving souls and who realize that there is no greater or better work possible to man than the work of sowing the seed of the kingdom among men. If we can encourage and develop our young preachers to use the press in this great work, we feel that we should leave nothing undone to do so. We want all of our young preachers to know that the Gospel Advocate is not against any young minister who loves the truth, who is making sacrifices for it, and who is using his best manhood in order to advance the religion of Jesus Christ.

Every true preacher is doing the greatest work with the greatest and purest motives and will ultimately reach the greatest success that comes to men. All those who have been associated with the Advocate in the past are expected to continue to do their work, and all hope to do their work in a better and more efficient manner than in the past. While those who have been laboring for years to advance the cause of Christ have no desire or intention of decreasing their efforts, they realize that of necessity they may be useful and helpful in developing the best that is in our young preachers. As the years come and go, and as we see our friends, that have stood by us in the years that are gone, slipping away, we realize that it cannot be very long until the work that is being done now by the old must be done by the young. The policy that would neglect and not encourage our young preachers is suicidal and means death to the cause that we love. Those who love Christ and who are following after him are not willing and will not cease to work for the Master until they can no longer be effectively active. However, profiting by the experience of others, they realize the necessity of helping and developing the young so that the great work of winning souls to Christ may continue until Christ's mediatorial reign has ended and Christ has called his saints home.

"Pulpit Turned Into a Soap Box."

BY E. A. E.

Under this heading the following article appeared recently in one of the daily papers of Detroit, Mich.:

KANSAS CITY DIVINE TELLS PASTORS DOCTRINE OF WAR HATE BROUGHT CHURCH DISREPUTE.

Leather-lunged, intemperate proclamation of the "gospel of hate" during the war brought the pulpit into contempt and caused the preacher and preaching to lose ground, Dr. George H. Combs, of Kansas City, Mo., the distinguished author-preacher of the Disciples denomination, told the Detroit Pastors' Union at its monthly meeting this morning at the Y. M. C. A.

"In the name of patriotism the pulpit was converted into a soap box, and we are now paying the penalty for it," he added.

Dr. Combs intimated that the trouble with much of our preaching was that the preacher himself failed to be the incarnation of the truth he proclaimed.

"It is not enough for the preacher to proclaim the truth: he must be it," Dr. Combs declared.

"The wages of the barber, the baker, and the candlestick maker have doubled during and since the war. Is there a preacher here whose salary has been doubled? Does not that show what the public thinks of us?

"The aim of preaching should be the making of a man, not the saving of a wreck," Dr. Combs continued.

"We should magnify our calling, not apologize for it, as so many preachers seem inclined to do.

"The man who preaches only doubts and perhapses isn't a preacher; he's a peddler. The American pulpit must recover its lost note of positiveness and authority before it can recover its lost prestige."

This shows what Brother Combs thinks of the preaching of many preachers during the war. This is one of the greatest evils which has befallen the church in many generations. As has been said before, instead of preachers remaining with the church, preaching peace and good will and love, encouraging and comforting the grieved and broken-hearted, and teaching all Christians to pray for their rulers and to strive to live the tranquil and quiet life in all godliness and gravity, which God commands them to live, very many preachers engaged in preaching this "gospel of hate."

Not long since a life long teacher of widespread reputation and an ex-Senator said to me that he was looking for a general and great revival of religion. I replied: "Not yet, Professor; something else must take place first." "What is that?" he asked. "A conversion of the preachers," I replied. "The preachers must learn to preach 'Christ, and him crucified,' 'the gospel of peace,' the gospel of love and Christianity, before there can be any great revival of pure and undefiled religion among the churches and people generally."

But one encouraging sign is, there is a cry from the churches generally for gospel preaching and the practice of Christianity.

Brother Combs correctly draws the contrast between the

increased support of all other workers and the sad lack of such an increase of the support of the gospel preacher. The true and faithful preacher will continue to preach as best he can, support or no support; but woe unto the churches that do not do their duty in liberally supporting him!

These declarations of Brother Combs are given to show what others think of preaching in general for the last four or five years.

The Women Preachers Organize.

On November 21, in St. Louis, there was organized the International Association of Woman Preachers. The purpose as stated in the constitution of the new organization is "to promote fellowship among women preaching the gospel of Jesus Christ, to secure equal ecclesiastical rights for women, and to encourage capable and consecrated young women to take up the work of the ministry."

In their Declaration of Principles these preacher women declared themselves as standing for: The Holy Scriptures as the revelation of God to man and the ground of faith in Jesus Christ as Savior; a full presentation in teaching and preaching of both individual salvation and social righteousness; a missionary program that shall comprehend the needs of the whole man throughout the whole world; a genuine democracy that shall secure equality of opportunity for all, regardless of property, caste, race, or sex.

The organization is made international to include the many evangelists in mission fields. It is interdenominational nine denominations being represented in the group that met at St. Louis to organize.

The officers elected were: President, Miss M. Madeline Southard, Winfield, Kan.; Vice President, Mrs. Etta Sadler Shaw, Grand Rapids, Mich.; General Secretary, Mrs. Mary Kuhl, Champaign, Ill.; Recording Secretary, Miss Lida Herrick, Lincoln, Neb.; Treasurer, Mrs. L. R. Kroft, Indianapolis, Ind.; Auditor, Mrs. Mary Sibbitt, Wichita, Kan.

I am invited to make such comment on the above as I like. I prefer to let the New Testament comment: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law." (1 Cor. 14: 34.) "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve." (1 Tim. 2: 11-13.)

J. C. McQ.

Commendation of "The Model Church."

BY G. DALLAS SMITH.

Through the kindness of the author I have been privileged to read that splendid little book, "The Model Church." In my humble judgment, this is the most valuable book that has come from the press in recent years. All the subjects treated in this little volume are vital and living, and Brother Brewer has handled them in a masterly way. He sets a high standard for the church; but it is, in the main at least, a scriptural standard. If the churches should put into practice the suggestions made in this book, there would be a great forward movement along all lines of Christian activity. I should be pleased to see the books distributed by the thousands among the churches. Especially would I advise every preacher and elder to secure a copy of this book at once and to read it carefully. It can be had from the McQuiddy Printing Company, Nashville, Tenn. Price, single copy, $1; per dozen, $9.

The Preachers' List.

I am correcting the "List of Preachers" for 1920, and would like to hear from preachers and other church officers regarding all changes, etc. Brother Showalter asked me to do the correcting in lieu of Brother Young, who has previously done this work in connection with Brother J. W. Shepherd. Address D. F. Draper, 2709 May Street, Fort Worth, Texas.

Book Notices.

"The Jerusalem Tragedy" will make a handsome gift for Christmas. It is profusely illustrated, is ornamentally bound, and is packed full of good reading. We are selling it at the exceedingly low price of $1.25 per copy, postpaid.

"Outlines of Bible Study," by G. Dallas Smith, should be in every home. This book creates an interest in the study of the Bible in a systematic way. Single copies sell for 50 cents; one dozen copies, prepaid, $5.50; twenty-five copies, not prepaid, $10.

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"Life and Sermons of Jesse L. Sewell," by David Lipscomb, is not only a good book to teach the Bible, but it is a good book to teach pure English. The book has been read by many people and is almost universally commended. If you are seeking for Bible information; if you want to read good, pure literature, by all means send and get a copy of this book. Price, $1.25, postpaid.

We have coming from our press, which we hope to have ready for distribution in January, a book entitled "Adventism and the Bible." This book will be bound in cloth, will contain about 260 pages, and will retail for $1.25. The book exposes the fallacies of Adventism in a very convincing way and should have a wide circulation. If you are troubled with Adventists or their peculiar views, you should by all means send us your order for this book.

"The Gospel Plan of Salvation" is another good book that our readers should not overlook when buying their gifts. When making gifts, it is always well to give something that will be helpful as well as pleasing. No one can read "The Gospel Plan of Salvation" without much benefit from the perusal of its pages. We have not advanced the price of this most excellent book, but are still selling it at the old price of $2 per copy. May we not have your order to-day?

"The Model Church," by G. C. Brewer, is being given a very warm reception, and the sales to date have been far greater than we had expected. The book treats of live subjects, such as, "What Constitutes a Congregation," "The Qualifications and Duties of Elders," "The Relation of Overseen to the Overseer," "How Elders are Made and Unmade," "Dealing with the Disorderly," and other kindred subjects of much importance. Send us your order to-day. Price, $1, postpaid.

If you want to read a good book of sermons, one that is clear, strong, and convincing, send us $1.25 for a copy of "Sweeney's Sermons." I know of no book of sermons that you will read with more interest and profit. Send us your order before the holiday rush. As we are required to work short hours each day on account of the coal famine, of necessity we will find it difficult to get out our orders at this season of the year. We will take it as a favor if you will send in your order for any book that you may need at once.

Death of Sam Webb Elam.

BY A. B. L.

The hearts of Christian people are like lute strings. "When one is touched, the others tremble." Many Christian hearts will respond sympathetically to the sad announcement of a death in Brother E. A. Elam's family. Sam Webb, one of his younger boys, died suddenly at the Elam home, near Lebanon, Tenn., last Saturday. He was a boy of many fine attainments. In the face of much bodily suffering he cultivated a brave and cheerful disposition. His eager interest in the welfare of others won for him the friendship of his neighbors and left its indelible stamp upon the hearts of his parents and his brothers and sisters. Had he lived, he would doubtless have grown up into Christian manhood and proved to be one of our most useful citizens. As the matter stands, he has not lived in vain. It is good to know that he remembered his Creator in the days of his youth, loved and respected the Bible, and was faithful to the good confession of his Savior.

His death reminds us of the solemn truth that God's most faithful children are not exempt from the heaviest trials. Sometimes it appears to me that God deals with them as the teacher in the schoolroom deals with the best pupils when he gives them the hardest problems. This is not to punish them, but it is a mark of confidence. It is because our God knows the strength of his faithful children that he sometimes subjects them to the severest trial.

Brother Elam and his good wife are so well acquainted with the Scriptures that it seems unnecessary to remind them of this great storehouse of perennial comfort, except as a mark of unstinted sympathy, breathing the spirit of a friendship that never dies. Brother Elam himself has carried God's most comforting messages to innumerable homes and knows just where the solace is sweetest. Perhaps in this hour he will discover a deeper meaning in the tender yearning of another father: "I shall go to him, but he shall not return to me." Or it may be that he will apply Paul's healing balm: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." In any event, there is sunshine behind the cloud. "Weeping may endure for the night, but joy cometh in the morning!"

A sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and the mind of man.
—Wordsworth.

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Georgia and the Far Southern Field

By S. H. Hall

Sister Evelyn Long's Appreciation.

Sister Evelyn Long, of Milledgeville, Ga., thinks something directly should have been said of our appreciation of the help received for the Milledgeville meeting. I regret that this slipped my mind at the time the report was made on this page. I feel sure, however, that every one who helped has no doubt of our appreciation. But our sister is right in thinking something more definite should have been said. We give our readers her own words of thanks to the donors through this paper:

Kindly permit me to say a few words through the Gospel Advocate in regard to acknowledging the contributions for the support of the Milledgeville meeting, as Brother S. H. Hall unintentionally overlooked this matter in his report of the Georgia work.

We do not know where to begin to express our thanks to those who responded so generously to our "Macedonian call," but we doubly assure each one that every cent was greatly appreciated, from the largest check to the last penny.

We say with heartfelt gratitude, we will never forget the congregations and individuals who helped to make this meeting possible, and deep in our hearts we feel that those who helped will hear favorable reports from us next summer.

All interested in this work join me in this.

Very gratefully yours, EVELYN L. LONG.

☼ ☼ ☼

A Week's Stay in David Lipscomb College.

Beginning on the last Lord's day in October and closing on the first Lord's day in November, I spent eight of the most enjoyable days of my life. I found the finest-looking and the largest student body that I had ever seen in this great school. All departments seemed to be moving smoothly, and I was delighted to see the splendid work that is being done.

It would be hard for me to forget the Nashville Bible School, now known as David Lipscomb College. The years I spent there at the feet of the lamented D. Lipscomb meant more to me than tongue can ever tell. He is gone, but his influence still lives. It was so good to see Sister Lipscomb, who stood so nobly by him during his long and useful life and helped greatly in the wonderful work he did. It was so good to see and be with the McCanlesses, the Wards, S. I. Jones and wife, A. M. Burton and family, and last, but not least, H. Leo Boles, the president of this college, and the other members of the faculty. To say that the week's stay there made me better, by strengthening my determination to press onward and upward in the greatest work of life, is putting it mildly. Then, the happy privilege of being often at the Gospel Advocate office and being with such men as A. B. Lipscomb, J. C. McQuiddy, F. W. Smith, F. B. Srygley, and others, is a thing that means much to any soul. The Lord bless all these faithful souls and this college, with all the other colleges and schools that have as their aim the same great work.

It would not be amiss to state that the college still needs more money to do the needed enlargement to meet the growing demands of those who wish to be educated in this institution. Brother Elam has repeatedly spoken of this. Let it be said, also, that the trustees are giving this work their best attention, and that every dollar that is contributed will be used as intended. I see nothing but the best for the future of this institution, and the trustees and friends of the college are determined that no backward step shall be taken, but that it shall be second to none in the way of a place to which our fathers and mothers may send their sons and daughters for an education that means the best to them.

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The Master's Vineyard

Alabama.

Brewton, December 9.—I have just closed a week's meeting with the Hoomesville congregation, twenty miles from Brewton. Some were baptized; others were convinced and desired to obey the truth, but were hindered. Here I found some of the very best people that I ever met. They insist on my locating here. Let any one desiring to write me address me at this place.—G. W. Jarrett.

California.

Santa Rosa, November 27.—I have just returned from Los Angeles, where S. H. Hall, of Atlanta, Ga., began a meeting on November 9, to continue about a month. They are having a successful meeting. By this I do not necessarily mean baptisms or additions. Good prayers, good singing, good preaching, good attendance, and good interest always constitute a good meeting. Brother Hall preached one Saturday night at Santa Ana, and he expects to preach at Riverside before leaving Southern California. On his way north he will probably preach at Fresno, Madera, and San Francisco. We expect him to begin a meeting in Santa Rosa, possibly the first Sunday in December. While in this section we hope he will also preach at Forestville and Graton. The Pacific Christian Academy, at Graton, will want him for a few lectures at least. The congregations on this coast are comparatively few, good gospel preachers are few, and we do not like to allow one to pass by, especially a visiting preacher from the East, without hailing him: "Come over, brother, hold us a nice little meeting, get acquainted, and cheer us up." Los Angeles is the home of G. W. Riggs, who was formerly a Tennessee boy and a Nashville Bible School student. He has lived in Los Angeles about seventeen years, and has done a great work there and at other places in Southern California. It was a pleasure and a treat to meet with the Los Angeles church, and especially at the Sunday-school and Lord's-day worship. These services were conducted with a marked degree of order, system, and efficiency. I was especially impressed with the communion service. Not a word was said about who should preside. That was all arranged beforehand. I learned afterwards that they have a system about this. The brother who is to wait on the Lord's table knows beforehand, and he, in turn, selects four other brethren who know beforehand that they are to assist him by passing the emblems to the congregation. They have six elders—old, middle-aged, and young. Brother Riggs is one of the elders, which place he has filled for about twelve years. Order, system, efficiency—we must have these to succeed in a business enterprise. Certainly the Lord's business is not the least of all businesses.—Felix G. Owen.

Louisiana.

Ellis, December 6.—I am sending a report for the first time in my life, but I certainly have enjoyed reading the Gospel Advocate and the reports of others. I have been trying to preach the glorious gospel of our Lord and Savior a little over two years; have been teaching school also, as the brethren have not seen fit to employ me full time, but am planning giving up the teaching and entering the ministry altogether. I have had a burning desire to do this for years, but have never gone into it altogether; but I have devoted as much spare time as possible and Lord's days to the work. I feel like my home State (Louisiana) is one of the most needy fields that I know of; but if the people here do not feel like supporting home talent, I will go elsewhere and give support to some one else to carry on the Lord's work here. Brother A. K. Ramsey, of Forest Hill, recently held a week's meeting at Maxie, one mile and a half north of here. One noble young man came from the Methodists and obeyed his Lord in baptism.—K. E. Ball.

Missouri.

Kennett, December 4.—I am here giving a brief sketch of the work that is being done at Kennett. During the year 1918 we bought a lot, for which we paid thirteen hundred dollars, and during this year we have erected a neat house of worship on the ground. While we are few in number and poor in this world's goods, yet I feel that there has been some real sacrifice and self-denial in the matter. We now have it completed, except some painting and seats, which we hope to have in the near future. Brother J. W. Dollison has been preaching for us. Brother Dollison is getting old in years, but is still a man of power when it comes to preaching the gospel. Brother James E. Laird, of Campbell, has labored some with us, and to him we owe a great deal of the credit of building up the congregation. Our meeting this summer was conducted by Brother M. S. Mason, of Rogersville. There were twenty additions, of which a good number were youths. It is grand to see the interest that is shown by these young ones. Some of the members have been staying away from the worship, but they have been admonished, and we hope to reclaim them. Brethren or sisters visiting Kennett or passing through will be welcomed at the worship on Lord's day. We also meet on Wednesday night for prayer and Bible study. Our building is located three blocks southeast of the Square, on Third and Slicer Streets.—Mrs. Carl Green.

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The Abuse of the Appeal.

BY J. L. HINES.

At the risk of being criticized by a few hundred of the few thousands of "appealers" who appeal through our religious papers and through letters and by personal representatives, I am about to speak. I have waited and waited for somebody to speak out and cause a halt in the everlasting appeal; but it seems that no one will venture upon the task, and so at great peril I venture.

To the critic who stands ready to say, "O, he just doesn't want to help and speaks from a selfish motive," let me say that you are here and now invited to investigate my offerings to the cause and my activities in behalf of the needy. I think I can stand as much investigation along this line as the common run of preachers.

These notes are not intended to cover the whole field of appeals, as it would require far too much space, but are intended to deal with the question of appeals in behalf of the old and broken-down or the sick preachers. However, the remarks might apply to almost any case of need.

This matter of appealing for help for our faithful preachers has, in my judgment, reached a disgraceful point. What shall we say of our boasted Christianity when a faithful preacher and an elder in one of the best churches in the State, and in a city where there are perhaps anywhere from two thousand to four thousand Christians, is advertised to the world as a beggar? If it is necessary to appeal to the whole brotherhood on behalf of this faithful man, Christians of his city should be ashamed.

The trouble, in my judgment, arises from the use of a wrong method in caring for the needy. The constant appeal through the papers and otherwise has had the effect of making the local congregation feel irresponsible for the care of the needy. It is pretty safe to say the churches and the preachers, as a rule, want to do their duty in these matters; and if, instead of so many appeals for help, the churches and preachers were urged to attend to this work, doubtless the needy would be cared for.

In the first place, it is a disgrace to the cause to advertise our faithful preachers as paupers. We should have more respect for their feelings. In the next place, it is neither wise, systematic, nor successful. Who can tell a thousand miles away whom he is helping, and whether the help is deserving or is sufficient to meet the needs? But the church in the preacher's home town knows or can know all about the conditions, and can relieve the needs with less expense and in a more acceptable way by their personal attention.

But what if the church neglects this work? What if the "appeal" goes unheeded? I repeat that if more time and space were devoted to appealing to the churches to do their full duty by the needy, the problem would be solved.

There are some who seem to have a sort of mania for "sending to somebody off," but are slow to contribute to the cause at home. As preachers, we should teach the church that it is the duty of each and every member to contribute to the treasury for the support of the cause, and then insist upon a proper use of the funds, one of which uses is the caring for the needy.

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels [heart] of compassion from him, how dwelleth the love of God in him?"

Brethren, I "appeal" to you, let's see to it that no worthy one suffers. Let's divide our bread with them, and not fill the papers with appeals. A church misses its greatest opportunity for service by a failure at this point.

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¶ [m]From that time Jē'
to preach, and to say, "R
the kingdom of heaven

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abomination: how much more, *when* he bringeth it [t]with a wicked mind?
28 [u]A false witness shall perish: but the man that heareth speaketh constantly.

B.C. 1000.

[t] Heb. in wickedness
[u] Heb. *A*

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The making of woman. GENE

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21. 13 II. SAMU

The Bones of Saul and Jonathan brought to Zela. Wars w

Jabesh-gilead, who had stolen them from the [z]street of [a]Beth-shan, [b]where the Philistines had hanged them, in the day that [c]the Philistines slew Saul in Gilboa; 13 and

[z] Josh. 17. 11
[a] 1 S. 31. 10
[b] 1 S. 31. 4
[c] Josh. 18. 28
[d] ch. 24. 25; Josh. 7. 26

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18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19 And there came [t]a scribe,

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The making of woman. GENE

man, and put him into the garden of Eden to dress it and to keep it.
16 And the LORD God commanded the man, saying, Of every

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JAS. R. TAYLOR,

P. O. Box 538, Tampa, Fla.

In answering advertisements, please mention this paper.

The Modern Dance.

BY J. L. HINES.

"There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14: 12.)

God holds the Christian criminally guilty who knows of danger and will not warn others to shun it. Listen to his words of warning found in Ezek. 3: 17-19: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the words at my mouth and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul." This is God's unchangeable word for both speaker and hearer.

Christianity does not ask you to give up one single elevating, legitimate pleasure. All amusements for the Christian must be elevating. The dance and the card table are demoralizing, their tendency is to evil.

The substance of your church obligation is: Repenting of and forsaking all sin, I accept Jesus as my Redeemer and the Bible as my guide for daily living.

Do you say you see no harm in dancing and cards? God pity your blindness. Have you looked for the harm? If you have and cannot find it, the Bible tells you why. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4: 4.)

Many church members are really color-blind to God's danger signals. His danger signals are as discernible as red lights in the dark, but color-blind church members do not see them. To be color-blind naturally is a physical defect, but to be color-blind spiritually is due to neglect—to sin. Such people have failed or refused to exercise their senses so as to "discern good and evil." You have lost your spiritual vision and are groping along an uncertain way. "There is a way which seemeth right unto a man."

Yes, you say: "You have no right to interfere with my personal liberty; if I want to dance, I will dance." No doubt you will; but when you are about to start the next game of cards, just ask those who are about to play with you to bow their heads, that you want to ask God to bless the game to your hearts. Yes, my friends, you may smile, but dancing and card playing is a waste of God-given time, and listen to what God's word says about your liberty: "Take heed lest by any means this liberty of yours become a stumblingblock to the weak."

You ask me to show you the harm in these questionable amusements. I ask you to show me the good coming from them. For every argument you can produce in favor of them, scores can be produced against them. What of the three hundred thousand abandoned women of America, two hundred and twenty-five thousand of which attribute their fall to the dance? Mr. Faulkner, in that startling book, "From the Ballroom to Hell," says that, of two hundred women with whom he had interviews, one hundred and sixty-three of them told him personally that they fell through the dance. Think of this great army of women (depraved through the dance) dancing their way to hell, and you doing all you can to encourage the destructive dance! Selfishness ought to be engraved on the tombstone of those who will not abandon the dance because it has never harmed them.

What a burlesque on our country when professing Christian people will participate in a public "hugging social" set to music! "Hugging" either with or without music breaks down and destroys modesty; and when that is gone, ruin is almost certain to follow. The heathen student justly rebuked his teacher when he told her: "Your Jesus no good. You say he lika you. You foola him. You let many man huga you and lift you all over the floor; by'm by you go to Jesus' church, sometime tell people you lika um Jesus. Why you no be close to him lika you do to other mans?"

The various steps of the dance are

Foley's Honey and Tar

COMPOUND

CLEARS THE THROAT of phlegm and mucus, stops that tickling, opens the air passages for easier breathing and coats the raw, inflamed surfaces with a healing, soothing medicine.

Grateful Father Tells What It Did

W. E. Curry, 130 Up 8th St., Evansville, Ind., writes: "I have a little girl 6 years who has a good deal of trouble with croup. I have used Foley's Honey and Tar Compound, giving it to her according to directions, and obtaining instant relief for her. My wife and I use it whenever bothered with a bad cold or cough, and I will say that it is the best remedy for a bad cold, cough, throat trouble or croup that I ever saw."

Parents who use Foley's Honey and Tar know it is safe and no harm will come even if an overdose should be given by accident. It tastes good and children like it. It won't upset the delicate stomachs of young children, delicate persons or elderly people.

contrived with "devilish ingenuity" to excite the instincts of sex. That the modern dance is lascivious in its influence and tendency is beyond doubt true. Its chief attraction arises from the close contact of the sexes and the excitement of the sensual feelings. If this were not true, men would be as fond of dancing with men as with women, and women would be as fond of dancing with one another as with men; yet you could arouse no interest in a dance confined to either sex.

The dance is lascivious and should not be countenanced by Christians. We learn slowly. Christians ought to be appealed to to cease attendance at the dance. The dance custom is fraught with evil tendencies.

Father, mother, guardian, friend, keep those young people committed to your charge away from the dance hall. If through your own carelessness they go down to ruin, their blood will be required at your hands. (Ezek. 3: 17-19.) Practices that lead to wrong and imperil virtue in men and women ought not to be encouraged by parents.

No Christian can honorably indulge in or encourage any amusement that may ruin a soul. If you accept Christian favors, you should be true to the Christian faith. He who does less than this is disloyal and brings reproach upon his profession. Therefore, let us look to Christ Jesus, who taught us by precept and example the joy of self-denial for the good of others. Again let me remind you of the words in 1 Cor. 8: 9: "Take heed lest by any means this liberty of yours become a stumblingblock to the weak." When the weak fall through your influence, you sin against Christ.

Sowing and Reaping.

BY J. W. BRATCHER.

"For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6: 7, 8.) If a man sows corrupt seed, his harvest will not be as desired, the amount harvested will not be as hoped for, and the seed harvested will not be good—will not be matured. A good harvest depends upon good seed as well as the proper cultivation of the soil.

Not only is this so in temporal things, but in spiritual things as well. Every Christians sows some kind of seed, either good or bad. If the seed be not good, healthy seed, cultivating the soil will make but little difference in the growth and quality of the production. The gospel preached in its purity and simplicity prepares the heart for the reception of the good seed of the kingdom of God. Faith, repentance, confession, and baptism will bring us to God through Christ, in his name. Disobedience will separate or keep us from him. Those who cause divisions by their preaching, by their acts or words, are sowing corrupt seed, which is condemned. On account of a failure to properly understand God's word we have divisions and subdivisions until churches, so called, are numerous. In John 17: 20 our Savior prayed that his disciples might be one. He prayed not "for these alone, but for all them also that believe in me through their word; that they may all be one, even as thou, Father, art in me, and I in thee, that they may also be in us."

To exercise faith in the Lord Jesus Christ and obey his commandments with a pure heart is the evidence of good seed sowing. Obedience is the result of faith in Christ. Adding to our faith the Christian graces, we begin to grow unto the harvest. It is not all for an individual to obey Christ, to become a Christian, a member of his body; but it requires the obedience and faithfulness in him to retain our relation or our fellowship with him. The list of duties enjoined in the New Testament is quite lengthy, but not grievous. The things that are pleasant to the Christian seem strange and hard to an individual who is on the outside of the church, or kingdom. Here are some of the things we should not do: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Those who do these things "shall not inherit the kingdom of God." But listen: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. . . . If we live in the Spirit, let us also walk in the Spirit." If we have not the Spirit of Christ, we are none of his. Another thing is, we should "not be desirous of vainglory, provoking one another, envying one another." "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit." As long as you are led by the fleshly desires, you cannot be prompted by the Spirit.

WHO IS TO BLAME? Women as well as men are made miserable by kidney and bladder trouble. Thousands recommend Dr. Kilmer's Swamp-Root, the great kidney medicine. At druggists in large and medium size bottles. You may receive a sample size by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents also mention the Nashville Gospel Advocate.

Miller's Antiseptic Oil, Known as

Snake Oil

Has Brought Relief to Thousands of Sufferers.

And what it has done for others it will do for you. Don't continue to suffer with rheumatism, neuralgia, stiff and sore muscles, cold in the chest, croup, coughs, and kindred aches and pains. Ask your druggist for a bottle of Miller's Antiseptic Oil (known as Snake Oil), use according to directions, and know what it means to be free of pain.

Miller's Antiseptic Oil (known as Snake Oil) is powerful and penetrating, yet will not harm the most delicate skin. In 30c, 60c, and $1 bottles. Ask for and insist upon the genuine Miller's Antiseptic Oil (known as Snake Oil). Your money back if it doesn't do what we claim. For sale by all good druggists.

FINE PILLOWS

And Feather Beds. Order by parcel post right from this advertisement. *Get good pillows*—fine, new, gray goose feathers, big size, 5 lbs., $4.50 pair. Gray goose beds, 25 lbs., $21.72; 30 lbs., $24.60. Cheaper kinds. Pillows, 5 lbs., $1.80 pair. Beds, 25 lbs., $10.20; 35 lbs., $12.45. We have $500 deposited with the Security Savings Bank, Charlotte, N. C., to guarantee satisfaction or money back—you take no risk. Order to-day or write for circulars. Hygienic Bed Company, Dept. 28, Charlotte, N. C.

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A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

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Makes low necks and short sleeves possible. It clears the skin

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Use MURINE FOR YOUR EYES Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

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Sour stomach, bad breath and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

TENNESSEE FOLKS ADD THEIR TESTIMONY

East Chattanooga, Tenn.:—"I can highly recommend Dr. Pierce's remedies, for ever since my young manhood whenever I have used them they have always given prompt and satisfactory results. The 'Golden Medical Discovery' I have taken at various times when in need of a tonic and system purifier, and the 'Pleasant Pellets' when in need of a laxative. These are the mildest of any laxative I have ever used and can be relied upon for results. Anyone in need of medicine of this kind will find Dr. Pierce's Pleasant Pellets good."—J. W. DAVIS, 604 Glass St.

SAVED LIFE

Memphis, Tenn.—"Ever since I was quite a young woman I have used Dr. Pierce's remedies both for myself and children. I was especially helped by the 'Favorite Prescription' during the trying months of expectancy. It not only toned up my system and kept me in perfect condition but I had comparatively no suffering. Then at the critical time of life I took the 'Prescription' again and had none of the misery that most women endure at that period, but came thru in splendid health.

"I had one experience with Dr. Pierce's Golden Medical Discovery that I never shall forget. When my oldest boy was two years of age he had such a cold on the lungs that the doctors said he couldn't possibly live so I stopped the doctors' medicine and just gave him small doses of the 'Golden Medical Discovery' and in a short time he was perfectly well. He is now forty years of age and has never had pneumonia nor any other lung weakness since that time but has been, and is still, strong and robust. I know the 'Golden Medical Discovery' saved his life.

"I must not forget to mention Dr. Pierce's Pleasant Pellets for I have found them to be all that could be desired as a laxative. Every member of my family has taken them.

"Medicines such as Dr. Pierce's are a blessing to mankind, and it is a pleasure for me to recommend them."—MRS. MARGARET BOONE, R. R. 1, Box 387.

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Convenient to everything. The refined air and good service of the Longacre are well established.

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Room with Lavatory	$1.00
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SPECIAL WEEKLY RATES

The Best Value in New York City.
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PALMER'S "BLOOD-SUCCESS" Tablets

A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver splotches and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

THE MORGAN DRUG CO.,
1521 Atlantic Ave. Brooklyn, New York City

Cheerful Words from Alabama.

BY CARL BARNETTE.

Perhaps some of my friends would like to know of my work during 1919.

I am busily engaged with my little farm and garden at Greenville. Last year I asked for a few dollars to purchase a mule. I have repaid all this money, except ten dollars to W. W. Hankins and Ezella Morton. This money enabled me to do some mission work last year. My crop this year was good and my returns amounted to twelve hundred and ninety dollars. This enabled me to meet my obligations for the present year and to pay four hundred and thirty dollars of debts to parties who had befriended me during the past four years in my sickness and other privations.

On July 17 I began a meeting at Brewer, Miss. The continued rains caused us to close the meeting before it was intended. A brother said there never had been as many people at Brewer, at a political speaking, picnic, or any other gathering, as were there on Sunday night, July 17.

I went to Yarbrough on August 9, where we had a good meeting, with large attendance and the best of attention.

On August 17 I began a meeting at Herbert, Ala., and continued it until August 24, when we were again rained out. The first days of this meeting were very interesting. The Methodists in this community closed their meeting to attend ours. It was said by both the members at Herbert and others that there never had been as large gatherings there before at any of our services. I was told that people in the vicinity who had not attended any religious services for years were present several times. However, this meeting terminated in some very unpleasant things owing to jealousies.

On November 23 I began a meeting at Goodway, Ala. The inclement weather was against us, though the services were well attended. This is a mission point. There are only four members there. It is the only locality I have visited in years that some one did not tell me of the faults of others. They have a union church there, and all the members of each church attended this meeting. Many seemed very much disappointed because I could stay no longer.

I must say that I am thankful for the blessing the Lord has given to me this year. I found a physician, Dr. A. L. Stoble, who has practically cured me. I can work all day, sleep all night, and eat all I can get. This I have not been able to do for ten years, owing to my heart being affected from a ruptured artery in the colon.

I most heartily indorse Brother Talley's article on "The Dearth of Preachers," while Brother Stubblefield's article is not far wrong on the cause of the lack of preachers. Too many places are dominated by the "one-man rule," looking for some one brother to indorse the preachers. Too many places "practice" a young man because they can do no better—and, too, to the embarrassment of the preacher, who goes off into some other avocation. Too many places, as Brother Stubblefield says, do not like the preacher because he cannot give the proper accent in pronouncing Greek and Hebrew words. This is one great trouble. Then jealous brethren try to work each other's downfall that they may rise. I think, too, that there is a tendency toward professionalism.

Brother Iverson Boles, of Atmore, is a man after my heart. He is humble and energetic. His work is only a few days in the month, for he has to resort to some other avocation for a support. It is too bad that he is not kept in the field every day. I do not think that he would sit upon goods boxes during the week and call upon the treasurer on Sundays for his pay, but, like Brother John T. Lewis, would work "while it is day" and be ready when "the night cometh, when no man can work."

With blessings and good will to all.

112 HENS 1800 EGGS

Mrs. Harper writes "I wouldn't be without 'TWO for ONE' for the world; my 112 hens laid 1800 eggs in one month."

This wonderful new egg producer has made thousands of dollars profit for poultry raisers all over the United States. Now is the time to increase your egg supply, when eggs are selling at $1.00 a dozen. Give your hens **"TWO for ONE,"** the scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to Kinsella Co., 2919 Le Moyne Building, Chicago, for small box of our **Special Offer,** or $2.00 for large box containing three times the quantity of the $1.00 size—a full season's supply. We guarantee to return your money if not satisfied. Enter our **FREE** $5,000.00 egg-laying contest. Full particulars in each box of **"TWO for ONE."**

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
50c. and $1.00 at druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

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

In answering advertisements, please mention the Gospel Advocate.

The Prospect in East Tennessee.

BY C. E. HOLT.

In East Tennessee there are few churches that stand for a strict conformity to the apostolic pattern. The denominations are well represented, and some of them are quite active. The majority of churches that stand for undenominational Christianity have all the machinery of modern denominationalism. There are some very strong churches of this type, but they are doing practically nothing in missionary work in that part of Tennessee.

It is now a propitious time for disciples who stand for the old paths to make a strong and systematic effort to evangelize that section of the old Volunteer State. Brother George W. Farmer, a well-educated and in every other respect a well-qualified man, is located in Cleveland, and is making himself felt among the people of that thriving city. There is now in Cleveland a congregation of about eighty members that stand for New Testament Christianity without the frills and furbelows of human invention. It was my pleasure to assist the little band in a very interesting and successful meeting in November. I am well pleased with the outlook in that part of East Tennessee. With Cleveland as a point from which to radiate, I am sure that a great work can be done in establishing New Testament congregations in that section. I want to do more work in that part of the State in 1920, if the Lord wills it so.

There are large sections in Alabama that are as destitute as East Tennessee or any other State in the Union. There is practically no interest among the churches in Tennessee and Alabama to evangelize those large areas in which we are unknown as to what we really teach and practice.

Employing preachers at from one hundred to one hundred and fifty dollars a year to labor with local congregations that are able and willing to pay such liberal (?) salaries will never get beyond Jerusalem. I presume that it is all right to "locate" a preacher with a local congregation at a living salary (and if he is "located," he should be well paid), but we should not forget that the commission reads: "Go ye into all the world." Really, it seems to me that the word "go" has come to mean "stay"—that is, stay as long as the "pot boils strong." That means never "go" unless the "good of the cause demands it." Ah, my friends, we are simply making a farce of the great work of evangelizing the world. We are "long on theory," but wonderfully "short on practice."

An apostolic church—a loyal church—is one that preaches the gospel to the poor as well as to the rich.

Some of us console ourselves with the idea that loyalty means to oppose everything and everybody. We need a great deal of constructive work.

Christ's mission to the world was and is to save men's lives, not to destroy them. That is our mission also. Are we doing it? If not, why not?

Old People Who Are Feeble and Children Who Are Pale and Weak

Would be greatly benefited by the General Strengthening Tonic Effect of GROVE'S TASTELESS chill TONIC. It purifies and enriches the blood and builds up the whole system. A General Strengthening Tonic for Adults and Children. 60c.

Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

Chamberlain's Tablets

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

WANTED IMMEDIATELY
Commissioned Salesmen

Thousands of unmarked graves and hundreds improperly marked. We have an elaborate collection of Marble and Granite designs, and for quality, beauty, and endurance recommend Elberton Blue Granite and Georgia Marble. Essential qualifications, perseverance and integrity. We have only limited local territory, which we offer subject to prior acceptance. Write immediately for particulars.

COGGINS MARBLE COMPANY
521 Main Street Canton, Ga.

If Thin and Nervous Try Bitro-Phosphate

While excessive thinness might be attributed to various and subtle causes in different individuals, it is a well-known fact that the lack of phosphorus in the human system is very largely responsible for this condition.

It seems to be well established that this deficiency in phosphorous may now be met by the use of Bitro-Phosphate, which can be obtained from any good druggist in convenient tablet form.

In many instances the assimilation of this phosphate by the nerve tissue soon produces a welcome change—nerve tension disappears, vigor and strength replace weakness and lack of energy and the whole body loses its ugly hollows and abrupt angles, becoming developed in a glow of perfect health and beauty and the will and strength to be up and doing.

CAUTION:—While Bitro-Phosphate is unsurpassed for the relief of nervousness, general debility, etc., those taking it who do not desire to put on flesh should use extra care in avoiding fat-producing foods.

In answering advertisements, please mention this paper.

A Healing Spring at Your Door

Here is a very unusual and peculiar offer, one that you rarely meet with. It evidences the greatest faith on the part of its maker and inspires confidence. It is made by an earnest and enthusiastic man who not only thinks, but *knows* from personal experience, that he is right. He proposes to give you the equivalent of a three-weeks' visit to a mineral spring of most remarkable restorative powers and make no charge if you are not benefited. His offer has been accepted by over a hundred thousand sufferers in all parts of the United States, and his records show that only two in a hundred on the average report no benefit.

If you suffer from dyspepsia, indigestion, rheumatism, kidney, bladder, or liver disease, uric-acid poisoning, or other conditions caused by impure blood, take Mr. Shivar at his word and sign and mail the following letter:

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

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

Name .....

Address. ....

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

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

HANCOCK'S PILE REMEDY.

Three jars are guaranteed to cure the severest case of piles, or your money will be refunded. One jar often gives the desired results. For blind, bleeding, itching, protruding, or ulcerated piles. Price, 50 cents a jar. At your druggists's or by mail from
HANCOCK CHEMICAL COMPANY,
Oxford, N. C.
Druggists, write for liberal proposition.

TETTERINE
for the COMPLEXION

60c at your druggist's or from
Shuptrine Co., Savannah, Ga.

When writing to advertisers, please say you saw their "ad." in this paper.

CHURCH NEWS

Tennessee.

Chattanooga, December 4. — The church of Christ at Soddy has just closed a good meeting of twelve days' duration. Three young persons made the good confession and were baptized. The congregation was worked up to a higher plane of spiritual excellency in Christ. Brother John T. Lewis, of Birmingham, Ala., did the preaching. In him we found a workman worthy of his hire, so much so that the brethren invited him back to hold a meeting for them next year. This is a mission point. I have been preaching for them some for two years. They are the faithful few, poor in this world's goods, but rich in faith.—W. A. McCullough.

Lebanon, December 5.—I have just recently closed my protracted-meeting work for this year, and shall return at once to Cleveland and take up the work with the church there again. Since the first of last February, or since the "flu" epidemic abated, I have been very busy. I have gone straight ahead and have prosecuted my work with all my might, as I believe all will testify who have had any chance to know of the work. The results, in the main, have been very gratifying. I have tried to teach the truth in love, and have succeeded in breaking down much prejudice and making friends for the truth. Now, if I have kept back or covered up any truth to do this, let those where I have labored speak out and say so and let the brotherhood know it. How beautiful it is to be able to declare the whole truth in the love of the truth and make friends instead of enemies to the truth! With reference to the Cleveland work, I will say that while there remains much to be done, yet we rejoice that the results of the work there have been very encouraging. We shall take up this work with renewed vigor, and we shall hope and pray to be able to make still greater headway for the coming year. In addition to the Cleveland work, we are planning to have a number of good meetings held in other parts of East Tennessee next year. If any should be interested in our East Tennessee work, write me at Cleveland, Tenn. I shall be glad to give any information possible about the work in this great gospel field.—George W. Farmer.

Brownsville, December 8. — The church is progressing slowly at this place. Several members have moved in recently and others will move in the first of the year. We are glad to have new members come and help us in the work. I would gladly correspond with any brother or sister that wants to locate in a hustling town of three thousand population. There is a fine opening here for a good horseshoer and for others. We had Brother W. S. Long with us on August 3 and 4, and he baptized one person. Brother William Etheridge, of Dresden, was with us the fifth Sunday in May and the fourth Sunday in September. Brother Murrell was with us the first Sunday night in October, and Brother W. L. Reeves was with us the fifth Sunday in August. We are not able to engage a regular preacher. We have our new house finished on the outside, and our energies are now being directed to paying off what we owe on a note and getting some new seats. Who will send us a Christmas gift to be applied on the seating fund? We have a fine opportunity before us here, and we are doing some good work in building a house of worship where the pure gospel has been neglected for so long a time. We have done nearly all the financing by just a few giving heavily; however, we have received some help from churches and individuals, which we appreciate. May the Lord lead other churches and individual Christians to help us. While others are making their drives up into the millions, what are you planning to do next year? In the name of Christ, let us do our best for Him who died for us. Let us show our faith by our works.—Walter L. Brummett.

Nuxated Iron increases strength and endurance of delicate, nervous run-down people in two weeks' time in many instances. It has been used and endorsed by such men as former United States Senator and Vice-Presidential Nominee Charles A. Towne; former Health Commissioner Wm. R. Kerr of Chicago; United States Judge G. W. Atkinson of the Court of Claims of Washington; Ignace Jan Paderewski, Premier of Poland and Master Pianist and others. Ask your doctor or druggist about it.

Texas.

Miami, December 9.—I am now located at this place, working with the Christians here and at Lakton Schoolhouse. There are only a few of the faithful here, but we hope to accomplish a good work and build up a strong church. I preach here in the morning and evening and at Lakton in the afternoon of each Lord's day when the weather will permit.—Lee Sanders.

NEW WAY TO MAKE HENS LAY

This wonderful new egg producer has made thousands of dollars profit for poultry-raisers all over the United States. Now is the time to increase your egg supply, when eggs are selling at $1.00 a dozen. Give your hens **"TWO for ONE,"** the scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to Kinsella Co., 2919 Le Moyne Building, Chicago, for small box of our **Special Offer,** or $2.00 for large box containing three times the quantity of the $1.00 size—a full season's supply. We guarantee to return your money if not satisfied. Enter our **FREE** $5,000.00 egg-laying contest. Full particulars in each box of **"TWO for ONE."**

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The Support of the Preacher.

BY W. T. BEASLEY.

I have been reading the Gospel Advocate for more than twenty years and preaching for twenty-three years. As Brethren Stubblefield, Hall, Talley, and others have had something to say on the scarcity of preachers and their support, I should like to say at least a few things.

There is and has always been a scarcity of true gospel preachers—"the harvest truly is plenteous, but the laborers are few;" but an overplus of a great per cent of the kind we have at present—following Jesus for "the loaves and fishes." It has been decided already by at least two or three of the writers that the scarcity has been brought about through a lack of support. I believe that God ordained that his ministers should be supported while preaching the word (2 Tim. 4: 2; 1 Cor. 9: 14), but I do not believe that he has ordained that they should be supported while idling away their time—preaching most of the year on Lord's-day morning and at night, assisting in a prayer meeting sometimes on Wednesday or Thursday night, the remainder of their time (save an hour or two per day for reading) spent loafing around town, whittling boxes, telling jokes, or going to the depot to see whom they might know on board the train. Please place your finger on the man who devotes all of his time to reading and preaching. I never met a preaching brother who claims to devote all of his time to the ministry that did not idle away at least a part of his time. Why not work at some honorable occupation during that time? Is it a disgrace for a preacher and his family to work at some honorable occupation and help to bear the burdens of the church? (See Acts 2: 42.)

Brother Talley says (and I was surprised to read what he said about the faithful, sacrificing brethren, both dead and living): "I have little faith or confidence in these self-appointed and self-sent preachers and evangelists. The cause suffers in many ways because of them. Where they go, there is usually a very good crop of strife, and contention follows." Now we have it in "words that have been well weighed." If these statements are true—which, as far as I know, I deny—I would like to ask Brother Talley a few questions. (1) Please tell us, are you a God-appointed preacher or evangelist? (2) If so, please tell us how, when, and where you received such an appointment. (3) Please give us chapter and verse for salary-paid preachers. The most of the present congregations were established by men who labored with their hands. If you demand their names, I will gladly furnish them. But Brother Talley says: "The cause suffers in such hands." Why the change? We need more of that kind of preachers and less of the other. Again, he says: "Where they go, there is usually a very good crop of strife, and contention follows." As far as I know, I deny this accusation in full. This year I have already preached about two hundred discourses, served in twelve meetings, at other times preaching on Saturday night, Sunday, and Sunday night. During this time I was successful in settling four bad church troubles. How many have you settled this year, Brother Talley? If I have caused any strife or contention, I have not heard of it. The congregations can speak out.

I preach about as much as any man. I have a wife and eight children. I owe no man anything but love. I have plenty of corn, hay, and such like, raised on the farm, and some to sell. I have only one finger and thumb on my right hand. I hire but little; I and my family work. As Paul has said: "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." (1 Cor. 9: 18.) I know of many preachers who are not doing that. When they are paid much, they spend much; when they are paid less, they spend less; and when old age finds them, they have reared in idleness a set of boys that have been or will be a disgrace to the church and humanity and a drawback to our country, and the preacher many times passes away a beggar. Better work with his hands, that he may have plenty and to "give to him that needeth." God has blessed me abundantly at home and abroad, thank Jehovah's name. I am satisfied, except I am fighting for heaven.

To Fortify the System Against Grip

Take LAXATIVE BROMO QUININE Tablets which destroy germs, act as a Tonic and Laxative, and thus prevent Colds, Grip and Influenza. There is only one "BROMO QUININE." E. W. GROVE'S signature on the box

Mortal Life.

Life is like the summer's day; and in the first fresh morning we do not realize the noonday heat, and at noon we do not think of the shadows lengthening across the plain, and of the setting sun, and of the advancing night. —Canon Liddon.

EGGS ALL WINTER

Mrs. Charlotte Green writes: "My hens have laid all winter since giving them 'TWO for ONE.'"

World's Greatest Egg Producer

"TWO for ONE" is the marvel of all egg tonics. It is the most remarkable producer of eggs ever known to the poultry world. **"TWO for ONE"** is making records every day in egg production that were never before believed possible. Flock owners all over the country are amazed with the results. The most experienced poultry experts say they have never seen the like of it.

"TWO for ONE" is not a mere food. It is an egg tonic in the truest sense of the term—a scientific preparation in concentrated tablet form—the result of scientific research and experiment. Every factor entering into the matter of egg production was scientifically studied.

As a result you have in **"TWO for ONE"** a tonic that conditions the hen for the utmost in laying capacity—that builds muscle and bone—that stimulates active functioning of the hen's reproducitve organs—that insures fertile eggs and 100% hatchings—that makes the laggard lay and increases the production of active layers. A tonic that gets more eggs for you winter and summer than you ever thought possible.

$5000 Egg Laying Contest

Enter our $5000 00 egg laying contest. It's **free** to all users of "TWO for ONE." You not only double your egg production but you can win one of the big cash prizes we are giving every month. Full particulars in every box of **"TWO for ONE."**

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Don't take our word for it. Every box of **"TWO for ONE"** is sold under the distinct guarantee that if you are not entirely satisfied **you get your money back.** Take advantage of this offer and send for a box of **"TWO for ONE"** today.

Only $1.00 a box, or, our special offer of $2.00 for large box containing as much as three $1.00 boxes — enough for an entire season. This costs you 1-15 of a cent a day, per hen, **or less than 1c a dozen for the additional eggs you will receive from your flock.**

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Gentlemen:—I want to increase the egg-laying ability of my hens, make more money out of my chickens and take advantage of the high prices that will be paid during the coming fall and winter. So please find enclosed $.....for a box of **"TWO for ONE"** as checked below

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This order entitles me to an entry in your $5,000 00 egg-laying contest, of which you are to send me full particulars, and my money is to be returned if I am not entirely satisfied with the tonic.

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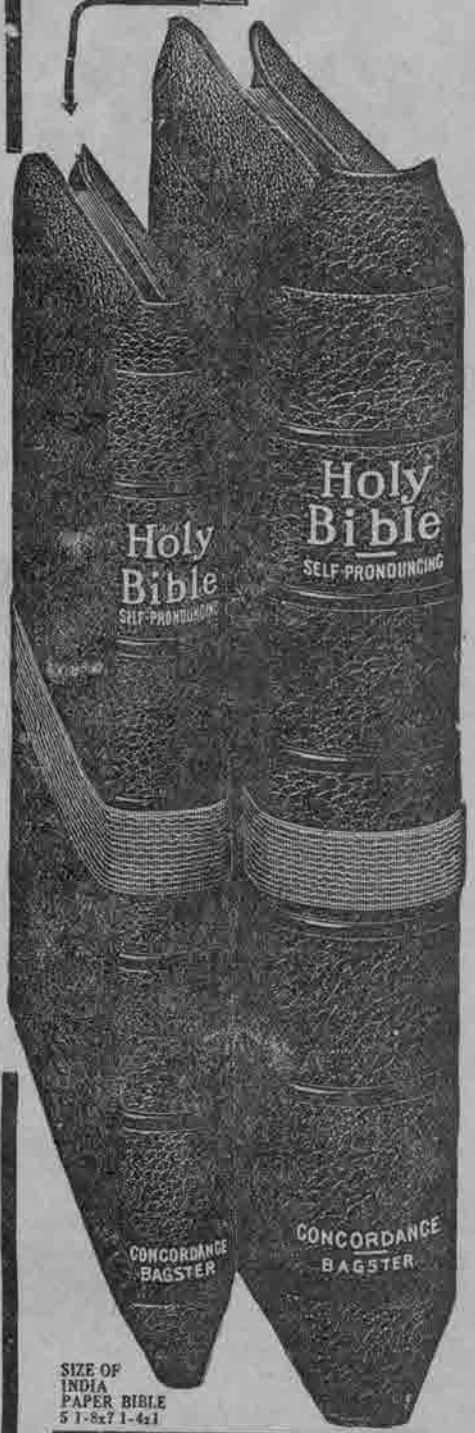

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	CHAPTER 17. 355
19 1 K. 8. 15	NOW[1] it came to pass, as Dā'vid
20 De. 27. 15; Ne. 8. 6; 1 Co. 14. 16	sat in his house, that Dā'vid said to Nā'than the prophet, Lo, I
21 2 Ch. 1. 3, 13	dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.
d to the morning and to the evening	2 Then[2] Nā'than said unto Da'vid, Do all that *is* in thine heart; for God *is* with thee.
23 Ex. 29. 38; Nu. 28. 3, 4	3 And it came to pass the same night, that the word of God came

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OF SUPREME IMPORTANCE This Genuine Bagster Bible must not be confounded with the cheap imitations, claimed to be printed on "thin" paper or "Bible" paper and bound in so-called "leather." "Thin" paper and "Bible" paper are not the expensive INDIA paper on which this genuine Bagster Bible is printed. The edition is limited and only when orders are sent in promptly can we guarantee delivery before Christmas. Money cheerfully refunded and delivery charges paid both ways if you do not agree that this is the most extraordinary Bible value you ever saw.

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Beautiful Pictures.

BY T. W. PHILLIPS.

Beautiful pictures are admired by every one; while none of us appreciate an ugly one. But the very words we speak are "pictures" painted on the canvas of the walls of memory, and in the vision of memory we view these pictures all along the walk of life. The wise man said: "A word fitly spoken is like apples of gold in pictures of silver." (Prov. 25: 11.) Your words and mine are either "fitly spoken" or else unfitly spoken every time we speak; and each set of words forms a picture upon the canvas as it hangs in somebody's "heart parlor." When we write a word on the paper (in a letter to a friend or on the manuscript for the newspaper), we have a chance to erase and correct it, and no one but ourselves and God may ever see the "picture;" but if the words are spoken to some one, our efforts are in vain when we dare erase them—in vain because no human eraser can take from the pages of memory. True enough, when we portray a word picture of which we really become ashamed and over which we become penitent, God and good men will allow the use of the "eraser," yet memory's keen eye will behold the picture, and sighs of regret will whisper her "woes" to us as we run away from memory's gallery. "A soft answer turneth away wrath: but grievous words stir up anger."

Now let's you and me turn back a moment. Look at the words of a recent answer and behold the picture. "Pictures talk." But tell me, what do you see? Is wrath turned away, or is anger stirred up? Our words did it. "By long forbearing is a prince persuaded, and a soft tongue breaketh the bone." "By their fruits ye shall know them" is a true doctrine: and "By your words ye shall be judged" is just as true. Sound speech, words seasoned with grace, is "words that cannot be condemned." Then, was my words and yours seasoned with soundness and grace when we spoke unkindly of and to each other? If you should not steal, do I steal? Should I allow those things in myself for which I condemn you? If I do you wrong in word or act, and in turn you do me the same way, have you taken vengeance into your own hands? Can the pot say justly to the kettle, "You are black," when, indeed, the pot is itself as black as the kettle? "Lie not one against another" is a message from God. If I should not lie on you, have you lied on me?

Brethren, listen: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 15.) Now, to one and all I beg to say that in my humble heart I have forgiveness for one and all who have sinned against me in any way, and I beg you to forgive me for all in whatsoever way I have sinned against you. Will you grant it? "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you: with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4: 31, 32.) I take this step as a preacher, hoping that all the preachers and brethren in the whole brotherhood will follow suit as justice, mercy, and love may demand all over the land. In conclusion, I extend the glad hand of love to one and all, with wishes of much happiness and growth in grace in all the years to come, and a home at last in heaven with all the ransomed. May the Gospel Advocate live long to carry good news to men, and may the Lord of all grace bless, prosper, and protect the editors, writers, and readers against the evil day, and bless all the faithful at last, with an abundant entrance into that everlasting home.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation, Soothes and Heals. You can get restful sleep after the first application. Price 60c.

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Size	Tires	Size	Tires
28 x 3	$6.85	34 x 4	$11.35
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Free Reliner With Each Tire

In ordering be sure to state size wanted, also whether s. s., clincher, plain or non-skid. Send $2.00 deposit on each tire, balance C. O. D., subject to examination; 5 per cent discount if you send full amount with order. Rush your order today.

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Mr. Dunl's Hens Increased Every Day—Plan is Easily Tried.

"We have 23 chickens and hadn't had an egg all winter. In five days after feeding Don Sung we got four to five eggs a day; in three weeks we were getting 10 to 13 eggs a day; in five weeks we got 15 to 19 eggs a day."—John Dunl, Box 102, Cherry Valley, Pa.

Mr. Dunl started giving his hens Don Sung in January, in zero weather. He now keeps his hens busy in cold weather, when hens usually stop laying. A trial costs nothing. Here's our offer:

Give your hens Don Sung, and watch results for one month. If you don't find that it pays for itself, and pays you a good profit besides, simply tell us, and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for thirty days, and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry-remedy dealer, or send 50 cents for a package by mail, prepaid. **Burrell-Dugger Company**, 477 Columbia Building, Indianapolis, Ind.

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Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

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To abort a cold and prevent complications, take

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The purified and refined calomel tablets that are nauseless, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.

FIELD REPORTS

Texas.

Fort Worth, 1420 Lipscomb Street, December 1.—The work at Southside-Central Church is getting better gradually. These good people have been handicapped severely in the past, but are now overcoming their obstacles and moving out now in a truly encouraging style. There was one addition to the local congregation yesterday. We have six services each week, all told, and the officials say we are doing well. I am busy, and I am trying to get others to get busy. I am doing my best.—Tice Elkins.

Buckholts, Route 3, December 2.—I live a secluded life, but I am thankful for such companions as Brethren Larimore, Lipscomb, McQuiddy, Kurfees, Elam, and the host of others I become better acquainted with from week to week in the Gospel Advocate. What I have read of "The Model Church" is what we need; it is fine. Brethren, we have a small, struggling congregation here, and we would like well to induce some Christian families to come to our country. There are small homes one can buy. My father has a tract of four hundred and eighty acres which he wants to sell, as he is very old, and we would be so glad if some Christian families would buy it to make homes of. It is ideal for that, and within two miles of the tabernacle where we meet. The tabernacle is paid for. We need a strong leader. We have our meetings every year, with some converts, but the regular attendants are the same. They are faithful. God saw fit to take our dear old leader and church founder away from us two years ago. His last exhortation to us was to be faithful. The house was built under his leadership.—(Miss) Fay Chandler.

West Virginia.

Buffalo, W. Va., December 10.—We have received additions to our church building fund as follows: From John Shuttleworth, $1; Mrs. Ardie Teets, $1.50; Charles Duke, $1; Jacob Stamm, $3; W. G. Lea, $2; Mr. and Mrs. W. W. Smith, $1.25; Mrs. Sarah Drummond, $1; church of Christ, Ravenscroft, Tenn., $5; Miss Bettie Robinson, $1; John M. Crisp, $10; A. C. Stout, $2.50; church of Christ, Nutter's Fork, W. Va., $15; Roy Robinson, 50 cents; Virginia Conway, $1.50; Mrs. E. M. Huffman, $1; E. E. Johnson and Helen J. Hammack, $2; Mrs. A. L. Camp and others, $3; L. F. Wright, $5; Mrs. E. Perry, $3; Mrs. Laura V. Odom, $1; some one, Kaufman, Texas, $1. I have also received personal help as follows: From Mrs. W. H. Ashley, $5; John F. Kemp, Sr., $1; church of Christ, Vinton, Ohio, $5; Miss Mollie Ferguson, $1; C. Heinselman, $1; Mrs. Sarah A. Soper, $6; George Douglas, $2; D. M. and S. J. McCullough, $7; J. L. Fulton, $10; A. M. George, $2; S. C. Miller and wife, $2; T. P. Priestly, $1; W. H. Neal, $5; Mrs. Dan Leathers, $1; Mrs. Ira C. Hardesty, $2; Mrs. Ardie Teets, $1.50; Mrs. Alice Miller, $2.50; Burley F. Black, $2; Charles Duke, $1; Jacob Stamm, $2. We are certainly very thankful for this help. Please continue to help us personally and otherwise until we are safe here. Address me at Buffalo, W. Va., Box 81. We cannot use the schoolhouse this winter. We are compelled to build as soon as possible. Please do add your contribution to our church building fund now. We are oppressed and mistreated by the sects.—F. P. Fonner.

An Excellent Motto.

Two days before his forty-seventh birthday, the last night before his death, in the last entry Arnold of Rugby ever made in his journal, were these words: "Above all, let me mind my own personal work—to keep myself pure and zealous and believing—laboring to do God's will, yet not anxious that it should be done by me rather than by others, if God disapproves of my doing it."—Exchange.

300 EGGS A DAY

"Since using 'TWO for ONE' I get 250 to 300 eggs a day instead of 25 or 30" writes J. C. Hoff of Indiana.

This wonderful new egg producer has made thousands of dollars profit for poultry raisers all over the United States. Now is the time to increase your egg supply, when eggs are selling at $1.00 a dozen. Give your hens **"TWO for ONE,"** the scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to Kinsella Co., 2919 Le Moyne Building, Chicago, for small box of our **Special Offer,** or $2.00 for large box containing three times the quantity of the $1.00 size—a full season's supply. We guarantee to return your money if not satisfied. Enter our **FREE** $5,000.00 egg-laying contest. Full particulars in each box of **"TWO for ONE."**

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So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

THE NATURAL BODY BRACE

Overcomes WEAKNESS and ORGANIC AILMENTS of WOMEN and MEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear It 30 Days Free At Our Expense

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation. Comfortable and easy to wear.

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Evangelists and Churches Attention.

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A wonderful value; 83 familiar songs of the Gospel, words and music. Used all over the world. Only $8 per hundred, less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, $15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. **Money back if not pleased.**

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Report from Lake City, Fla.

BY J. O. BARNES.

We have received the following contributions for the building at Lake City since last report: From Miss Susie L. Newsom, Florida, $1; J. F. Boyce, West Virginia, $5; church near Joelton, Tenn., by B. F. Knight, $6.15; Mrs. Rosa Cole, Florida, $5; church at Evergreen, Fla., by J. E. Vann, $16; church at Clarksburg, Tenn., by J. A. Joyner, $6; church at Booneville, Ark., by J. W. Standfield, $9.50; E. F. Dedow, Ohio, $1; A. O. Ring, Tennessee, $1; Mrs. S., Louisville, Ky., $4; Lucian W. Osborn, Lynn, W. Va., $1; church at Mount Leo, Tenn., by J. W. Martin, $1; A. A. Copeland, Georgia, $1; W. J. Copeland, Georgia, $1; church at Cleveland Avenue, Hopkinsville, Ky., by A. M. Bowles, $3.80; church at Bluff City, Ark., by W. R. Starnes, $9.75; church at Ashland City, Tenn., by J. P. Gallaher, $9; H. E. Carpenter, $1; church at Centerville, Ark., by J. B. Dean, $4.40; church at Horse Cave, Ky., by H. F. Mustain, $5; D. A. Martin, Florida, $7; Mrs. Annie C. Opie, 10 cents; church at Little River, Ky., by G. D. Rose, $15; church at Iowa Park, Texas, by John T. Overby, $7; Mr. and Mrs. H. H. Hunter, Pennsylvania, $2.10; Mrs. Fannie McCall and friend, Kentucky, $9.50; H. C. Stout, Texas, $5; Liberty Church, Tennessee, $1; Esther Kirk, Tennessee, 25 cents; Leah Kirk, Tennessee, 25 cents; church at Graham, Okla., by J. F. Burnett, $4; church at Statenville, Ark., by B. A. Wright, $4.05; J. A. Copeland, Georgia, $5; Elizabeth Stantner, Ohio, $1; church at Brownsville, Ohio, by J. W. Speece, $5; church at Fort Townsend, Okla., by J. C. Foster, $5; Minnie Moore, Mississippi, $2.50; T. L. Chancy, Florida, $1.

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—Bacon.

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Contributions to Lot Fund.

BY THOMAS H. BURTON.

The following contributions have been received on the lot fund in Union, S. C.: From the church at Union, S. C., $234.74; A. C. Traylor, $10; L. R. Briggs and wife, $25; "A Friend," Pikeville, Tenn., $15; J. A. Tubb, $10; Miss Lucile Craigwall, $5; Charles Powell, $2; church at Marietta, Ga., by I. C. Ferris, $4.35; sisters at Hartsville, by Miss Lila Franklin, $21; Charles R. Tysche, $5; Tom Arrington, $5; Will Arrington, $10; N. B. Johnston, $10; George Billings, $10; John Grissim, $15; Garland Grissim, $2; Miss Leck Brown, $5; Mrs. Goosetree, $2; Eugene Chambers, $100; Misses Martha, Luch, and Bess Crenshaw, $3; Miss Lena Carson, $100; New Zion congregation, Bedford County, Tenn., by Miss Carrie Wheelhouse, $21. Total, $650.79.

Good Books Make the Best Gifts

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

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

LIST OF BOOKS

The Model Church (cloth), G. C. Brewer	$1 00
Gospel Plan of Salvation, Dr. T. W. Brents	2 00
Gospel Sermons, Dr. T. W. Brents	1 50
Brents-Herod Debate	50
Character; or, The Making of the Man, Edward W. Carmack	1 50
The Relations of God to the World, Hiram Christopher	1 00
Folk-McQuiddy Discussion on the Plan of Salvation	1 25
Evidence of Pardon, C. E. Holt	25
Civil Government, David Lipscomb	75
Commentary on Acts of Apostles, David Lipscomb	1 25
Salvation from Sin, David Lipscomb. Compiled and edited by J. W. Shepherd	1 50
The Life and Sermons of Jesse L. Sewell, David Lipscomb	1 25
Sunshine; or, Uncle Minor's Stories, V. M. Metcalfe	1 25
On the Rock (cloth), D. R. Dungan	1 00
Letters and Sermons of T. B. Larimore, in three volumes, each	1 50
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Life Work of Mrs. Charlotte Fanning, Mrs. Emma Page Larimore	75
Gospel Lessons and Life History, E. G. Sewell	1 25
Handbook on Baptism (revised edition), J. W. Shepherd	1 50
The Jerusalem Tragedy, A. P. Stout	1 25
The People's New Testament (with notes), in two volumes, B. W. Johnson Prices: Per Volume, $2.00; Per Set, $4.00. A good commentary on the New Testament.	
Eunice Loyd, R. N. Moody	1 25
Cayce-Srygley Debate	$1 25
Life of Elder ("Raccoon") John Smith, J. A. Williams	1 25
Christian System, A. Campbell	1 25
The Evidences of Christianity (Campbell-Owen Debate)	1 25
Why the Baptist Name, Lofton-Smith Discussion	1 25
The Word of Reconciliation, J. D. Floyd	75
Debate on the Roman Catholic Religion, Alexander Campbell and J. B. Purcell	1 25
Ailenroc's Book	1 00
Instrumental Music in the Worship, M. C. Kurfees	1 25
Seventy Years in Dixie, F. D. Srygley	1 50
Campbell on Baptism	1 25
Christian Treasures. Compiled and edited by A. B. Lipscomb. In 2 volumes, each	1 00
Sweeney's Sermons	1 25
Outlines of Bible Study, G. Dallas Smith Prices: 1 dozen copies, prepaid, $5.50; 25 copies, not prepaid, $10.00.	50
Around the Lord's Table	25
Peloubet's Select Notes for 1920 A fine help for teachers of the International Sunday-school lessons.	1 60
New Commentary on Acts of Apostles, J. W. McGarvey	1 50
Dictionary of the Bible, Smith-Peloubet	1 50
Stark-Warlick Debate	50
Orthodoxy in the Civil Courts, J. H. Edwards	75
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Vengeance.

BY J. J. VANHOUTIN.

God is a God of justice and mercy, and no man is capable to administer vengeance with mercy; hence, they are deprived of the legal right to take vengeance. It appears like Paul was waiting, but ready and willing to take part in the work at the proper time, when he said: "And having in a readiness to revenge all disobedience, when your obedience is fulfilled." (2 Cor. 10: 6.) God has taken to himself the right to administer justice in judgment and vengeance. Solomon gave one reason for so much evil when he said: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccles. 8: 11.) If every man who commits a crime knew beforehand that vengeance would be meted out to him as soon as the crime was committed, men would be rather slow about it. Sometimes a person does not feel like waiting until the "day of vengeance" and proceeds at once, and comes out second best. Vengeance is usually supposed to be taken on account of injury to a person or to his character. Paul says: "Recompense to no man evil for evil." Again, in the same chapter, he says: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." (Rom. 12: 19.) A man may be greatly injured in body or character, but he must not punish by physical force in return; the Lord will see to that; but just how it will be done and the "repay" is all left to the Lord to settle. Socrates explained this better than I can. He said: "He who fulfills his duty here on earth with constancy, despite all difficulties, and bears all adversities with a resignation to a divine will, must enjoy the reward of his virtues hereafter." John said: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6: 9, 10.) Here we have an account of persons whose bodies had been killed, and their souls yet existed, and, being conscious, they desired vengeance on those who had committed the murder. This also shows that their request would be granted at the proper time. The idea of revenge for injury to person or insult or injury to character was prophesied of by Enoch, the seventh man this side of Adam. So the doctrine existed from the early dawn of man's existence and was reiterated and established beyond doubt by the inspired apostles. Yes, and it is reasonable to say, Noah must have brought this prophecy of Enoch with him: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 15.) In the twenty-fifth chapter of Matthew, Jesus taught that whatever good or bad deed any man did toward the least of his brethren, the same was done toward him. That being true, church rulers should be very careful how they prevent even the least of Christ's preachers from preaching in their houses, lest they turn Jesus Christ out. "That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such." (1 Thess. 4: 6.) Reader, tell me, shall I write again?

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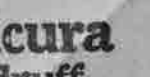
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Dear Sir:—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact,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

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

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

Yours very sincerely,
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I was ruptured 18 years and words cannot tell how thankful I am. Use my name if you like.

Yours sincerely,
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My age is 65 years. Yours very truly,
V. C. JUMP,
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"JESUS SAID" NUMBER

Gospel Advocate

Volume LXI. NASHVILLE, TENN., DECEMBER 25, 1919. Number 52.

Oct 1 '20 ... Fox

Texts and Writers

"A new commandment I give unto you"—J. E. Thornberry 1282

"Search the scriptures"—Dr. G. N. Murphey 1282

"But if it die, it bringeth forth much fruit"—David Lipscomb, Jr. 1283

"My meat is to do the will of him that sent me"—Lytton Alley 1284

"I am the vine, ye are the branches"—A. O. Colley 1284

"Go ye therefore, and teach all nations"—I. A. Douthitt 1286

"My kingdom is not of this world"—F. W. Smith 1286

Not "under the bushel, but on the stand"—Claud F. Witty 1287

"This do in remembrance of me"—E. R. Barnes 1290

"Behold thy mother"—M. Jane Floyd 1290

"If a man love me"—E. H. Hoover 1292

"I will make you fishers of men"—J. C. McQuiddy 1294

"Come unto me, . . . and I will give you rest"—M. C. Kurfees 1295

"When the Comforter is come"—A. B. Lipscomb 1296

"Blessed are the poor in spirit"—S. H. Hall 1298

"Verily I say unto thee"—Oscar Parham 1299

"Peace, Be Still"

BY CHARLES R. BREWER.

I.

Calm evening steals across the lake,
And bird notes sound sleep-tremulous,
While home their nets the fishers take,
And shadows lengthen, tenebrous.

By silent oars a boat slips out,
And glides across the waters deep;
No song nor sailor's lusty shout—
The tired Master rests in sleep.

But see! Dark clouds grow in the sky,
And sudden winds sweep o'er the lake,
And giant waves roll mountain high:
The anxious sailors cower and quake.

"Wake, Master, save!" they cry in fear;
"The mighty waves our vessel fill."
He speaks, the winds and billows hear
And heed his mandate: "Peace, be still."

A calm ensues on Galilee—
While wondering faith supplants their fear—
A mirrored moon sinks in the sea,
And one by one the stars appear.

II.

So 'mid the cannon's flame and roar,
Where death and anguish never cease,
Like heavenly music comes once more
The voice of Christ, saying: "Peace, peace."

Thus to the sin-racked soul of man
Can Christ from sorrow bring surcease;
And in the gospel's gracious plan,
May all who mourn in Him find peace.

Though all by Satan are defiled,
Submerged in sin's increasing flood,
Our souls may yet be reconciled,
And cleansed in Christ's abluent blood.

When troubles darken life with woe,
And hearts would welcome death's release,
Still hope may light us by its glow,
For Jesus whispers: "Peace, Peace."

Selected Texts From Jesus' Sayings

"A New Commandment I Give Unto You."

Jesus said to his disciples: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." (John 13: 34.)

In my judgment, our blessed Lord, during his personal ministry, taught nothing which, if well learned and implicitly obeyed, would bring more happiness to the human family and greater power to his church than would his new commandment." The essence of this commandment is love—and how great a love! "Even as I have loved you, that ye also love one another." Not until we can comprehend the wonderful love that Jesus had for his disciples can we understand the love that he here commands them to have for one another. It is a love that will move a man to "lay down his life for his friends;" and "greater love hath no man than this." Since, then, there is no greater love than that which is here taught, whatever attributes *belong* to real love, belong to that which is here commanded. Let us, therefore, that we may better understand the love under consideration, note some of the attributes of the love that God approves. We shall find them wonderful, so wonderful that the possession of them by the children of God would revolutionize both the world and the church. A few of these attributes of love as given by our Father himself follow: "Love worketh no ill to his neighbor." (Rom. 13: 10.) "If because of meat thy brother is grieved, thou walkest no longer in love. . . . Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." (Rom. 14: 15; 1 Cor. 8: 13.) "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." (1 Cor. 13: 4-8.) Are not these attributes wonderful? If found in us, would not our influence be much greater, would not this old world be much happier, and would not the church be much more powerful? Did I make it too strong when I said they would "revolutionize both the world and the church?" Surely not. How, then, may we have these qualities in us? The answer is simple: since they are in love, when love dwells in us, then will these qualities also dwell in us. In other words, just to the extent that we obey Christ's "new commandment" these attributes of love will be ours.

Not so long ago I read a book that I valued very highly because of one special lesson that it emphasized—namely: that the true teacher of God's word must not only teach all that God has taught, but must exalt most that which God has most exalted. With this principle as our guide, what place should Christ's "new commandment" have in our teaching and in our hearts? Note from what follows the exalted place that our Father has given it in his Book: "*Above all things* being *fervent* in your *love* among yourselves." (1 Pet. 4: 8.) "*Above all these things* put on *love*, which is the bond of perfectness." (Col. 3: 14.) "But now abideth faith, hope, *love*, these three; and the *greatest* of these is *love*." (1 Cor. 13: 13.) "If I speak with the tongues of men and of angels, but have not *love*, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know *all* mysteries, and *all* knowledge; and if I have *all* faith, so as to remove mountains, but have not *love*, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not *love*, it profiteth me nothing." (1 Cor. 13: 1-3.)

I know of no other lesson that God has exalted so much as this lesson of love. I suggest, therefore, that those who teach give this "new commandment" the place in their teaching that our Father has given it in his Book, and that those who hear receive it into "good and honest hearts," till we can truly sing:

"Blest be the tie that binds
Our hearts in Christian love."

J. E. THORNBERRY.

"Search the Scriptures." (John 5: 39.)

This injunction came from the lips of our Savior during his sojourn on earth. Jesus knew the importance of an understanding of the word of God, and hence gave us this commandment.

If each one of us should ask all his acquaintances how much he had read the Bible, I dare say we would be surprised to learn how few read the Scriptures and how little the great masses of the people know about Christ's teaching and the Bible.

In general I make the following statement, in no way boasting, but only as a matter of fact to show what can be done if one is so inclined—namely: During the past twenty years I have read the Old Testament Scriptures, from Genesis to Malachi, six times, besides a good deal of miscellaneous reading of the same. During the same time I have read the New Testament through one hundred and seventy times. I have also read the unauthenticated part of the Old Testament, the Apocrypha, three times. I am still reading and expect to continue so doing until my dying day.

If I were called upon to address a public assembly on moral questions, I would advise one and all to read something in the Bible each day that they could, if it were only one short chapter. Such a habit or duty would keep the fear and admonition of the Lord before us every day.

The Bible, as a whole, touches upon every possible condition and experience of life. That cannot be said of any other book that was ever written. That fact alone ought to be sufficient to convince any one that it is the inspired word of God. There is also this advantage and pleasure in having a general knowledge of the Bible: it matters not what church you attend, when the minister announces his subject, you know what he is going to preach about.

A good many of my friends who know that I love the Bible come to me to know if such and such a statement is in the Bible and where it can be found. I am usually able to give them the information that they wish. A short time ago I was passing the door of a friend, who had an open Bible in his hand, and he called to me and asked where he could find, "I know that my Redeemer liveth." I promptly told him that it was in the book of Job, and in a few minutes found the chapter and verse; besides, I was able to make the whole quotation for him.

Some years ago I was dining with a minister friend, and in the course of our conversation he remarked, "when Paul was chained to a soldier." I asked him where he got his information that Paul was ever chained to a soldier. He answered that he got it from the Bible. I said that I would be pleased if he would show it to me. He assured me that he could do so in a very few minutes; but when he turned to the chapter where he expected to find it, he found that he was mistaken. I do not believe

there is a single statement of any special note in the Bible that is not more or less familiar to me. I intend to read the Old Testament Scriptures again soon. I was talking to a Jewish lady several months ago, who is about seventy years of age, when I incidentally said something about the parable that Nathan gave to King David about taking Uriah's wife—"David, thou art the man," etc.; and, to my great surprise, she had never read about it and acknowledged that she had read the Old Testament but little, and yet she belonged to the better class of Jews in our city.

In closing this article, let me beg every reader of the Gospel Advocate to read at least one chapter in the Bible every day and then carefully consider his ways. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." (Isa. 1: 3.) In the same line of thought, see Jer. 2: 32; 8: 7; and Hag. 2: 5: "Now therefore thus saith the Lord of hosts; Consider your ways." That is the great trouble with the masses of the people: they do not consider their ways until death is tapping at the door or its shadow is falling across their pathway.

DR. G. N. MURPHEY.

"But if it Die, it Bringeth Forth Much Fruit."

"And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

This incident and these words of our Savior occurred just a little while before his arrest and death.

There are two pretty stories by some of the early historians in connection with the incident.

These Greeks were Jews from Hellas, born and reared among the Greeks of Asia Minor, speaking the Greek language, and wearing Greek names, doubtless, but loyal to the law, or at least to the traditions of the elders. They came to Philip, attracted, it may be surmised, by his Greek name. He goes to another disciple bearing also a Greek name, Andrew, and they with the delegation go to Jesus.

Now the story. A prince who lived in the town of Edessa had heard of Jesus, had learned of his wonderful miracles and his more wonderful teachings. Also, he had been told of the persecution to which Jesus had been subjected by the Jews at Jerusalem and other places. He was a patron of men of letters and philosophers and a friend to all in distress. He instructed these Greek Jews who came from his city to offer Jesus a place of refuge and a home in his own city, Edessa. This offer was evidently made by these Greeks, for Jesus replies that "the hour is come, that the Son of man should be glorified," etc. But who can say that his man side was not tempted? A home of ease and peace after the stormy times through which he had passed since his baptism in Jordan! And now that he was face to face with death, a horrible death, could any one say that his soul did not draw back? But notice both his courage and resignation. For this cause he came into the world, not to do his own will, but his Father's.

The second story. Among the Greeks were some painters, who asked that they might make a portrait of Jesus to carry back to their master. Jesus is said to have declined to sit for them, but they from memory drew a picture, replicas of which are known as the Angelico portrait of the Savior.

These stories may or may not be authentic, but I see no special reason to discredit them. They are not unreasonable.

The saying of Jesus is what concerns us. "Except a corn of wheat fall into the ground and die, it abideth alone." Dying is not annihilation. Dying is God's means of giving life. Dying is but changing from one condition or form to another, and often a finer, more beautiful. Mark the caterpillar and the butterfly, the human body with its allings and the forms of the angels. The Hebrew poet said: "Blessed be God: for he created death; for death is life for evermore." Our godspell, or gospel, is the death, burial, and resurrection of Jesus.

There is something about a heroic death that dazzles and charms. Had Sam Davis lived to old age, there would be no statue on Capitol Hill to preserve his memory. He would not have been remembered outside of the purlieus of his native village, and there but briefly; but his decision to die rather than yield to the temptation to live ennobled him. Charles I. met death on the scaffold with such unflinching courage that his fame is half redeemed. John Jacob Astor went down with the Titanic rather than crowd the boat and endanger the lives of others, and this act makes us forget his disregard for law, human and divine.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." The man that puts life before his duty, before his honor or his faith, is the person the Savior had in mind. He is the one who shirks his responsibility to his family, to his community, to his country, and to his God—a slacker along all lines. The father who runs, leaving his family in distress or sickness; the physician who lets his patients in time of pestilence shift for themselves; the preacher who flies him to the mountains when yellow jack issues from the jungles—these are in the same category, and they shall meet the same fate. But he who puts duty before easy living, honor and faith before every temporal advantage—he shall live; if not in this world, in that which is to come.

DAVID LIPSCOMB, JR.

"My Meat Is to Do the Will."

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." (John 4: 34.)

There is a belief among certain classes that man is the creature of circumstance, heir to good fortune or ill fortune as the case may be, and that, therefore, his efforts count but little in the great battle of life. This is a dangerous doctrine, leading to many harmful ends, and is clearly refuted by the words of our Master in the text quoted above.

The first thought expressed by the Teacher is, "My meat [my mission] is to do the will of him that sent me," revealing a clear and well-directed plan or course of procedure for his walk among men. The second thought, "and to finish his work," shows clearly the work to be accomplished.

We are taught two very important lessons by these words of the Savior. First, man has a mission in the world, a work to accomplish; second, he is not a dependent upon "luck," as some would have us believe, but, like all else of God's creation, there is for him a purpose which he must conserve. We would not infer for an instant that man is not a dependent creature; for, "it is not in man that walketh to direct his steps." He must have a reliance—"a shelter in the time of storm."

What, then, is my mission in the world? Where shall I find the work mapped out? Will I discover it in the experiences of those who blazed the trail before? Ah, no! Sin has sundered the golden cord binding us to eternal day, and Satan has turned his Stygian darkness to block our

way. We must have an ideal—a light—a guide to direct our faltering steps aright. And in the life of Him who conquered death and hell and illumined the darkness of the grave by his glorious resurrection will be found the model for all of man's endeavor. For there was never an idle day in his busy life. And his mission was to brighten *the pathway of others*—to bind up the broken-hearted; to do the will of Him who sent him, and to finish His work. And since he is our model, then our mission is the same—viz., to be helpful and useful in the world—to let our light so shine before men, that they may be led to "the true Light, which lighteth every man that cometh into the world." "For with thee is the fountain of life: and in thy light shall we see light." (Ps. 36: 9.)

And in these times which try men's souls, when strife and turmoil stalk abroad in the land, and when thoughtful minds are troubled for a remedy for those malignant ills which beset humanity, let us be reminded of that soul-stirring sentiment of the poet:

> Though I forget Him and wander away,
> Still He doth love me wherever I stray.

And let us say, with the impulsive apostle: "Lord, to whom shall we go? thou hast the words of eternal life."

LYTTON ALLEY.

"Go, . . . and Preach the Gospel."

"And he [Jesus] said unto them, Go, . . . and preach the gospel." (Mark 16: 15.)

I cannot say that this is a favorite with me, but Brother Berry gave it as his "special," and I call it good.

I will try to tell you of one good old brother who tried and, almost unconsciously, obeyed it because he had love in his heart for Jesus and for his aged sister. This "Go" should be a real heart "Go," anyway, and not a matter of form or ritual.

In a big city in a big State, too far east of the great Mississippi to touch it, was a poor old brother with a big heart, but, some thought, a little mind. I do not know—maybe. But a big heart about gets it, anyway. "Sister Jane" lived away off in California, thousands and thousands of miles to him, apparently. They were reared together, for she almost completely reared him. But now they were far apart, very far, especially to one that had hardly been out of his native county. He had heard of Jesus, learned of Jesus; learned not one, but several, "Jesus said," and in so doing became a Christian. But sister did not know, and he loved sister and wanted her to become a Christian, too. She must know the Bible way, Jesus' way. What could be done? He barely could write, and she barely could read even print, much less brother's writing. But he tried to tell her and she tried to learn, though but little headway was made. Sister had been a mother to him, and he loved her, and she must be taught and be saved. At last Jesus' "Go," without thinking that it was in the Bible, came into his head. Yet it was so far, and he was old, poor—no money—couldn't make much. Give up, and sister die and not saved? No, never. Distance seemed as far as several times around the world. But he was going to heaven to see Jesus, and sister must not be left. He planned to save his pennies, nickels, dimes, and quarters, if he got any he could spare at all. He counted it often—watched it slowly grow. He would try to "go," though old and ignorant and poor. Would sister be prejudiced, and her husband? "Love constrained!" "Go" was the decision. With anxious heart he regularly added his pennies and nickels. Succeed or fail? Ever get enough to go? Time showed he would, if he lived. Time, much time, goes by. But at last the dream is coming true. ough is saved to buy a round-trip ticket away out to nia; for, if not a round trip, he might never get back. "Good-by, I am going to see sister, and teach her how to be saved." "Awfully far away, but hope to get there." The train goes on and on, and his mind is busy, too. "Will she know me? How will she look? Will he be prejudiced? Will he be mad or glad?" Thinking, planning, and praying, on he goes, on and on and on. At last he is in "another world;" they meet, cry, rejoice. Three old, feeble people wend their way out into the country to her home. They talk of kin and home and loved ones—some still here, some gone on before. Around the fire, still hour, they are talking now of the theme that made him come. Sister listens; he reads and talks; husband leans over listening, much interested. I do not know what the angels were doing. At the table, the fireside, as they do their little work, the hours are spent trying to learn and trying to teach. But they are all happy—happy hours.

Husband and wife talk, and they plan. They ask brother to preach to the few, very few, at the little schoolhouse. Preach! He is no preacher. Could he? Ignorant, old—preach! "Might save sister." "Do anything to save her." He did his best, she did her best. How could he give invitation? Would it do any good? Could he take a confession, anyway? Should he? Should he baptize her? Could he? Well, he did not know how, but somehow there are some things said, some way, and some things done; and, at last, not sister only, but husband, too, both accepted Christ as best they knew, and brother had done the best he knew, and he has baptized them, in some way. I suppose God accepted it all—'twas their best. A little more time is spent together. All happy. A glorious trip! Going time has come. Good-byes and tears. Sad to see her no more on earth, but "we will be together in heaven." Sister is saved. And Jesus' "Go" has been obeyed from the heart and heaven's best results attained.

As he told me this, crying, he added that he would have got "on his hands and knees" and crawled to California to accomplish what was done. And I have told you a true story as I remember how he told it to me.

If all sisters and brothers had such hearts, would the world be better off? And that is a good way to *do* one of Jesus' "Go's."

D. A. G.

"I Am the Vine, Ye Are the Branches."

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered: and they gather them, and cast them into the fire, and they are burned." (John 15: 5, 6.)

I am sure the Lord is not teaching us the lesson that some try to get out of it—viz., that the branches are different denominations—branch churches. No, the church had no branches then, nor should it have now. Jesus was the true Vine. There was but one true one then, and there is but one true one now. The children of God, or his disciples, were the branches then; all Christians are branches of Christ, the Vine, now.

This lesson teaches us that without Christ we can do nothing. Even apparent success is a signal failure without him; hence, the lesson teaches dependence. It teaches nearness—"ye are the branches." The branch of any vine or tree depends on the tree to sustain it; its vital force comes from the main trunk or vine. It teaches reliance and humility. We have no life of our own; our life is of Him and in Him. All the fruit of any grapevine (which was doubtless before the Lord when he gave this lesson) comes from the new growth—from the branches and not from the vine itself. All fruit in the Christian life, from the church, must be borne by the members. The fruit must partake of the nature of the vine that produces it.

A real Christian must bear fruit, or it will be a useless branch. The branches that do not bear fruit are to be cut off and cast into the fire. When I was quite a young lad, I heard a very great effort made by a man of considerable ability as a debater to prove from this passage that the Lord was talking about "water sprouts" that were not really in the vine, but just professedly so. He had espoused a doctrine of impossibility of apostasy, and he must in some way get rid of the passage that says, "He that abideth in me," and, "If a man abide not in me." Was he in Christ? Jesus said "in me." Would I or any one else tell a man to abide in a house, a ship, or in anything, one who had never been in such a state or place? No. The final state of any man who refuses to abide in Christ and bear fruit is stated, sadly stated, in the sixth verse of this lesson.

Finally: "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." There is no other way to remain in Christ, the Vine, except by continuing to bear fruit. We glorify God by bearing fruit. God was glorified in the Old Testament times through the tabernacle and the temple service that he had appointed. We give God glory to-day in the institution—the church—which he has appointed for that purpose. Let us bear much fruit to his glory.

A. O. COLLEY.

Signs of the Times.

I came on at an unfortunate period in the history of our country and was denied privileges and opportunities offered to boys and young men of to-day. My parents were poor, lived on the farm, and I walked to a country school four miles distant after crops were laid by, and there received much of what little education I have.

Christian ministers were about as scarce then as gospel preachers are now, and I heard only denominational preachers until I was about grown. They were either very uninteresting or the girls were very attractive, or else I was very stupid, for I thought much more of the girls than I did of the preacher.

"Uncle Abner" Cooper, as he was familiarly called, a leading Presbyterian preacher in West Tennessee where I was reared, preached a sermon on the millennium. He gave many signs, told the year of its beginning (which was then in the near future), and I, boylike, was badly frightened and thought the world was coming to an end, and began to think, and I have been engaged in that business from that day until this.

I heard only three or four Christian preachers while a boy, and perhaps heard one hundred denominational preachers, but did not obey the gospel until I came to Nashville and heard Brother R. Lin Cave in a series of gospel sermons.

I heard many of the leading Presbyterians, Baptists, and several Methodist bishops, some of whom were scholarly entertainers; but a large majority of the preachers of that day were, in my opinion, wholly unfit for the ministry. I was then a seeker, thought very little of much of the preaching then, and think less of much of it now; but I believe we had more gospel preachers then, comparatively speaking, than we have to-day.

After I became a part of the church, I began to study and observe men and institutions, and have continued from that day until this, and I unhesitatingly say the ministry, like the press, is degenerating, and that great gospel preachers are scarcer than ever before since the Reformation.

I love and believe in debate and kind criticism, and firmly believe the doing away with it has injured our cause, degraded the ministry, and built up denominationalism. The ministry is following hypocritical theorists, impractical teachers, and a degenerating press, instead of following Paul's teachings; and if it continues its downward course that it is now going, nothing short of a revolution or an earthquake will ever bring about the reformation predicted by Brother David Lipscomb.

It is neglecting great fundamental principles, which leads to skepticism and infidelity, and discussing nonessentials where no principle is involved, praising theories and theorists which have no place in the ministry, and contributing much to make it what it largely is—professional.

David Lipscomb said many years ago that another reformation would come, but, unlike professional preachers, never preached Lipscomb, was not hypocritical, and did not encourage anything that would make reformation a necessity.

He was not, in my opinion, fully understood and properly appreciated by either faction in our church, was more liberal than they or the denominationalists believed him to be. They had a superficial knowledge and thought him narrow-minded, simply because he would not sacrifice a fundamental principle and had a clearer vision of effects and the future than they were able to grasp or to imagine.

The tendency of the ministry is professional, preaching nothing, teaching nothing, encouraging by word and deed mockery, if not blasphemy, and things that lead to skepticism, infidelity, and socialism.

I believe the ministry has kept pace with the press, which is largely edited from the countingroom, where dollars reign supreme, and that nothing short of a revolution will ever check degeneration and give us a better ministry.

The press is following the people, giving them what they want and will buy; and the ministry is following the press and teachers, giving them things they do not want and cannot use, and is like a safety razor at a nigger party—not worth anything.

Godly men and great gospel preachers are a desirable combination, seldom found these days, and will become extinct if degeneration continues and there is no higher aspiration than that of an entertainer and complainer.

We have ministers with extreme views in both factions of our church, discussing theories, nonessentials, and indulging in speculative opinion and neglecting gospel preaching, which all thoughtful people want to hear, and which all thoughtless people should hear and must hear if truly converted and saved as responsible persons.

I have heard some of the silliest and most absurd, ridiculous, and inconsistent statements from so-called leading ministers in this State and from other States imaginable. They would not have been uttered by such politicians as Lincoln, Cleveland, and Carmack, and were so absolutely ridiculous and inconsistent that I was embarrassed and ashamed of them.

We need a better ministry following the teaching and preaching of Paul, Stone, Campbell, McGarvey, and Lipscomb, and unless we have it denominationalism will continue to grow and prosper, and skepticism, infidelity, church federation, interdenominational coöperation, and open church membership will grow and prosper with them. Let us hope and pray for a better ministry.

A. S. WARREN.

God has many interests to consider, many conflicting forces to deal with, and many issues to provide for. Therefore, different men may have different views, and yet all be in the right. Many purposes may be aimed at in redemption beyond what we can see, and thus many processes which to us look meaningless, find their end. The water is not taken over the millwheel simply that it may find its nearest course to the river, nor is the Christian led over a broken path because that is the nearest way to heaven.—W. F. Adeney.

"Go Ye Therefore, and Teach All Nations."

Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.)

Among all the great lessons of our Savior, he left as the climax of his life's work the command to "go, teach." No doubt he fully realized that the future of the church of God and the salvation of the world depended upon it. This commandment is the fundamental, organic, and constitutional law of the kingdom of Christ. Man, in this life, can never know just what it means to carry out the command to "go, teach." If there is no teaching, no hearing; no hearing, no faith; no faith, no obedience; no obedience, no salvation; no salvation, no church—no Christianity. (Rom. 10: 14-17; 14: 23; Heb. 11: 6; 2 Thess. 1: 7-9.)

It is not just teaching we need, but the right kind of teaching. The world is full of teachers, and too much of our time is devoted to intellectual development and too little to spiritual development. Training the mind is good, but that alone will not do. "Nations have risen to the noblest heights of intellectual greatness while stooping to the lowest depths of moral decay." Look upon Athens, the beautiful capital of Greece, standing like a city of brazen foam, a wilderness of marble draped in glory as if let down from the skies, streaked with silver and ablaze with gold, looking down from her ruffled peninsulas upon the tideless waves of her storm-beaten shores. Greece was the cradle of learning, the citadel of scholarship, the land of legend and song, where Alexander exhausted the genius of generalship and Plato discoursed like an oracle in the academic groves. For advancement in temporal affairs, look at Rome, whose coffers were filled with the revenues of a hemisphere and whose ships of commerce traveled every known sea. In all that it takes to make power, prestige, dominion, wealth, display, and military glory, she surpassed every nation that preceded her. But, lacking in spiritual training, they have gone the way of all the earth. View Germany as she was, and see her now as she is, all of which is the result of trying to accomplish things and leaving God out of it. Many a mind has been harmful to the world because it was led by the wrong kind of teaching. Bacon was said to have been one of the wisest and greatest, yet meanest, of all mankind. The teacher who ruins his influence by the life that he lives, though great he may be, better for him never to have taught

We need the teaching that will cause one to hate the appearance of evil, abhor the very presence of a wicked person, but one that will cause us to have the moral courage to stand up for the right and condemn the wrong anywhere and everywhere. Yes, we need the teaching that will make us consult God daily and invoke his blessings and guidance in all things—teaching that will cause our brethren to go down deep, deep, deep into their pocketbooks and make their money do the bidding of Almighty God.

I. A. DOUTHITT.

"My Kingdom Is Not of This World."

Among the many sayings of Jesus we find the following very emphatic statement: "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18: 36.)

A kingdom is composed of at least three things—viz., a king, subjects, and laws; and, according to Jesus, no part of the kingdom he established is of this world. I am constrained to believe that a great many professed subjects of the kingdom of Christ do not fully understand and appreciate that fact, while others do not properly respect it. The kingdom of Christ was intended to have an entirely different spirit and mission to that of the world. Its mission is to save both soul and body of man, and not to in any way seek to destroy either. While it is true that the subjects of the kingdom are in the world, still they are not of the world. (See John 17: 16.) To be sure, the subjects of Christ's kingdom hold some things in common with the world, but all such things must not in any way affect the moral and spiritual power of the subjects of Christ's kingdom.

In order to avoid this, there are things which they must neither "touch, taste, nor handle." The mission of the kingdom is set forth by the Master in the following parable: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Matt. 13: 33.) Some, in their haste to prove a theory not found in the Bible, have perverted this parable, making the leaven represent the kingdom in a degenerate or corrupt state because leaven is sometimes used to indicate corruption. (See Matt. 16: 6-12.) In representing the kingdom by leaven, Jesus is simply showing the power of the kingdom to transform or convert the world into Christians just as leaven has the power to change the meal into a different state. Now, in carrying out its mission, the subjects of the kingdom are positively forbidden to use carnal means or physical force. In a nutshell, the subjects of Christ's kingdom are forbidden to engage in antagonisms of a carnal nature for any purpose whatsoever.

"Of course," says one, "they must not do such a thing in order to advance the kingdom of Christ, but—" But what? Now, my friend, I am perfectly willing for you to have your say, and I did not intend to cut you off entirely; only, I wish to say, when you undertake to "butt" me on this proposition, that you do so with *clear*, *distinct*, and *unequivocal* statements of holy writ. It seems to me that since the beginning of the Christian era it is against God's will for any nation to go to war with another nation. The prophetic utterance concerning the establishment of the kingdom or church (which are one and the same) in Isa. 2: 2 is closely followed by the *prohibition* that "nation shall not lift up sword against nation, neither shall they learn war any more." This prohibition is commensurate with the establishment of the kingdom, binding upon the world, and how much more, then, upon the church! Before the precipitation of this world war it did not enter my mind that any preacher, elder, or well-informed member of the church of Christ would for a moment think it right for Christians to go to war—take up carnal weapons. Imagine, then, my surprise on learning how far I had missed it in my calculation. When I learned of preachers, elders, and many others in the church advocating and encouraging the children of God to take up arms, I felt *disappointed*, *grieved*, and *discouraged*. Some I could mention whose influence for good was widespread, but has depreciated no little with many of the saints. I must confess that my confidence in the loyalty of many has received a severe shock. Now, if there is *one* passage in the New Testament that justifies a Christian in using carnal weapons even in the defense of his own life, I am free to confess that I have not sense enough to see it; and, what is more, I do not believe the man lives who has sense enough to find such a passage. Never mind, my brother, as to what you or I might do under this or that circumstance; show me the passage. You and I both, no doubt, do many things that are wrong, but all that does not prove the right of Christians' going to war. The fact that nations go to war no more proves it to be God's will than the fact that men steal proves that to be God's will.

Another may say: "Are not Christians at liberty to fight for national rights?" Just how the greater can be right when the lesser is forbidden, I am unable to see. Jesus said: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." (Matt. 5: 38-41.) If these sayings of the Master do not forbid his disciples to resent with carnal weapons personal insults and infringement of property rights, then, in the name of reason, *what do they mean?* How can any preacher, elder, or informed member of the church of Christ, with such teaching before him or her, advocate or sanction in any way Christians' going to war?

But we are asked: "Do you not know that God requires Christians to obey the powers that be?" Yes; and do you not know that the same God requires Christians to *disobey* the powers that be when the powers that be require them to do that which God has forbidden? If not, you have read the Bible to little purpose. According to your argument, Christ would never have died for the sins of the world and the apostles would never have preached the gospel and sealed it with their blood. Here is what some of "the powers that be" did, and we see what the apostles did: "And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 5: 18-20.) In the face of "the powers that be" the angel of God spoke to the apostles in clear and unmistakable language: "Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go stand and speak in the temple to the people all the words of this life." (Acts 5: 17-20.)

There seems to me an absolute prohibition against the children of God engaging in carnal war for any purpose in the following passage: "And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing." (2 Tim. 2: 24.) The word translated "strive" in this passage is from *machomai*, meaning to fight. It is the same word used to describe the attitude toward each other of the Hebrews whom Moses sought to reconcile. (Acts 7: 26.) It is true the word in 2 Tim. 2: 24 is used in a tropical sense, forbidding a war with angry words, but the literal meaning is certainly involved in the prohibition.

How can a corrupt tree produce good fruit? The tree that produces war is rotten, its very root is poison itself—viz., unholy lust. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4: 1-3.) By what species of logic can the product of a corrupt tree be transformed into good fruit? The law governing Christians in their conduct toward their enemies is laid down by the Master thus: "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Rom. 12: 17-21.)

I would like to hear the preachers, elders, and other men in the church preach from some of these texts, and then note their efforts to justify the course they have pursued during the war just ended.

I close with a quotation from the Immortal Campbell:

> On reviewing the subject in the few points only that I have made and with the comparatively few facts I have collected, I must confess that I both wonder at myself and am ashamed to think that I have never before spoken out my views, nor even written an essay on this subject. True, I had, indeed, no apprehension of ever again seeing or even hearing of a war in the United States. It came upon me so suddenly, and it so soon became a party question, that, preserving, as I do, a strict neutrality between party politics, both in my oral and written addresses on all subjects, I could not for a time decide whether to speak out or be silent. I finally determined not to touch the subject till the war was over. Presuming that time to have arrived, and having resolved that my first essay from my regular course, at any foreign point, should be on this subject, I feel that I need offer no excuse, ladies and gentlemen, *for* having called your attention to the matter in hand. I am sorry to think—very sorry, indeed, to be only of the opinion—that probably even this much published by me some three years or even two years ago might have saved some lives that have since been thrown away in the desert—some hot-brained youths.
>
> "Whose limbs, unburied on the shore,
> Devouring dogs or hungry vultures tore."

Thus the sage of Bethany uttered his protest against Christians' going to war.

F. W. SMITH.

Not "Under the Bushel, But On the Stand."

For twenty-five years I have been studying the Sermon on the Mount, and I think I can truthfully say that every time I examine it I am surprised to find some striking lesson that I had never noticed before.

Only last week I read the statement: "Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house."

The following thoughts then came into my mind: Suppose that a very large number of people were instructed to enter a building and do a certain amount of work; also suppose that a number of lamps were to be placed in the building, and a definite number of other people were to be intrusted with the work of keeping all the lamps burning brightly so that the work would not be retarded. Soon an enemy of the person having the work done enters the building, carrying a number of vessels, in appearance like unto bushel measures. He then tries to interfere with the work by inducing the people having the lamps in charge to place these vessels over the lamps. Now the vessels are not all alike, nor are they made of the same material, but they are all intended to serve the same purpose—that is, they are intended to cover the lights in the room and thus hinder the work. Soon the enemy is exhorting all who will to accept one or more of the vessels and slip them over the lights committed to their care.

Of course, all understand that Christ is represented as having the work done; the workers are the people of the world whom he would have to glorify his Father in heaven; Christians are the ones he asks to let their lights shine; Satan is the enemy; some of the bushel measures he tries to get Christians to conceal their lights under are dishonesty, selfishness, malice, neglect, lust, pride, ignorance, falsehood, love of money, laziness, high temper, worldly pleasure, faultfinding, tattling, drunkenness, gambling, adultery, rashness, excessive talking, foolish talking, smutty talking, boastfulness, profanity, haughtiness, filthiness, thoughtlessness, ingratitude, unbelief, false doctrine, hobby riding, wastefulness, and trouble making.

As I look around me and see how very few people of the world are now turning to the Lord and thus glorifying his name, I am alarmed and ask the question: "Why

is all this?" I then look toward the church, and, behold, how dimly its lights are burning! Hid under the devil's bushels! No wonder the world is in darkness. O, that we would resolve to uncover our lights and by their brightness compel the world to be attracted to Christianity!

But instead of uncovering our lamps, we hear some saying: "I would not touch *some* of the bushels for anything! I think it is terrible for Christians to hide their lights under them. Take dishonesty, for example; my conscience would drive me wild if I covered my Christian light with dishonest deeds." Possibly so; but how about your ungoverned temper? Another says there is no excuse for any Christian's hiding his light under the bushel of selfishness. Quite right; but how do you expect the world to be attracted by your light so long as you continue to keep it covered by your pet hobby?

So, we see, the matter is all summed up as follows: The Christian says it is inexcusable for others to cover their lights with the particular bushel they have selected, but it is all right for *me* to cover *my* light with the bushel *I* have selected.

Satan says: "Just take your choice of bushel measures, and I will be satisfied. All I want is the light covered, and I do not care whether it is hidden under the bushel of neglect or that of murder."

Jesus would say: "What matters it to me which bushel measure your light is hidden under? It is not the kind of bushel you selected, but the fact that you hid your light under any bushel at all." CLAUD F. WITTY.

A Neglected Gospel Ordinance.

The ordinance referred to in the caption of this article is the one mentioned by Paul in the thirteenth verse of the ninth chapter of his First Corinthian Letter. The full effect of this ordinance is practically lost through misinterpretation or neglect. I think it has an important bearing upon the welfare and success of the church founded by the Savior of mankind.

Three things are supremely necessary for the full and ready triumph of the church of Christ—namely: pure gospel truth, faithful preachers of that truth, and liberal material support of the sacred work. The first of these we have in the word of God; the second, in willing ministers of the gospel; but the third is insufficient. Full coöperation of the three is absolutely necessary. God has done his part; preachers of the gospel are ready to be sent; but professed saints hesitate to supply the needed means from their substantial increase. This indifference or failure produces partial, and ofttimes complete, paralysis of the congregational parts of the spiritual body—a fact that is shown by the frequent cries of distress coming up from stranded congregations everywhere.

This condition in matters of the church of Christ is shameful and unworthy of us, and, I truly believe, is abhorrent to God.

Neglect of our financial obligations in the administrations of the divine scheme of human redemption and final spiritual salvation is as sinful in this church age as it was in the shadowy days of the holy prophet, Malachi. Our neighboring competitive religious organizations keep their coffers full by conscriptive methods; but their ways in this, as in other matters religious, are not God's way. Conscientious voluntary payment of the divine debt directly into the Lord's treasury is God's requirement.

The sword of the Spirit is full of divine power; faithful men are ready to wield it; but material support is withheld. We have the fire and the firemen, but the fuel is insufficient. Why is this, brethren? Dare we believe that the faithful are willfully negligent, and that they value more highly their perishable silver and the temporal gratifications of the world than they do their own imperishable souls? God forbid. But that there is a real cause for this fatal delinquency is certain. Now for a look into the Holy Scriptures for divine guidance.

The apostle Paul, in the ninth chapter of his First Corinthian Letter, sets forth the divine *plea*, *necessity*, and *law* for the general material support of the gospel. In the midst of his instruction the apostle asks, in the thirteenth verse, this question: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?"

Every student of the Bible knows that this inquiry had reference to the material support of the spiritual ministrations provided for in the tithal ordinance of the law. God's chosen people were taught the divine principle expressed as an immutable provision in God's plan of salvation by the assurance: "The tithe is the Lord's; it is holy unto the Lord." With the inspiration of this truism in mind, the apostle asked the question expressed by verse 13, and then in the next verse (14) declared: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

In this plain statement we are told that the Lord had ordained something with respect to the support of the gospel. The result of this act of the Lord was an *ordinance*, rule, or law for the support of the gospel, and certainly contained everything divinely necessary to meet its purpose. What was this *ordinance?* Are we not warranted, under the circumstances of this utterance, in accepting it as the divine approval and reënactment of the Lord's standard tithal assessment for the material support of the church of Christ? If I am not justified in this interpretation of verse 14, may I not hope and insist that some good brother will explain just what the Holy Spirit meant that the Lord had ordained for the support of necessary gospel work? Of course, we all understand that said ordinance requires "that they which preach the gospel should live of the gospel." But even this indefinite application would leave us culpable, since many who go forth to preach the true gospel are compelled to give up the sacred work by reason of nonsupport.

The phrase, "even so," used to introduce the declaration contained in verse 14, means *in like manner*. This of itself is significant, following as it does so closely the reference to the Lord's provision of the tithal assessment of the children of Israel. Thinking of the reasonableness of such a provision for the followers of Christ, and knowing that there is nothing in "the perfect law of liberty" forbidding the Christian to pay conscientiously one-tenth or more of his material income regularly into the treasury of the Lord, and that it is a possibility fraught with such undoubted blessing of power and perfection, I can see no divine reason why we should not teach, preach, and practice it.

Our brotherhood, generally, appear to rely for the doctrine of gospel support upon Paul's exhortation found at the beginning of the sixteenth chapter of the same letter to the Corinthians, wherein the apostolic directs:

(1) "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye." Note the use and meaning of the phrase, "even so," in this verse.

(2) "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

The apostle was, in this instance, simply making an earnest appeal for a special charity *gift* to be used in meeting a temporary emergency found to exist in a few neighboring congregations in Judea. He evidently had no thought whatever of providing a divine rule for the general and continuous support of the kingdom of Christ. Indeed, this view is rendered wholly tenable by the fact that the Lord

had already provided an ordinance for the support of the gospel. It is well to remember that there is a vast difference between the bestowal of an occasional *gift* and the *payment* of an ever-recurring debt.

To tell a disciple that he owes *something* to the Lord and that he should *give something* whenever he feels like it is not convincing to him. It is too indefinite. An honest citizen wants to know the nature of his debt and the terms of its payment. Otherwise he will be more or less indifferent. This is, doubtless, at least in part, the cause of our lean sacred treasury. The truth and the tithe would make the army of the Lord invincible, for they would provide for every contingency incident to the Christian warfare.

I rejoice to see that some of the strong brethren are outspoken in advocating our conscientious payment of at least the tenth part of our income for the support of the church; and I truly believe that a general concerted conscientious plea from pulpit and press for that sacred assessment would honor God, inspire the church, thwart the schemes of Satan, and much more abundantly bless the world.

JOHN R. WEATHERS.

Circumcision and the Support of Foreign Missionaries

Some one may be inclined to ask: "What connection has circumcision with the support of foreign missionaries?" It is the purpose of this article to answer that question.

Most great men have been accused at one time or another of being inconsistent, either in their words or in their conduct. Paul is no exception to that rule. His teaching and practice of circumcision is said to be self-contradictory. He circumcised Timothy, and he absolutely refused in the face of strong pressure to circumcise Titus.

He taught that circumcision was a thing of no importance; it made no difference whether one was circumcised or not. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision." Again, he writes that circumcision is nothing and uncircumcision is nothing. He places circumcision among those things we would now call the "nonessentials." Yet he taught that if any one be circumcised, Christ shall profit him nothing; that in submitting to be circumcised the believer had fallen from grace.

Now, on the surface, there is an apparent contradiction; but ofttimes in what looks like inconsistency there is to be found real harmony and consistency. The old proverb is true: "Circumstances alter cases."

In the case of Timothy, he was the son of a Jewess with a Greek father. Paul desired to use him as an assistant in his work in the Jewish synagogue and elsewhere. But the Jews would not have listened one minute to an uncircumcised Jew. So, as a concession to their prejudice and to secure an open door, Paul circumcised Timothy. He became "all things to all men," that he might win some. So, in this matter of circumcising Timothy, he acted as a Jew toward the Jews, that he might have the readier access to the synagogue and to the hearts of those who gathered there.

If one of our missionaries going to China found it expedient to grow a queue like a Chinaman, to wear native costume, and to conform to native customs, there is no good reason why he should not do so. On the other hand, if it would facilitate his obtaining a hearing from the people and breaking down their prejudices against an Occidental, there is every reason why he should do so. As Paul became like a Jew to the Jews, so our missionary might become like a Chinaman to the Chinese, that he might win some.

But the case of Titus was entirely different from that of Timothy. There had arisen a party in the early church who taught that except the Gentile converts were circumcised after the manner of Moses they could not be saved. With these brethren Paul and Barnabas had no small dissension and disputation. Under the direct revelation of God, Paul, Barnabas, Titus, and certain other brethren went up to Jerusalem to confer with the apostles and elders at that place. A determined effort was made to have Titus, who was a Greek, circumcised. Some of the Pharisees who believed said it was necessary to circumcise him and to command him to keep the law of Moses. To these men Paul did not give place by subjection—no, not for an hour—that the truth and liberty of the gospel might be maintained. Under these conditions, had Paul yielded to the Judaizing teachers, he would have surrendered our Christian liberty. To submit to them was to fall away from Christ. In such circumstances Christ would profit them nothing.

We now see that there was no real inconsistency in Paul's conduct in circumcising Timothy and positively refusing to circumcise Titus. The circumstances altered the cases. In Timothy's case there was no principle at stake. It was a matter of no importance. It was not practiced as a divine law or as an ordinance binding on believers. In the case of Titus, members of the church said he must be circumcised in order to salvation. Paul said: "No, God does not require that from our hand." The mistake which the Christian Pharisees made was to make a law where God had not made one. They exalted their opinion and interpretation of Old Testament scriptures into a positive requirement, and insisted that all Christians be bound by it. I know of no more serious danger than this. Where the Bible speaks, we should speak; and where the Bible is silent, we should accord to each other the liberty to form and hold our own opinions. When I seek to press my opinion, however good it may be, and make it a binding law upon the conscience of my brethren, I am taking upon myself divine authority and assuming a power God has not given to any man.

A few examples will help to make this point clear.

We are all agreed that singing, reading the Scriptures, prayer, breaking of the bread, and giving are parts of divine worship upon Lord's day. I am not particular as to their order. I have never found the scripture which says they must be attended to in a certain rotation or order. When any person says I must observe them in a particular way, my reply is: "I have no objection to your order, but I do object to your making a law where God did not make one."

Again, some brethren think that one common fund for all the needs of the church is sufficient; while others think a separate contribution for such purposes as supporting an Orphans' Home, relieving distress such as the present trouble at Corpus Christi, is better. Either way will suit me, if only the money is raised and the work done. But when some one says it is unscriptural to have more than one fund in connection with church work, I object. God has not spoken on this subject, and each congregation is free to use any method that may be thought wisest and best.

The Lord's last command to his apostles was, "Go." He did not say how to go; so I am free to go in any reasonable way I choose. And I think I have gone to gospel appointments in almost every way, save in an airship, and I may go that way yet. The Lord's "Go" had special reference to what we now call foreign missions. "Go . . . into all the world." And the brother or the sister who goes to a foreign field has usually special need for support. How is that support to be raised? Our present plan is producing fairly good results. No doubt these might be better. But some one objects to our present way and says it is unscriptural. I have been a reasonably careful student of the New Testament for many years, and I have not yet found any command as to how missionary money should be raised. Any plan which does not create an ecclesiasticism over the churches is all right.

JOHN STRAITON.

"This Do in Remembrance of Me."

Some years ago on Passover Day, as the Jewish people were thronging into their temple, I saw Abe Benjamin, a young Jewish friend, about to drive off in his car. "Why are you not at church?" I asked. "Well, I don't go to church any more, Professor," he replied. "Why, Abe, I am surprised and grieved. You haven't discarded your religion, have you?" I inquired. "No! No! The very reverse. I am more religious than I ever was. I am more religious than many of those people you see going into the temple to worship. I am out of sympathy with formal worship, Professor. I believe in *serving*—in doing something of practical use to somebody. I am going to the hospital right now to read to a sick man."

This incident stamped itself upon my memory, because it seemed to furnish one answer to the problem, "Why do people not attend church?" *Service* is the catch word in this age. You hear it on all occasions from all sorts of people with reference to all kinds of projects. Be a member of some social organization which sends out food baskets Christmas. Serve on committees to raise money for the Red Cross or the Antituberculosis League. Contribute to funds for the erection of a hospital or an orphans' home. Do these things; talk feelingly of the brotherhood of man; speak deprecatingly of any doctrine or practice of worship—you are accounted a Christian with a life to be emulated.

Without charity, without visiting the sick, without service to humanity, *no one can please God*. The teachings of the Scriptures oppose selfishness and stinginess and aloofness. We are to live for others. All men are our brothers in the sense that we must love them. Entirely true. A Christian is certainly to give *service*. Unquestionably he must.

The same God, however, who originated the principle of service and implanted it in the hearts of his creatures made it clear to them that he expected their worship. In every plan devised by Jehovah whereby fallen humanity might bind itself back to him, worship has had a large place. Formal worship; worship in assembly of designated acts at designated times.

In the dawn of creation, "Jehovah had respect unto Abel and to his offering." Later, under the Mosaic laws, an elaborate system of worship was enjoined—worship as an act quite distinct from righteous living or from benevolent consideration of one's fellow man. Divine Providence saw to it that inspired singers wrote psalms of praise to Jehovah and that these were preserved for models to be used in his worship.

"This do in remembrance of me," the Savior commanded at the last supper, when he instituted the chief ceremony of the Christian religion. By this command he gave approval to the principle of worship. He showed plainly to the twelve, and through them to all Christians, that he desired to be honored, not only in feeding the hungry, nor in spreading the gospel, but in an act of purely ceremonial worship, an act which requires meeting together as worshipers.

Recently a crowd of gentlemen of different faiths were discussing why people stay away from church. They blamed the automobile, the full Sunday paper, the decadence of the pulpit, the strain of modern business life. My opinion was asked. I said: "These causes which you mention are all effective to reduce church attendance. But one which you have not named, in my judgment, is more effective. Worship has been robbed of its importance and spiritual-mindedness is outweighed by practicalness. Men, even nominal Christians, no longer feel the impulse to thank Jehovah for his mercies or to praise his holy name. They are saving themselves by *service*."

E. R BARNES.

"Behold Thy Mother." (John 19: 27.)

The real mother spirit—does it still live to-day?—the same loving, faithful, long-suffering, sacrificing mother spirit of which we read in the Book of all books, written and praised centuries before Christ? Does the same spirit still live in our mothers of to-day that prompted Hagar of olden times to lift up her voice from out the wilderness in prayer to God for the life of her outcast child, who was perishing from thirst? Do we find the same loving and long-suffering spirit to-day that led the Hebrew mother to hide her baby son, Moses, in order to keep him alive, after the king had ordered the drowning of all Hebrew male babies? Do we find sacrificing mothers like the mother written of in 1 Kings 3: 26, who was ready to sacrifice her ownership to her own child to the woman who unjustly claimed it, rather than see her living babe divided by the sword? Are there still mothers like Mary, the blessed virgin, and mother of our blessed Lord and Savior, who are faithful unto the bitter end—who, even though their cross becomes almost too heavy to bear from cruelty and inhuman treatment, never lay it down for once and give up the struggle, but count all suffering as their duty to their Creator and Savior, and thus forge on faithfully until death releases them from their cross of sorrow and suffering and their fleshly body no longer holds their immortal spirit?

Surely there are still, to-day, mothers in whose hearts we find the same spirit of those of ancient times, but perhaps not quite as strong, yet who are loving, faithful, and long-suffering for their children, who oftentimes make their cross so burdensome that it would be too much to bear were it not for the power from the God above; whose children, even though they for a time seem to depart from the example of a Christian mother's life, are in later years drawn back by the faithful, God-given mother spirit which controlled their lives in babyhood and youth, and which inevitably leads them, no matter where they go—the Christ-like spirit, which, even though they fall many times, is ever ready to forgive and lead them on again to purer actions and more godly lives—the spirit that knows no defeat, not even death, but which lives on and on in the lives of the children generations after her fleshly body has gone back to mother earth in decay.

Surely there is one little mother of the real spirit, whom the writer thanks God for each day, and whose faithful prayers ascend to God both day and night for the divine guidance and protection of her only child, whom Fate and circumstances have cast among strangers out on a sin-cursed world. Though her eyes are dim from disease and age, her hair is streaked with silver, her step is slow and unsteady, and her body is too frail to perform the many duties she once so faithfully performed, still her motherly, Christian spirit suffers on and on, growing stronger each day, and shining out from her eyes that truly could be called "the eyes of the soul."

God help us to erect to the memory of such mothers a monument not made of metal or stone which corrodes and crumbles in ruins, but a living, breathing monument, a perpetual structure, which shall embody the principles and actions of our real mothers of to-day. Let each day record a good, pure thought or a good deed for the sake of humanity and in memory of the mother who, perhaps, *is still* living. Let us not wait till death claims her before we begin our praises, but start now, and thus give her who suffers for us a little earthly happiness as a reward for her loving, faithful, long-suffering life for us.

M. JANE FLOYD.

Sometimes it is hard to find the City of Happiness, but it will narrow the search if you remember that it is in the State of Mind.—Selected.

And Jesus said, "If Ye Shall Ask Anything"

"If ye shall ask anything of the Father in my name, he will give it you."

For nineteen centuries this glorious promise has been a source of comfort and of strength to countless millions of the oppressed, the sick, the suffering, the troubled, and the grievously burdened. These burning words have been a pillar of fire by night and a pillar of cloud by day to the heavily laden and the sore distressed and to those multitudes who have passed through the Valley of the Shadow of affliction or death. And now in this latter day—nay, at this very hour—millions of women and children in and near those lands, those hills and rivers made holy by the sacred memories of our Lord, are claiming this promise and are crying out to him in an agony of spirit and body, beseeching him that he will save them from starvation, from death, and from horrors worse than death.

Four million Armenians, Syrians, and other war sufferers in Western Asia are practically without food, clothing, or shelter, the vast majority helpless women and children. More than a million and a half have been deported. Nearly a million have been brutally murdered and massacred. Four hundred thousand children are orphaned. It can be said that there are practically no more children left under the age of five, all having perished from exposure and disease. For every hundred births there are from two to three hundred deaths. The newly born children die almost immediately, their mothers having nothing to give them but tears. Deaths from dysentery, typhus, tuberculosis, and famine are increasing from day to day with appalling rapidity. The homeless—a pitiful stream of women and children—wander aimlessly through the streets of their wrecked villages. If you stop a child toward evening and ask him where he is going, he will tell you: "I am searching for a place to sleep."

All winter long they have slept in nooks and corners, in alleys and by the roadsides, with no blankets, no covering whatever, their clothing the merest rags. The women clasp their wan-faced children to their breasts and on their faces is written the pitiful story of their utter despair.

The scenes in these lands of grief and suffering are beyond the power of imagination to conceive or of words to describe. Throughout the length and breadth of these countries there is no food save bread, the dry crusts of bread that they receive at the hands of charity. No meats, no soups, no vegetables, no sugar, less than a pound of bread daily, and even this poor morsel has often to be shared with others. "A poor old woman faint with hunger said to me to-day," writes one of the devoted workers: "'*Sahib*, the bread won't go down. I soak it in water, but it sticks in my throat.'"

"Wheresoever I go," a missionary reports, "I see men or women fallen on the street dead or dying, and little emaciated children stretching out their wasted hands 'for just one *shahie* for bread,' tears running down their cheeks; and still more awful are the little ones sitting propped against a wall, listless and torpid, indifferent even to food, waiting quietly for death."

"Just now," says another worker, "I have been interrupted in my writing. A Jewess has come to tell me of a woman who staggered to her door begging late last evening. She was allowed to spend the night in a corner of the house, and this morning she was dead. 'Won't you please send some one to bury her?' implored my caller."

Such pleas are frequent now. There are more dead than buried in Armenia. Men and women once in good circumstances and self-respecting, now hungry, helpless, friendless, crawl away, like animals, out of sight, die unseen, and lie unburied.

There is no joy of victory in these distraught lands, but only the cries of an agonized people to whom peace has brought neither benediction nor blessing, neither rest nor respite; lands where the war has left an awful human wreckage in its wake; a great Kingdom of Grief filled with the cries of mothers and orphans, a distressed people prostrate with desolation, numbed with suffering, having no partnership in the great joy of a liberated world.

No sons, no fathers, no brothers are returning victorious to their homes in Armenia or Syria, for their villages and their cities have been razed and ruined and lie in dust and ashes, and the men by the thousands and hundreds of thousands have been pitilessly murdered or barbarously deported.

Deported? Yes; but what a euphemism for the most heartless and relentless cruelty! Deportation means the loss of home, business property, and every personal possession. It means being driven into desert places, forced to march at the point of the bayonet until strength is exhausted; it means being refused shelter, food, drink; it means being subjected to outrage and calculated cruelty.

Many such scenes of terrible and tragic suffering are in the very lands where Jesus walked with his disciples; where he had compassion on the needy multitudes, and fed them and healed them and comforted them. Many of these awful sights are even in the very shadow of the Mount of Olives, where Christ said: "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Millions of "the least of these my brethren" are hungry and naked and sick and in terrible prisons without walls. In them and through them the King of Pity and of Love is calling to *you* to minister to them just as you would do if you saw Him lying at your feet.

You, to whom Christmas has meant a time of reunion, a time of feasting and happiness; you, whose homes are warm and whose children are well fed, think now of these your brothers and sisters who are perishing. The cries of these children *must* reach your ears. The prayers of these mothers *must* touch your hearts. These homeless and starving millions are dependent on charity—your charity; for Turkish charity provides for no one—it begins and ends at home.

It is America's God-given privilege to feed the hungry from her great bounty and from her unlimited stores. It is her blessed duty to lift the head of fallen Armenia and put the cup of cold water to her lips and the morsel of bread in her hands, and so prove herself indeed the protector and liberator of the oppressed and subject races.

We have presented the needs of the Armenians twice before to our readers, and they have responded largely, liberally, most generously. But now the period of rehabilitation in the Near East is at hand. Vastly larger sums will be required to restore the refugees to their homes than were required merely to sustain life in their desert exile. The American Committee for Relief in the Near East, under the able leadership of Cleveland H. Dodge, is appealing for a minimum of thirty million dollars "with which," say the committee, "we can, humanly speaking, save every life."

We feel this cause to be so worthy, this need to be so desperately urgent that, even though we made a liberal contribution less than a year ago, we are now subscribing

five thousand dollars to this new drive. We are doing this after having convinced ourselves by a careful investigation extending over a number of days that these funds will be wisely administered, that this work is in most capable hands, and that every dollar given will go for relief without the deduction of one cent for organization expenses. Send your own contribution quickly, and so bring new life and new hope to some weary, broken body in the Near East.

Now is our opportunity to show these lands made luminous by the footprints of Christ and the apostles what our Christianity of the West means to-day. Now is the time when these places of sacred history should receive a new sanctification by the service of God's children in the twentieth century. With a Christlike healing of the sick and feeding the hungry, we will make a royal highway for our Lord into the grateful hearts of these people, along which the King of Glory may come with his message of love and light.—Literary Digest.

"If a Man Love Me." (John 14: 23.)

These words from the Lord Jesus Christ, especially taking in consideration the connection here, are very far-reaching respecting both God and man. Jesus says: "If a man love me, he will keep my word" (verse 23)—"my commandments" (verse 21). We do not have to be very observant these days to find many people—and church members, at that—who miserably fail at keeping the word of the Lord, and who pass by some very plain commandments as though they were not given. Is there any remedy for such an omission? Yes, the Lord Jesus gives it in this very text. "If a man love me"—this is the answer. Just get men to love the Lord, and they will keep his word, no matter what that is; for when they learn his will, they will do it—Jesus said they would. But how get men to love him? This is the first and great question.

Is it not the love of God toward men that constrains them? Then get men to see first that even while they were sinners Christ died for them because he loved them; and if he loved them while they were disobedient and sinners, *much more* when they are obedient as sons (for Jesus says that if a man keep his word he will love him, and adds, "and my Father will love him"). The more that men are able to apprehend the dimensions of that love—its breadth, length, depth, height—and to realize that it "passeth knowledge," the more readily will they yield themselves to Him who loves them so. Therefore let us all "bow the knee," as Paul wrote the Ephesians, and pray earnestly that we may appreciate this fervent and boundless love, which is but faintly pictured by a father to his son as he stood with him on a mountain, and, pointing to the east, west, north, and south, then passing his hand across the heavens, said, "My son, the love of God is like this;" to which the son replied: "Yes, father, and we are right in the middle of it." So are all the Lord's faithful children.

Now, seeing such love manifest in Christ and God begets love in us and causes us to "keep his word," whether it be the first or the last part of the great commission, or whether it be loving our enemies or loving our brethren, or whether it be worshiping the Lord on Sunday at eleven o'clock or on Wednesday night at seven, or whatever it be, Lord Jesus, help us that we may "love thee."

E. H. Hoover.

The Weak and the Strong.

(Exposition of Rom. 14 and 1 Cor. 8. By Prof. I. B. Grubbs. Submitted by Isaac C. Hoskins.)

I hold it to be exegetically demonstrable, and therefore positively assert, that the difference between the weakness and the strength referred to in these scriptures is wholly unconcerned with, is absolutely independent of, all difference between ignorance and enlightenment. So prevalent, indeed, is the misconception of Paul's real meaning in these passages that it seems almost impossible to dispossess the minds of men of the false idea that the strong believer here is a man of broad, liberal views, having a clear insight into the true liberty of the gospel, while the weak believer is, per antithesis, a narrow-minded ignoramus, hampered by needless doubts and fears, and swayed too often by prejudice and bigotry.

We cannot, without just reason, allow to pass unquestioned an interpretation that is so very complimentary to such as claim superior knowledge and breadth of understanding as to questions involving practical differences among Christians.

Let the argument against this exposition be fully met and overthrown, on the one hand; or, on the other, let it be accepted as decisive, accompanied with a recognition of the fact that an advance has been made in the exegesis of these scriptures.

The demonstration alluded to proceeds on the basis of the most fundamental law in hermeneutics—the need of holding, in all interpretation, to the unity of truths, gathering the scattered fragments of teaching on any given topic, and discerning clearly the thread of meaning by which these are all bound up into one harmonious whole. If, as the result of any exposition, Paul or any other inspired author stands before us as an inconsistent writer, the law of harmony at once fixes the seal of condemnation upon that interpretation; yet this is undeniably the case as to the prevalent understanding of the passages before us. It so happens, indeed, in regard to two of the points of difference between the weak believer and his opponent—the restriction of food to herbs, in one case, and the rejection of sacrificial meats sold in the markets, in another—that the erroneous view lies on the side of the weak. Not, indeed, that he is weak on account of this view, but, as we shall see, on account of the relation to his conviction which his whole moral manhood is made to occupy under the influences of others.

But in reference to the third point of difference, that concerning the moral and religious character of sitting at a table in an idol's temple, *the correct view is entertained by the weak believer, according to the apostle himself.* And, if this can be made clear, as it undoubtedly will be, then must it be admitted that the difference between the weak and the strong is not a difference between the ignorant and the enlightened.

Come, then, to close quarters, you exegetical scribes, and let us see how this matter stands.

When, then, the apostle says, "If a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols?" you will surely say to me, concede, or at least seem to concede, that "knowledge" is on his side who stands in contrast with the "weak" believer.

In our turn we ask, would it not be well, before suspending much upon this "knowledge," to give careful heed to the admonition in reference to it given just before by the apostle? "If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know"—a plain intimation that his knowledge may not be quite as perfect as he supposes. Let the caution dropped here be well considered by any one disposed to ascribe to himself the possession of broad, liberalizing views touching the freedom of the gospel. Yet the apostle freely admits that the claimant in the case immediately before him has knowledge of the truth "that no idol is anything in the world, and that there is no God but one." And though "there is not in every man this knowledge," the very lack of it may lead to the avoidance of a *practical impropriety* into which the boastful claimer of knowledge and liberality may fall himself, but may lead the other against the dictates of his conscience.

Now let it be carefully noted and never forgotten, that apart from the theoretical knowledge of the unity of God and the nothingness of idols there is a practical point of difference between the two, and that, *in reference to this practical difference*, the apostle emphatically decides the views of the "weak" believer to be correct. The one who prides himself upon his superior knowledge and his broad conception of Christian liberty considers it perfectly innocent, while the other considers it improper, to "sit at meat in an idol's temple." Which is right? Hear the apostle when he comes in the tenth chapter to treat of the merits of this point of difference: "What say I then? that a thing sacrificed to idols is anything, or that an idol is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I would not that ye should have communion with demons. *Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons.*"

Now, since, according to the tenth verse of the eighth chapter, it is the "weak" believer who regards it as wrong to "sit at meat in the idol's temple," and thus to "partake of the table of demons," but yet is emboldened to do violence to his convictions in the premises through the example of one who erroneously supposes it to be innocent to eat at the idol's table, how can it be truthfully said that the former's "weakness" consists in his ignorance? Clearly he is the one who has knowledge as regards this practical point of difference, while ignorance is justly chargeable upon him who boasts of his knowledge and liberty. This must be admitted, or the apostle will stand before us as guilty of self-contradiction.

Not only can we now see that the prevalent interpretation of these scriptures is erroneous, and ought to be abandoned, but we can also understand the nature of the "weakness" referred to by the apostle. He who has not sufficient moral manhood to carry out his own convictions of right, but wickedly wavers and yields against his conscience under the pressure of persecution or the influence of another's example, is weak in a far more vital element of his being than his intellectual faculties. Paul, therefore, locates the weakness under consideration in the *conscience*, since it shows itself unable to counteract the influences that draw its subject into a violent conflict with his convictions.

It is thus that both he and the one who influenced his act are represented as "wounding his weak conscience" and so "sinning against Christ." This is the result morally in every such case, whether the correctness of view be on the one side, as in the eating of herbs only, or on the other, as in the partaking of sacrificial meat at an idol's table. The difference between knowledge and ignorance has, in fact, nothing whatever to do with the ethical question involved. For it is universally true that "whatsoever is not of faith is sin," be the perpetrator of such an act an enlightened apostle or a blinded idolater. Nor is there any necessary connection between ignorance and the moral weakness in question. Erasmus Berenger, and a host of others, were superior to their age in enlightenment, but had little moral strength to stand by their convictions; while multitudes who were but babes in Christ suffered martyrdom rather than deviate in the least degree from their sense of duty.

It is obvious from all that has been said that the weakness of which the apostle speaks is neither identical with ignorance nor flows from it as an effect from its cause.

It is also clear why Paul should speak of one characterized by such weakness as "weak in his faith" (Rom. 14: 1), according to the correct rendering of Greene. The very next verse, as also verse 23, conclusively shows that the reference is to the subjective act of believing, and that, too, as regards the propriety of one's own course of action. It is a man's faith simply and alone in the rightfulness of what he does. If he adheres firmly to this conviction, he is strong in his faith; if he weakly fails to abide by it, he is "weak in his faith." The constant practical exemplification of the law of Christian love required by the apostle throughout these teachings, the enforcement of a fraternal regard for the convictions of brethren in the surrender of supposed liberties, and even of actual personal rights, to meet their views of religious propriety, was never on any subsequent occasion neutralized by this infallible instructor of the church. When he afterwards said, "Let no man judge you in meat or in drink, or in respect of a feast day or a new moon or a Sabbath day," he speaks, as the context there shows, of a judgment proceeding from those who would enforce upon the church unauthorized institutions and precepts, such as we now see in the Romish enactment of celibacy and Lent and a thousand other human inventions. This has nothing to do with the matter in hand, or, if it has, it would apply to any who would introduce and enforce unauthorized expedients against the protest of their brethren. But to insist upon the perpetual observance of the inspired instructions of an apostle in regard to the deference due conscientious conviction, to urge a constant compliance with the demands of Christian love in the case, is neither to bind a human judgment or precept upon Christians nor to ask for the fostering of ignorance and weakness among brethren. Such a view is based, as we have seen, upon a complete misconception of the weakness to which Paul alludes, while the question of ignorance forms no element whatever in the apostle's discussion.

The Way to Do It.

If I help you and you help me,
And we help some one else, you know;
Then that's a lovely way, you see,
To make this old world brighter grow.

If you serve me and I serve you,
And we serve some one else in need;
Then don't you see it's very true
This world would soon grow fair indeed?

If you and I would not forget
To do these kindly deeds of cheer,
We'd have less reason for regret
With closing days of every year.

Then let's be busy every day
And scatter love and joy and light,
For that is just the only way
To make this world grow fair and bright.

—Francis McKinnon Morton.

There are such things as spontaneous flashes of suggestion that come on the inspiration of the moment, but they come to those who have previously meditated long and earnestly on the questions involved; and even so, those exalted moods in the Christian life in which the soul mounts up on wings like an eagle come to those who have toiled along the road of faithful daily service.—Bryan Collier.

An hour of solitude, passed in sincere and earnest prayer in conflict with and conquest over a single passion of subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection than a year's study in the schools without them. —S. T. Coleridge.

We are all so constituted that the love of happiness is both a necessity of our nature and a positive duty. There is no truer index of character than the kind of object or pursuit that affords us our intensest pleasure.—Thain Davidson.

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EDITORIAL

"I Will Make You Fishers of Men."

Jesus seeing Simon, who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishers, saith unto them: "Come ye after me, and I will make you fishers of men." Immediately they left their nets and followed him. Leaving them, he saw two other brethren, James, and John his brother, in the boat with Zebedee, their father, mending their nets, "and he called them." As did the other two, so did these, for they straightway left the boat and their father and followed Jesus.

Following Christ precedes becoming fishers of men. No man can fish for men as Christ would have him do without first following Christ with all his heart. When these disciples chose to deny themselves and to follow Jesus, it was the parting of the ways. Their choice led through many hardships and trials upward to blessings inconceivable to them at the time. It was a choice for life, and with them there was no looking back. In this they should be an example to every person who elects to preach the gospel of Christ. The young man who is not willing to endure hardships as a good soldier, who is not willing to preach the gospel under adverse conditions, is not good material for the ministry of the Lord Jesus Christ. He will prove a failure and a detriment to the church. Whenever a man decides to preach the gospel of Christ, his decision should be to continue in the proclamation of the truth so long as life lasts, regardless of storm and sunshine, of poverty and wealth, or the frowns and smiles of the world. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9: 62.)

The call of Christ is a call to higher service. They were believers in him. Being disciples in his preparatory school, they had seen some of his works and had heard some of his teachings. From fishers in the sea they were to be fishers of men, as much better as men are better than fishes. They were to have a part in the making of the greatest kingdom, doing the greatest work with the purest motives, using the greatest powers and with the greatest success. There is no work that is better or nobler possible to man. The nobility and greatness of the work should never be obscured by the thought of the temporary reward that should come to every faithful minister of Christ. Winning souls to Christ is so much greater and nobler than striving for dollars that all Christians should spurn the thought of neglecting to win souls to Christ simply because the gold is not in sight. We hear so much said about the support of the ministry and about the stinginess of the churches that we are led to believe that many have ceased to fish for men and are fishing for dollars. This is a debasement of the high calling of the ministry of Christ; it is a lowering of the work of the church of Christ. With our hearts filled with love and gratitude for the mercy of God and with all that Christ has done for the salvation of the world, we should devote our thought and time to the greatness, blessedness, and nobility of the work of winning souls to Christ. If we are truly in love with the truth; if we have the spirit that Paul had and truly realize that woe is unto us if we preach not the gospel; if we are ready to endure hunger, stripes, and imprisonments, as did Paul and others, Christ will make us fishers of men. Without such a spirit of sacrifice and devotion, Christ cannot make us fishers of men. Those whom Christ called to be fishers of men were everyday men. He chose them from the humble calling of fishing. They were men of like passions and were tempted as are other men to-day. R. E. Thompson, in his book, "The Apostles as Everyday Men," says: "Suppose that our Lord had made up his first church out of rare and elevated natures—men who never would have doubted, or flinched from peril, or acted on the lower motive when a higher was possible—the Gospels would have been far less to us than they are now. We should have said that it was a beautiful story, full of religious poetry, but unable to take hold of people like us. . . . But, in fact, Jesus made up this first church of just such people as make up his churches to-day."

Jesus, in preparing the material that was to constitute the first church, which was established on the day of Pentecost, used those who were weak, as we are, and used Peter, who had denied him with oaths. May we not get the thought from this that we should not expect too much of the preachers of the present day? Even the most gifted and talented preachers are human beings and are subject to like passions as are other people.

Again, when we think of the success that these everyday men attained, we should not lose sight of the truth that the everyday men of the churches now may become powerful factors in advancing the kingdom of God in the world. While Christ called these four men to a higher, nobler life, he did not call them until they had been faithful in their daily duties. Faithfulness in our own business prepares us to be faithful in the Lord's business. In the same way that they were successful, so may every faithful minister of the gospel be successful in any community, and successful in a way that will be good for the community.

Jesus taught these four disciples the true method by an object lesson. Of this the Sunday School Times truly says: "No human occupation has ever so perfectly illus-

trated the art of 'soul winning' as that of the fisherman. Patience, knowledge of the interests of his fish, knowledge of the bait that will attract fish, faith in things unseen, skill, delicacy of touch, refusal to be discouraged, unlimited perseverance, conviction that he has not yet exhausted the possibilities of his art—all these and more make the true fisherman. They reveal the moral qualities that we must have to lead our fellow men to God. And the very maxims of this art disclose the true method for the Sunday-school teacher."

While the catching of fish by fishermen means the death of the fish, the catching of men by the gospel fishermen means life. God wants live men. He has no use for dead men in his kingdom. In fishing, the man uses bait, then to the very best of his ability he chooses the bait that will appeal to the fish. Some one has truly said: "The best human bait in the world is honest, sincere commendation. The surest way to drive men from us is to condemn or criticize." No godly preacher can fish effectively for men who does not teach with the authority of God's word. If his life is guided and molded by the truth which he preaches, the greater will be his success in fishing for men. The truest and most faithful ministers are not looking for the imperfections of Christians. It is remarkable how little fault Jesus found with his imperfect disciples. He complimented his disciples by giving them something to do. Working together brings people together. There are two methods of fishing: one by the net, catching fish in large quantities; the other by the line, catching them one by one. Jesus used both methods—personal work and great, enthusiastic meetings. Every disciple should fish for men by personal work. "They therefore that were scattered abroad went about preaching the word." (Acts 8: 4.) Quaint old Izaak Walton gave three rules for catching trout. The first is, "Keep yourself out of sight;" the second is, "Keep yourself farther out of sight;" and the third is, "Keep yourself farther still out of sight." The preacher who would have power in winning others must lose sight of self and selfish interests. He should be " the engine hidden in the depths of the vessel, that makes it go; and let others sit on the bowsprit and wave the flag."

The message, in order to influence, elevate, and purify the people, must come from a warm, obedient heart. The word of God has greater power and influence when it is warmed by the living presence of a person filled with its spirit. Personal character has great influence upon the souls of others. Soul inspires soul. No man who is influenced by worldly aspirations and worldly gain is capable of leading the people to the purest and best life.

J. C. McQUIDDY.

"Come Unto Me . . . and I Will Give You Rest."

In this issue of the Gospel Advocate, styled the "Jesus Said" special number, it is to be hoped that, from the shining galaxy of his sayings recorded by the four evangelists, such selections will be made by different writers as will focus a large part of their light even within the narrow limits of our columns in this number. Where the material is so rich and abundant and is spread out in such great variety, the difficulty is not to find some saying that is suitable for treatment in such an issue of our paper, but to decide on which among the many of that class shall be selected for that purpose. The one chosen for the present article is not only famous and popular, but it strikes a responsive chord in the human heart at all times and has been the theme of unceasing pulpit treatment ever since it was first recorded nearly two thousand years ago.

Let us, first of all, look at this great invitation as it is recorded in full. It reads as follows: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11: 28-30.)

Just as in all the history of frail and fallen humanity there was probably never an utterance even of divine origin filled with greater pathos and tenderness, so there was probably never a time when the heavy-laden and suffering multitudes of humanity called more loudly for such an invitation than now. Scattered over this sin-cursed and war-ridden earth there are literally millions of human beings groaning under oppressive burdens of privation and suffering in a thousand different forms and pitiably yearning for relief and rest. The blighting touch of cruel and bloody war, demolishing happy homes and devastating fair lands, has not only sent millions of men to untimely graves, but it has left many millions more who, though living, are in dire distress and threatened with hunger and starvation. O that they all might know "the Man of Galilee" and could grasp the full meaning of this his tender call as it still echoes across the centuries: "Come unto me, . . and I will give you rest."

The world will never find deliverance from "wars and rumors of wars" and the thousands of other burdens imposed by its own galling yoke until it exchanges that yoke for His who said: "My yoke is easy, and my burden is light." Hence, *every step the world takes toward that exchange should be hailed with joy and meet with unstinted encouragement from the church. Why not?* This is exactly the reason why all Christians, and particularly all preachers, should use every opportunity to encourage their respective governments in an effort to establish any national or international measure, such as the League of Nations, looking to the abolition of war and the reign of peace. Of this we hope to have more to say in an early issue, as it seems timely and important now.

Yearning for rest has marked the history of fallen humanity in all the ages. David, of whom Jehovah said he had found "a man after his own heart" (1 Sam. 13: 14), groaning under the oppressive burdens of his time, said: "I am restless in my complaint, and moan, because of the voice of the enemy, because of the oppression of the wicked; for they cast iniquity upon me, and in anger they persecute me. . . . O that I had wings like a dove! Then would I fly away and be at rest." (Ps. 55: 2-6.) Throughout the Old Testament period mankind groaned under the burden of sin, longing for deliverance, but the way of deliverance was yet future. The condition of men without Christ then, even as their condition without Christ now, is well expressed by Sir Edwin Arnold:

> We are the voices of the wandering wind,
> Which moan for rest, and rest can never find;
> Lo! as the wind is, so is mortal life—
> A moan, a sigh, a sob, a storm, a strife.

But Jehovah was preparing the way of deliverance, and as far back as Isaiah's day he said: "Look unto me, and be ye saved, all the ends of the earth." (Isa. 45: 22.) This beneficent invitation, though it came from the God of infinite love, was, nevertheless, only his call to the benighted denizens of earth to look unto him for the way of deliverance yet to be opened up in all its fullness when the same God, veiled in human form, should become "the man of sorrows, and acquainted with grief" (Isa. 53: 3): when he should be "touched with the feeling of our infirmities," and should be "in all points tempted like as we are, yet without sin." (Heb. 4: 15.)

But when the Babe of Bethlehem was born, the long-looked-for way of deliverance had come; light had broken on the world, and a new day had dawned. From that time onward, not only has it been proper to sing with Faber,

> O Paradise! O Paradise!
> Who doth not crave for rest?
> Who would not seek the happy land
> Where they that love are blest?

but even now and here, wherever men can take His "yoke" upon them and "learn" of him, "the peace of God, which passeth all understanding, shall guard" their "hearts and thoughts in Christ Jesus." (Phil. 4: 7.) In a most vital sense this "yoke" brings heaven and earth together in happy concord, and wherever it is loyally borne the will of God is "done, as in heaven, so in earth." (Matt. 6: 10.) And then, with both these happy abodes in mind—both heaven and earth—we may well put into the mouth of Him who offers this "yoke" the appropriate words of an unknown author:

Come unto me when shadows darkly gather,
When the sad heart is weary and distressed;
Seeking for comfort from your Heavenly Father,
Come unto me, and I will give you rest.

Large are the mansions in your Father's dwelling,
Glad are the homes that sorrows never dim;
Sweet are the harps in holy music swelling,
Soft are the tones which raise the heavenly hymn.

There, like an Eden, blossoming in gladness,
Bloom the fair flowers the earth too rudely pressed;
Come unto me, all ye who droop in sadness—
Come unto me, and I will give you rest.

M. C. KURFEES.

"When the Comforter Is Come." (John 15: 26.)

I should like to review this blessed promise of our Savior in the light of its fulfillment. Without doubt, Pentecost was the most striking event in the history of the church. In our study of this event two extremes are to be avoided.

(1) *Pentecost should not be overestimated.* Among our religious neighbors it is commonly believed that "Pentecost is the stronghold of the Campbellites," meaning "Disciples." A favorite criticism is found in the saying, "He never gets off of Acts 2: 38." In the same vein we might say in reply that there are those among the denominations who never preach a sermon or pray without mentioning the outpouring of the Holy Spirit. They themselves believe and would have others believe that God still pours out his Spirit in a miraculous measure, the only difference being that we do not see the tongues of fire. Some even claim to see them or something just as miraculous. In my reading I ran across this statement: "Pentecost, whether in the first century or in the twentieth, will give the peculiar power to the word which will awaken and convict." As a matter of fact, there has been no Pentecost in the twentieth century, and we need not expect one. Careful Bible study shows conclusively that this miraculous outpouring was promised to the apostles and that it was manifested only on two special occasions, and in each case the purpose of the demonstration is plainly apparent. Yet some of the most eminent and scholarly preachers in the land write and talk as if Pentecost was an everyday occurrence. Along this line we are told some very touching stories. Out of thousands I cite the following typical story as related by Mr. Spurgeon: "The father of Thomas à Becket went into the Crusades and was taken prisoner by the Saracens. While a prisoner a Turkish lady fell in love with him. When he was set free and returned to England, the lady followed him at the earliest opportunity. She did not know where to find him, and the only English word she could speak was the given name of her lover, 'Gilbert.' She determined to go through all the streets of England crying the name of Gilbert till she found him. She went to London first, and the passers-by on every street were astonished to hear an Eastern maiden crying: "Gilbert! Gilbert!" She passed from city to city, constantly calling, until one day there was an answer, and she found him whom she sought. Just so, we are told, Christ is seeking the sinner, and that an awakened soul, pierced through with the Spirit-driven arrows of conviction, may find him if he will but begin to cry: "Jesus, Jesus!"

But what is the true significance of Pentecost? It emphasizes the familiar fact that no event can be isolated from what precedes and follows it. There is a backward as well as a forward look in connection with every event. Recently General Pershing spoke at the Auditorium, in Nashville. To many it was a great occasion; to many he brought a thrilling message. Why? Because of what lay behind it: weary months spent in France; times when the issue of war was hanging in the balance; times when the General showed courage and patience and ingenuity; times when mothers' hearts were racked with pain and anguish. Had it not been for that history, Pershing's speech would have been commonplace.

But for Jesus there would have been no Pentecost. He furnished the theme for Peter's sermon. Because of what Jesus had said and done and because of the faith which the people had in him, the Holy Spirit was poured out on that memorable day.

Many have felt that Pentecost was not only the greatest, but the happiest, event in Peter's life. But I ask you seriously, was it not a far greater thing for Peter to be personally acquainted with Jesus, to stand in the relationship of his intimate friend, to sit at his feet and hear him teach, to see his gracious acts, and to break bread with him a thousand times? What he had said and done counts far more than anything which any one could say about him. It was not the kind of death which he encountered, but it was the kind of man who died that gives to Jesus' death its place in history. Thousands have died upon the cross. In fact, two other men died on the cross on the same day that Jesus was crucified, but Peter makes no mention of them. The wrath of his enemies made Jesus conspicuous as he faced the ignominy of the cross, but it was his own character that turned its shame into glory and gave universal meaning to the words: "I, if I be lifted up, will draw all men unto myself."

But each event has also a forward look. What is the look of Pentecost? When we read the story, we are duly impressed with the great ingathering. We marvel at the result of Peter's sermons when we see how three thousand souls were added to the one hundred and twenty believers in one day. But shall we overlook the great multitudes, whom no man can number, that have been received into the fellowship of the church since that day? Shall we close our eyes to the prophetic utterance that the kingdom of Christ is to grow and spread until it covers the earth as the waters cover the deep?

My contention is, (2) *Pentecost should not be underestimated.* It was a great and glorious event, not only for Peter and the rest of the apostles, but for all mankind. The work of the Holy Spirit on that occasion was a thing of incomparable value. It is very significant that it had a threefold symbol. It is like unto the wind, which is an invisible but all-pervasive power. It is like unto flame, which not only symbolizes intense energy, but light and warmth and cleansing as well. It is like unto tongues, which stand for the proclamation of the gospel to all nations and in all languages. But the greatest lesson of Pentecost is not found through emphasizing one feature as against another, but in the contemplation of this event as a whole. Viewed in its entirety, Pentecost stands for the establishment of the kingdom and the church of the firstborn. Jesus Christ, the founder of the new religion, had disappeared. Henceforth some one must be his spokesman. I do not say "take his place." There is a difference between speaking for one and taking that person's place. Every now and then there appears in human society a leader among men who stands head and shoulders above his brethren. As he grows old, people who know his worth in the community begin to inquire: "Who shall take this man's place?" "Who shall continue his work?" There may be many applicants, but sometimes we despair of finding a worthy successor. As for myself, I have never

had an aspiration to fill any great man's place—I fear lest my feet should "rattle in his shoes;" but I do have an earnest desire to fill my own little corner in the world creditably and well. If we feel this way about men, what must we say of Jesus? Who could take his place? No one. Elisha might take up the mantle of Elijah, but the successor of Jesus has never appeared. Jesus did not command his disciples to take his place. It was his desire that they should be his witnesses to bear testimony "both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." These are the "standing orders" of Jesus to his disciples. They have never been rescinded.

It is a very simple but imperative obligation for every Christian to be an "introducer" of Jesus to those not yet acquainted with him. Some of the summer hotels employ a lady of fine social attainments to introduce each new guest to the others. From quite a different motive it should be the purpose of the Christian to introduce his Lord and Master to others. Knowledge of Jesus carries with it an obligation—the obligation to disseminate that knowledge. Some complain of having nothing to do. But here is something that all can do—bringing others to Jesus. People greatly miss the mark in their ideal of how the world must be converted. Most of them believe that it must be done through paid preachers, and with that feeling they pay preachers to do it. But Jesus intended that every Christian should have a hand in the work. You do not have to preach big sermons from the pulpit to win people to Christ. Substitute the word "reporter" for "preacher" and you will get the thought. It is the business of the Christian to report to others his knowledge of Jesus and his saving gospel. This is the true apostolic succession. Women can do this work as well as men. If we really love Jesus, we won't need to be urged. Fancy, if you can, Mary and Martha keeping silent with regard to One who had been a welcome guest in that quiet home at Nazareth. But, remember, before we can tell a thing to others, we must believe it and feel it ourselves. Just at this time there is a dearth of gospel preachers. I have on my desk a dozen calls for preachers from a dozen different fields. The preacher, like the silver dollar, has come back into demand. He has almost become a luxury. Various efforts have been made to explain the scarcity of preachers. The usual explanation is that he has been underpaid, and is, therefore, turning to some other profession where he may make a living. But, to my mind, this is not the underlying cause. It goes deeper than wages. The explanation lies in the fact that people generally do not appreciate the meaning of Christ in the life of man. They do not feel the need of self-sacrifice and of personal testimony. The average Christian is denying himself the most glorious privilege ever vouchsafed to man—the privilege of telling about Christ to his neighbors. If every congregation in the land had this vision, there would be no need of sending off for a paid preacher. The congregation could readily supply its own preachers. Whatever we may think of the matter, it was the purpose of the Founder of the Christian religion that every disciple should have his place in a succession of workers that began on Pentecost and extends to the present hour. During the war we heard much of German propaganda, and we were amazed at the unfriendliness of that nation toward their fellow men. But since the war Germany has been following a course of action that is worthy of emulation all over the world. While the masses in England and in this country have been striking for shorter hours, the German people have been working fourteen hours in a day. It is freely predicted that German marks will advance in value much quicker than English pounds. It is the productive power of a nation that restores and enhances a nation's credit. This is not merely an economic observation. It is God's unchanging law. "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." When the church forgets its great mission, when its members learn to depend upon others for something they should do themselves, it ceases to be a church and becomes merely a social organization. It was not a pulpiteer, but it was Lamartine, poet, orator, and statesman, who said: "The one object of my life has been to bring men to God."

"Whosoever shall call on the name of the Lord shall be saved." This means far more than simply prayer. One must do more than say, "Lord, Lord, open unto us." He must hear and obey. In plain terms, he must go to work. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.)

The Things to Try.

The things that haven't been done before,
Those are the things to try.
Columbus dreamed of an unknown shore
At the rim of a far-flung sky;
And his heart was bold and his faith was strong,
As he ventured with dangers new,
And he paid no heed to the jeering throng
Or the fears of a doubting crew.

The things that haven't been done before
Are the tasks worth while to-day.
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of a doubting crew?
Or dare you, whether you win or fail,
Strike out for a goal that's new.

—Edgar A. Guest.

A GOOD REPORT.

We are glad to be able to make a good report to our readers for the year 1919. The Gospel Advocate has had much better support during this year than it did in 1918. We are also pleased to say to our readers that many of them are renewing and sending us new subscribers. As this is the season of the year in which many subscriptions expire, we are inclosing in the present issue a renewal blank. If your subscription is behind, a prompt renewal will be appreciated. We also earnestly request you to send us a number of new subscribers with your subscription.

While a number of religious papers are now charging three dollars per year for their papers, we are only charging two dollars per year, in advance. This is not an increase in the same ratio as the cost of production has increased. Christians should endeavor to create more and more interest in the great work of saving souls. Christian parents should not neglect to place good religious reading in the hands of their children. The young generation should not be permitted to become so worldly that they lose all interest in the truth and religious work. When young people are ready to scoff at the truth and preachers, it is clear that there is something wrong with their hearts. In this we want to urge upon our readers the importance of doing everything possible to disseminate religious papers and good books that will be uplifting and helpful to all alike. Some are doubling the amount of their subscription and some are sending us even as much as ten dollars, with the request that we send the paper to some poor Christians who are not able to pay for it. Our readers may do a good work in this way.

Anthem of the Angels on Far Judean Hills.

On far Judean hills the wakeful shepherds lie
And watch their flocks by night;
From far beyond the star-bespangled sky
There gleams a mystic light,
As breaks upon their startled sight an angel throng,
Arrayed in robes of white, and then
Upon their raptured souls there bursts a heavenly song:
"Peace on earth, good will to men."

Decades and centuries have slowly taken leave,
Wars have raged (yet war must cease),
Since that celestial choir proclaimed at eve
The advent of the Prince of Peace.
Yet each trusting child of that slain and risen King
May hear above the restless din,
Across Judean hills, thy wondrous anthems ring:
"Peace on earth, good will to men."

LOULA MARIE ADKISSON.

"The Poor in Spirit."

That Christ is the one to whom we must go for the secret of blessedness must be admitted. Too, that the man does not live who can show any course that man can possibly pursue that is as conducive to happiness as what Christ has taught us to do and be is a challenge that we can safely make to the infidel world. Man's greatest good—in fact, man's only good—is to be found in making an absolute surrender to the will of our Lord.

In the first paragraph of the Sermon on the Mount we have what is known as the Beatitudes. The word "blessed" occurs nine times, and is applied each time to souls that have an established character, which character is described by such descriptive words and phrases as, "the poor in spirit," "they that mourn," "the meek," "they that hunger and thirst after righteousness," "the merciful," "the pure in heart," "the peacemakers," "they that have been persecuted for righteousness' sake," and those whom men reproach, persecute, and say all manner of evil against, falsely, for Christ's sake. It is easy to be seen from these statements that the blessedness spoken of is bestowed on people for what they have done and are now doing. No chance here for people with merely good intentions; good intentions must be crystallized into character established by actions to reach the blessedness of the Sermon on the Mount.

"Blessed"—in some translations, "happy"—is a translation of *makarios*, and, literally rendered, it means one who is not subject to "fate" or "chance," but that this soul whom Christ says is "happy" or "blessed" is in the hands of the eternal Father, and that all things come to this soul just as he permits or directs. It certainly requires no great effort on the part of those who believe to see that such a soul is, indeed, "happy." He lives as long as he should live, and dies when God thinks it best for him to die. This soul can say: "My times are in thy hand." (Ps. 31: 15.) All of this man's experiences bring good to his soul. (See Rom. 8: 28.) And it must be remembered that this happy and blessed state is to be found "in the Lord," not out of him. (Rev. 14: 13.)

Each beatitude should be studied carefully with a desire to be just what each requires; but in this effort we will consider the first—namely, "the poor in spirit"—that we may see just what one comprehends and means to those who will have it; hence, we raise the question: *Who are the poor in spirit?* Those who are deeply sensible of their spiritual poverty and wretchedness are the only ones who could be called "poor in spirit." The prodigal son is a striking example; so are Gideon and others that might be named. (See Luke 15: 17-19; Judg. 6: 15.)

The sin of the ages since man's fall has been man's unwillingness to fall before God and plead absolute bankruptcy and ask him to guide and save man. The poor in spirit can say: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10: 23.) They also realize that "there is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14: 12.) They know that God's thoughts and ways are not theirs, but that they are as far above man's ways and thoughts as the heavens are above the earth." (Isa. 55: 8, 9.) Man wants his own way and has brought ruin upon himself. "I have spread out my hands all the day unto a rebellious people, that walk in a way that is not good, after their own thoughts." (Isa. 65: 2.)

Is it not true that poverty of spirit is the crying need of to-day? If Christ were talking to many of those who are active members of the church, could he not truthfully say: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven?" (Matt. 18: 3.) Surely Paul's admonition is sorely needed—namely: "Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise." (1 Cor. 3: 18.)

If all preachers to-day, all who claim to follow Christ, were "poor in spirit," no doctrine would be taught except the teaching of our Lord, no church would exist except the one he established. Is it not so? "For," says Christ, "theirs is the kingdom of heaven." How could it be otherwise? And it is not only true that no doctrine would be taught save that of our Lord (see 2 John 9), and no church exist except the one he established, but that church Bolshevism preached and practiced by some who claim to be members of the church of Christ would not be known among us, which Bolshevism makes the advocates "church wreckers," just as that preached and practiced in Russia makes the advocates government wreckers.

Imagine, if you can, the change in the religious world, if all were "poor in spirit." "Thy will, Father, not mine," would be our song and prayer, and love and peace would reign. Such is the case with many souls. Let us not despair, but prayerfully press onward and upward.

S. H. HALL.

The Mormon View of Jesus' Birth.

WHEN WAS JESUS BORN?

An intelligent Mormon "laughs up his sleeve" at the observance of December 25, yet he observes it. He knows, by the words of Jesus himself, that he was born on April 6, just eighteen hundred and thirty years from the time the Latter-Day Saints Church was organized. No one ever heard of a Mormon child ever hanging up a sock or shooting a pop-cracker to observe it. Why?

WHERE WAS JESUS BORN?

The "Book of Mormon" says "in Jerusalem." The "Holy Scriptures" translated by Joseph Smith says "in Bethlehem." As he translated both books, a Mormon has to believe that Jesus was born in two places. They cannot settle the "where."

R. B. NEAL.

How would you work a gold mine, if you owned one? Would you listlessly pick at the poor-pay dirt of the surface, satisfied to get merely enough gold to sustain you? Would you give to the getting of gold only the work hours required by custom, and waste the rest of your time? Would you be a mere surface scratcher, a mere timesaver, in working your own gold mine? Or would you eagerly embrace every up-to-date opportunity and employ every modern means in your reach to bore to the heart of your bed of ore and restfully work overtime developing your mine and taking out gold? It is no idle question. You do own a gold mine—yourself—that is priceless and limitless in possibilities of development. Within yourself you may develop knowledge, ability, skill, efficiency, and opportunities that will assay as pure as gold.—Charles Grant Miller, in Christian Herald.

When Jesus Walked Among Men

[I consider the following quotation from Professor Fairbairn to be the finest descriptive article about Jesus' earthly ministry that has ever come under my observation, the New Testament, of course, excepted. It lifts me from my feet and makes me praise the God who could endow a man with such intellect as to compose it.—A. B. L.]

Jesus' discourses have so marvelous a hold on reality that their place, their time, and their whole social environment may be seen reflected as in a mirror. Nature is there as she lies under the clear Syrian sky. The lily blooms in a beauty that Solomon in all his glory fails to rival, while the great trees spread their branches in the radiant air, the birds build their nests in them, feed their young, and are fed by the Heavenly Father. The vines tended by the vinedresser grow on the hillsides; the fig tree blossoms on the plain, and speaks now of the summer which may tarry long, yet so surely comes, and now, laden with figs, of realized hopes, or, again, bearing nothing but leaves, of unfulfilled promises. The yoked oxen plow the fields; in the furrows they have made the sower walks, casting his seed into the prepared ground; while later the corn, white unto the harvest, covers the dark earth, and men as they watch it ripening pluck the golden ears and rub them in their hands. The lake, like a living eye, looks out on the landscape, and the heavens, whether in sunlight or in starlight, look down into the lake, which now rises tossed and angry at the stroke of the sudden tempest, and now lies placid and fair, inviting men to come and listen while He speaks by its brink; and man is there as well as nature. The fishermen, to his eye potential apostles, to other eyes but ignorant and unlearned men, sit in the shadow of their boats mending their nets, or fare forth upon the lake and cast them into the sea, drawing them in here empty, and there so full that they break with their burden, or, again, leaving them behind in despair of their own lives endangered by some furious squall. Women toil and spin and grind at the mill, draw water from the well, seek health of the physicians, sin in the city, or minister in the home, where sisters are jealous and differ from difference of temper, where the housewife lights the lamp, sweeps the house, rejoices or sorrows with her neighbors, and delights to call them in to share her own happiness and celebrate it with a feast. There is nowhere so fine or so pure a picture of eternal womanliness, the nature that is so swift to see, so keen to feel, so shameless in its sinning, so splendid in its penitence, so quick in its gratitude, so ungrudging in its service, and so absolute in its devotion. Infants come in their mothers' arms to be blessed and to be pointed out as types of life within the kingdom. Children play in the market place, making games for their amusement out of the serious business of their elders; they sleep with the father in the bedchamber, or they sit at table, eat, and are filled, while the hungry dogs watch for the crumbs. Brothers differ over their inheritance; sons are by their expectations made suspicious of their father, the rectitudinous fearing he may prove indulgent to the profligate; while fathers think that sons dear to them will be as dear to their neighbors and dependents. In the city the poor and maimed, the blind and lame, are crowded together; in the marketplace where the children play the weary laborer stands waiting to be hired, and often waits in vain. The rich men live in stately houses, are clothed in purple and fine linen, "and fare sumptuously every day;" while servants wait at their tables, and guests come by invitation, each at once clad in fit raiment and expected to know his proper place. There are slaves that may be beaten, and to them the foreman is harsher than the master; and there are workmen who may be paid, and they are easily discontented with their wages. On the bench there sits a judge of a genuinely Oriental type, terrible to the poor and the weak, for he neither "fears God nor regards man." On the road from the capital to the provinces priests travel absorbed in a pride that will not allow them to notice the man who has fallen among thieves. At the street corner the Pharisee carries himself disdainfully before men; in the temple he boasts his almsgiving and fasting, and bears himself proudly before God; while the publican tries to stand hidden from hard and curious eyes, and does not dare to look up into the face of heaven. The representative of Cæsar lives and acts like a Roman; the people hate him and fear him; the sects discuss, academically, questions concerning the tribute money, which their scrupulous consciences would fain refuse to pay, though they are not strong enough to withstand prudence prompted by compulsion. The whole Jewish world is there, a compact, coherent, living world, which we can rearticulate, revivify, and visualize, even though the magic mirror in which we behold it is the teaching which reveals the kingdom of heaven.—A. M. Fairbairn, in "The Philosophy of the Christian Religion."

"Verily I Say Unto Thee."

It is frequently stated in the four Gospels, "Jesus answered and said," and, "Verily I say unto thee." His word was with power. He never failed to command the attention of both his friends and enemies. Multitudes followed him, so great was the conviction of his message. They would gather by the seaside, on the mountain, in the house or temple, to hear the words of grace that came from his mouth. His discourse was simple and understood by the masses, who heard him gladly. They could grasp the point and force of his teaching, and thus he was able to wield a strong influence upon them. His words and illustrations could be appreciated by all.

The fifth chapter of Matthew is a part of the "Sermon on the Mount." The principles taught here by Jesus would revolutionize the world if appropriated to the hearts and conduct of the people. The first principle announced seems to be basic in the Christian religion. "Blessed are the poor in spirit" shows to what extent we should realize how dependent we are upon God. We neither have nor enjoy anything of ourselves. God provides for us. He gives us food, raiment, and shelter, and provides spiritual and eternal blessing through Jesus Christ. We must recognize his sovereignty and do only as he directs to receive his favor. Israel wandered and fell repeatedly when guided by their own impulse and wisdom. The only result in "walking according to the course of this world" is wandering from God into sin. And Jesus would have us, first of all, trust God and follow his guidance.

So with all the truths and principles laid down by Jesus in this chapter. If the world would imbibe and apply them, the result would be fellowship with God; sympathy of all individuals, classes, and nations with each other; and strife and wars would cease. Only then shall we be perfect, as our Father who is in heaven is perfect.

The result of such simple, sublime teaching was that the people were astonished at his doctrine. It was so real and practicable. It is the same yet when we can get the multitude to hear.

OSCAR PARHAM.

There is only one way to heaven; and if you will not walk in it, you will be lost.—Selected.

Training Little Children

By BERTHA JOHNSON

(Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.)

"The greater man, the greater courtesy."

In every home opportunities should be made for the little children to practice consideration and care for something weaker than themselves. The cherishing instinct, both in the individual and the family, needs cultivation and direction. It is manifested in the love of little girls for their dolls and in the devotion of boys to their pets. If this quality of nurture is not exercised or properly directed, it withers; for affections must be exercised if they are to develop. We often see spoiled children in American families where all their desires are gratified without effort on their own part and they are given no opportunity to serve. Many a mother virtually makes a slave of herself for her children, humoring every whim, relieving them of all care, trouble, and responsibility, only to find when they are grown that they are utterly selfish and inconsiderate.

Unfortunate, too, is the only child or the youngest member of the family, who is over indulged, with no more dependent member of the household to call forth his tender feelings. Herein lies one great value of the kindergarten, where children are given opportunities to help those younger than themselves.

For the child without companions in the home, the parent should provide occasions that require service or sacrifice for others. Arrange to have his friends come frequently to play with your little one and share his toys, suggesting that the little guests must have the best.

Adaptability is gained through companionship with one's equals. From association with boys, little girls learn something of fair play and become acquainted with the sturdier virtues; while from girls the boys learn to have a chivalrous attitude toward womankind.

The instinct of nurture is developed through the care of a garden or pets, for a child must exercise thought and put it into practice in order to obtain results. Then, too, generosity and respect are stimulated by sharing the fruits of his care—a little bouquet for mother, a head of lettuce for a neighbor, an extra kitten for a playmate.

If pets have young, the child's mother should call attention to the care of the mother for her little ones, and her courage and self-sacrifice whenever the young are endangered. A child should be taught to take entire charge of his pets, to weed and care for his garden, if he is to receive the full benefit in character development and achieve the self-respect which comes from responsibilities accepted.

Then, too, good manners which spring from consideration are as essential to the happiness of the world as are good morals, and parents should be examples of both to their children. How often virtuous people make us unhappy by their lack of tact! Courtesy and graciousness smooth out the rough places of life. A tiny boy of three can raise his hat and one of five can rise at table and push mother's chair into place. When older people enter a room, children should rise; in fact, they should be taught to practice all the little daily civilities. But courteous manners are taught slowly; "for precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Many a man of good character has greatly limited his usefulness by his lack of "polish," because his mother, either from stupidity or overindulgence, neglected his social training.

At this momenous time it is especially important that all means possible be employed to foster the instinct of caring for the weak and dependent.

It would be well if more children were made to feel responsible for some child of less favored circumstances. It is astonishing how boys and girls will rise to the occasion when responsibility is placed upon them. In 1913 my eleven-year-old niece, who lived in London, had a "godchild" in another city, to whom she wrote a monthly letter and sent little gifts at Christmas time and other holidays.

At the present time the millions of little allied orphans should make a strong appeal to the childhood of America. Correspondence between them would not only teach our children consideration for others and develop their familiarity with a foreign language, but it would also help cement the friendship of America with her allies and greatly promote the cause of internationalism.

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Love's Legacy.

He who writes these things once knew a man who was to him companion, friend, and more than brother. They lived, they thought, they argued together; together they walked on the hillside and by the seashore; they had listened to the wind as it soughed through the trees, and to the multitudinous laughter of the waves as they broke upon the beach; together they had watched the purple light which floated radiant above the heather, and together they had descended into the slums of a great city where no light was, nor any fragrance, and had faced the worst depravity of our kind. Each kept hope alive in the other, and stimulated him to high endeavor and better purpose; but though the same week saw the two friends settled in chosen fields of labor, the one settled only to be called home, the other to remain and work his tale of toil until his longer day be done. But the one who died seemed to leave his spirit behind in the breast of the man who survived; and he has lived ever since, and lives still, feeling as if the soul within him belonged to the man who died. —A. M. Fairbairn.

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The Old Year and the New.

Up woodland slopes my path has led,
And this is the garland I weave, to spread
O'er the icy limbs and the drooping head
Of the dying year.
There's pale green pine for youth that is fled;
For hope fulfilled, the sumach red;
And the bayberry gray when the years have sped,
And death draws near.

There's a strange new warmth in the noonday sun,
And a laugh of joy in the streams that run;
The cry of life that has just begun,
The year's newborn.
There's a sigh in my heart for a task never done,
For a goal never reached, for a prize never won,
For the web of illusion ambition has spun,
For a hope foresworn.

The gold of to-morrow is heaped in the west.
A voice whispers low: "Unfulfillment is best;
For thy soul finds its life in eternal unrest,
In a truth unrevealed.
Thou art rich in a treasure that's yet half possessed,
In a hope yet unborn in a creed half confessed;
[illegible] yields the secret that's locked in his breast,
And vision is sealed."

—Mary Alethea Woodward.

AT HOME AND ABROAD

Change of address: F. W. Smith, from Blair Boulevard to 921 Sixteenth Avenue, South, Nashville, Tenn.

From Guy Renfro: "I send Christmas greetings to the churches in South Alabama with which I have worked."

R. P. Cuff reports one confession and baptism at Lawrence Avenue Church, this city, at the regular service last Sunday.

From Mrs. L. Tucker, Knobel, Ark.: "I certainly did enjoy reading the 'Loyalty' and 'Sermon' Numbers of the Gospel Advocate.

From W. R. Cox, Remmel, Ark.: "I surely appreciate the splendid paper you are getting out. Especially fine are the special numbers."

The brethren at Miami, Fla., would like to get in touch with a good song leader who would like to spend the winter in Florida. Write to Joe L. Netherland, Box 253, Miami, Fla.

The wedding of Mr. S. Lyle Morrow and Miss Josephine Gill was solemnized at the bride's home in Allensville, Ky., on December 19. The Gospel Advocate extends congratulations.

A roll-call service and reunion of old members will be held at the Russell Street Church, this city, next Sunday. It is hoped that Brother Sewell, now in his ninetieth year, will be able to make a talk.

"The Gospel Advocate has the tone of the same work as in days of David Lipscomb and E. G. Sewell some thirty-five years ago when I began to read it."—H. L. Richardson, Summertown, Miss.

From Mrs. N. A. Rainey, Cottage Grove, Tenn., December 6: "I wish you would publish in the Gospel Advocate that we want a reputable physician to locate at this place. We want one of primitive Christian tendencies, if not a member of the church, if possible. Address W. E. Rainey, at this place."

T. M. Carney, San Angelo, Texas, writes to "the editors and contributors" of the Gospel Advocate: "Please accept my thanks for, and appreciation of, your patient and able efforts during the year 1919. They have been helpful and encouraging to me. May our Heavenly Father bless you all, and keep you 'by the power of his word' through the changing scenes and seasons of another year."

From C. A. Buchanan, Floresville, Texas: "I am entitled to the preachers' reduction, but will not use it this time. There is no way to estimate in money the value of the Gospel Advocate to me. I know I can be a better preacher now, having read the special numbers of this year. May you continue to maintain the present high standard of the Advocate."

From Charles King, Melvin, Mich.: "I enjoy the Gospel Advocate and want to see all Christians reading it. Often one number is worth the year's subscription. I like the special numbers. Brother Thomas was with us last Lord's day and preached for us both morning and evening. We seem to be too far north, as few preachers visit us, especially in the winter. We surely would enjoy a visit from a good preacher."

From Tice Elkins, Fort Worth, Texas, December 17: "We were almost frozen out at church last Lord's day and had no service at night; but last night we had a good time at Bible study and prayer meeting. I baptized two fine young ladies after our lesson, and I understand there are several others almost persuaded to take their stand for God. All departments of work at Southside Central Church are moving along fine. I am putting on a campaign to find all the stray members, and will put the sisters to work next week to make a house-to-house canvass, hoping to increase our attendance."

J. M. McCaleb writes: "Beginning at Beech Grove, Maury County, Tenn., on January 4, I plan to travel south as follows: Columbia, Lynnville, Lawrenceburg, Florence, Birmingham, Atlanta, Union (South Carolina), Valdosta, Jacksonville (Florida), reaching the latter point on February 2. I will probably spend some of February in Florida, then go west through Texas as far as Abilene. Those who have kindly ordered books to sell for the benefit of the Girls' Sewing School in Japan can send the proceeds to me at any time at 2625 Montgomery Street, Louisville, Ky."

Mrs. Ed. Jones furnishes the following: "A pleasant surprise was given A. S. Derryberry and wife on the night of December 12, their thirtieth wedding anniversary, when more than half a hundred members of the Reid Avenue church of Christ showered them with many useful gifts at their home on Olympic Street. An hour was pleasantly spent. Talks were made by A. S. Derryberry and Oscar Peal; readings and songs were also enjoyed. Brother Derryberry has been laboring with the Reid Avenue church for four years and is very much loved by the members, who are ever willing to support him in the good work he is engaged in. May the Lord help us all in laboring to bring many to the fold through the coming year."

From T. M. Carney, San Angelo, Texas, December 15: "The first Lord's day in this month was an encouraging one for the church of Christ at this place. At the close of the morning services two ladies took membership with us, and at the close of the evening services one young lady made the 'good confession' and was baptized on Wednesday evening at our prayer service. The general work of the church here seems to be moving forward steadily. Our contributions are increasing very nicely. These brethren contribute to missions besides the support they give the cause here. We are going to make a contribution to the work at Washington, D. C., next Lord's day. Let all the churches of Christ that are able (and most of them are) get busy and raise the necessary funds to erect a nice house for worship in the capital city. One of the elders here stated that they had fellowship in erecting a church house in the capital city of their State, and that we were now ready to assist and have fellowship in the work at Washington. Dear readers, should not every one who is able desire fellowship in this worthy effort? 'Let us work while it is day: the night cometh, when no man can work.'"

W. S. Long, 110 Second Street, S. E., Washington, D. C., reports the following contributions lately received for the building of a house of worship in Washington: From Horse Cave, Ky., $25; State Line, Ky., $25; Rives, Tenn., $60; Etowah, Tenn., $5; Hall, W. Va., $4.60; Bible Union, Tenn., $17; East Florence, Ala., $10; Murfreesboro, Tenn., $100; Yorkville, Tenn., $10; Belmont Avenue, Nashville, Tenn., $50; Mango, Fla., $5; Wartrace, Tenn., $25; Manchester, Tenn. (colored church), $5.50; Howard, Kan., $5; Bona, Mo., $10; Bear Creek, Ala., $3.71; Sunbury, Pa., $10; Coesfield, Texas, $20; Haynesville, La., $32; Hebron, Ky., $10.34; Centerville, Ark., $4.30; Ward's Chapel, La., $5; New Goshen, Ind., $22; Ferris, Texas, $10.50; B. A. Baldwin, $1; J. R. Lauterback, $18.15; Clennie Jones and Ressie McLure, $6; W. L. Warner, $5; A. R. Williamson, $5; Miss Frances Cato, $5; J. T. Anderson, $100; J. A. Wilson, $25; J. W. Burton, $25; Mrs. J. T. Street, $5; T. P. Priestly, $5; Mrs. J. M. Covington and Mrs. Buehart, $6; Mrs. J. H. Hairston, $50; J. B. Morris, $5; L. E. Smith, $5; J. D. Ott, $10; "A Friend," $26; Miss Cora Riggle, $25; friends, through Christian Leader, $13; Lewisburg, Tenn., $200; Bethel Church, Ohio, $23; J. L. Priestly, $5; Nazareth Church, Lascassas, $9.25; Mrs. Mason Ball, $5; Mackville, Ky., $20; Mount Zion, G. W. Locke, $20.

ABOUT RHEUMATISM

What Thousands Have Found Gives Relief From This Painful Trouble.

Rheumatism is a constitutional disease, manifesting itself in local aches and pains, inflamed joints and stiff muscles. It cannot be cured by local or external applications. It must have constitutional treatment.

Take a course of the great blood-purifying and tonic medicine, Hood's Sarsaparilla, which corrects the acid condition of the blood on which rheumatism depends, and gives permanent relief. This medicine combines, with excellent alteratives and tonics, what is generally conceded to be the most effective agent in the treatment of this disease.

If a cathartic or laxative is needed take Hood's Pills. Purely vegetable.

"Making It Effectual."

BY F. B. SHEPHERD.

It must be remembered that the church of the Lord Jesus is not a hot-house plant needing the careful nursing of God through the fiery trials of the present only to be finally rescued to spend the eternal future; but it is intended to be the rolling "stone," ever growing in size, power, and momentum, to finally crush in its irresistible onrush all opposition. Its message is the leaven that inevitably will permeate society; its weapon, the "sword" that slays and the "power" that defeats the enemy. (Eph. 6: 13-17; Rom. 1: 16; 1 Cor. 1: 18-21.) The strength, courage, and success of the early Christians resulted from a well-grounded conviction of their power to triumph with the "word." They "ran the race" with steadfastness (Heb. 12: 1) because they were untrammeled by the theories of men. Unincumbered with any "traditions" or "history" of an ecclesiastical system, they enjoyed the freedom of unadulterated truth. Hence, they conquered. To-day the absolute scripturalness of our plea makes it irresistible in its appeal, unassailable in its logic, yet simplicity itself in practice. Positive and dogmatic it undoubtedly is, yet adapted to the needs (2 Tim. 3: 16, 17) of man, though not adaptable to his whims. "Sound doctrine" to the ones seeking salvation (1 Cor. 1: 18), but not tickling the itching ears of the frivolous and indifferent (2 Tim. 4: 3). Hence, what we need is not a revision of our message or improvement in our weapons, but rather a definite, wisely executed plan of campaign; which plan, with all the details necessary, is revealed in the record of apostolic precedent. (Acts 13.) The Holy Spirit made the door effectual by instructing Antioch to separate and send Paul and Barnabas to the work assigned. We may make this door effectual by separating and sending a worthy man to carry the "water of life" to the souls crying for its thirst-quenching power. Two men with their wives—one in Colorado, the other in Tennessee—are ready for the work. Where is the church interested enough to investigate and, if satisfactory, send?

Donations for the existing work should be sent to John Sherriff, Bulawayo, Rhodesia, Africa; or, if you so desire, to the writer at 1409-A Jackson, Amarillo, Texas. The church of which I am a member and an evangelist indorses me as a safe messenger to receive and transmit funds and has the oversight of the books at all times.

Remember the Potter Orphan Home Ford.

BY H. C. SHOULDERS.

The Ford fund is growing, but not as fast as seems to me it should. This is a very deserving appeal, and should meet the approval and hearty support of every Christian. Brother and Sister Hugh Potter have charge of the Home and are giving their time to the care of the children. Brethren, this is a great opportunity for us all to help the Home and put Brother Potter in a position to do more and greater work for the children. Now, brethren, let every one put his shoulder to the wheel and put this fund "over the top." I appeal to every reader of the Gospel Advocate to have at least one share in this Ford car, which is one dollar. Talk to your neighbor, and let's have this as the beginning of doing things. If too much is received for the car, I will turn the remainder over to Brother Potter for the regular running expenses of the Home. Don't say, "Well, some one else will look after that," but say, "I want to help in that good work," and send your offering to me—H. C. Shoulders, Box 194, Sellersburg, Ind.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capitol, Makes Remarkable Attractive Offer.

Washington, D. C. (Special.)—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for fifteen cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 300,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 157 Douglas Street, Washington, D. C., will keep the whole family informed, entertained, helped, and inspired for the next three months.

BETTER THAN WHISKEY FOR COLDS AND FLU

New Elixir, Called Aspironal, Medicated With Latest Scientific Remedies, Used and Endorsed by European and American Army Surgeons to Cut Short a Cold and Prevent Complications.

Every Druggist in U. S. Instructed to Refund Price While You Wait at Counter If Relief Does Not Come Within Two Minutes.

Delightful Taste, Immediate Relief, Quick Warm-Up.

The sensation of the year in the drug trade is Aspironal, the two-minute cold and cough reliever, authoritatively guaranteed by the laboratories; tested, approved and most enthusiastically endorsed by the highest authorities, and proclaimed by the common people as ten times as quick and effective as whiskey, rock and rye, or any other cold and cough remedy they have ever tried.

All drug stores are now supplied with the wonderful new elixir, so all you have to do to get rid of that cold is to step into the nearest drug store, hand the clerk half a dollar for a bottle of Aspironal and tell him to serve you two teaspoonfuls with four teaspoonfuls of water in a glass. With your watch in your hand, take the drink at one swallow and call for your money back in two minutes if you cannot feel your cold fading away like a dream within the time limit. Don't be bashful, for all druggists invite you and expect you to try it. Everybody's doing it.

When your cold or cough is relieved, take the remainder of the bottle home to your wife and babies, for Aspironal is by far the safest and most effective, the easiest to take and the most agreeable cold and cough remedy for infants and children.—Adv.)

Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

Write for Catalogue

BUDDE & WEIS MFG. CO.

JACKSON, TENNESSEE

OBITUARIES

On account of the large number of obituary notices coming to the Gospel Advocate the following rules must be observed: Obituaries that do not exceed one hundred and fifty words are published free of charge. When they exceed this limit, one cent will be charged for every additional word. Payment must accompany notice, or else it will be reduced to one hundred and fifty words. Poetry will not be printed.

Miller.

Brother William Austin Miller was born, in Dyer County, Tenn., on September 1, 1864, and departed this life on December 10, 1919. The funeral services were conducted at the family residence, near Miller's Chapel, by the writer. Brother Miller was a faithful member of the church of Christ, having obeyed the gospel summons in his fourteenth year. He was a prominent man in his community, having a good report of every one. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

FRED BLANCHARD.

Arrington.

Fred Willis Arrington, son of B. W. Arrington and wife, Parrie Arrington, aged about seventeen years, departed this life on November 29, 1919. Fred had been afflicted from the time he was two years old and never knew what it was to enjoy a well day. The fact that he was afflicted made him nearer and dearer to his parents, his brothers and sisters, every one of whom gave him at all times the most thoughtful care and attention possible. The family moved from near Hartsville, Tenn., to Sweeny, Texas, in the fall of 1917. One object they had in coming to Texas was, they indulged the hope that the change might benefit Fred. The entire family—three brothers, two half-brothers, and two half-sisters—are members of the body of Christ, and are comforted with a well-grounded hope of meeting Fred "beyond the sunset's radiant glow." At the grave, in the presence of a number of friends who attested their love and sympathy by their presence and beautiful floral offerings, the writer spoke words of comfort, directing all to the rich promises of a loving Father and precious Savior. We point the sorrowing ones to God, and to the word of his grace, which is able to build them up and give them an inheritance among the sanctified ones.

L. S. SANFORD.

Gill.

Grover Houston Gill was born on August 23, 1884, near Buffalo Valley, Putnam County, Tenn., and departed this life on October 30, 1919. He was thirty-five years, two months, and seven days old. He accepted Christ in the fall of 1907. He was married on September 27, 1916, to Miss Cora Ledbetter. To them there has been born one child, Lemuel Houston Gill, on November 27, 1917. He leaves a wife; a little son; a mother; one brother, Fred Gill, of this place; and one sister, Mrs. Maymie Cooper, of Somerset, Ky. Grover was superintendent of the Sunday school of his church for some time, being faithful and always there when his work permitted. He had been in the service of the Tennessee Central Railroad more than ten years. He loved his work and was a faithful Christian. He loved and was loved by his brother workmen, and was especially a great lover of children, home, and family. When not working on the road, he spent his time entertaining children or at home with his family. He always wore a smile and had a good word for his fellow man. After funeral services, conducted by Brother S. P. Pittman, at the church at Monterey, Tenn., where our loved one had worshiped for several years, the remains were laid to rest in the cemetery at Monterey. The funeral was attended by a large gathering of sorrowing friends and relatives. He will be missed as a church worker and as a husband, father, son, brother, and friend.

ONE WHO LOVED HIM.

Wescoat.

Sister Hattie Wescoat, wife of Brother J. W. Wescoat, died at their daughter's home, Minnie Hancock, in Amarillo, Texas, on November 10, 1919. She was buried at her home town, Plainview, Texas, on November 11. She was the daughter of Curtis B. and Harriet New. She was born in Graves County, Ky., on December 4, 1861, and was married to Brother Wescoat about thirty-one years ago. Soon after their marriage he baptized her into the church of Christ with his own hands. To this union were born two children, both of whom were with her when she departed this life. Brother Wescoat had three children by his first wife. I have received personal letters from them saying: "Brother Peace, you can't say too much of her as a stepmother; for she was a true, good mother, and cared for us as she did her own children." Loving hands did all that could be done for her. She passed away with a smile and without a struggle. She had been sick at her daughter's for several months with stomach trouble. Sister Wescoat was a grand and noble Christian woman, loved not only by the members of the church, but by all who knew her. She was a live, active worker in the church. I have known her for more than ten years, and can truthfully say that she was as good a woman as I have ever known in my life. Her companion, Brother Wescoat, who is nearly eighty-six years old, is one of the best and most godly men that I have ever known. By his request, the writer and W. B. Lewis conducted the funeral services at the church of Christ in Plainview, in the presence of a

NOW GETS 48 EGGS A DAY INSTEAD OF 3

Mr. Vincent Cured His Hens of the Winter Loafing Habit—Easily Done.

"My egg supply has increased wonderfully. Early in January I started using Don Sung. I had been getting about 3 eggs every other day from 70 hens. By the end of January I was getting 30 eggs a day. In two weeks more I was getting 4 dozen a day."—G. W. Vincent, South, Ky.

Mr. Vincent's results, in January, prove that you can get the eggs when eggs are high. It's no trouble and costs nothing to try. The same offer that Mr. Vincent accepted is open to you.

Give your hens Don Sung, and watch results for one month. If you don't find that it pays for itself, and pays you a good profit besides, simply tell us, and your money will be promptly refunded.

Don Sung (Chinese for egg-laying) works directly on the egg-laying organs, and is also a splendid tonic. It is easily given in the feed, improves the hen's health, makes her stronger and more active in any weather, and starts her laying.

Try Don Sung for thirty days, and if it doesn't get you the eggs, no matter how cold or wet the weather, your money will be refunded by return mail. Get Don Sung from your druggist or poultry-remedy dealer, or send 50 cents for a package by mail, prepaid. **Burrell-Dugger Company**, 477 Columbia Building, Indianapolis, Ind.

PROFITS IN PIGEONS

A pleasant, easy way to make money—utilize an otherwise worthless part of your back yard and turn it into profit. Pigeons are easily raised, prolific, and clean. The markets are clamoring for squabs. A few pairs of our beautiful Red Carneaux and White Swiss Mondaines will start you right. Write for our FREE booklet, "Profits in Pigeons No. 6." Carolina Pigeon Plant, Clinton, S. C.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

Weak, Thin, Nervous People Should Take Bitro-Phosphate

What It Is And How It Increases Weight, Strength and Nerve-Force.

Judging from the countless preparations and treatments which are continually being advertised for the purpose of making thin people fleshy, developing arms and neck, and replacing ugly hollows and angles by the soft curved lines of health and beauty, there are evidently thousands of men and women who keenly feel their excessive thinness.

Thinness and weakness are often due to starved nerves. Our bodies need more phosphate than is contained in modern foods. Physicians claim there is nothing that will supply this deficiency so well as the organic phosphate known among druggists as bitro-phosphate, which is inexpensive and is sold by most all druggists under a guarantee of satisfaction or money back.

By feeding the nerves directly and by supplying the body cells with the necessary phosphoric food elements, bitro-phosphate should soon produce a welcome transformation in the appearance; the increase in weight frequently being astonishing.

Increase in weight also carries with it a general improvement in the health. Nervousness, sleeplessness and lack of energy, which nearly always accompany excessive thinness, should soon disappear, dull eyes brighten, and pale cheeks glow with the bloom of perfect health.

CAUTION—While Bitro-Phosphate is unsurpassed for the relief of nervousness, general debility, etc., those taking it who do not desire to put on flesh should use extra care in avoiding fat-producing food.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAD IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy and doctor after doctor, but such relief as I received was only temporary. Finally I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted, and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when positive relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 477F Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

Miller's Antiseptic Oil, Known as

Snake Oil

Will Positively Relieve Pain in a Few Minutes.

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

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

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

Accept no substitute. This great oil is golden-red color only. Manufactured by **Herb Juice Medicine Company.** Every bottle guaranteed. 30c, 60c, and $1 a bottle, at all good drug stores.

TETTERINE

Drives Away Pimples

and leaves your skin soft and spotless. 60c at your druggist's or from the **SHUPTRINE CO., Savannah, Ga.**

YOUR FACE?

Is the Complexion Muddy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

In answering advertisements, please mention this paper.

large audience of friends and loved ones. The floral offerings were beautiful and abundant. We miss Sister Wescoat, and her little Sunday-school class misses her; but if we will live as she lived, we will meet her up yonder in the sweet by and by.

R. M. PEACE.

Wilson.

On Saturday night, November 22, 1919, Brother James R. Wilson was called from labor to rest. With him the paramount issue was Christianity. He lived as he believed. His walk before men showed that he was firm in his convictions of right and wrong. Scrupulously honest, he acted upon the principles of honesty and truthfulness in his dealings with his fellow creatures. His deeds of kindness were known only to those who asked his assistance in time of trouble and distress. He cared not for the plaudits of men, but the approval of his acts by an all-wise Heavenly Father is what he sought, and we feel that when he has been tried he shall receive the crown of life. He was universally loved by his fellow townspeople and will be sadly missed by this town and community. In the death of Brother Wilson his wife has lost a kind and affectionate husband; his children, a loving and indulgent father; and the church of Christ at Thornton, Texas, has lost one of its most loyal members, one of its best helpers, one who was always found to be ready to do such work as would truly advance the cause of the kingdom of God's dear Son on earth; and we feel that his influence and ever-ready help will be greatly missed. In the death of Brother Wilson the Sunday school has lost one of its most faithful workers and the class a valuable aid and friend. This committee feels that it can express no greater tribute to the name of James R. Wilson than to say that he was truly a Christian.

J. A. TUCKER,
W. O. HINES,
R. D. ACUFF,
Committee.

Smith.

The angel of death poised in solemn silence over our home again on the morning of October 13, 1919, and claimed for his own another treasure of our home. Horace Mann Smith, youngest son of Mr. and Mrs. Claude Smith, was born on September 19, 1918, and departed this life on October 13, 1919. On June 13, 1917, God sent an angel to waft the spirit of little Paul to that fair clime where suffering is unknown. All that loving hands and anxious hearts could do was done for our precious babes, but God saw fit to add them to his flock of lambs in his upper fold. The passing away of these two treasures leaves places vacant in our home which never can be filled. Some writer has said: "Woe unto them that smile not over a cradle and weep not over a tomb!" Truly we have done both. He who has never tried the companionship of a little child has carelessly passed by one of the greatest pleasures of life as one passes a rare flower without plucking it or knowing its value. We know that to these sweet children death is no other thing than the dispatcher of all displeasure, the end of all travail, the gate of gladness, the port of Paradise, the beginning of all blissfulness. Our two boys are now basking in the sunshine of God's love, while father, mother, and one brother are left to mourn their going away. We saw their light-blue eyes grow dim, their cheeks grow pale, and their lovely forms fade away into the tomb, and none could tell the cause that blighted their loveliness. But sometime, somewhere, we'll understand that God knows best and doeth all things well. The simplest and most obvious use of sorrow is to remind us of God; and may this, the second and greatest sorrow of our lives, draw us nearer to each other and our God. MOTHER.

Anderson.

Brother W. H. (Horace) Anderson was born on May 6, 1882. In his early youth he obeyed the gospel. On June 10, 1908, he was married to an excellent Christian girl—Ethel Brown, of Celina, Tenn. Of this union two children were born, a boy and a girl. Sister Anderson died on June 17, 1913, having lived only five years and seven days to bless and brighten his home. On September 24, 1919, Brother Anderson passed out of the earthly tabernacle and into that prepared place where parting and sorrow can never come. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. 5: 2.) Again: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4: 15.) The above scripture I believe to be true of Brother Anderson. His affliction was progressive paralysis of the muscles, which had its beginning in the right hand and gradually spread over the whole body, and at last the outer man perished. We tenderly consigned the body to mother earth, in the Brown graveyard, in Celina, Tenn., there to rest till Jesus shall raise and immortalize it, that the pure soul of Brother Anderson may have a fit body in which to dwell in the presence of our Heavenly Father and be an associate of the holy angels. He was always earnest and meekly sincere in all of his acts, and his character was such as to command the highest respect of all who knew him. Children were especially attracted to him, and he was very fond of them. One noticeable feature at the funeral was the very large number of children present. We may have a strong hope that his Christian walk and meek, pure life in their midst will bear fruit in the influence over their lives. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13.)

JOHN H. ARMS.

Honest error is to be pitied, not ridiculed.—Lord Chesterfield.

For Colds or Influenza

and as a Preventative, take LAXATIVE BROMO QUININE Tablets. Look for E.W. GROVE'S signature on the box. 30c.

The Master's Vineyard

California.

Dinuba, December 8.—I came here about three months ago. The church was unorganized, with only a few meeting on each Lord's day. They were not able to support me without outside assistance. I secured employment as clerk with the California Associated Raisin Company, and by this means have been able to preach for the congregation every Lord's day since I came. I organized a singing class, which meets every Friday evening. I give them instruction in music. We have ordered fifty copies of "Christian Hymns and Voice of Praise," the best song book we have among the brotherhood. Our audiences have been on the increase ever since I came. Most of the congregation drove out to King's River yesterday, where I baptized three persons. We have started a move to build a baptistery, which I hope to see finished in the near future. Brethren, the gospel is sufficient when presented in its simplicity. Yesterday while we were out doing the work of the Lord the denominations of this town, the Christian Church with the others, were laying the corner stone of the Methodist Church. They all work together out here. We are the only people that stand for the New Testament teaching. This is a great valley. Any of our brethren contemplating moving to California should not fail to investigate Dinuba and vicinity.—E. W. Sewall.

Florida.

Miami, Box 253, December 15.—Our work here looks encouraging, but we are greatly in need of a song leader. Any young man who is qualified to care for this part of the work and who would like to winter in this delightful climate will find it to his interest to write me at once.—Joe L. Netherland.

Texas.

Waxahachie, December 15.—Despite very inclement weather, large crowds attended the prayer service on Wednesday night and both services Sunday. One brother, long out of duty, confessed his wrongs and was given a very hearty welcome into the fellowship. All services are well attended and the interest is fine.—Ben West.

Fort Worth, December 15.—I have asked that my labors with the Central church of Christ, of this city, end on December 31. For one year I have labored with this congregation. We think our labors have been productive of great good. The membership has more than doubled, while the Lord's-day contributions are three times what they were when we began. In various lines of church service great improvements have been made. I have had the faithful coöperation by some of the very best of people, always ready "to spend and be spent" for any good work. In addition to these, I have had the friendship and hearty coöperation of all the local ministers in Forth Worth and others who make their home here. They have been fine yokefellows, God-fearing, humble, and consecrated to the work. The cause is always safe in their hands. I shall be located at Irving, a twenty-minutes' run out of Dallas, after January 1, and shall give my efforts exclusively to evangelistic work. My home will be only a few rods from my brother, John E. Dunn, and I am expecting it to be both pleasant and profitable, for John and I have been "pals" for years.—J. W. Dunn.

Wellington, December 9.—I have just recently closed a very pleasant year's work with the church here. The results have not been all that we hoped for, yet we trust that the work has not been in vain. We have some as noble Christian characters in the church at Wellington as I have ever met anywhere, and, as in almost all congregations, there are some not so well developed in the Christian virtues. I shall continue to live at Wellington and preach some here and at points in the country near here that I can reach on Sunday mornings and return home that night. I am at present working for the Wellington Hardware Company, and may continue to do so indefinitely. I had much rather devote my entire time to preaching the gospel, but circumstances seemed to make it absolutely necessary that I engage in other work. This is no bad comment on the Lord's faithful at this place, either. Those who have stood by me in a financial way the past year are still standing by me, and they are liberal with their means, too. I have never really received a support for my work since I have been preaching, except in a very few instances, and I have moved about so much (because a few disgruntled brethren wanted to try a new preacher and it was thought the best interests of the cause of Christ demanded it, I have sought other fields of labor) that it has taken all that I have ever been able to save to pay moving expenses. All things considered, I believe that I can do more good by living in one place and working at something else for a living and preaching as I have opportunity. I am tired of humoring the whims of a few members of the church, when such humoring entails so great a sacrifice on me and my family. I may have time for a few meetings next summer. Those desiring my services for such work will please not wait till July or August to write me about the work.—C. D. Crouch.

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A Good Letter from Japan.

BY C. G. VINCENT.

Brother Y. Hiratsuka, our native evangelist of the Kamitomizaka Church, writes as follows: "We are, indeed, very sorry to hear that you and Sister Vincent do not return to Japan. It is a disappointment to us, but we are glad to have your wife in better health. We all, in the church here, thank God for your great and good guidance and help to this work while you were in Japan. During your five years in Japan many good brethren became Christians. You remember them. [Here he gives a list of names too difficult for the readers to pronounce.] I thank you for your every kindness to my family and to me. We shall not forget as long as we live."

In the next part of his letter he makes an appeal that I sincerely hope will soon be answered by some worthy and capable couple. He says: "We desire you send us a nice missionary couple soon. We need the guidance of some good American brother. Any brother whom you and Brother Freeman send to us, we welcome them very much." Who will respond in the words of an ancient worthy: "Here am I; send me?" This is a Macedonian call. The need, the opportunity, and the ability to meet the need, all together, put us under a responsibility not easy to escape in the day of reckoning. Write me or W. W. Freeman, Abilene, Texas, if interested.

Regarding the lot, he writes: "We lost one good lot, as you know; but we are investigating another one. It is not far from our present place. As you say, we will do—that is, when we find one that is good for us, we will buy it and pay cash all we can and report how much more is needed. We think we should buy in hurry, because Tokyo land is getting higher, like rice, all the time."

This week I received on the reimbursement fund (eight hundred dollars was returned to a donor who made the gift while very sick, thinking he would die; but having regained health, the old brother badly needed the money, so the same was returned to him, and we are trying to reimburse the lot fund to this amount before proceeding further) one gift for $1. Total given in cash and pledges, $304.50, leaving $495.50 yet to be raised. Let us hope that others will have a part in this good cause.

As to recent results, Brother Hiratsuka says: "I am very glad to tell you that we have had three baptisms since the last time I reported. They are two young men students and one young lady. We thank God for these new brethren. Please pray for them. We always thank God for the good American brothers and sisters who help us to tell the gospel to our nation."

Let us bear this work in our hearts to pray for it and to give to it as God prospers us. My new local address is 1210 North Fourth Avenue, Knoxville, Tenn.

Make Lazy Hens Lay

"My hens were all lazy and refused to work. I gave them 'TWO for ONE' and they are now laying every day," writes Harvey Ingram.

This wonderful new egg producer has made thousands of dollars profit for poultry raisers all over the United States. Now is the time to increase your egg supply, when eggs are selling at $1.00 a dozen. Give your hens **"TWO for ONE,"** the scientific tonic that makes layers and real money-makers out of every single solitary hen you own. Send $1.00 to Kinsella Co., 2919 Le Moyne Building, Chicago, for small box of our **Special Offer,** or $2.00 for large box containing three times the quantity of the $1.00 size—a full season's supply. We guarantee to return your money if not satisfied. Enter our **FREE** $5,000.00 egg-laying contest. Full particulars in each box of **"TWO for ONE."**

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The Double Nature of Man. No. 1.

BY TICE ELKINS.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.) "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32: 8.)

Whence came I? What am I? Whither am I bound? These are questions which have excited in the human mind an intensity of thought and feeling awakened by no other subject. They are questions of transcendant importance; for all that elevates us in the scale of being, all that directs to noble and virtuous purpose the energies of our nature, all that can give permanency to our hopes of an eternal being or satisfy our longings after immortality, is centered in the solution which reason and religion give of them. The very rules of life, the maxims of society, the ultimate purposes and aims of a social and immortal being, are dependent on them; for, unless we know what man is, what are the present objects of his being, and what is to be his final destiny, how can we prescribe rules for his conduct or lay before him proper motives of action? How can we still the disquietude of his heart or prevent the soul from falling back, discomfited and distressed, in its unsatisfied longings to solve the mysterious problem of its own being? Any effort, then, however weak and unsatisfactory it may be, looking toward the solution of this problem, is not unworthy of considerate attention and thought.

But how little does man know of himself! After all the research of science, from the time that "Know Thyself" was first inscribed upon the temple of reason till the present hour, what has been the result? How little do we know of even our physical economy—the curious mechanism of the human body! The coarser appurtenances of the grand machinery, indeed, are very well known; but the finer qualities of our being, which are essential to our existence, which give energy to the elastic springs of life, have as yet eluded the search of science and the skill of human ingenuity.

Who can look upon this organism without seeing and feeling that he is "fearfully and wonderfully made?" But if the investigation of our bodies is attended by so many difficulties and involves mysteries so inscrutable, can we wonder that the mind, the immaterial and thinking principle, should involve questions still more inexplicable? Can we wonder that the undying spirit, that emanation of light and glory from the bosom of the Eternal, should rise above our comprehension and elude the search of our limited powers? We pity the poor man who prefers to wander in the barren wilderness of speculation rather than to draw water from the fountain of truth or sit under the shade of life's tree and eat of its fruit.

When God had molded the dust into a form of beauty and majesty fit to become the abode of a spirit, it was not left dead. A mysterious and sublime emanation from himself was infused into the molded dust while yet it was as lifeless as the clod, a principle of thought, feeling, and action, and man became a living soul.

Now, having introduced the subject thus, if allowed the space, I will proceed to throw all the light in my power on the subject of the "double nature of man" in future articles.

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Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

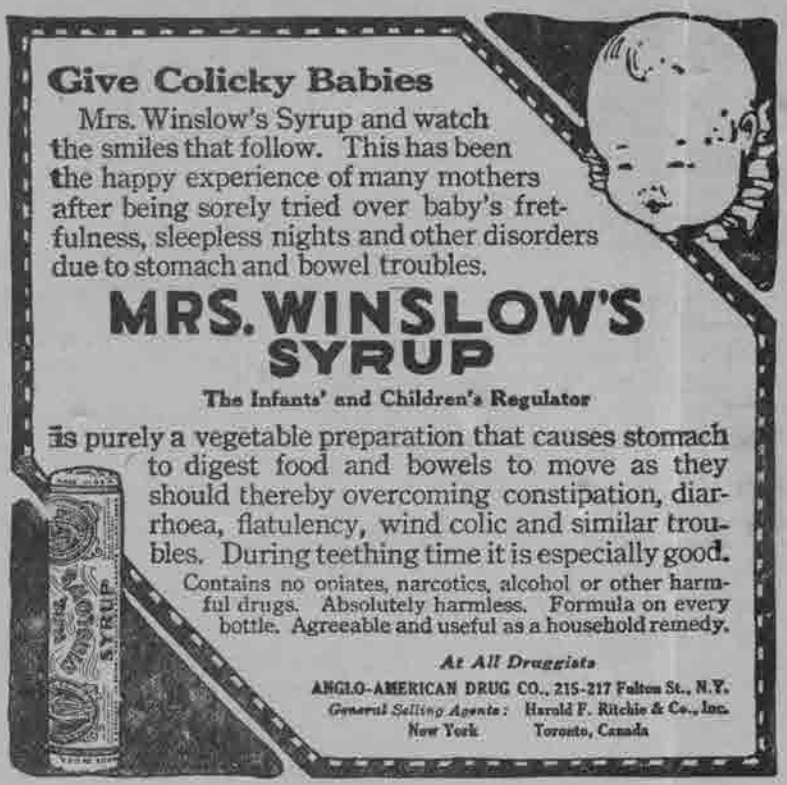
Some Facts and Figures.

BY W. W. FREEMAN.

Up to September there were fifty baptisms in the Japan missions. There have been several since then, and prospects are bright. There were three baptisms at Kamitomizaka on the last Sunday in November. One, Brother Watanabe, is a briliant student from Waseda College; another is a bank clerk; and another is the daughter of a lieutenant colonel. The last is the wife of a sake drinker, and belongs thus to a rich Buddhist family, but is now happy in knowing Christ.

Such reports have come every month since I assumed Brother Vincent's obligations in keeping the work going on the old Snodgrass-Bishop foundation. We have been getting along on about eighty dollars a month; but now we must have more, as follows, for the cost of nearly everything has gone up about fifty per cent this year: Brother Hiratsuka was raised from twenty-five to thirty-five dollars, and must now have forty-five dollars to support his family and keep at gospel work. Brother Ishiguro needs and calls for a helper, and it is hoped that some of the new missionaries may go to his assistance. He has been getting about seventeen dollars and fifty cents (less exchange, which seems a little heavy during the war); but he needs thirty-five dollars (less exchange), which he or some one else must have been supplying in part so far. Miss Togo requires ten dollars a month. She teaches the children on Sundays and helps in visiting and otherwise. Two churches each have sent funds for this for the past year. Takashi, son of Brother Hiratsuka, who is in a medical school and may do work as a medical missionary, is given five dollars a month by Brother Hodson, of Alabama. About five dollars a month goes for tracts and ten dollars for rent on the church at the present location. Thus a hundred dollars a month is required for regular expenses.

Two churches to give ten dollars each are needed. They may send directly or by me. Either way is scriptural. Churches sending directly are liable to send all to one or two and none to others. I work like the early "apostles of the churches" collecting funds, only that I use the papers as well as travel. It is surely all right to use our mails and banking facilities and to use a man to disburse the funds. I do not favor general sending to natives when we have a loyal American representative there. Persia is an example here. Of course, no method will run itself, and not even a cash register will reveal dishonesty. Churches should hear through more than one source from their funds sent. Crookedness should be reported to the church sending the missionary who is careless or dishonest. I doubt if one such case can be specifically cited. I work, as should all others, as a member of the church where I hold membership. Members of this church audit my accounts. No charges are made for this work or for exchanges. I hope destructive and partisan criticism may cease and that we may have some positive work done henceforth.



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God's Storms.

There is a beautiful figure in one of Wordsworth's poems of a bird that is swept from Norway by a storm. It battles against the storm with desperate effort, eager to wing back again to Norway; but all is vain. So at last it yields, thinking that the gale will carry it to death; and the gale carries it to sunny England, with its green meadows and its forest glades. Ah, how many of us have been like that voyager, fretting and fighting against the will of God! And we thought that life could never be the same again when we were carried seaward by the storm—until at last, finding all was useless, perhaps yielding to the wind that bloweth where it listeth, we have been carried to a land that was far richer, where there were green pastures and still waters.—Exchange.

One of the nearest and simplest of duties is the perception of others' points of view, of sympathy, in no limited sense; and that sympathy we can gain only through looking at humanity in its wholeness.—Selected.

Doubt digged a fortress deep and dim,
Guarded by moat and javelin;
And, having fettered every limb,
He dungeoned me therein.

Then Victor Faith's illuming star
Shone in upon my black despair,
And back flew rivet, bolt, and bar,
And I was free as air.

—Clinton Scollard.

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Foley's Honey and Tar Compound gives prompt relief from coughs, colds, hoarseness, tickling throat, whooping cough, spasmodic croup and bronchial coughs.

Why a Dearth of Preachers?

BY J. L. HINES.

"The harvest indeed is plenteous, but the laborers are few." (Matt. 9: 37.)

Jesus addressed his disciples thus after he had been going about from city to city teaching the people concerning the kingdom of God; and when he saw the multitude, he was moved with compassion on them, because they were distressed and scattered, as sheep not having a shepherd. Our Lord labored in the ministry about three years. He labored and toiled day after day. He preached, he taught, he bore the infirmities of the weak, and his one aim was to "do the will of my Father who is in heaven." He turned down earthly pomp, wealth, and glory at the beginning of his ministry. He taught his disciples to turn away from the things of this world, to trust in God, saying unto them: "Consider the lilies of the field;" "Be not . . . anxious for the morrow;" "Casting all your anxiety upon him, because he careth for you;" "Lay up for yourselves treasures in heaven." The first disciples sent out to preach were given authority over unclean spirits. And Jesus charged them: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. Get you no gold, nor silver, nor brass in your purses," etc. (See Matt. 10.) Their business was to preach the gospel of the kingdom of God, and it was God's business to take care of them. God has not ordained that preachers who preach his gospel are to be fed from a silver spoon direct from heaven; but God's plan, when preached faithfully, is self-operative. The preacher that goes forth to-day thinking how much money he is going to make is not worthy of the name "preacher." The twelve did not think about how much money they could accumulate, but their one thought must have been: Be true to the Master, and all will be well. There was a dearth of preachers in those days, for the Lord said: "The laborers are few." Why? Because there were few men who were willing to leave all and follow the Master; the way looked rough and thorny. It cost too much to follow Jesus. There is a dearth of preachers to-day because too few are willing to pay the price; there isn't enough money in it. Parents have quit encouraging their boys to be preachers, but are encouraging them to be lawyers, doctors, merchants, or farmers.

Too many have made preaching a profession, and as a profession it does not pay. Preaching is something that you get no more out of than you put into it. If you put your life into it, you will get life out of it. Preachers will talk about the congregation's not supporting them, as though they were not a part of the congregation. Preachers should pay as well as be paid. How did congregations first spring into existence? Who supported the first preacher? Who supported the preachers who were instrumental in establishing the cause at Jerusalem, Antioch, Ephesus, Philippi, and throughout Asia? Suppose preachers of that day had been like some of to-day, where would we be? Why, some men to-day seem to think that all that they have to do is to go to college for a few years and that the churches are under obligation to pick them up and pay them a handsome sum for a few cut-and-dried, secondhand sermons. Too many are following Christ for the loaves and the fishes, I am afraid.

Sometime ago there was a call from Brother Thurman for a preacher to locate at College Grove, Tenn.; salary, one hundred and twenty-five dollars per month. Twenty-seven answered. I put an advertisement in the Gospel Advocate for ten gospel preachers to come to Canada to locate; salary, board and clothing. Not a man answered. Why? Here in the great Dominion of Canada there are hundreds of mission points and not more than fifty gospel preachers, and these points calling continually for some one to come and help them, but because they have not the dollars they must call in vain. Think of Paul at Troas. Really, what are we preaching for—the salvation of money or the salvation of souls?

Do you tell me that the churches are to blame? I tell you that the preachers are to blame for not teaching the churches the whole counsel of God. The churches will support the gospel when the preachers quit saying, "I don't charge," and go to preaching that it is the Christian's duty to support the preaching of the gospel. I know of some preachers who say, "I don't charge for my preaching," and at the same time grumble because the churches do not support them. I have preached where I got as little as one dollar and fifty cents per week, but that church did all that it was taught; but, thank the Lord, before I was in that field three years I was well supported and another preacher with me. We preached in schoolhouses, under tents, trees, and anywhere we could get a hearing. The gospel was preached, the people were stirred, the church was built up, and believers were added to the Lord.

The "pastor" idea is fraught with dangers. I know of some men who are getting from fifteen hundred to two thousand dollars per year, who do absolutely nothing except preach for one church. There are mission points all around these same men, but they never help them. Who is to blame in cases like this? Do you tell me that such men are men of faith? Where are the Pauls? Where are the Campbells, Sewells, Franklins, and David Lipscombs? Who supported the preachers who were instrumental in establishing the cause in Nashville? Yes, there is a dearth of the right kind of preachers. But why is this? I answer: Because there is a dearth of faith.

I have written plainly, but I know that it is the plain truth that is needed to-day.

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If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

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"Middle Ground" and "The Community Church."

Years ago, it will be remembered, I wrote an article on "Middle Ground." I thought then that there must be a middle ground upon which all Christians could agree. I was young then, and thought that what I did not know about the Bible was torn out of the book. I could not see what harm a little construction could do.

I never did believe that it was right to organize societies in the congregation, with controlling heads outside of the congregation, but I could not see why those who wanted to do such things ought to be withdrawn from. I thought it was better for those who did not believe in such things just to remain in the body and have nothing to do with those that did. In short, I thought a sort of middle ground could be maintained; that a man could be neither for nor against, neither fight nor approve, and keep a unity of the faith. I tried that once, and got hit so hard I thought a mule had kicked me with all four shoes on one foot.

I have been convinced for about ten years that there is no middle ground in the religion of our Savior. We are either serving God or the devil; we are either on our way to heaven or hell; we cannot serve two masters.

Last week I saw a short article in the Leader on "The Community Church." I said to myself: "That's ancient history; a community church is a relic of heathenism; it's just another name for a national church that will meet the needs of everybody and justify everybody's religion; it really means a place of worship that will be open to any brand of religion that may spring up in the community."

I sort of tried that thing once, and had a worse time with it than I had with the first skunk I ever saw. I thought that skunk was the prettiest thing I ever saw. I was courting then. The first thing that came into my mind was to catch that pretty thing and give it to my girl for a Christmas gift. I took out after the skunk and caught it. Holy Moses and the angels, send your pitying glances down! It was nearly a week before my friend would stop and talk to me. That skunk taught me a lesson—not to try to catch every pretty thing I meet in the road.

A community church is as much like the church of Christ as a skunk is like a pet squirrel, and no Christian will ever try a second time to establish one.

It was Mr. Lincoln that said: "You can fool most of the people some of the time, and some of the people most of the time, but you can't fool all of the people all of the time."

The community church is the outgrowth of a desire to reach a whole lot of people. We get the fool notion that we could do more good if we had more people to preach to. To some extent that is true; but what would we preach in order to hold the crowd? We could not preach the gospel of Christ in a community church without hurting the feelings of those of the several denominations; and then, again, you would have to be careful not to touch on any of the doctrines of other people.

In fact, a community church is about as much like the church of Christ as a moving-picture show is like a Christian revival or a prayer meeting is like a crap-shooting game.

There is no community church but the church of Christ, and all that enter that church must believe the same thing, must do the same thing, must hope the same thing—must have but one faith, one Lord, and one baptism, one God over all and in you all.

There is no community church; it is either the church of Christ or it is nothing at all.—S. R. Cassius, in Christian Leader.

The Work at Amite, La.

BY W. J. JOHNSON.

We feel very grateful to those who have responded to our appeal for help in the work in this field, and trust that God will bless them for their assistance. Those who have contributed are: Mrs. A. E. Perry, Colfax, La., $1; O. B. Cutrer, Darlington, La., $5; church at Marietta, Ga., $4; Mrs. M. B. Williams, Cooper, Texas, $2; H. H. Montgomery, Shreveport, La., $3; church at Jackson, Tenn., $5; O. H. Tallman, Owen Sound, Ontario, Canada, $2; Miss Clara Stacy, Osyka, Miss., $10; Mrs. Cora Baker, Texas, $1; church at Charleston, Miss., $10; Miss Virginia Conway, Ethridge, Tenn., $2; Miss Maxie Stacy, Loranger, La., $5; church at Forest Hill, La., $2; Stiversville Church, Culleoka, Tenn., $4.04; Mrs. A. K. Ramsey, Forest Hill, La., $2; church at Rising Star, Texas, $3.18; Mrs. Pierson Cosby, Selma, Ala., $5; church at Woodsfield, Ohio, $15; D. C. Janes, Louisville, Ky., $1. Total, $82.22.

We are very anxious to complete the building by spring. Pray for us, brethren, that we may succeed.

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A Victory for the Truth.

To the Disciples—Greeting: We, the undersigned, members of churches of Christ near Jennings Lake, Fla., where the recent six-days' debate on the Sabbath and Lord's-day question was held between C. B. Stephenson (president of the Florida Conference of Seventh-Day Adventists) and Flavil Hall (disciple), take great pleasure in giving the strongest assurance—

(1) That the victory for the truth as pleaded for by our representative was absolutely complete.

(2) That Mr. Stephenson, though put forth by the Adventists as their champion debater for many years, went down in inglorious defeat in his affirmation on the first proposition—viz.: "Resolved, That Christians are under obligations to keep the law of the Ten Commandments, or Decalogue."

(3) That we felt that we were lifted and carried upon the clouds of glory as our representative wielded the sword of the Spirit and brought forward the testimony of saints and martyrs of the first and second centuries (Barnabas, Ignatius, Justin Martyr, Irenæus, and Clement) in support of his proposition—viz.: "Resolved, That the first day of the week is the Lord's day, and that Christians should meet on that day to partake of the Lord's Supper."

(4) That the conviction that our representative won was general.

(5) That the people generally were deeply impressed with his Christian conduct in the discussion.

(6) That we have learned that he is not only a good man and a good preacher, but that he is eminently adapted to the defense of the truth in polemics wherever such defense is needed.

[Signed] T. H. Milton, postmaster and minister; W. L. Lancaster, M.D.; H. F. Brooker, elder, Trenton; J. C. Blitch, elder and merchant.

An Appeal to Christians in the State of Arkansas.

BY V. M. ROREX.

The church of Christ at Pine Bluff, Ark., is at present devoting itself to the task of securing funds to build a house of worship, and in order to do so we need the financial assistance of loyal disciples at other places; so we use this means to place the opportunity of fellowship in this work before you.

We are making this appeal only to Christians which we can reach in our own State, as we believe that they especially should have the opportunity to help and that they will be more likely to come to our aid than some one farther away. However, we will, of course, appreciate help from Christians outside the State who may see this and be interested in helping us. There are a good many Christians in the State who know our needs; but for the benefit of those who do not know the situation here, we will state that we have just bought a building site with funds which we have accumulated mostly by our own contributions. It is in a good location, and after paying for it we have about three hundred dollars toward the building fund. We believe that we should erect a house that would cost about four or five thousand dollars, and we have pledges from the members of the congregation for about forty or fifty dollars per month, which is very good for the few disciples here. So, brethren, you can see we are not asking your help without first doing what we can.

Pine Bluff, as you know, is about the third largest city in the State, and the need for a house of worship for the loyal disciples should, of course, be apparent to you. We have been meeting from house to house for several years, and at present we are meeting in the Chamber of Commerce Hall. We need a building of our own, so that we can have some protracted meetings, spread the gospel, and build up the church here. There is a strong congregation of "digressives" here, and they are making plans at present to build a forty-thousand-dollar house. Cannot we secure help enough to build one to cost about one-tenth that much in which to teach the word without addition or subtraction? All funds sent us will be properly acknowledged. Do not lay this aside and forget it, but respond at once, and invest as much as you are able in this good work. Make checks or money orders payable to "V. M. Rorex, Trustee," and mail to V. M. Rorex, 1701 Olive Street, Pine Bluff, Ark.

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Notes from Berry, Ala.

BY HAL P. M'DONALD.

Alabama Christian College has a good enrollment and is doing some very good work. Our enrollment last year reached one hundred and seventy-six, and promises to be better this year. Beginning on January 1, 1920, we are prepared to lend from one hundred to one hundred and fifty dollars for one year to worthy young men and women of good character and clean habits who would educate with us. All interested should write at once for particulars.

The churches of Christ in Alabama are, no doubt, doing much good; but they should do far greater things in the future. Here is an opportunity to get results in which every one of you should take active part at once. Brother Jelley, from India, recently visited us. He has done a great work that should be kept on a good footing. He suggests that Alabama Christian College educate an Indian boy for a missionary. We say educate two boys. God says that to-day the harvest is white. Five congregations or individuals in this State should pledge ten dollars per month each, or the total amount of fifty dollars per month, to buy the clothing, books, board, and school expenses of two Indian boys for a period of three years. Let this start now, and, with a good Christmas donation, get the boys over here and at the work at once or as soon as passage may be procured. Preachers, elders, Christians, improve this opportunity.

The Southern Practical Institute.

BY ANNIE C. TUGGLE.

There is nothing more consoling to me in such an hour of unrest over the condition of so many of my people who are in gross ignorance and under bondage of sin than the generous gift from Brother A. M. Burton of a beautiful three-story brick building in the city of Nashville for a school for the education of the negro race physically, intellectually, and spiritually. Brother Burton is to be commended for this noble deed, for by it we have the greatest opportunity that has ever been before us—not an opportunity to get great gain and fill our barns and storehouses with this world's goods, but something far better than that—yea, better than silver and gold and precious stones—an opportunity to prepare ourselves for the battles of life, to make ourselves more useful to the world, and to lift as we climb.

Brother Burton's love for the cause of Christ and a desire to lift fallen humanity from the bottomless pit of ignorance and shame to the standard of true Christian living were fully manifested in the purchasing of this institution, and I believe its works will be felt throughout America—yea, to the uttermost parts of the earth. Solomon, with all his wisdom, could not have acted any wiser.

"The Southern Practical Institute," as the school is called, will play its part in the service of God (1) by teaching its students honest trades, (2) to be good and useful citizens and do their duty both to God and to man.

We highly appreciate what Brother Burton has done for us, and wish for him a long life, that he may carry out his plans and see some of the fruits of his labors and at last enter in through the gates into the holy city that fadeth not away.

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My Thanksgiving.

For the joy of work; for the chance to hit hard, when necessary; for the goodness and the grit of the fellow who may disagree with me; for the test that shows wherein I may grow stronger; for the thought that "each new day may be as the beginning of life;" for the power of Christ, whom I serve; for the final victory which I know shall be mine.—Charles Stelzle.

There is greater assurance of the reality of our possession of eternal life when once the heart has been given to Christ than there is of the reality of our possession of earthly property. Earthly possessions depend upon the integrity of men, but our possession of eternal life depends on the integrity of God.—Faris.

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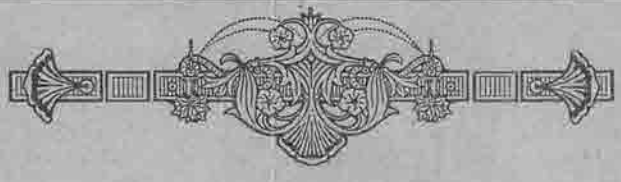
Gospel Advocate



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